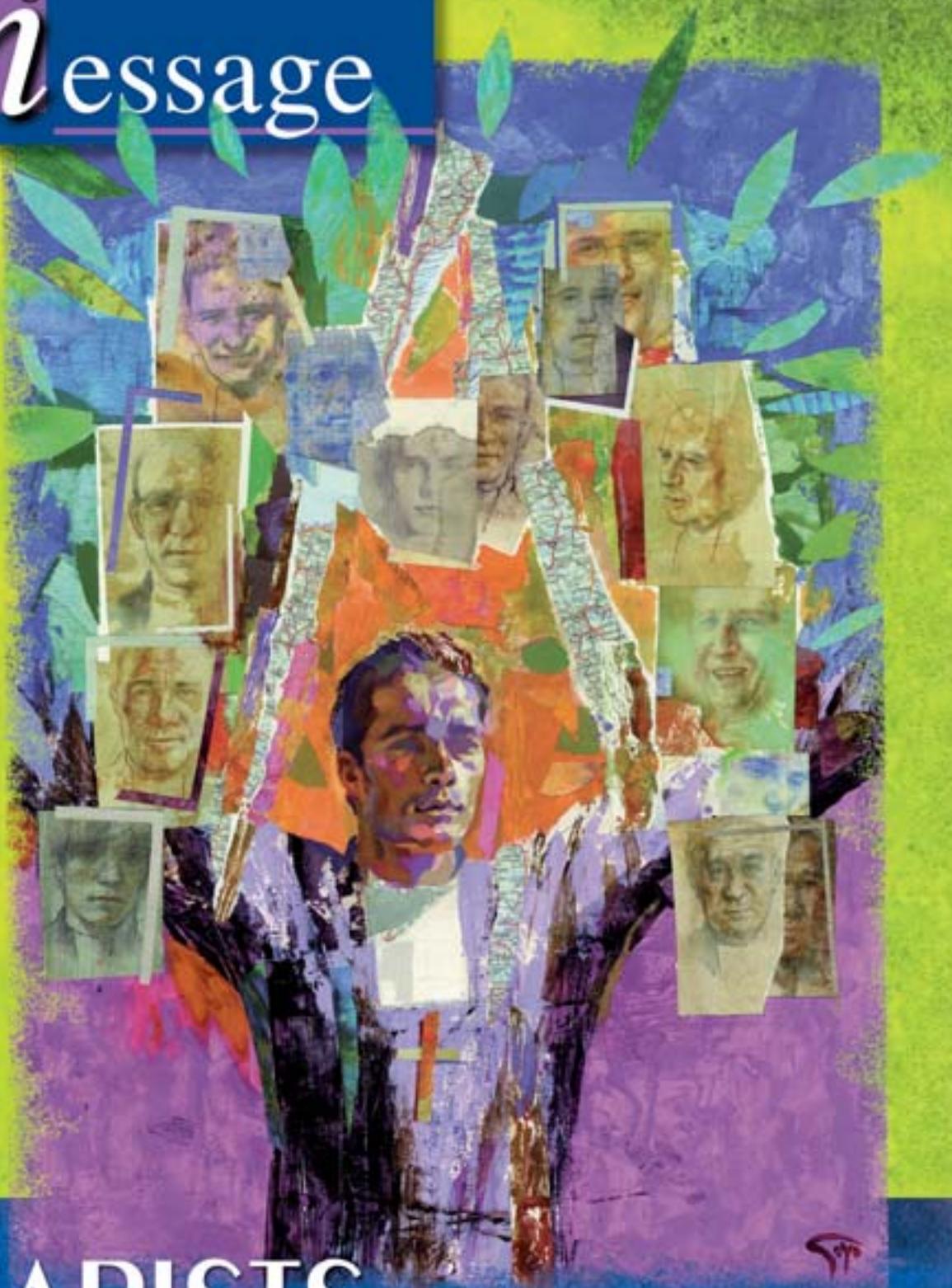


YEAR XXVI - N° 43 - DECEMBER 2013

F M S
message



MARISTS

WITNESSES TO THE FAITH

Year XXVI – n° 43 – December 2013

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Director of Communications and of the FMS Message

NO GREATER LOVE...

Jesus tells us clearly : « There is no greater love than this, to lay down one's life for one's friends » (Jn 15:13). This is, without a doubt, the clearest expression of a free and authentic love. For one gives ALL, one gives one's life. This is what the martyrs have done: they have given all for God, for Jesus Christ, for their pupils, for their faith, in hope and out of love. It is under this regard that we have put together this review. The task has not been easy. It involves 68 witnesses of the faith proposed in the same « Positio du Frère Crisanto », which includes the « Positio » of Br Aquilino and that of Cipriano José, with 63 Marist and two lay companions. From the martyrdom of Br Crisanto down to the martyrdom of Br Pablo Daniel, we are in the same « Positio ».

DIVERSE COMMUNITIES

This union is complex in itself for it brings together the cases of martyrdom of brothers and two laymen belonging to very diverse and scattered communities in Spain. Sometimes the brothers of

the same community were murdered at two different times, which leads us to consider two groups of martyrs. In other cases, it is a matter of individual martyrs. So we have broadly followed the order of the « Positio » itself, starting from the community to which the brothers belonged or from what distinguishes them as a group – place or circumstances of their death, for example. We present first the narrative of the martyrdom – as a group or individually, according to the case –, then a succinct biography and some testimonies.

TWO ESSENTIAL BOOKS

We have essentially used the book «Our models of Marist sanctity», of Br Giovanni M. Bigotto, which can be found on the web site of the Institute, and the work «Vidas entregadas. Martirologio Marista de España 1909 – 1939», of Br Juan J. Moral Barrio. Thanks to the archives of les Avellanes for their support and the material received and thanks also to Br Juan J. Moral for his valuable advice. Thanks also to all who have contributed to the publication of this review.



MAY THE WITNESS OF OUR BROTHER MARTYRS ENCOURAGE OUR FIDELITY AND REKINDLE OUR ENTHUSIASM FOR THE MARIST LIFE!

BURNING EMBERS, WITNESSES TO THE FAITH



Superior General

Our 68 new Blessed, inspired by Mary, disciples of Champagnat, today challenge us, we who live at the dawn of the XXI century. It is true that their memory remains distant in time, and that we do not perhaps understand too well the processes of beatification and canonisation, but in truth they surprise us with a message that is entirely relevant today.

We are all part of a glorious tradition of martyrs who are for us like burning embers which keep alive the light of the faith. As one of the Church's numerous martyrs, Saint Thomas More, said: tradition

does not consist in keeping the ashes, but in passing on the flame; such is the task that falls to us today: to pass on to future generations a flame which does not belong to us and which we have received, in our turn, as a gift.

On reading the witness of our Brother martyrs in the pages that follow, some will perhaps ask themselves how they would have acted in their place. On



this subject, Mgr Tonino Bello said ironically of himself: *If to be a Christian were a crime and I was brought before a tribunal accused of this crime, I would be absolved for lack of proof...*

How many of us would also subscribe to this hard affirma-

tion! Perhaps because we form part of the dormant Church, an expression I came across not long ago in a magazine referring to that part of the Church

formed of Christians who do not live their faith in depth or who neglect it. The blood of the martyrs challenges our consciences: What have I done with the gift of faith? What do my actions say?

Throughout the world an urgent need is felt to renew the Church by a return to the essence of the Gospel. Cardinal Martini expressed this desire magnificently – together with a certain frustration – in an inter-

view accorded a little before his death: *Fr Karl Rahner used the image of the embers hidden under the ashes. I see in the Church of today so much ash over the embers that frequently I am overwhelmed with a sense of powerlessness...*

BURNING EMBERS, WITNESSES TO THE FAITH

Br Emili Turú



The arrival of Pope Francis has been like a breath of fresh air in the midst of this atmosphere of powerlessness and frustration. Many feel that a new ecclesial spring is possible, like that experienced at the time of the Second Vatican Council. In fact, the name chosen by the new pope reminds us of the experience of *San Damiano*: *Go, Francis, rebuild my half-ruined Church.*

Marcellin Champagnat burned with that same desire to renew the Church, under the inspiration of Mary. And he committed himself to doing so, with his Marist companions, leaving his signature printed on the *Pledge of Fourvière*, at the feet of the Black Virgin.

As heirs of Champagnat, we are invited to participate fully in this movement of personal and institutional renewal, brushing aside the ashes which threaten to extinguish the embers and prevent them from spreading warmth and rekindling the fire. May our contact with the lives of these witnesses to the faith help us **awaken** and **revive the embers of that faith** which we received at baptism.

Our martyrs paid a heavy price for being faithful to their commitment. They encourage us to *give our lives* and to *be witnesses of the experience of God* and of the *marvellous gift of community*. Humbly, discretely, we will contribute to moulding this Church with the Marian face of which we dream.

May each of us be able to say, taking up the words of Mgr Tonino Bello: *Pray for me, so that if being a Christian were truly a crime, so much proof of this would be found in me, that no lawyer would be prepared to defend me. And so, I would appear before the judges having pleaded guilty to the crime of following Christ, with the added aggravating circumstances of intending to repeat the offence. Thus I would obtain the condemnation longed for. Death or rather, life!*



*Mary, pilgrim of faith,
we feel you close on our journey,
a journey of progress and setbacks,
of moments of elation and doubt.
Blow over the embers of our faith,
for we wish, like you,
like our martyrs,
to live a full and happy life,
given without conditions
for the cause of Jesus,
our brother.*

Amen



BRIEF CHRONOLOGY of THE HISTORY of SPAIN (1868-1939)

1868	Revolution against Isabelle II [exiled to France on 30 September]
1870	Election of Amedeus I of Savoie as king
1872	Third Carlist War (1872-1876)
1873	Resignation of Amedeus II
1873	Proclamation of the First Republic
1874	Restoration of the Bourbon Monarchy with Alphonse XII [son of Isabelle II]
1876	New Constitution and «Municipal Law»
1885	Regency of Marie-Christine
1893	Anarchist attempts (Bomb in the «Liceo» of Barcelona)
1897	Assassination of Cánovas (prime minister) by the anarchists
1898	War with the United States
1898	Loss of the last colonies. Treaty of Paris
1902	Coming of age of Alphonse XIII
1909	Beginning of the War in Morocco
1909	General strike in Barcelona [THE TRAGIC WEEK]
1911	General strikes in protest against the war in Morocco
1912	Assassination of Canalejas (prime minister)
1917	General revolutionary strike in Spain
1921	The Spanish troops fighting in Morocco suffer the disaster of Anual
1923	Coup d'état of Miguel Primo de Rivera
1927	Pacification of Morocco
1931	On 12 April declaration of the Second Republic
1931	Burning of the convents in Madrid
1932	Failure of the military coup of General Sanjurjo
1932	Autonomy of Catalonia
1932	Anarchist agitation in Catalonia
1932	Dissolution of the Company of Jesus
1933	Anarchist revolution in Casas Viejas (village of Andalusia)
1934	CEDA (Spanish Confederation of Autonomous Rights) forms a government
1934	Revolutionary movements in Catalonia and the Asturias
1936	The Popular Front wins the elections
1936	Uprising of General Francisco Franco on 18 July: beginning of THE CIVIL WAR
1939	End of the Civil War on 1st April
1939	Government of General Franco (1939-1975)



BR JUAN MORAL BARRIO

MARIST BROTHERS ON THE EVE OF

IN 1936 THERE WAS IN SPAIN A SINGLE MARIST PROVINCE, WHICH WAS PREPARING TO CELEBRATE THE 50 YEARS SINCE THE ARRIVAL OF THE FIRST BROTHERS IN GERONA IN 1886.

In order to ascertain some of the characteristics of the educational presence of the Marist Brothers in Spain at the time the Brothers were martyred, we can analyse the statistics of the years 1934-

1935. If we note the places they were working in, we can see that it was a mainly a matter of towns which were not provincial capitals : Alcoy, Badalona, Cabezón de la Sat, Barruelo de Santullán, Centelles, La Garriga, Manzanares, Palafrugell, Algemesí, Canet, Mataró, Sabadell, Torrelaguna, Villanueva de las Minas, Arceniega, Carrejo, Igualada, Orbó...

TYPE OF EDUCATION OFFERED

If one stops at the analysis of details relating to the statistics of the years before the war, one can deduce that there was a process of uninterrupted growth on the four levels of teaching in which the Brothers were engaged : Primary, Commercial, Secondary and Industrial.

There was, without doubt, a slight decline during the years of the Republic, very likely linked not to the choice of the type of school on the part of parents for their children, but to the disorder existing and the situations of insecurity created.

One observes a clear and significant predominance of schools for the people. If an examination is made case by case, as with Barcelona, it can be seen that the five little schools are found in the quarters in most need of schooling. These schools were con-



in Spain

THE CIVIL WAR 1936-1939



ducted by little communities of three or four Brothers, except for Sants, where there were eleven occupied with over 500 pupils. 23 of these schools had rolls which did not go beyond 300.

Towns and districts with large populations of workers received the best attention. The transfer and evolution of the little schools was done according to the needs or the difficulties relating to the educational or apostolic work.

The creation of so-called 'evening classes', authentic classes of literacy, culture and bringing up to standard, were regarded as a normal complement of the school and the quarter.

THE EDUCATIONAL AND APOSTOLIC STYLE

A way of doing things is seen which is repeated almost exactly in each town where the Brothers are established, inherited from the older ones who preceded them and who sent them. It may come, perhaps, directly from the founder himself, Marcellin Champagnat : «There must be an agreement with the ecclesiastical and civil authorities for any work to be established in a town».

The education was not totally free. Parents were asked to contribute what they could in the different situations. In the surroundings of a large school, little schools were created for the less fortunate or most impoverished. At Barcelo-

na, for example, little schools went on multiplying: more than five were opened in the « shadow » of the college in Lauria Street before the beginning of the war.

When the first four Marist Brothers sent to Spain received the Superior's blessing, he told them: «*You are going to study Spanish and then place yourselves at the disposal of divine Providence... Be regular religious, devoted and prayerful. You have to be the models for the many others who will come afterwards.*»

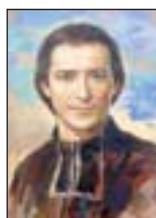
This interior responsibility carried by the one sent on mission was without doubt passed on to the generations of Marists who succeeded those first missionaries.

*Vic (Spain):
Departure of postulants
and juniors for Les Avellanes
and Villafranca, 1924*



STATE OF THE VARIOUS MARIST CAUSES AT THE PRESENT TIME

CONFESSORS



**SAINT
MARCELLIN
CHAMPAGNAT
(1789 – 1840)**

Canonised by John-Paul II
18 April 1999.



**VENERABLE
BROTHER
FRANÇOIS
(1808-1881)**

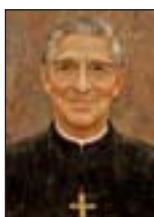
French Br Successor of Saint Marcellin and first Superior General of the Institute. On 4 July 1968, he received from the Church the title of «venerable» which recognised the heroicity of his virtues. The next step in the process will be complete with the beatification.



**VENERABLE
BROTHER
ALFANO
(1873-1943)**

Italian. The Pope recognised the heroicity of his virtues on 22 January 1991. The title of «venerable» means that he lived the virtues of faith, hope and charity in an exemplary way.

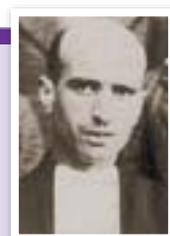
The next step in the process will be complete with the beatification.



**SERVANT OF GOD
BROTHER
BASILIO
(1924-1996)**

Mexican. Superior General of the Institute for 18 years. His cause for beatification was opened in Guadalajara, Mexico, and is making rapid progress.

where he was killed in 1909 during the «Tragic Week». His cause of beatification has been introduced in Rome.



**BLESSED
BROTHER
CRISANTO AND
COMPANIONS
62 SPANISH
BROTHERS,
3 FRENCH, AND 2 SPANISH
LAYMEN.
THEY WERE BEATIFIED
ON 13 OCTOBER 2013
IN TARRAGONA, SPAIN.**

MARTYRS



**BLESSED
BROTHERS
BERNARDO,
LAURENTINO,
VIRGILIO AND
44 COMPANIONS
MARTYRED IN
SPAIN**

They were beatified on 28 October 2007 in St Peter's Square in the Vatican.



**SERVANT OF GOD
BROTHER
LYCARION
(1870-1909)**

Swiss in origin. He carried out his apostolate in Barcelona



**SERVANT OF GOD
BROTHER
EUSEBIO
(1878-1936)
AND 58
COMPANIONS**

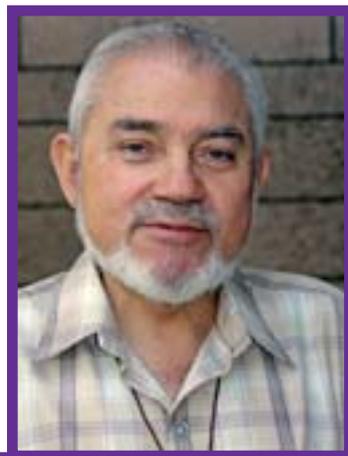
Spaniards. The Roman process is underway.



**SERVANT OF GOD
BROTHER
HENRI VERGÈS
(1930-1994)**

French killed in Algiers on 8 May 1994. His cause is united with that of the 18 other martyrs of Algeria.

A POSTULATOR GENERAL AT THE SERVICE OF THE CAUSES OF THE MARIST SAINTS



BR LUIS JORGE FLORES
Postulator general

IN TEN YEARS THE INSTITUTE HAS ATTAINED THREE IMPORTANT GOALS CONCERNING THE CAUSES OF THE SAINTS, THANKS TO THE EFFORTS OF NUMEROUS PERSONS. THE FIRST WAS THE CANONISATION OF MARCELLIN CHAMPAGNAT.

Then the beatification of Br Bernardo, on the one hand, and that of Brothers Laurentino, Virgilio and 44 companions martyrs, on the other. And now the beatification of Brothers Crisanto, Aquilino, Cipriano José and 65 companions martyrs.

Br Gabriele Andreucci has been without doubt the key man and one of the great protagonists of the work necessary to be done to attain these goals. His conviction on the sanctity of Marcellin Champagnat, his efforts and his good services were decisive in helping our Founder mount to the altar on 18 April 1999. The fruit of his *savoir-faire* equally was the positive outcome of the undertaking to have a statue of Saint Marcellin erected on Saint Peter's Basilica.

It was thanks to his efforts also that we were able to present to the Congregation for the Causes of Saints, of the Holy See, the « *Positio Super Martyrio* », complete and well documented reports covering several thousand pages on the lives and martyrdoms of the Brothers beatified on 28 October 2007 by Pope Benedict XVI. Br Mariano Santamaría, vice postulator of Spain drew up the « *Positio super Martyrio* » of Br Eusebio and his companions martyrs.

It was Br Giovanni Bigotto, as Postulator General, who presented to the Congregation for the Causes of Saints the « *Positio super Martyrio* » of Brothers Crisanto, Aquilino, Cipriano José and 63 companions and two laymen martyrs, who were beatified on 16 October of this year.

Br Gabriele Andreucci, of the Province of « *Mediterránea* », was appointed Postulator before the Congregation of the Causes of Saints in 1990, replacing Br Agustín Carazo, of the Province of « *Santa María de los Andes* ». At the end of 2001, Br Giovanni M. Bigotto, of the Province of Madagascar, replaced him.

Currently, it is Br Luis Jorge Flores, of the Province of « *México Occidental* », who has been fulfilling this office since September 2011.



C O N G R E G A Z I O N E
D E L L E C A U S E D E I S A N T I

INTERVIEW WITH THE POSTULATOR GENERAL

What is a «Postulator»?

R. He is the person designated by the «actor» to represent him before the ecclesiastical authorities and to be responsible for the processes established for the Church to propose a person as a model of sanctity.

You have quoted the word «actor», which means?

R. That is the person or the Institution which asks the competent bishop of a diocese to open a cause of canonisation.

As far as the new blessed martyrs are concerned, who has been the actor?

I am not very sure, but I think that it is Br Mariano Santamaría, vice postulator of Spain at present.

What are the different steps to clear for someone to be declared «Saint»?

R. First: Servant of God.
Second: Venerable. And finally: Saint.

And what is required for each step?

R. To become *Servant of God*: the competent bishop must agree to open the Cause.
Venerable: Rome must «declare» the heroic nature of the virtues by a Decree of Validity.
Blessed: the person concerned must work a «miracle» which can be attributed to him. The Church only declares a deed as «miraculous» after exhaustive examination of witnesses and medical analyses in the case of a cure, and the ratification of these facts by the Congregation for the Causes of Saints.
Saint: the *Blessed* must work another miracle attributed to his intercession. Thus Saint Marcellin worked two miracles declared officially by the Holy See, and attributed to his intercession.

Can one of these steps be «skipped»?

R. Yes, this is the case with the martyrs. They are proclaimed *Blessed* once they have been declared *Martyrs*.

That means they do not need Rome to declare the heroic quality of their virtues, for they have given their life heroically in bearing witness to Christ even to death.

By his own authority, the Pope can also declare someone a Saint, without the steps required, but that is not frequent. Thus, for example, Pope Benedict XVI, on the request of numerous Catholics, declared Pope John-Paul II Blessed, skipping the preceding step (Venerable).

As concerns our 68 Marist martyrs, what process had to be followed?

R. First of all, it was necessary to present to the Ecclesiastical Tribunal of the competent bishop the data necessary for them to be considered as possible martyrs. Once the diocesan approbation was obtained, the process could continue. The Postulator collected the data required and presented it to the Congregation for the Causes of Saints, by means of the «Positio». When the «Positio» has been approved by the Congregation for the Causes of Saints, then there is the proclamation of the *Martyrdom*, followed by the beatification.

The process has gone through the following steps: first, the study of the *Positio* by the Rapportor and the Postulator. The necessary adjustments were made. Then, the *Positio* was studied by a group of theologians who accepted it by a vote. Finally, the *Positio* was sent to a group of bishops and cardinals resident in Rome, who pronounced the ultimate and definitive verdict. They asked the pope for the Decree of Beatification which was sent to the Spanish Episcopal Conference. The pope has delegated or appointed a cardinal to proceed with the beatification.

And for people in general, what difference is there between a Servant of God and a Saint? That is, what are the consequences that follow from being at one stage or the other?

R. The Servant of God *commences* the processes, and the Saint culminates them. Another great difference resides in the degree of veneration which can be accorded them.



Enlighten us on this subject...

R. For a *Servant of God*, private devotion or veneration can be paid. For example, to ask for his intercession personally or within a specific community.

A *Venerable* can be the object of private veneration, but not of «public official» veneration. The veneration should not be presided over by an *ecclesiastical minister*, a priest in this case. It must not be an «act of Church».

The Church authorizes a «restricted public veneration» with regard to a Blessed. That means that the veneration may be given in a locality, country or congregation. In Mexico, for example, one was able to venerate Saint Diego when he was a Blessed, or in our congregation, Saint Marcellin, when he was Blessed.

A Saint has right to *public universal veneration*. The Pope declares him a *model of sanctity* for ALL the Church and he enters the Canonical Cycle of Saints, with a day fixed for honouring him.

As Postulator General, what causes are you responsible for?

R. For all those approved by the General Council and which are opened in the dioceses. Currently I am concerned with the Cause of Br Crisanto and his companions martyrs (67).

The Cause of Br Eusebio and his companions has been slowed down, for the *Positio* has been unable to be continued in Rome because of the absence of the official Rapportor.

The *Rapportor* is the person designated by the Congregation for the Causes of Saints to review the *Positio*. The Causes of Brothers François and Alfano are «held up» by lack of miracles.

As Postulator, my task vis-à-vis these Causes is to ask all the members of the Institute who know of desperate situations, the incurably ill and others, to pray to these Venerable or Blessed Brothers in order to obtain a miracle.

Once the miracle is obtained, the process can be started towards the *official declaration*, as a supernatural or miraculous happening.

Together with Br José Flores García – known as «Chepo» -, of the Province of «México Occidental», I am concerned also with the Cause of Br Basilio Rueda without a diocesan step as *Servant of God*.

As for the cause of Br Henri Vergés, the Lazarists and Trappists are concerned with that.

Can a Cause suffer «an accident on the way» leading to its suspension?

R. Certainly. *Inappropriate veneration* suspends a Cause. For example, if the ashes of Br Basilio Rueda were publicly venerated in a reliquary or an urn, that would be sufficient reason for suspending his Cause. In the case of the martyrs, the same thing would happen if before their beatification they are publicly proclaimed as such. Lack of documents or witnesses, impropriety or inexactitude, could retard a Cause, until everything was in order.

You have mentioned the term «Positio» a number of times. What is a Positio?

R. It is a basic document, which should follow a serious process of research on the life and deeds of the candidate. It is presented to the Congregation for the Causes of Saints in Rome (theologians, bishops and cardinals) for it to approve the Cause so that the Pope may issue the corresponding *Decree*. A *Positio* contains *information, testimonies and documents*. Normally it is composed of several volumes.

COMMUNITIES AND THE PLACES OF MARTYRDOM



Les Avellanes (Lleida)	5	Torrelaguna (Madrid)	3	Albocácer (Castellón)	1	Cabezón de la Sal (Santander)	2
Madrid (Madrid)	12	Valencia (Valencia)	6	Arceniega (Vizcaya)	1	Carrejo (Santander)	2
Málaga (Málaga)	6	Vic (Barcelona)	4	Badajoz (Badajoz)	1	Chinchón (Madrid)	4
Ribadesella (Asturias)	1	Villalba de la Sierra (Cuenca)	2	Barcelona (Barcelona)	1	Denia (Alicante)	1
Saganta (Huesca)	3			Barruelo de Santullán (Palencia)	2		
Toledo (Toledo)	11						

LESS THAN 30 YEARS OLD:

JOSÉ TEÓFILO.....	19 years 2 months
ALIPIO JOSÉ	20 years 4 months
BRUNO JOSÉ	20 years 11 months
EDUARDO MARÍA	20 years 11 months
JORGE CAMILO	21 years 7 months
JULIÁN MARCELINO	22 years 1 month
TEÓFILO MARTÍN.....	22 years 8 months
EUQUERIO	22 years 11 months
LEÓN ARGIMIRO	22 years 11 months
BENEDICTO JOSÉ.....	23 years 8 months
ANACLETO LUIS	23 years 8 months
BERARDO JOSÉ	23 years 11 months
JAVIER BENITO	23 years 11 months
FÉLIX AMANCIO	24 years 7 months
LIGORIO PEDRO	24 years 4 months
HERMINIO PASCUAL	24 years 6 months
NESTOR EUGENIO	24 years 9 months
LUIS ALFONSO.....	25 years 3 months
DOMINGO CIRIACO	26 years 3 months
LUIS DANIEL	26 years 5 months
PABLO DANIEL.....	27 years 4 months
SEVERINO	28 years 9 months
EGBERTO.....	28 years 11 months
JUSTO PASTOR.....	29 years 1 month
BENIGNO JOSÉ.....	29 years 9 months
JULIÁN JOSÉ.....	29 years 11 months

BETWEEN 30 AND 40 YEARS OLD:

FÉLIX LORENZO	30 years 1 month
LUIS FERMÍN	31 years 3 months
JOSÉ CEFERINO	31 years 7 months
PEDRO JERÓNIMO.....	31 years 10 months
AQUILINO	32 years 11 months
ÁNGEL HIPÓLITO.....	33 years 6 months
JOSÉ DE ARIMATEA.....	34 years 3 months
MARINO	35 years 7 months
CAMERINO	36 years 4 months

FELIPE NERI.....	36 years 11 months
EVENCIO	36 years 11 months
ELOY JOSÉ	37 years 1 month
JULIO FERMÍN	37 years 5 months
BENEDICTO ANDRÉS.....	37 years 8 months
GASPAR	38 years 5 months
EMILIANO JOSÉ	38 years 11 months
CRISANTO	39 years 6 months

40 YEARS OLD AND ABOVE:

ADRIÁN	40 years 8 months
ABDÓN	41 years 1 month
FERNANDO MARÍA.....	41 years 1 month
AURELIANO	41 years 7 months
VICTORICO MARÍA	42 years 4 months
VALENTE JOSÉ.....	42 years 6 months
ANDRÉS JOSÉ	42 years 11 months
CIPRIANO JOSÉ.....	43 years 6 months
LUCIANO.....	44 years 8 months
TIMOTEO JOSÉ	44 years 10 months
LUIS DAMIÁN	45 years 5 months
JORGE LUIS.....	49 years 11 months
TEÓGENES	50 years 10 months
MILLÁN	51 years 1 month
GUZMÁN	51 years 6 months
ROQUE.....	51 years 8 months
FELICIANO	51 years 9 months
PEDRO	53 years 6 months
COLOMBANUS PAUL.....	59 years 6 months
NARCISO	59 years 11 months
JERÓNIMO.....	60 years 1 month
FABIÁN.....	60 years 8 months
JEAN MARIE.....	63 years 5 months

AGES OF THE TWO LAY MARTYRS:

JULIÁN AGUILAR MARTÍN.....	23 years 9 months
RAMÓN E. HORTELANO GÓMEZ	29 years 11 months

BROTHERS AND lay MARTYRS BEATIFIED:

NAME IN RELIGION	FAMILY NAME	PLACE OF BIRTH	DATE OF BIRTH
Br Abdón	<i>Luis Iglesias Bañuelos</i>	Los Valcárceres (Burgos)	1895-08-19
Br Adrián	<i>Manuel Llop Plana</i>	La Mata de Morella (Castellón)	1896-01-01
Br Alipio José	<i>Maximiano Dronda Leoz</i>	Uztároz (Navarra)	1916-06-08
Br Anacleto Luis	<i>Emiliano Busto Pérez</i>	Quintanilla de San García (Burgos)	1913-01-05
Br Andrés José	<i>Francisco Donazar Goñi</i>	Iroz (Navarra)	1893-10-10
Br Ángel Hipólito	<i>Aniceto Pablos Carvajal</i>	El Burgo Ranero (León)	1903-05-13
Br Aquilino	<i>Baldomero Baró Riera</i>	Tiurana (Lleida)	1903-09-29
Br Aureliano	<i>Pedro Ortigosa Oraá</i>	Torralba del Río (Navarra)	1894-02-05
Br Benedicto Andrés	<i>Enrique Andrés Monfort</i>	Villafranca del Cid (Castellón)	1899-04-25
Br Benedicto José	<i>Lucio Galerón Parte</i>	Yudego (Burgos)	1912-12-13
Br Benigno José	<i>José Valencia Janices</i>	Artajona (Navarra)	1906-11-16
Br Berardo José	<i>José Pampliega Santiago</i>	Cañizar de Argaño (Burgos)	1912-08-27
Br Bruno José	<i>Ángel Ayape Remón</i>	Cáseda (Navarra)	1915-10-01
Br Camerino	<i>Braulio Álvarez Palacín</i>	Villamedianilla (Burgos)	1900-03-27
Br Cipriano José	<i>Julián Iglesias Bañuelos</i>	Los Valcárceres (Burgos)	1893-02-26
Br Colombanus Paul	<i>Henri Oza Motinot</i>	Lyon (France)	1877-08-01
Br Crisanto	<i>Casimiro González García</i>	Torrelaguna (Madrid)	1897-03-04
Br Domingo Ciriaco	<i>Dionisio Domínguez Martínez</i>	Villoria de Órbigo (León)	1911-01-24
Br Eduardo María	<i>Francisco Alonso Fontaneda</i>	Valtierra de Albacastro (Burgos)	1915-10-10
Br Egberto	<i>Leonardo Arce Ruiz</i>	Arcellares del Tozo (Burgos)	1907-11-06
Br Eloy José	<i>Eloy Rodríguez Gutiérrez</i>	Torrepadre (Burgos)	1899-09-09
Br Emiliano José	<i>Marcos Leyún Goñi</i>	Sansoáin (Navarra)	1897-10-07
Br Euquerio	<i>Euquerio Llanillo García</i>	Solanas de Valdelucio (Burgos)	1914-02-20
Br Evencio	<i>Florencio Pérez Moral</i>	Acedillo (Burgos)	1899-10-10
Br Fabián	<i>Juan Pastor Marco</i>	Barcelona	1876-01-16
Br Feliciano	<i>Severino Ruiz Báscones</i>	Fuencaliente de Lucio (Burgos)	1884-11-02
Br Felipe Neri	<i>Fermín Zabaleta Armendáriz</i>	Artajona (Navarra)	1899-09-24
Br Félix Amancio	<i>Amancio Noriega Núñez</i>	Aguilar de Campoo (Palencia)	1912-02-10
Br Félix Lorenzo	<i>Lorenzo Gutiérrez Rojo</i>	Las Hormazas (Burgos)	1906-08-10
Br Fernando María	<i>Celedonio Martínez Infante</i>	Acedillo (Burgos)	1895-08-30
Br Gaspar	<i>Pablo Martínez Esteban</i>	Los Balbases (Burgos)	1898-03-24
Br Guzmán	<i>Perfecto Beceril Merino</i>	Grijalba (Burgos)	1885-04-19
Br Herminio Pascual	<i>Satumino Jaunsarás Zabaleta</i>	Irurzun (Navarra)	1912-02-11

AGE	COMMUNITY OF PROVENANCE	PLACE OF MARTYRDOM	DATE OF MARTYRDOM
41	Toledo	Toledo	1936-08-23
40	Madrid, Calle Cisne	Paracuellos del Jarama (Madrid)	1936-08-11
20	Vic (Barcelona)	Barcelona	1936-09-08
23	Toledo	Toledo	1936-08-23
42	Les Avellanes (Lleida)	Saganta (Huesca)	1936-08-11
33	Madrid, Calle Fuencarral	Aravaca (Madrid)	1936-11-03
32	Les Avellanes (Lleida)	Les Avellanes (Lleida)	1936-09-03
41	Badajoz	Badajoz	1936-08-08
37	Barcelona	Albocácer (Castellón)	1936-12-07
23	Valencia, Academia Nebrija	Valencia	1936-08-04
29	Madrid, Calle Cisne	Paracuellos del Jarama (Madrid)	1936-08-11
23	Valencia, Academia Nebrija	Valencia	1936-08-04
20	Toledo	Toledo	1936-08-23
36	Madrid, Calle Los Madrazo	Madrid	1936-07-24
43	Toledo	Toledo	1936-08-23
59	Carrejo (Cantabria)	Santander	1937-01-02
39	Les Avellanes (Lleida)	Mas del Pastor, Tartareu (Lleida)	1936-08-27
26	Madrid, Calle Fuencarral	Madrid	1937-04-20
20	Toledo	Toledo	1936-08-23
28	Barruelo de Santullán (Palencia)	Monte Saja (Cantabria)	1936-10-23
37	Valencia, Liceo Mayáns	Castellón	1936-10-05
38	Les Avellanes (Lleida)	Saganta (Huesca)	1936-08-11
22	Madrid, Calle Cisne	Madrid - Cárcel Portier	1937-01-04
36	Toledo	Toledo	1936-08-23
60	Les Avellanes (Lleida)	Les Avellanes (Lleida)	1936-09-03
51	Chinchón (Madrid)	Madrid	1936-07-29
36	Chinchón (Madrid)	Madrid	1936-07-29
24	Toledo	Toledo	1936-08-23
30	Les Avellanes (Lleida)	Les Avellanes (Lleida)	1936-09-03
41	Málaga	Málaga	1936-09-24
38	Madrid, Calle Los Madrazo	Madrid	1936-07-24
51	Málaga	Málaga	1936-09-24
24	Chinchón (Madrid)	Madrid	1936-07-29

(follow THE PREVIOUS PAGE)

NAME IN RELIGION	FAMILY NAME	PLACE OF BIRTH	DATE OF BIRTH
Br Javier Benito	<i>Jerónimo Alonso Fernández</i>	Villorejo (Burgos)	1912-10-01
Br Jean-Marie	<i>Félix-Célestin Gombert Olympe</i>	Trets (France)	1873-04-05
Br Jerónimo	<i>Trifón Tobar Calzada</i>	Susinos (Burgos)	1876-07-03
Br Jorge Camilo	<i>Vidal García García</i>	Cuadros (León)	1916-02-07
Br Jorge Luis	<i>Lorenzo Lizasoáin Lizaso</i>	Irañeta (Navarra)	1886-09-04
Br José Ceferino	<i>Elías Garet Ventejo</i>	Centelles (Barcelona)	1905-01-28
Br José de Arimatea	<i>Restituto Santiago Allende</i>	Bustillo del Monte (Cantabria)	1902-06-10
Br José Teófilo	<i>José Mulet Velilla</i>	Mazaleón (Teruel)	1917-06-28
Br Julián José	<i>Nemesio Cabria Andrés</i>	Susilla (Cantabria)	1908-08-05
Br Julián Marcelino	<i>Marcelino Rebollar Campo</i>	Tresviso (Cantabria)	1914-11-29
Br Julio Fermín	<i>Julio Múzquiz Erdozáin</i>	Aldaba (Navarra)	1899-04-12
Br Justo Pastor	<i>Máximo Aranda Modrego</i>	Gallur (Zaragoza)	1907-09-03
Br León Argimiro	<i>Argimiro García Sandoval</i>	Calzadilla de los Hermanillos (León)	1913-07-31
Br Ligorio Pedro	<i>Hilario de Santiago Paredes</i>	Cisneros de Campos (Palencia)	1912-05-12
Br Luciano	<i>Mauro Álvarez Renedo</i>	Albacastro (Burgos)	1892-01-15
Br Luis Alfonso	<i>Luis Moreno Aliende</i>	Quintanilla San García (Burgos)	1911-06-24
Br Luis Damián	<i>Joseph Sobraqués Glory</i>	Bouleternère (France)	1891-03-28
Br Luis Daniel	<i>Juan Viñuela Flecha</i>	Navatejera (León)	1910-06-02
Br Luis Fermín	<i>Luis Huerta Lara</i>	Torrecilla del Monte (Burgos)	1905-06-21
Br Marino	<i>Pedro Alonso Ortega</i>	Amaya (Burgos)	1901-01-14
Br Millán	<i>Esteban Llover Torrent</i>	Les Planes d'Hostoles (Girona)	1885-07-27
Br Narciso	<i>Baldomero Arribas Arnaiz</i>	Santibáñez de Esgueva (Burgos)	1877-02-27
Br Néstor Eugenio	<i>Tesifonte Ortega Villamudrio</i>	Arlanzón (Burgos)	1912-04-10
Br Pablo Daniel	<i>Daniel Altabella Gracia</i>	Aguaviva (Teruel)	1911-10-19
Br Pedro	<i>Jaime Cortasa Monclús</i>	Millà (Lleida)	1883-07-15
Br Pedro Jerónimo	<i>José Félix Serret Inglés</i>	Ráfales (Teruel)	1904-11-20
Br Roque	<i>Abilio Villarreal Abaza</i>	Arazuri (Navarra)	1885-02-22
Br Severino	<i>Severino Ruiz Hidalgo</i>	Fuencaliente de Lucio (Burgos)	1907-11-05
Br Teófilo Martín	<i>Martín Erro Ripa</i>	Viscarret (Navarra)	1914-03-03
Br Teógenes	<i>Pedro Valls Piernau</i>	Vilamacolum (Girona)	1885-11-22
Br Timoteo José	<i>Julián Lisbona Royo</i>	Torre de las Arcas (Teruel)	1891-10-23
Br Valente José	<i>Jesús Delgado de la Fuente</i>	Mazuelo de Muño (Burgos)	1894-04-17
Br Victorico María	<i>Eugenio Artola Sorolla</i>	Cinctorres (Castellón)	1894-04-12
Sr. Julián Aguilar Martín	Employee of community of Chinchón	Berge (Teruel)	1912-11-24
Sr. Ramón Emiliano Hortelano Gómez	Teacher in Cuenca	Cuenca	1908-08-08

AGE	COMMUNITY OF PROVENANCE	PLACE OF MARTYRDOM	DATE OF MARTYRDOM
23	Toledo	Toledo	1936-08-23
63	Toledo	Toledo	1936-08-23
60	Torrelaguna (Madrid)	Redueña (Madrid)	1936-07-22
21	Madrid, Calle Fuencarral	Madrid - Hortaleza	1937-08-21
49	Toledo	Toledo	1936-08-24
31	Valencia, Academia Nebrija	Valencia	1936-08-04
34	Ribadesella (Asturias)	Sama de Langreo (Asturias)	1936-09-04
19	Vic (Barcelona)	La Palma de Cervelló (Barcelona)	1936-08-01
29	Cuenca	Villalba de la Sierra (Cuenca)	1938-07-28
22	Madrid, Calle Fuencarral	Paracuellos del Jarama (Madrid)	1936-12-03
37	Toledo	Toledo	1936-08-23
29	Vic (Barcelona)	Barcelona	1936-09-08
22	Madrid, Calle Fuencarral	Madrid	1936-07-20
24	Les Avellanes (Lleida)	Les Avellanes (Lleida)	1936-09-03
44	Málaga	Málaga	1936-08-27
25	Madrid, Calle Los Madrazo	Madrid	1936-08-26
45	Valencia, Academia Nebrija	Valencia	1936-08-04
26	Madrid, Calle Fuencarral	Madrid	1936-10-16
31	Arceñiega (Álava)	Bilbao - Cabo Quilates	1936-09-25
35	Torrelaguna (Madrid)	Redueña (Madrid)	1936-07-22
51	Denia (Alicante)	La Plana de Alzira (Valencia)	1936-08-10
59	Cabezón de la Sal (Cantabria)	Santander	1937-01-02
24	Carrejo (Cantabria)	Santander	1937-01-02
27	Mataró (Barcelona)	At the French frontier	1939-01-29
53	Cabezón de la Sal (Cantabria)	Santander	1937-01-02
31	Málaga	Málaga	1936-08-27
51	Málaga	Málaga	1936-10-18
28	Vic (Barcelona)	La Palma de Cervelló (Barcelona)	1936-08-01
22	Barruelo de Santullán (Palencia)	Monte Saja (Cantabria)	1936-10-23
50	Málaga	Málaga	1936-08-27
44	Les Avellanes (Lleida)	Saganta (Huesca)	1936-08-11
42	Valencia, Liceo Mayáns	Castellón	1936-10-05
42	Torrelaguna (Madrid)	Redueña (Madrid)	1936-07-22
23	Chinchón (Madrid)	Madrid	1936-07-29
29	Villalba de la Sierra (Cuenca)	Villalba de la Sierra (Cuenca)	1938-07-28

THE MARTYRS OF THE COMMUNITY OF LES AVELLANES



LES AVELLANES WAS AN IMPORTANT MARIST COMMUNITY IN 1936. IT NUMBERED 210 BROTHERS AND ASPIRANTS UNDERGOING THEIR TRAINING. THE HOUSE INCLUDED THE JUNIORATE, THE POSTULANCY AND THE NOVITIATE, AND THE SCHOLASTICATE, ALONG WITH THEIR TEACHERS. IT ALSO INCLUDED THE PROVINCIAL INFIRMARY AND A COMMUNITY FOR THE DIFFERENT SERVICES: ADMINISTRATION, FARM, MASONRY AND REPAIRS.

BROTHER CRISANTO

CASIMIRO GONZÁLES GARCÍA



TOWARDS TWELVE O'Clock, ON AUGUST 27, IN 1936, A GROUP OF UNKNOWN MILITIA ENTERED THE VILLAGE OF TARTAREU; THE PEOPLE GUESSED THE MILITIA'S INTENTIONS AND WARNED BROTHER CRISANTO WHO HAD TAKEN REFUGE AMONG THEM.

THE MARTYRDOM

He replied that he could not abandon the young aspirants in his charge. He went immediately to the police station where the militiamen of the

non-local committee were waiting for him. These obliged the village militia to withdraw.

"Knowing that I had a vehicle, they ordered me to put it at their disposal... Soon after, Brother Crisanto returned accompanied by the militia and three members of the local committee. Brother, smiling and calm, said goodbye to those near him. The village people were very aggrieved that the Brother had fallen into the hands of such republicans. The chief of the foreign militia noticed their reaction, and threatened the crowd with his gun and curtly ordered them to go home.

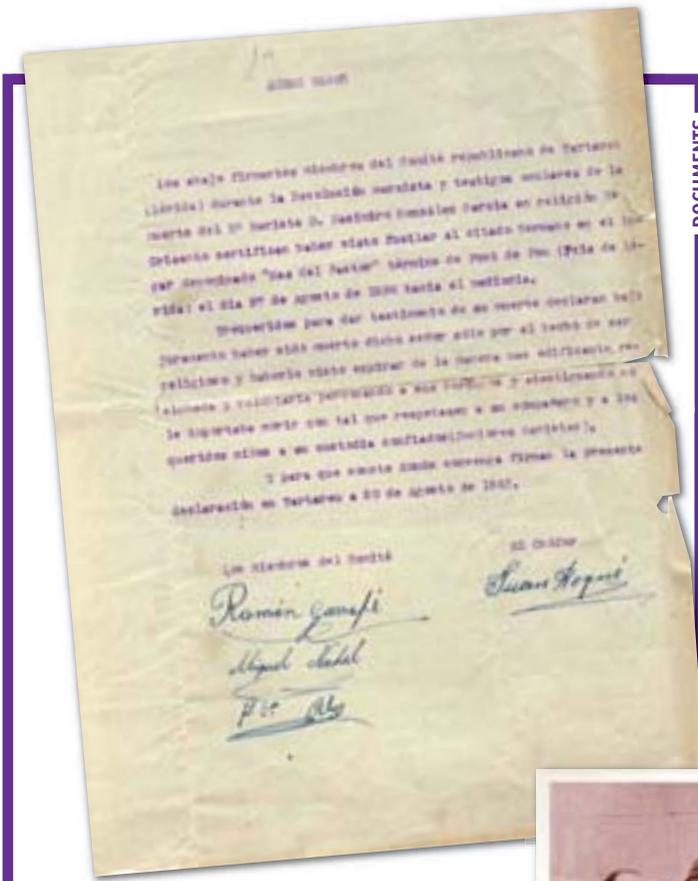
Having moved three hundred metres further beyond the place known by the name of Mas del Pastor, the militia led Brother Crisanto to a ravine where they invited the three members of the Tartareu Committee to shoot him. These refused explaining that they did not have the courage to kill one of their own.

Immediately, we heard seven or eight shots as we had turned our backs so as not to assist at the assassination... When they returned, the murderers showed us the objects they had taken from the servant of God's clothing, among other things a watch, a pen and a few coins."

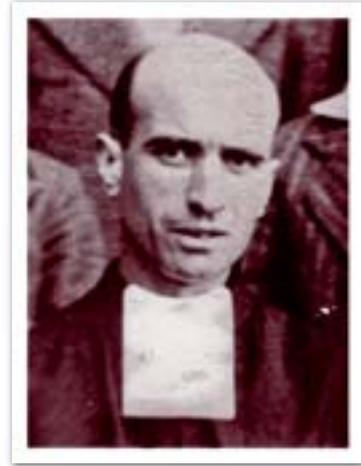
The militia forced the local peasants to bury the deceased, threatening them with a similar fate if they refused. These peasants noticed that Brother Crisanto's right hand held a bit of wood between the fingers, in the form of a cross.

*The cross of
Mas du Berger,
where Br Crisanto
was first buried*





DOCUMENTS



Br Crisanto with the juniors

Declaration signed by eyewitnesses of the martyrdom of Br Crisanto



LIFE OF BROTHER CRISANTO

He was born on 4 March 1897 at Torrelaguna (Madrid), and at his baptism, three days later, he received the name of Casimiro.

He joined the Marist Brothers in 1914. He already showed a great availability: "Here I am, do with me whatever will be your pleasure. My only wish is to obey."

He took the habit on 2nd February 1915. That day, he wrote, "O my Mother, cover me with your mantle! May God not allow this day to ever vanish from my memory and that at the end, we will crown our lives with the death characteristic of a Marist Brother, singing "Ave Maris Stella". The day has come for you, Brother, to unite yourself to God and to offer him your heart without reserve for ever."

From 1916, he worked in many of our schools. The superiors, noticing his qualities, entrusted him with the important task of the formation of the aspirants in 1935 at Les Avellanes. That was a difficult period in which he assumed his task with a father's heart and responsibility, and with the resolution of one aware that martyrdom might arrive one day.

One young man of the village offered him a safe hiding place, but the Brother replied, "Thank you, but if necessary, I'll joyfully give my life to save my young men."

After Brother Crisanto's martyrdom

It was two in the afternoon on Thursday the 27th of August, 1936, when the barbaric killing of Brother Crisanto took place. It had been a month precisely since they had been expelled from the convent by the Republicans, and it was also the anniversary of the brave martyr's entrance in the Marist congregation.

One of his disciples, Elías Lafuente, was not far from the stage of this bloody scene, and came forward as soon as the militia vanished away.

"I approached the body - says Elías - and recognized our beloved Director bathed in blood. I noticed the evident gunshots, one in his face and two in his chest. His face looked at the heavens. His arms were slightly separate from his chest. **He was clutching these little stick between his right-hand index and middle fingers, forming a cross.** I briefly contemplated the scene with intimate pain, prayed an Our Father for the victim, and walked away without delay, lest there could be a spy hidden in the surroundings."

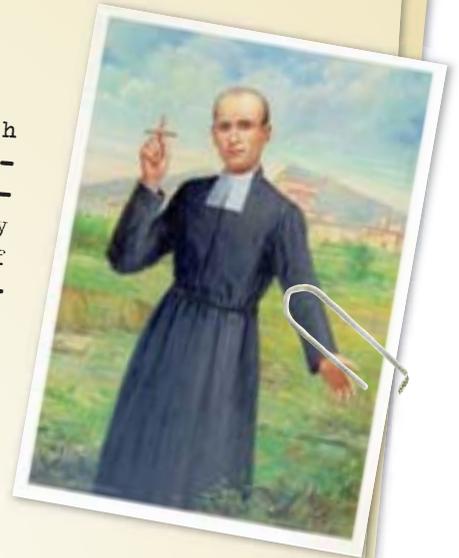
Before withdrawing, the militia commissioned some men from the neighboring farms to bury the body they were leaving behind, and threatened them to do it swiftly or face the same fate.

Frightened, they rushed to follow the orders. They dug a meter-deep grave near the body, and laid it there. After dropping the body into the grave, the "undertakers" realized with surprise that somehow the hands remained crossed on the chest, and especially that the stick stayed between the fingers without falling away, still forming a cross. They covered the body with soil, and then left.

Four years later, on March 4, 1940, when exhuming the precious remains before taking them to the convent cemetery - one of the men who dug the grave volunteered to perform this task - the corpse happened to have the arms crossed. **The right hand was uncorrupted, well attached to the forearm, and still held the stick between the fingers.** This unusual case deeply touched the large number of witnesses who attended the ceremony. The fact was divulged among the people of the region, and greatly contributed to increase the reputation of holiness the martyr already enjoyed.

When summoned before his executioners for the last time, the virtuous Brother probably did not bring the cross which Marist Brothers usually wear on the chest. He certainly did so to prevent a further desecration, since it was known that the Divine Crucifix would be stomped and cursed if the holy image was found when frisking the victims. Hence he managed to make his little cross as indicated, and die with it unnoticed by his enemies.

(From "Flowers of Martyrdom", February 1948, n° 7).

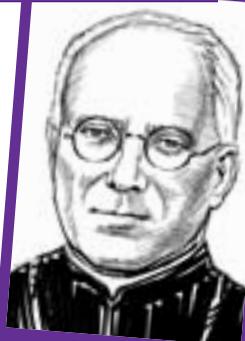


THE MARTYRS OF THE PELOTA COURT:

BROTHERS AQUILINO, FABIÁN, FÉLIX LORENZO AND LIGORIO PEDRO



Br Aquilino



Br Fabián



Br Ligorio Pedro



Br Félix Lorenzo

THE MARTYRDOM

HERE IS THE TESTIMONY OF A WITNESS: "AT THE END OF AUGUST OR DURING THE FIRST DAYS OF SEPTEMBER OF 1936, I HAPPENED TO BE IN THE CITY OF BALAGUER AND I WAS GETTING READY TO RETURN HOME.

At that very moment, I was ordered by a certain "Chala" to take him and his companions, four or five, apparently all militiamen and all armed, on my lorry. They told me to take them to the convent of Las Avellanes.

Here is the scene that was waiting for me at the convent: I remained in the vehicle. Four metres in front of me stood an individual nick-named El Peleteiro and two other armed men. At a distance of thirty metres, I saw four Marist Brothers dressed in civilian clothes, lined up in front of the wall of the pelota court. I recognised them as four Marist Brothers whom I had seen on my frequent visits to the convent. I did not know their names except for Br Aquilino Baro... With him at the time I was able to exchange looks of greeting and friendship. The fellows I had brought from Balaguer, Chala and his companions, got off the lorry and joined El Peleteiro. They talked among themselves. At that moment, Brother Aquilino addressed them: 'I want to talk to you.' El Peleteiro replied, 'Speak while we load the guns!' Then - even if the militians paid him no attention - he said calmly and forcefully: 'As a man I forgive you and as a Catholic I thank you, for you are putting into my hands the martyr's palm that every Catholic should desire.' Immediately after, El Peleteiro asked him, 'Have you finished?' and Brother Aquilino Baro replied, 'Long Live Christ the King!' El Peleteiro said: 'Now, you can turn around!' Br Aquilino replied, "No, facing!" The militia fired their guns and the four servants of God fell to the ground."

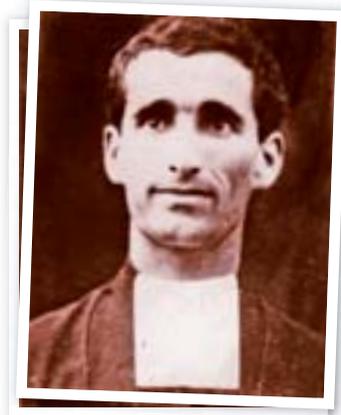


Impact of a bullet on the fronton court at Les Avellanes

LIFE OF BROTHER AQUILINO BALDOMERO BARÓ RIERA

Brother Aquilino was born on 29 September of 1903 at Tiurana (Lleida), a charming village of 600, in the rich valley of the River Segre. The next day, at his baptism, he received the names Baldomero, Miguel, Geronimo. He was not yet 33 when he was killed on 3 September of 1936.

He entered the Vic juniorate in 1916 and went through the normal religious training. He professed his first vows on September 8, 1920, and at twenty he was already teaching at the Vic juniorate. Given the quality of his teaching, the superiors sent him to Arceniega where his results were even better.



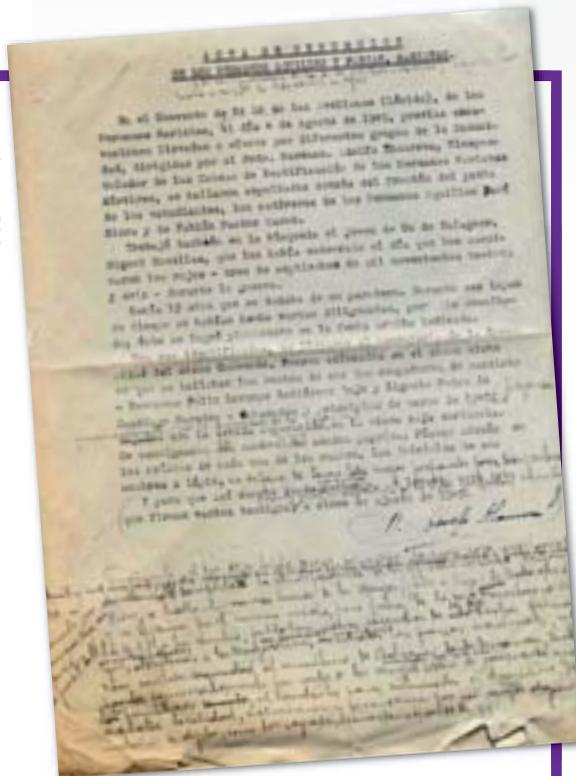
Witness 1
=====

His unlimited devotedness to the training of the juniors led him to become associate novice master at Las Avellanes. In this task, one noticed even more the particular characteristics of Marist spirituality: "Humility, simplicity in doing good without noise...".

Witness 2
=====

The second censor theologian made this reflection on this subject, "Each of his letters was animated with a spiritual inspiration. Not one of his letters does not reflect the language of the religious, does not omit to exhort to good and to the practice of Christian virtues. The recipients of these letters must surely have been edified by these letters."

DOCUMENTS



Act of exhumation

At the time of his perpetual profession on 19 July 1925, his confreres noted his constant application in the spiritual life and a good harmony between interior life, community life and apostolic life. His prayer to Mary, composed shortly before his martyrdom reveals his interior life: "O Mary! O Mother of God and Mother of my soul! On you depends the union, the fusion of two such different beings, so far apart, and yet made to be united: God and my soul! Jesus and me! If it pleases you, act so that God gives himself to my soul and my soul gives itself to God. Grant me, Our Lady, that the thought of God occupies all my soul; that my heart may be invaded by his unique Love and that the great motto of Saint Teresa becomes truly the norm of my life: "God is sufficient for me! Only God is sufficient for me!"



LIFE OF BROTHER FABIÁN

JUAN PASTOR MARCO

Brother Fabian was born at Barcelona on January 16, 1876. Two days later, he received the sacrament of baptism and the names Juan, Jaime, Ramón.

On September 3, 1936, the day of his martyrdom, he would be sixty years old, the eldest in the group of four Brothers shot in the pelota court of Las Avellanes.

Fabian underwent his religious training at Saint-Paul-Trois-Châteaux, since the Marist Brothers arrived in Spain only in 1886 and did not then possess any training house.

From 1891 he was sent to work in some of our schools in France: Beausset, Lambesc, Dieulefit..

He gave himself to the Institute definitively by professing his perpetual vows on September 21, 1897.

He returned to Spain. In August 1935, a serious illness forced him to move to the infirmary of Las Avellanes. Though seriously ill, he was forced by the militia to line up at the wall. They killed him simply because he was a religious, a Christian educator of youth.



LIFE OF BROTHER FÉLIX LORENZO

LORENZO GUTIÉRREZ ROJO

Lorenzo was born on August 10, 1906, in the village of Las Hormazas (Burgos). The next day he was baptized and received the names Lorenzo, Macario, Julian.

At 13, he entered the juniorate of Arceniega. After having gone through the different stages of his formation, he made his first vows on September 8, 1923. His perpetual vows were made in 1928.

He first taught at Murcie. But as his health was poor, his superiors sent him to Saragossa in 1930 in the hope that a change of climate might help him. He suffered from a weak heart, with attacks that sometimes brought him close to death. At the infirmary of Las Avellanes in 1931, the doctors gave him five months to live. Three times, he received the sacrament of the sick.

The militia did not spare this man who was just holding to life by a straw. On 3 September 1936, they got him out of the hospital, drove him to the peloton court and shot him together with Aquilino, Fabian and Ligorio Pedro. These last two helped Brother Félix to stand during the execution.

LIFE OF BROTHER LIGORIO PEDRO HILARIO DE SANTIAGO PAREDES

He was the youngest Brother of the four who were killed in the peloton court. On 3 September 1936, he was just over 24.

Brother Ligorio Pedro was born on 12 May 1912 at Cisneros de Campos (Palencia). At his baptism, he received the name of Hilario.

His family was poor. They even ran short of food at times. One of his uncles, who was a priest, helped him in his studies. He would have liked his nephew Hilario to become a priest but the attraction to Marist life was stronger.

On 24 September of 1927, Hilario entered the juniorate of Carrion de los Condes. That juniorate was intended to prepare candidates for the missions and also welcomed youngsters from Latin America. Little by little, Hilario took on a more international mentality and habits.

During that period, he contracted a disease called "the Pott sickness". Brother Ligorio himself described this disease, "The sickness of Pott is an affliction whereby the bones and the blood become pus."

However, his sickness worsened and on the

advice of the doctors, he moved to the infirmary of Las Avellanes on 12 May 1936. It was there and in those conditions that martyrdom was awaiting him. The militia "got him out of bed, and led him to the peloton court where they murdered him, offering no resistance but shouting, "Long Live Christ the King!"



THE MARTYRS OF THE COMMUNITY of Toledo

DURING THE SCHOOL YEAR 1935-1936, THE MARIST COMMUNITY OF TOLEDO NUMBERED 16 BROTHERS. BUT IN MID-JULY, NOT ALL WERE IN THE HOUSE. THOSE IN RESIDENCE WERE BROTHERS CLAUDIO LUIS, CIPRIANO JOSÉ, SUPERIOR, 43; JORGE LUIS, 50; JEAN-MARIE, 63;

JULIO FERMÍN, 37; JAVIER BENITO, 24; ANACLETO LUIS, 23; BRUNO JOSÉ, 21; EVENCIO, 37; ABDÓN, 41; EDUARDO MARÍA, 21, AND FÉLIX AMANCIO, 24. FOUR YOUNG BROTHERS HAD LEFT TO FOLLOW SUMMER COURSES IN MURCIA. BR CLAUDIO LUIS DID NOT FORM PART OF THIS GROUP OF MARTYRS; THE OTHERS WERE KILLED ON 23 AUGUST 1936, EXCEPT FOR BR JORGE LUIS, MURDERED THE FOLLOWING DAY, 24 AUGUST.



THE MARTYRDOM

THE SITUATION IN TOLEDO

The first two days after the national uprising of 18 July 1936, Toledo remained relatively calm, the local forces having sided with the « Nationalists » (partisans of Franco). But on 21 July, after the arrival of 6,000 militiamen from Madrid, the Civil Guard withdrew into the Alcazar, and the city fell into the hands of the revolutionaries on 22 July. The Republicans were not slow in implementing their projects of persecution. They confiscated all the goods of the Church and immediately afterwards began to round up priests, religious and the most committed lay people.

THE BROTHERS ARE ARRESTED

At the beginning of the revolution, the brothers were far from imagining that they figured on the list of those who should be imprisoned. So it was very easy for the militiamen to take them by surprise. When Br Cipriano José noticed them, he asked the brothers to go quickly to the chapel and consume the sacred species. But the militia had already burst into the school and stopped them before they could reach the chapel.

All the arrested had previously been searched. The discovery of a rosary, a medal, a scapular was met with outbursts of rage and blasphemy. They displayed the same fury in searching the school. Instead of the weapons they were looking for, they found numerous religious objects which they smashed and threw out of the windows.

In the prison, the brothers did not receive any favourable treatment, far from it. From the beginning, they had to suffer all sorts of privations: «We were immediately put into a 'Brigata' (cell) without air or water, where we stayed between fifteen and twenty days. We could not go out even to drink a little water. We had only one jug of water for the 35 to 40 persons there.»



THE EXECUTIONS

Such was their situation up to 23 August 1936. And then the day after the Nationalist airplanes had bombed Madrid, causing many deaths, the militiamen in reprisal avenged themselves on those in prison and massacred a first group on the Transito esplanade.

The same day came the turn of the Marist brothers, other religious and some priests. But since the Transito was covered with corpses, they were taken to the place called «Puerta del Cambrón», where they were mown down by a machine gun.

These executions were not preceded by any trial, any possible means of defence. The fact of being religious was enough to be declared guilty and condemned to death.

Witness 1

“In Toledo, the revolution acquired a catastrophic ant-religious character. I was able to observe this because of my position as chief officer of the cemetery: the victims were all fine persons and of religious sentiments; the revolution was unrelenting on the religious and priests. In total, in the city of Toledo 450 to 500 persons were killed, respectable and religious people, among them all the cathedral canons, the priests and the two religious communities in the city, the Carmelite Fathers and the Marist Brothers.”

THE MARTYRS OF TOLEDO

Brs. Abdón, Anacleto Luis, Bruno José, Cipriano José, Eduardo María, Evencio, Félix Amancio, Javier Benito, Jean-Marie, Jorge Luis, Julio Fermín



Br Jorge Luis

MARTYRDOM OF BROTHER JORGE LUIS

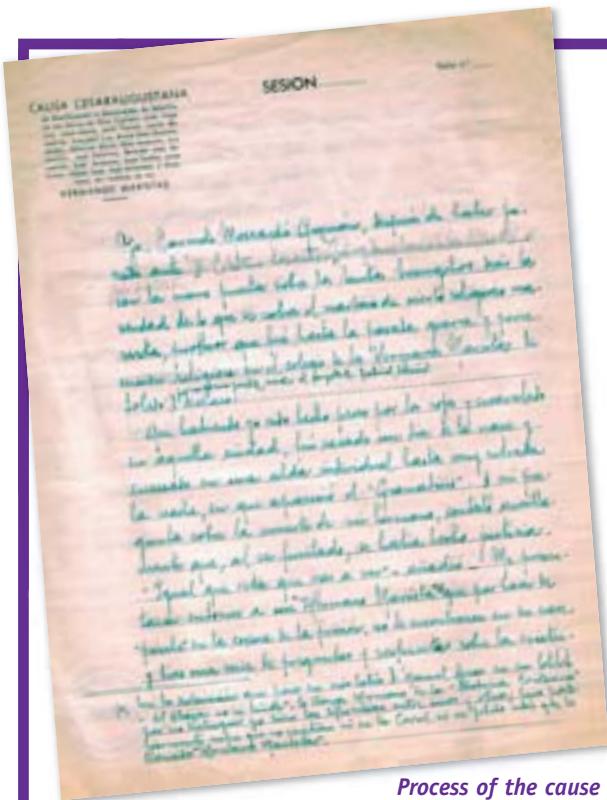
It was on the following day that Brother Jorge Luis was killed. When his confrères were taken from the prison, he was helping in the kitchen. He was told they were taking away his confrères and advised to stay in place. But a militiaman recognized him as a Marist Brother and denounced him. The Brother was shut up in a security cell.

He was interrogated about the existence of God. His replies earned him a crack on the head from a rifle butt. In reality, the brother did not die then; the following day, he was taken to the Transito to be shot.

Witness 2

=====

An eyewitness reported: The militiamen entered shouting: 'All the religious of the college, go to the courtyard', and they lined them up next to the wall, separating them from the other persons in the college. They also forced me up against the wall, on the pretext that I was a teacher at the college. But as I protested that I was a secular teacher, one of them pulled me out and pushed me out the door, saying: 'Get out of here!' I remained near the college to see what would happen. Towards the evening, I saw how they drove them from the college, shoving them brutally. I followed them through the streets until they put them in prison.



Process of the cause of Br Jorge Luis

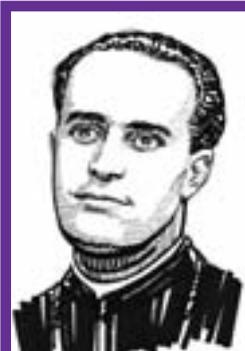
DOCUMENTS



Br Abdón



Br Anacleto Luis



Br Evencio



Br Félix Amancio

Life of the Martyrs of the Community of Toledo

LIFE OF BROTHER CIPRIANO JOSÉ Julián Iglesias Bañuelos

Brother Cipriano José was born on 26 February 1893 at Valcárceres, Burgos; baptised two days later, he received the name of Julián. His parents were modest peasants of deep faith.

In 1905, at the age of 12, Julián began his Marist formation in the juniorate of Burgos, but it was at San Andrés de Palomar, Barcelona, that he took the habit on 8 September

1908, and became Brother Cipriano José. He made his perpetual vows on 1 August 1915, and the vow of stability on 15 August 1924.

Gifted and tenacious in studies, he obtained a Licentiate in Literature and showed astonishing professional competence.

He was also astonishing by the amount of work he accomplished... In fact, under this amount of work was concealed the zeal of the Marist religious.



Br Javier Benito



Br Bruno José



Br Cipriano José



Br Eduardo María



Br Jean-Marie



Br Julio Fermín

Witness 3

“For all the time that I was with them in prison, the Brothers showed great mildness, without servility, putting up with the humiliations with dignity.”

In the prison they tried to create a profound atmosphere of prayer: “During the time the Brothers were in prison, they led an eminently Christian and religious life, to the point of being a source of continual edification and encouragement to the other prisoners. They prayed a lot. Every day they said the rosary, and often it was a Brother who led it. They showed themselves full of courage, ready to suffer death for love of the Lord. From the very first day, they expected death, knowing that it was certainly coming their way.”

THE MARTYRS OF TOLEDO

Brs. Abdón, Anacleto Luis, Bruno José, Cipriano José, Eduardo María, Evencio, Félix Amancio, Javier Benito, Jean-Marie, Jorge Luis, Julio Fermín

Witness 4

“Poverty was the virtue which showed itself most obviously in his external behaviour. He was satisfied with what was indispensable. For his confrères, on the other hand, he showed himself attentive and understanding; he did not let them lack anything which could provide some innocent joy, such as a Christmas tree, the gifts of the Magi, a well laid table for feast days. When the superiors ordered the wearing of civil dress in order to adapt to the political requirements, he let the Brothers choose the best, and helped himself last. He bought an overcoat so ordinary that, as far as function was concerned, he was advised to buy one of better quality. He responded with a smile...”

He accorded great importance to the teaching of religion and he conducted these courses for the last two secondary classes himself. One of his sayings became famous: «Everything can go except the religion hour!»



Los Valcárceles: home village of Br Cipriano José



LIFE OF BROTHER JORGE LUIS

LORENZO LIZASOÁIN LIZASO

Br Jorge Luis was born in Irañeta, Navarre, on 4 September 1886. The village counted about 300 inhabitants. Lorenzo grew up in a milieu favored by nature. His parents, Miguel Angel and Francisca, helped and supported him, going so far as to direct his life and vocation to the Novitiate of San Andrés de Palomar, Barcelona, where he arrived on 26 August 1901. He had an impressive physical appearance which attracted attention wherever he went. His herculean build gave him the impression of being a force of nature which dominates by its physical superiority, but closer

Witness 5

Mr Carmelo Moscardó Guzmán, who shared the same cell, has left us this testimony: One day I was taken out of the prison and shut in a special cell until late at night. That was when the ‘Granadino’ arrived. When I asked him about my brother’s death, he replied simply that justice had been done by shooting him. And it will be the same with you, he added. Then they presented me with a Marist brother who, because he was a kitchen hand, had not been found the day before. He was asked a heap of questions about the existence of God; it was the ‘Granadino’ leading the dance, then he added: Here’s how this is going to end, and taking the rifle by the barrel, he smashed the butt over the Brother’s head. Then I was forced to leave the cell. I was not able to know if the Brother’s death was the result of the blow from the rifle butt or if he was killed later.

THE MARTYRS OF TOLEDO

Brs. Abdón, Anacleto Luis, Bruno José, Cipriano José, Eduardo María, Evencio, Félix Amancio, Javier Benito, Jean-Marie, Jorge Luis, Julio Fermín

DOCUMENTS

FRERE Julio Fermín
en Noviciado de Madrid (1914-1915)

RESIDENCES			Age at entry	Age at exit
Places	Functions		Years	Months
Avellana	coadjutor		1917	
Barasena	coadjutor	June	1919	
Luci	id.	novit	1919	
Castellón	id.	León	1925	
Burgos	id.	novit	1927	
Barasena	id.	novit	1933	
Toledo	id.			

Hon. Fernando Linares

ARCHIVO

List of appointments

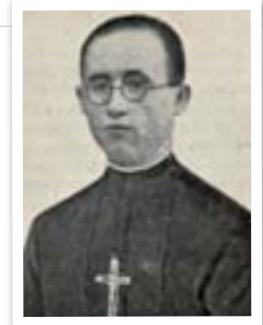
LIFE OF BROTHER JULIO FERMÍN
Julio Múzquiz Erdozain

Br Julio Fermín was born on 12 April 1899, in Aldaba, a little village of Navarre. His parents were named Esteban and Ramona. He entered the house of Les Avellanes on 30 April 1914, to do his postulancy and novitiate. He spread joy and laughter in community. His cheerful manner was also noticeable outside, in his relations with his students and the persons connected with the school.



LIFE OF BROTHER JAVIER BENITO
JERÓNIMO ALONSO FERNÁNDEZ

Br Javier Benito was born in Villorejo, Burgos, on 1 October 1912. His parents' names were Jerónimo and María. Two of his brothers had preceded him in the



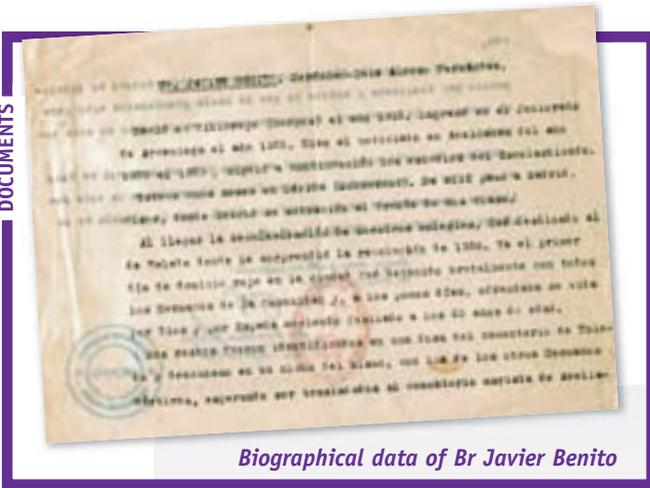
Villorejo,
home village of
Br Javier Benito



Witness 8
=====

“In prison, together with the Brothers, there was the son of General Moscardó, defender of the Alcazar of Toledo. There was a memorable dialogue between father and son, the latter informing his father that if the Alcazar did not surrender, he, the son, would be shot. Then addressing Brother Javier Benito, whose pupil he was, he asked him: “what will become of us?” And the Brother replied: “My son, may God’s will be done.” That night, in little groups, they were led to the execution site. That night, the Brothers from the college, the son of Moscardó and other persons died there.”

DOCUMENTS



Biographical data of Br Javier Benito

congregation, proving the excellent Christian dispositions of their father to accept the will of God for the lives of four of his children.

Jerónimo left for the juniorate of Arceniega, Alava, and was quickly noted for his zeal and excellent dispositions to become an accomplished Marist Brother.

Witness 9
=====

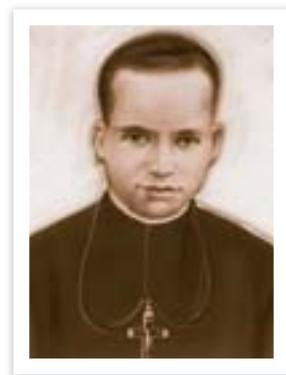
The words of a community companion in his regard are sufficiently vivid and precise to describe Br Javier Benito: “Intelligent, friendly and hard working; he had a fund of knowledge of all kinds. On questions of apologetics, his subtle and sure mind made him someone difficult to beat where the search for and demonstration of the truth were concerned.”

LIFE OF BROTHER ANACLETO LUIS EMILIANO BUSTO PÉREZ

Br Anacleto Luis was born in Quintanilla de San García, province of Burgos, on 5 January 1913. The names of his parents were Natalio and Bárbara.

Br Anacleto was distinguished by the simplicity of his soul, by his aimability towards everyone he met, and by the charity made service and useful work for the community or the school.

When someone felt overburdened by an accumulation of tasks, Br Anacleto was immediately there to help him... It did not matter who needed

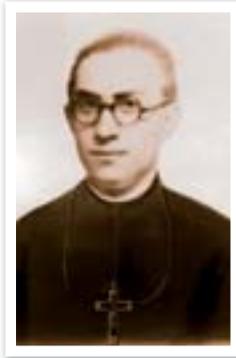


A drawing of Br Anacleto Luis

Witness 10
=====

In a letter that Brother Anacleto Luis sent his parents from prison, a fortnight before being shot, he wrote: “My dear parents, don’t worry about me. How happy you would be if you were able to have the death I’m going to suffer!”

him – the superior or a confrère, someone young or someone old – He was always ready to offer service to whoever it was. When someone fell sick, the Brother hurried to visit him, assist him, serve him in the most elementary needs. Always a smile on his lips.



LIFE OF BROTHER BRUNO JOSÉ ÁNGEL AYAPE REMÓN

He was born in Cáteda, Navarre, on 1 October 1915. His parents, according to the statement of his sisters Generosa and María, were peasants of the area, very religious and well loved in the village.

His father died before Angel left home to enter the juniorate of Villafranca, Navarre. Only his mother accompanied



Witness 11
=====

Brother Bruno José received a visit from his mother and his sister at the college. The latter describes the scene: "When my mother, anxious and sad, mentioned the dangers the religious were running, my brother stood up and exclaimed joyfully: "Oh! Mother, what a joy it would be to die a martyr." My mother burst into tears while I, interiorly, admired my brother's resolution and courage. And he, to soften things for our mother, approached her and told her that there was a door in the college by which they could escape."

him on this occasion; it was 17 March 1926. On 13 September 1930, he entered the novitiate of Les Avellanes, Lleida. He received the Marist habit on the feast of the Nativity of the Virgin (8 September 1931). After the year of novitiate, he made his first vows on 8 September 1932.

According to custom, after the scholasticate he was sent on apostolic work

to the Marist college «Los Madrazos» in Madrid. Appointed to Toledo, it was there that the revolution surprised him, together with the whole community. He was only 20 years old on 23 August 1936.



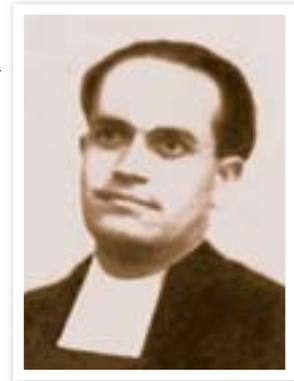
*Cáteda,
home village
of Br Bruno José*

Witness 12
=====

The superior and director of the college "Los Madrazos" of Madrid commented on him: "A docile and obedient religious, taking note of all the observations made to him about the way to manage his class."

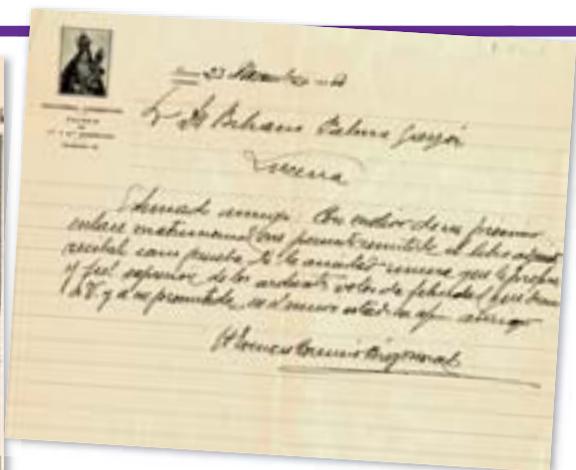
LIFE OF BROTHER EVENCIO FLORENCIO PÉREZ MORAL

Br Evencio was born in Acedillo, Burgos, on 10 October 1899. His parents were named Fausto and Teodora ; they worked the land. Br Evencio was tall, majestic, strong, serene, a bit provocative, close to the young and capable of entering easily into relation with them. Testimonies of his educational successes are abundant, considering his ability to know how to get the best out of the youth he mixed with. Many of those who had been his students came to see him from Lucena and from Toledo. Silent, serious, submissive to the orders of his superiors. Attentive to fraternal relationships. The witnesses are unanimous in underlining the unaffected affection accompanying his way of acting.



FRÈRE EVENCIO			
en Société, du 14 août 1914 - 26/11/1915			
RÉSIDENCES			
Poste	Fonctions	Année	Mois
La Bodega	2.º adj.º	1914	oct.
Cabrera	coadj.	1914	nov.
Cabrera	coadj.	1914	dic.
Cabrera	coadj.	1915	ene.
Cabrera	coadj.	1915	feb.
Cabrera	coadj.	1915	mar.
Cabrera	coadj.	1915	abr.
Cabrera	coadj.	1915	may.
Cabrera	coadj.	1915	jun.
Cabrera	coadj.	1915	jul.
Cabrera	coadj.	1915	ago.
Cabrera	coadj.	1915	sep.
Cabrera	coadj.	1915	oct.
Cabrera	coadj.	1915	nov.
Cabrera	coadj.	1915	dic.

H.º Ferreras & C.º



Letter of Br Evencio

List of appointments

DOCUMENTS



LIFE OF BROTHER ABDÓN Luis Iglesias Bañuelos

Br Abdón was born in Los Valcárceres, Bruguos, on 19 August 1895. His parents were Martín and Eustaquia. So he was the brother of Julián Iglesias – Br Cipriano José, director of the community and college of Toledo. Two years younger than him, he followed him in all his labours.

Always correct, always simple in his manner of presenting himself and of being. He had great qualities as well as accumulated experience. He was distinguished by his constant and discreet spirit of service.

THE MARTYRS OF TOLEDO

Brs. Abdón, Anacleto Luis, Bruno José, Cipriano José, Eduardo María, Evencio, Félix Amancio, Javier Benito, Jean-Marie, Jorge Luis, Julio Fermín



Valtierra de Alcastro (Burgos), birthplace of Br Eduardo María

LIFE OF BROTHER EDUARDO MARÍA FRANCISCO ALONSO FONTANEDA

Br Eduardo María was born in Valtierra de Alcastro, Burgos, on 10 October 1915. The names of his parents were Pantaleón and Teófila.

He was the youngest of the community. He was not yet 21. He had been temporarily professed for three years. Ready to do whatever he was told, to follow the directions of the superiors, the Rule, the will of God.



LIFE OF BROTHER FÉLIX AMANCIO AMANCIO NORIEGA NÚÑEZ

Br Amancio was born in Aguilar de Campoo, Palencia, on 10 February 1912, to Pedro and Aurora.

Br Félix Amancio was 24 and perpetually professed since 8 September 1935, when the situation began to worsen in Spain and in

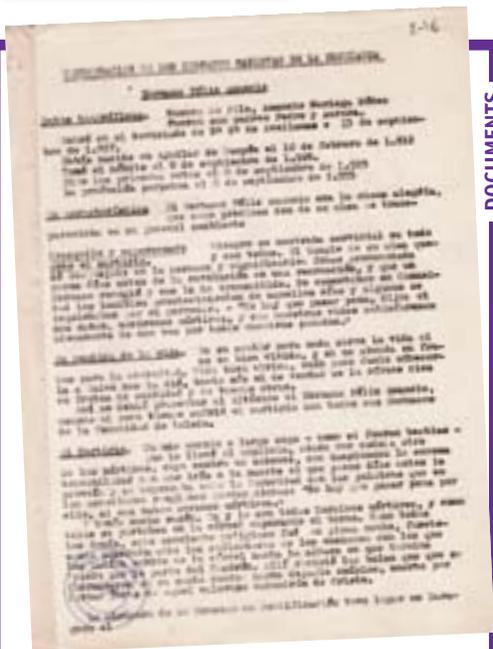
Toledo in particular.

There was talk in community about the dreadful events of recent days and some were concerned about the future.

He encouraged the brothers right up to the martyrdom. For another thing, Br Félix Amancio was joy itself, which was reflected in his young face.



Br Félix Amancio is in the centre



DOCUMENTS

Biographical data of Br Félix Amancio

Witness 13

Br Félix stated: "We must not be worried," he said. "If we are killed, we will die martyrs, and through our lives laid down, our sins will be pardoned all at once."

THE COMMUNITY OF THE ACADEMIA NEBRIJA, VALENCIA



THE MARIST BROTHERS DIRECTED TWO FLOURISHING SCHOOLS IN VALENCIA: THE ACADEMIA NEBRIJA, WHICH INCLUDED PRIMARY AND MIDDLE SCHOOLS, AND THE LICEO MAYANS. THE TWO COMMUNITIES WERE CLOSELY IN TOUCH AND OFTEN VISITED EACH OTHER.

WHAT FOLLOWS REFERS TO THE MARTYRDOM OF THE BROTHERS FROM ACADEMIA NEBRIJA. FOUR BROTHERS MADE UP THIS COMMUNITY DURING THE 1935-36 SCHOOL YEAR. THEY WERE LUIS DAMIÁN, 45 YEARS OLD AND SCHOOL PRINCIPAL; JOSÉ CEFERINO, 31, VICE-PRINCIPAL; BERARDO JOSÉ, 24; AND BENEDICTO JOSÉ, 23.



Br Luis Damián



Br José Ceferino



Br Berardo José



Br Benedicto José

THE MARTYRDOM

THE NEWS OF THE MILITARY UPRISING by NATIONALISTS SPREAD ON July 17, 1936. STRAIGHTAWAY, A STORM OF TERROR WAS UNLEASHED AGAINST THE CHURCH AND ITS PROPERTY IN VALENCIA, WHERE A MAD CROWD LOOTED THE DIOCESAN SEMINARY.

Fearing the Marist schools could be targeted next, Brother Damián tried to avoid any sacrilegious profanations: "His first concern was to carry the ciborium from the school

chapel to a safe hiding place. As if not enough, he hurriedly crossed the town, which was on fire in many places, to reach the other school, and told me: 'We must move the Blessed Sacrament to a safe place; I will take it to the same place where I hid the ciborium of our school!' And so he did, crossing the town back again through streets crawling with armed men."

On July 21st, a militia group barged into the school, giving the Brothers thirty minutes to vacate the premises and move to a designated guest-house. But soon after doing so, the owner of the guest-house was condemned to house arrest, and the Brothers had to disperse. A certain Don Andreu, former pupil, sheltered Brother Damián in his house; Father Antonio de la Portilla, the school chaplain, took Brother Ceferino under his protection; and Brothers Berardo and Benedicto went hiding in another boarding-house run by three elderly ladies.

In the middle of that situation, a Brother who had come from Barcelona to hide at his sister's house contacted Brother Damián and advised him to get in touch with the French consul. But Brother Damián replied: "And who will take care of my Brothers?"

We don't know exactly how Brother Damián was arrested. On August the 4th, Father Francisco Martínez Ciudad – parish priest of Benissa, Alicante – was jailed in the Salesian school, which had been turned into a prison, and found Brother Damián there. The four Brothers were murdered that same day.

We never knew where they were buried. It was the same case for all the religious who died in that prison. Hiding the corpses and their burial places was part of the persecution.

Life of the Martyrs from the Community of Alameda

LIFE OF BROTHER LUIS DAMIÁN

Joseph Sobraqués Glory



Brother Luis Damián was born in France on March 1891, in Bouleternère, in the eastern Pyrenees. When the Combes Law confiscated the Brothers' possessions and forced them into exile, the young Joseph Sobraqués (Luis Damián) asked to become a Marist Brother and to go to Spain for his initial formation.

He did his juniorate in Vic, and his novitiate in San Andrés de Palomar, never considering himself in exile while living in Spain. He wrote to a Spanish confrere in-charge of vocations in France: "Living in Espira (France) should not give you the impression of being in exile! I have never considered myself an expatriate: Heaven is the homeland of a Christian; the

field of apostolate for a religious is anywhere in the world, whatever name the country may bear.

May God make us, you and me, firm in these principles!"

He confirmed these sentiments when the Spanish state legislated that only Spanish nationals were authorized to teach in Spain. Brother Damián immediately renounced his French nationality to take up Spanish citizenship. When danger became imminent, he was advised to reapply for French citizenship, and by the same time, his sister suggested that he re-

Witness 1
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The testimony of Fr Francisco Martínez Ciudad about Brother Luis Damian allows us to work out what for the four Brothers was the rite of preparation for death: "The reason for his being laid on a poor mattress was the extreme weakness he felt, for he had passed three days without eating. During this time, he was submitted to moral tortures : menaces, frightful noises, parades of immoral people and women of bad life who provoked him, constant threats with daggers. They held him for three days in this weakening condition which they called the bloodletting, as immediate preparation for being shot."

The same witness continues: "I was present when they made him (Br Luis Damian) go out in the presence of the chief named Ungría who held a submachine gun and shouted: 'Let the Brother Director of the Marists present himself with his four companions.' I saw with my own eyes in this room the Brother Director, three Brothers and the chaplain get up from their places... Some minutes passed, the time taken to go down the stairs and out into the courtyard; five shots were heard and immediately after other sounds as if the lids of coffins were being nailed down, and then the sound of a lorry made us realize that the bodies were being transported elsewhere..." Then the chief Ungría asked that the four priests from Alicante who were there should be brought to him... "You have seen, the five gentlemen are already dead and buried; you will meet the same fate if before four hours is up you do not hand over twenty thousand pesetas!"

MARTYRS FROM THE ACADEMIA NEBRIJA

Brs Luis Damián, José Ceferino, Berardo José and Benedicto José



turn to Perpignan and orient himself towards priesthood. He, however, remained faithful to his vocation as a Brother and kept his Spanish citizenship, consciously assuming the consequences, as we see in a letter to a nun, an aunt of his: "Since that date, it is dreadful to think of all the Catholic convents and churches that have been burned or ravaged! Smaller cities have been the most affected. For that reason, many religious have had to leave their workplaces."

Witness 2

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Br Luis Damián asks for prayers for himself and his community from an aunt who was a religious: "Now more than ever, I commend myself to your fervent prayers and those of the community so that I may be up to my work in times of peace as in times of war, and so that I do not lose any of those whom the Lord has confided to my care."

Witness 3

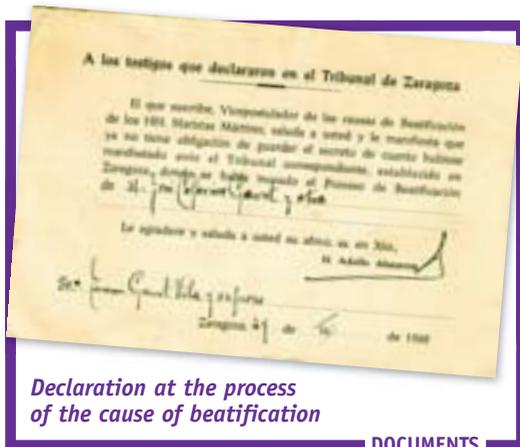
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Here is the image of Br Luis Damian which remained engraved in the memory of Fr Francisco Martinez Ciudad, when he was summoned to testify at the diocesan tribunal: "I had the impression of confessing a saint; his preparation for martyrdom and his behaviour said so clearly. Since the day of his execution, I have never forgotten the attitude of the saint; I have commended all my affairs to the Servant of God; I have even invited the seriously ill to commend themselves to him so that the will of the Most High be accomplished."



LIFE OF BROTHER JOSÉ CEFERINO ELÍAS GARET VENTEJO

Brother José Ceferino was born in Centelles, Barcelona, on 28 January 1905. He started his Marist formation in 1918, after his mother's death. With a conciliatory temperament, he was used to humility and liked to care for others. He was appointed as Vice-Principal of the *Academia Nebrija* for the



*Declaration at the process
of the cause of beatification*

DOCUMENTS

school year 1935-36. He and Brother Principal made a perfect pair for proper school administration and for leading a spiritual life in community.

LIFE OF BROTHERS BERARDO JOSÉ AND BENEDICTO JOSÉ

JOSÉ PAMPLIEGA SANTIAGO AND LUCIO GALERÓN PARTE

Brothers Berardo José and Benedicto José were the two young Brothers from this community of martyrs; the former was 24 and the latter 23. Both came from the Burgos province.

Berardo José was born in Cañizar de Argaño, Burgos, on 27 August 1912. He



Witness 1
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An interesting testimony comes from Fr Francisco Sastre Vallés, parish priest of Mislata, who shared the same prison: "The authorities thought that the Brothers were important persons because of their religious life and their holiness, so they marked them out as the first victims." He adds, in fact, that in the few days they remained in prison, they devoted themselves to carrying out the apostolate among the other prisoners: "They were really distinguished by their heroic steadfastness and deep piety. All held them for extraordinary souls, such as are rarely found."

Witness 1
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A confrère from the other school in the town recalls that someone said of him: "Familiarly we called him 'Saint Louis' (Gonzaga). He reflected a healthy youthfulness, virtuous, committed, prayerful, with an interior life which radiated beauty, limpidity, an active availability... He was a great character, great in his knowledge, good at summing up situations and rendering service."

was an unpretentious, frank, caring and outgoing young man. Without being endowed with great intellectual talents, he was constant in his studies, and became a successful teacher.

Benedicto José was born in Yudego, Burgos, on 13 December 1912. He was a young man with noble feelings, plain and candid. His first teaching appointment took him to Vallejo de Orbó; he was then stationed at Barruelo de Santullán, a coal mining area in the Palencia Province.

For three years he lived in the same community with Brother Bernardo Fàbrega. In 1935-36, he was part of the community of the *Academia Nebrija* in Valencia. When the persecution forced the brothers to disperse, Benedicto always stayed together with Berardo. They were arrested and sent to jail in the former Salesian school, on Sagunto Street, where they found the other two brothers from the community, who had been detained a few days earlier.

THE MARTYRS OF THE COMMUNITY OF VIC



Vic: Juniorate in 1925

VIC IS A LITTLE TOWN IN THE INTERIOR OF CATALONIA, ABOUT SIXTY KILOMETRES TO THE NORTH EAST OF BARCELONA. IN THIS TOWN, IN 1936, THERE WERE THREE MARIST COMMUNITIES: THE SCHOOL OF THE «SAGRADO CORAZÓN DE JESUS», THE TAILORS' WORKSHOP WHICH PROVIDED HABITS FOR ALL THE BROTHERS OF SPAIN, AND THE JUNIORATE WITH FORTY ADOLESCENT BOYS IN FORMATION.

HERE WE ARE ESPECIALLY CONCERNED WITH THE FATE OF THE JUNIORATE COMMUNITY. IT COUNTED FOUR BROTHERS: SEVERINO, 28; JOSÉ TEÓFILO, 19; JUSTO PASTOR, 29, AND ALIPIO JOSÉ, 20. THE WHOLE COMMUNITY WILL BE WIPED OUT, BUT AT TWO DIFFERENT TIMES: FIRST OF ALL BROTHERS JOSÉ TEÓFILO AND SEVERINO, ON 1ST AUGUST 1936, THEN BROTHERS JUSTO PASTOR AND ALIPIO JOSÉ, ON 8 SEPTEMBER 1936.

THIS IS A GROUP OF YOUNG MARTYRS SINCE BR JUSTO PASTOR, THE OLDEST, WAS JUST 29, AND THE FIRST TO SHED HIS BLOOD FOR THE LORD WAS THE YOUNGEST, BR JOSÉ TEÓFILO, 19 YEARS OLD.

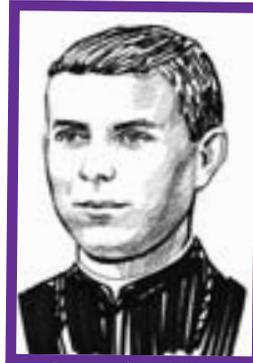
THE MARTYRDOM

MARTYRDOM OF BROTHERS JOSÉ TEÓFILO AND SEVERINO

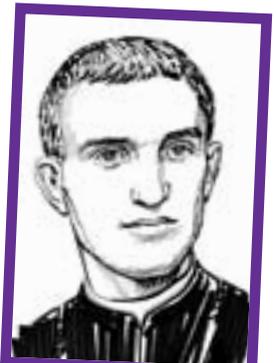
On 27 July 1936, about six in the evening, a dozen militiamen, sent by the Barcelona Committee, armed with pistols and rifles, presented themselves for an inspection of the house at Vic and to take it over. They decided to transfer the 15 juniors who had been unable to rejoin their families to the «*Casa de Caridad*», while the Brothers were allowed to spend the night in the house until the 29th of July. On the thirtieth, the militiamen accompanied the Brother economo to the bank, forced him to withdraw all the money and then confiscated it. Then they gave each Brother one hundred pesetas and a pass for Barcelona.

Brothers Cleto Luis, Dionisio David and the future martyrs Severino and José Teófilo lodged in the boarding house «San Antonio» but had their meals at the «Hôtel Espagnol». During supper, militiamen burst in and arrested the four Brothers. During the interrogation, they were accused of being «fascists, like all monks and priests... and of going around at night to kill people.» Then they were threatened with death.

Around 4 o'clock, they were taken out under escort. Cars were waiting and the Brothers understood that



Br José Teófilo



Br Severino



Br Alipio José



Br Justo Pastor

they were being invited to the *paseito* (the last little promenade). They were driven outside Barcelona: Brothers José Teófilo and Dionisio David in one car, and Brothers Severino and Cleto Luis in another. The car of the latter stopped on a deserted road, with some fruit trees on the right, and a slope on the left. They made them get out and told Br Cleto Luis to walk towards the hill. Br Severino was told to shout:

«Long live the F.A.I.», but he cried out: «Long live the Virgin of the Pillar!» Then they said «Say: Long live the Republic and we will let you go». He replied: «Long live Christ the King!» Furious, the militia made him get back in to the car: «Get in and we'll teach you!» During this time, the other car arrived with Brothers José Teófilo and Dionisio David. Br Severino asked to be allowed to embrace them one last time. Faced with their refusal and thinking they were going to fire at Br Cleto Luis, he cried: «Long live Christ the King!»

Witness 1

The lawyers defending religious knew that their work was in vain : against church people capital punishment was decreed a priori. The authorities of the F.A.I. (Anarchist Federation of Iberia) had given instructions to the militia patrols : Do not tolerate any protection in the case of priests or religious men or women.

It was in this hostile climate that the Brothers of the community of Vic lived, in the summer of 1936.

Witness 2

All these Brothers were ready for martyrdom. Before separating, at Vic, Br Jerónimo Emiliano, director, encouraged them by saying: "Until we meet again, if God so wills, if not, until we meet again in heaven, in eternal life, in glory,...

Certainly, we will not see one another again ; let us stay united in prayer."

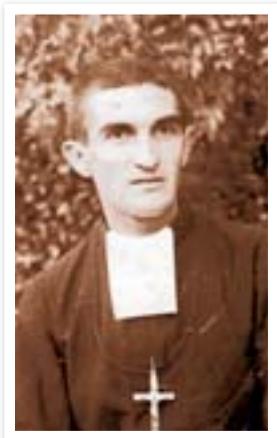
Recalling the night of the interrogations, Br Cleto Luis writes: "Through all that, we were calm, since five days before, on the feast of St James, we had been to confession and had received communion as if it were going to be the last time."

One of the militiamen, dressed as a soldier, said to the others: «He's mad, he doesn't know what he's saying.» And they made him get into the car with the two other Brothers. When they reached the Llobregat stream, the car stopped again. Br Dionisio David was told to run towards the stream. While he was running, a shot was heard. The militia had just killed young Br José Teófilo. Now Br Severino was the only one left in their hands. They continued on their route as far as La Palma de Cervelló. As Br Severino refused to shout any revolutionary slogans, they made him get out and riddled him with bullets. He died shouting: «Long live Christ the King!, Long live Our Lady of the Pillar!» The militiamen who had not fired approached his body and discharged their rifles in their turn. To finish off, they poured petrol over him, set it alight and left him at the side of the road in the ditch.

MARTYRDOM OF BROTHERS JUSTO PASTOR AND ALIPIO JOSÉ

These two Brothers stayed together to look after the juniors of the Vic house who had not been able to go home and were lodged in the «Casa de Caridad». When this apostolate became impossible, the Br Provincial called them to Barcelona. They stayed at an inn with Brothers Jacinto Miguel and Masimino, both of a certain age. All four were arrested on the evening of 7 September and shot the next day. This way of acting corresponds well to the expeditious «ritual» of the F.A.I. in the case of the executions of priests and religious.

Their bodies were identified at the clinic by Br Gérard, who was receiving care there, and by Brothers Eraclio Maurin, Swiss, and Ismier, French, and by Br Raimondo (Egmidio Paniagua), who would be killed later.



Life of the 4 Brothers

LIFE OF BROTHER SEVERINO SEVERINO RUIZ HIDALGO

Severino was born on 5 November 1907 in Fuencaliente de Lucio, Burgos. Although having two brothers Marists and himself desiring to become one, he found his wish strongly opposed. Two uncles, one a priest and the other a Marist Brother, put pressure on his parents to stop Severino from going to the juniorate. It was only after three years of military service that

he was able to enter the novitiate at Les Avellanes. Once his formation was finished, he remained on place as prefect of postulants, but in 1935 he joined the juniorate of Vic. He told his director : « Brother director, don't be afraid of pointing out to me any faults you notice. I am an old fox. » His spiritual life may be summed up in three words : sacrifice, prayer and self-denial. He nourished a strong desire that his younger brother also enter the Congregation, so that all the boys of the family would be Marists.



Photo of family of Br Severino

Remains of Br Severino



Witness 1
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Br Severino lets us know his deep sentiments when he writes to his father and brothers: "Don't be concerned about us. We know very well what we are looking for and how much it costs. Bad days are coming, perhaps very bad, and even very quickly, but we, like Jesus Christ, can say: We have overcome the world."

LIFE OF BROTHER JOSÉ TEÓFILO

José Mulet Velilla

He was born on 28 June 1917 in Mazaleón, Teruel. Entering the juniorate in 1928 at the age of 11, he possessed a personality distinguished by healthy joy, sharp intelligence, love of work well done and piety.



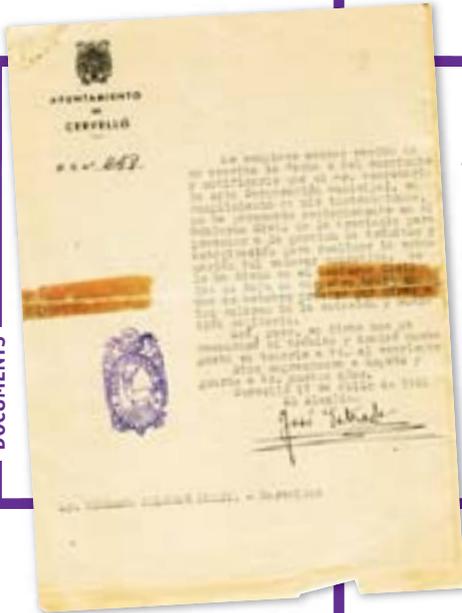
Witness 1
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During the interrogation, the militiamen said to young Br José Teófilo: "Listen, you are still young, tell us the truth and we will let you live. Life is so beautiful. You will rejoin your family and you will have a great celebration." But he took no account of this rosy promise.



Br José Teófilo with his brother, at left

DOCUMENTS



Letter of the mayor's office for the exhumation of Br José Teófilo

In September 1935, he found himself in the community of Vic to do his preparation for teaching. It was in this community that the events of 1936 overtook him. In every way, he shared the fate of Brother Severino. He was only 19 years old when, on 1st August, he fell victim to the anti-religious hatred and became the first to shed his blood for the Lord.

LIFE OF BROTHER JUSTO PASTOR MÁXIMO ARANDA MODREÇO



Máximo was born on 3 September 1907, in the vicinity of Saragossa in Gallur. At the age of 12, he was taken by the parish priest of his village to the juniorate of Vic, where his Marist vocation matured. From September 1934 his field of action was the juniorate at Vic. On 30 July 1936, when he obtained his pass, he went to stay with his sister Angelita in Barcelona, together with Br Emigdio Paniagua. He could not, however, stop making visits to the juniors in the «Casa de

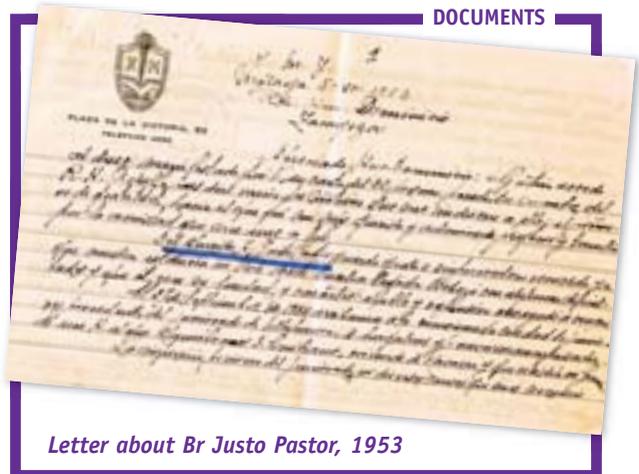
Witness 1
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One of his formators has left this testimony about him: "May God give us many Brothers of this stamp : pious, fervent, zealous, applied to study, generous, industrious to build up spiritual and intellectual riches..."

Brother Cleto Luis, who lived the last two years with him, says that his spiritual life was supported by three solid pillars: love of Jesus in the Blessed Sacrament, a tender devotion to the Virgin Mary and fidelity to the Rule... Every day he thanked the Good Mother for the gift of his vocation and asked her for the grace to persevere until death. And he adds further: "During the three days we were shut up in our house as in a prison (27, 28 and 29 July)... under the continual surveillance of the militiamen... Br Justo Pastor walked in the cloister saying his rosary or performing the other exercises of the Rule."

Caridad». He presented himself to the director of this house as a music teacher and he was allowed in. Very close to the juniors, he encouraged them, accompanied them on their walks, and took the opportunity to teach catechism. But as the Brother was not enrolled in any syndicate, the director of the «*Casa de Caridad*» could not let him enter very often... The Brother then found himself in a boarding house in Barcelona with Brothers Alipio, Máximo and Jacinto Miguel. On 7 September, during supper, the four were arrested, and the next day, 8 September, feast of the nativity of the Virgin Mary, they were killed.

DOCUMENTS



Letter about Br Justo Pastor, 1953



LIFE OF BROTHER ALIPIO JOSÉ MAXIMIANO DRONDA LEOZ

Maximiano was born at Uztárroz, Navarre, on 8 June 1916. At 14 he entered the house of formation of Villafranca, Navarre. To avoid the dangers inherent in military service, he asked for and obtained

Witness 1
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His companions in the novitiate and scholasticate say of him that he was “obedient, helpful, hard working, always ready to sacrifice himself.”

leave to go to the missions. On 15 July, he left Les Avellanes to go to Vic, in the expectation of being able to embark for Argentina. In fact, he shared the fate of the juniorate community. Aware of the possibility of martyrdom, he prayed to the Good Mother: «If I must die, O my mother, let it be on your feast day!» He was thinking of 15 August. It was, in fact, on 8 September 1936, feast of Mary’s Nativity, the anniversary of his receiving the habit and making first profession.



Uztárroz (Navarre), home village of Br Alipio José



BROTHER JOSÉ DE ARIMATEA of Ribadesella

THE MARIST BROTHERS OPENED A SCHOOL AT Ribadesella, in the Asturias, in 1930. THE COMMUNITY WAS COMPOSED OF FIVE BROTHERS AND BR JOSÉ DE ARIMATEA WAS THE DIRECTOR.

If the work was excellent from the intellectual and moral point of view, and had the full sympathy and support of the parish priest and the population, the village mayor did not share this opinion ; he had classified Br José de Arimatea among the «dangerous elements. »

On 25 July 1936, the village of Ribadesella fell into the hands of the Republicans. About one in the morning, a group of militia burst into the school with an arrest warrant for the director. They were only looking for him and arrested only him. They left the other Brothers alone, allowing them to stay in the house and even asking Br Demetrio Ortigosa Oraá, the sub-director, to replace him. The time that Br José de Arimatea passed in prison was long and painful, and ended with his death on 4 September 1936.

Witness 1
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Mrs María Cuevas Vitorero, the cook of the community, often visited the Brother in prison. She has left this testimony: "I visited him everyday and bought him meals and clothing. I never heard him complain against Providence, and when I encouraged him by saying: 'You will get out, you will see', he replied: 'No, that is not the way it will be; they will kill me because I am a religious; but I accept for it is God who has chosen me.'... In prison I often saw him praying. He had with him the rosary, the scapular and the crucifix of his profession. A few days before his death he confided the crucifix to me in case it should be profaned."



Press release



THE MARTYRDOM

On 14 August, the militiamen collected 13 prisoners, among them the parish priest of Ribadesella and three other priests of the neighbourhood. They were conducted to the cemetery and riddled with bullets. The next day, a little lorry took Br José d'Arimatea and two others to the cemetery. The choice was intentional : the Brother had to bury his priest friend, the second his brother, and the third his brother-in-law. The sight of the riddled corpses filled the Brother's heart with great bitterness. It was a deep wound, for the Brother and the parish priest had collaborated in everything in the work of the parish. On 4 September, the Brother was put into a lorry with many others condemned to death. Transported to the entrance to a mine pit, their hands were bound with metal wire and they were thrown alive down the shaft. There, abandoned, they were left to starve to death. The peasants near the place heard during the night shocking screams which prevented them from sleeping. When, in October 1937, the Nationalist army overran the Asturias, the Red Cross carried out exhumations. The remains of the Brother were recognized from the soutane, the initials on his shirt, and from the scapular.

DOCUMENTS

LIFE OF BROTHER JOSÉ DE ARIMATEA

RESTITUTO SANTIAGO Allende

Br José de Arimatea was born near Santander in Bustillo del Monte, on 10 June 1902. All his Marist formation, from juniorate to scholasticate, took place in Anzuola, in the Basque country. He had an impulsive character and sometimes gave the impression of being inflexible, and aggressive, which did not help him in his social relations. This man of a slightly violent character, however, prepared the children for their first communion and inculcated in them a love for the Lord. He directed the

choir which made the parish liturgies more beautiful and solemn. He was always ready to give the poor children free admission to his school. He showed himself paternal and just towards the workers in the school, and never sent a poor person who knocked at the door away with empty hands. When the young chemist of the village, who rarely practised his faith, contracted tuberculosis, he watched over him day and night with such care that the sick man returned to the Church and died reconciled with God.



BROTHER AURELIANO of Badajoz

THE COLLEGE «NUESTRA SEÑORA DEL CARMEN», IN THE CITY OF BADAJOS, WAS OF RECENT FOUNDATION, IN 1930.

In 1936, the Marist community numbered 12. Br Aureliano was one of them, but he was giving courses at the diocesan seminary. When the Republicans took control of Badajoz on 18 July 1936,

they took over all the churches, all the convents, and imprisoned 300 persons. Out of prudence, Br Estanislao José, superior of the community, invited the Brothers to find a place with the families of their students.

*Bridge where
Br Aureliano was shot
on 18 June 1936*

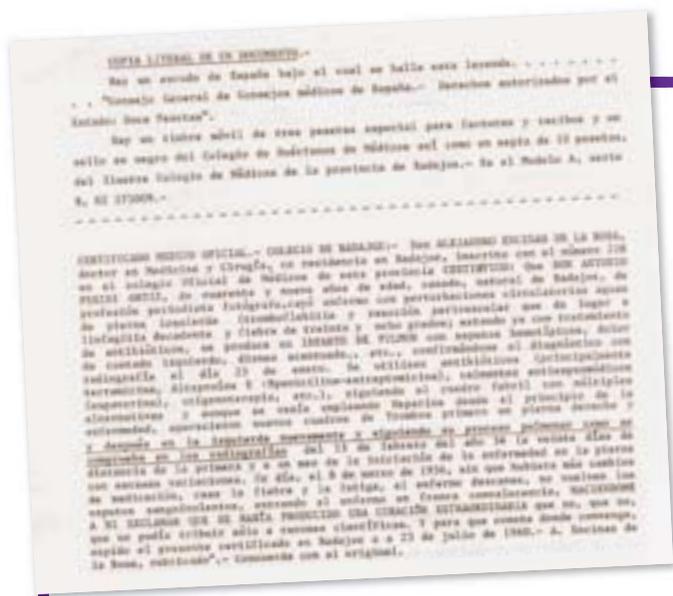


THE MARTYRDOM

With a group of friends, Br Aureliano had tried to flee to Portugal. These were armed in order to cross the frontier with more security. Observing that, Br Aureliano preferred to return to the Pesini family, who had already given him hospitality at Badajoz. They hid him in a little villa outside the city. But the family cook reported the hiding-place, and the militia came to arrest the Brother.

Seeing him on the road, one of them said : «It's a priest!» They all threw themselves upon him, struck him with the butts of their weapons and punched and kicked him, so that several times he fell. He took out a crucifix and began to kiss it. That made the militiamen extremely furious. They began striking him again with such violence that they knocked out an eye. Some of them shouted: «Strip him!» Beating and hustling him, they led him in front of one of the arches of the bridge. They wanted to shoot him standing, but he went





Cure of Antonio Pesini

DOCUMENTS

down on his knees. They forced him to stand up, but he knelt down again. During all this time, the militia, men and women, never stopped blaspheming. Several times, they invited the Brother to repeat the blasphemies, but he stayed silent or said : «I will never say that!» They asked him: «Where do you want us to kill you?» «Where you wish!» he said. It was on his knees that they shot him while he clutched the crucifix and shouted: «Long live Christ the King!» Surprised by the quickness of the execution, the chief asked: «You have already sent him out for coffee?» «Yes, there he is!», replied the one who had fired. «Well, now go back and give him one for me!» And that is what he did.

LIFE OF BROTHER AURELIANO PEDRO ORTIGOSA ORAÁ

Br Aureliano was born on 5 February 1894, at Torralba del Río, in Navarre. At the age of 16 he began his Marist formation at Anzuola. He displayed an energetic temperament, decisive, joyful, and optimistic by nature.



Photo of the community of «Nuestra Señora del Carmen», in Badajoz, of which Br Aureliano was a member

Witness 1
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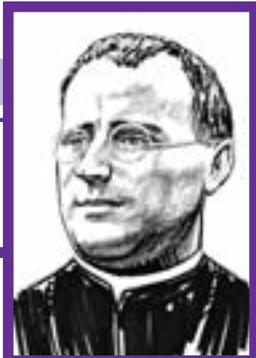
“I wish to declare that, after suffering a pulmonary embolism, Doctor Alejandro Encinas de la Rosa gave me up as lost. So I asked my family to place under my pillow a bit of earth from the place where the servant of God had fallen. (I had taken this earth previously). My cure was so a rapid and complete that it surprised the doctors. It has lasted up to now and today I can devote myself to the affairs of my profession”.

In the apostolate, he gave himself as the ideal guiding the children and educating them so that they could experience the love of God and the Virgin Mary. As for himself, the secret of his spiritual life was to stay «in the presence of the Good Mother and go to Jesus through her!» As he had a talent for cooking, he would often surprise the community on feast days with well prepared dishes. Apart from his seminary courses, he would visit the poorest part of the city, and he had opened a little school there for the least favoured families.

THE MARTYRS OF THE COMMUNITY OF MÁLAGA

IN THE TOWN OF MALAGA, THE BROTHERS CONDUCTED THE COLLEGE OF «NUESTRA SEÑORA DE LA VICTORIA». DURING THE SCHOOL YEAR 1935-1936, THE DIRECTOR WAS BR GUZMÁN (51), AND EIGHT OTHER BROTHERS WORKED WITH HIM: TEÓGENES (50), FERNANDO MARÍA (41), ROQUE (51), LUCIANO (44), PEDRO JERÓNIMO (31), ALL COMPANIONS IN HIS MARTYRDOM, AND BROTHERS DALMIRO, ISAÍAS AND PAULINO LEÓN, WHO SHARED PRISON WITH HIM BUT WERE NOT MARTYRED.





Br Teógenes



Br Pedro Jerónimo



Br Luciano

THE MARTYRDOM

On 20 July the college was sacked but not occupied ; so the Brothers were able to spend the night there. On 22 July, Br Guzmán called all the community together in the school, advised the Brothers to go into hiding and shared among them the money that remained.

MARTYRDOM OF BROTHERS PEDRO JERÓNIMO, TEÓGENES AND LUCIANO

Brothers Teógenes, Luciano and Pedro Jerónimo took refuge in a trustworthy house, that of Madame Rosaria Jurado Rivas, in Bolsa street. The militia turned up with the intention of arresting the priests hiding there. Questioned about this, Br Pedro Jerónimo replied that there were no priests. As they insisted, he replied that they were not priests but Marist Brothers.

«For us, priests or Marist Brothers, it's the same» they said. They were arrested on the spot and taken before the People's Committee. The lady who lodged them was also arrested. At the commissariat, they had to sign their death sentence. The lady was released under threat; the Brothers, on the other hand, were taken to the cemetery nearby and shot on 27 August.

MARTYRDOM OF BROTHER FERNANDO MARÍA

The first arrested were the three Brothers living in the school, that is, Fernando María, Dalmiro and Paulino León. It was shortly after midnight. The militia told the Brothers not to worry too much about what they wore since the paseito (the short walk before execution) was waiting for them. On route the Brothers heard the militiamen talking about the place and time of the execution. But at the commissariat, they decided to throw them in prison. They remained there for more than a month,

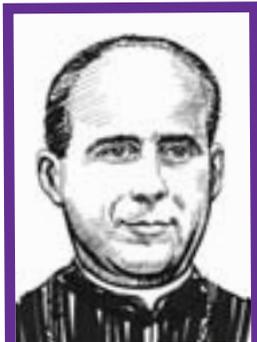
up to 24 September when they were freed.

But on leaving the prison, Br Fernando Maria was recognized by the group which had arrested him and designated as a Marist Brother.

They grabbed hold of him, killed him on the spot and handed his body over to the people.



Br Fernando María



Br Guzmán

MARTYRDOM OF BROTHER GUZMÁN

On 24 August, Br Guzmán was discovered in the Hôtel Imperio where he was lodging. He remained a month in prison and ended up seriously ill. On 24 September, Nationalist aircraft again bombed the town of Málaga. In reprisal, many of the people in prison were shot, notably all those in the infirmary. There were so many of them that they had to be lined up at the execution site and await

Witness 1
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On the first anniversary of his martyrdom, the journal "Sur de Málaga" officially recognized his merits in the social area: "Br Guzmán, friend of the workers of Málaga, who knew how to attract the sympathy of all those who knew him by his kindness, his cordiality and his good heart, killed in the 'saca' (batch of prisoners executed by way of reprisal) of 24 September 1936."

Witness 2
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One witness stated: "In my opinion, they were martyred for being persons known as religious, persecuted and killed as such."

Br Guzmán, especially, who could not have had any enemies, his goodness being known by everyone..."

their turn. The Brother was killed with some priests and buried in a common grave in the cemetery close by.



Br Roque

MARTYRDOM OF BROTHER ROQUE

Br Roque found hospitality with the family of the Mexican consul who lodged him in his brother-in-law's house outside the town. During an inspection, one of the militia, a former student expelled from the school, recognized him. He informed the others that they had arrested a «big head», a Marxist Brother.

The death sentence was immediately decreed and carried out at the foot of a nearby tree. It was 18 October 1936.



Monument in the cemetery of Les Avellanes to the fallen in the Civil War

LIVES OF THE BROTHERS OF THE MÁLAGA COMMUNITY

LIFE OF BROTHER GUZMÁN PERFECTO BECERRIL MERINO

Br Guzman was born in Grijalba, Burgos, on 19 April 1885, and received the name of Perfecto at baptism. At thirteen he took the way to Marist life at the juniorate of Burgos, then at San Andrés de Palomar, Barcelona. He made his first vows in 1901 and perpetual vows five years later.



Witness 3
=====

In the Provincial Prison: 24/8/1936 to 24/9/1936

“Of the superior of the Marists, Don Perfecto Becerril (Br. Guzmán), there are many edifying things to tell. I had his salvation in my hands but he didn't want to leave his own. As Director he felt obliged to follow the destiny of the others and not leave Málaga. He was a man of a very pure piety. In the section where he was there was no priest, but he did what he could as far as possible, he led the rosary, he exhorted them and, in case of danger, he explained to them the virtue of perfect contrition... When I left the prison he was in the infirmary with a high fever. That same morning I heard his confession, he kneeling the middle of the room and I standing”. Fr. García Alonso, S. J.

Witness 5
=====

Br Guzmán could have saved himself. He had as friend the consul of Italy. He was invited to contact him, but he replied: “the captain of the ship has to be the last to be saved. While a single one is in danger, I will stay at the helm.” In prison he confided to Fr Francisco García Alonso: “I could have escaped, but I did not want to abandon my men. As director, I always thought I should share the fate of the others and not leave Malaga without them!”

Witness 4
=====

“He was the complete religious and director. He had the heart of a father... he had the gift for people. Was jolly and cheerful with everyone. Tireless, he never gave up until he achieved what he set his mind to.” Br. Isaías. Survivor of the Community of Málaga, 1936

THE MARTYRS OF THE COMMUNITY OF MÁLAGA

Brs Guzmán, Pedro Jerónimo, Teógenes, Luciano, Fernando María, Roque

DOCUMENTS



He knew how to gain the affection of those who came to him and, on the other hand, was a man of deep spiritual life... He loved to call the Virgin Mary «the heavenly Mother» to express a more affectionate and trusting relationship, and did not want anyone to be an orphan of this mother.

He always showed himself considerate to the poor; pupils passing through difficult times continued their studies without paying. Many workers found regular work through his intervention, thus escaping the condition of day labourers.

He freely visited the sick in the civil and military hospitals and found them a confessor if they so desired.



LIFE OF BROTHER FERNANDO MARÍA CELEDONIO MARTÍNEZ INFANTE

Br Fernando María was born in Acedillo, province of Burgos, on 30 August 1895. His parents were named Salustiano and Grégoria.

Witnesses say of him that from childhood he showed himself serious, industrious, but joyful and helpful. The Martínez Infante family carefully prepared Celedonio for his entrance to the juniorate of Arce-niega.

His example, anyway, drew Floren-cio Pérez Moral, a little younger than him, to follow his steps.

Br Fernando prepared himself conscientiously for teaching. He gradually passed through all the levels from primary to secondary. His stature as a teacher showed through more from his simple and sociable approach than from his knowledge. Being someone friendly, he knew equally how to transmit enthusiasm and win the affection of his pupils.

Witness 6 =====

In the prison, Br Fernando María was placed among the common prisoners, those who were at the bottom of the social ladder. He showed himself so charitable to them, rendered such services, that the witnesses recount the following: "He wrote for them letters to people in their families and their friends; he prepared for them appeals to the authorities, wrote requests, cleared up their doubts of all kinds, brought them consolation and encouragement in hardship, punishment and misfortune. They called him by the pleasant name of "maestro" (master), so well that in case of doubt or conflict, he was the one who settled things by his authority.

LIFE OF BROTHER TEÓGENES

Pedro Valls Piernau

Br Teógenes was born in Vilamacolum, diocese and province of Gerona, on 22 November 1885. His parents were named Jaime and Cecilia. He was a devoted teacher and catechist, rich with a good pedagogy acquired by hard work and constancy. With a heart ailment himself, he was close to other sick persons and knew how to understand them.



LIFE OF BROTHER LUCIANO

Mauro Álvarez Renedo

Br Luciano was born in Albacastro, province and diocese of Burgos, on 15 January 1892. His parents' names were Bonifacio and María. He was distinguished by the excellent relations he had with his companions; he was affectionate, cheerful and of good character, as much in the village as in the novitiate. He was sent to many posts; everywhere he showed himself obedient and faithful to his commitments and his promises.

LIFE OF BROTHER PEDRO JERÓNIMO

José Félix Serret Anglés

Br Pedro Jerónimo was born in Ráfales, province of Teruel and diocese of Saragossa, on 20 November 1904. His parents were Vicente and María Tremedal.

He was due for a refresher course at Les Avellanes in the summer of 1936. He was preparing his trip from Málaga, but the tragic events ending in martyrdom decided otherwise.



*Testimony
copied
in the press*

*Certificate
of baptism*



DOCUMENTS

LIFE OF BROTHER ROQUE Abilio Villareal Abaza



*Br Roque
with his pupils*

Br Roque was born in Arazuri, province of Navarre, on 22 February 1885. His parents were named Hermenegildo and Agapita. He had two other brothers. Their father was the village teacher.

One can say that he inherited the pedagogical qualities of his family; he was a born teacher. In addition, he knew how to arouse tactfully and efficaciously religious and priestly vocations.



« IN THE SILENCE
OF THE CROSS
THE SOUND OF WEAPONS
IS SILENT AND ONE HEARS
THE LANGUAGE OF
RECONCILIATION, PARDON,
DIALOGUE, PEACE. »

Pope Francis,
in the homily of the prayer vigil for peace,
7 SEPTEMBER 2013





Madrid

IN MADRID THE MARIST BROTHERS DIRECTED FOUR SCHOOLS, TWO OF THE PROVINCE OF SPAIN AND TWO OF THAT OF LEÓN. THE FOUR COMMUNITIES ALL HAD THEIR MARTYRS. THE «COLEGIO EXTERNADO CHAMBERÍ» HAD A COMMUNITY OF 15 BROTHERS, WITH 8 LIVING OUTSIDE THE COLLEGE IN AN APARTMENT ON “DE CISNE” STREET, 3.

IN THIS COMMUNITY, THERE WERE THREE MARTYRS: BR BENIGNO JOSÉ, 30, AND BR ADRIÁN, 40, KILLED ON 11 AUGUST 1936; AND BR EUQUERIO, 22, KILLED ON 4 JANUARY 1937.

THE COLLEGE OF «LOS MADRAZO» HAD BEEN FOUNDED IN 1902.

THE COMMUNITY CONSISTED OF 23 BROTHERS. FIVE OF THEM WERE MARTYRED. BELONGING TO THIS GROUP ALSO WERE BROTHERS: GASPAR, 38, AND CAMERINO, 30, KILLED ON 24 JULY 1936, AND LUIS ALFONSO, 25, KILLED ON 26 AUGUST 1936.

THE «COLEGIO SAN JOSÉ» WAS THE MOST PROSPEROUS AT THAT TIME. ITS COMMUNITY NUMBERED 31 BROTHERS, MOST OF THEM SPANISH, BUT SOME FRENCH.

THE «RESIDENCIA DE ESTUDIANTES CARDENAL CISNEROS» ACCOMODATED BROTHERS AND UNIVERSITY STUDENTS WHO WERE FORMER PUPILS.

WHEN THE REVOLUTION BROKE OUT, THE COMMUNITY OF THE «COLEGIO SAN JOSÉ» MOVED INTO THIS MORE SECURE RESIDENCE. SIX BROTHERS WERE PUT TO DEATH BECAUSE OF THEIR FAITH: LEÓN ARGÍMIRO, 23, KILLED ON 20 JULY 1936; LUIS DANIEL, 26, KILLED ON 16 OCTOBER 1936; ÁNGEL HIPÓLITO, 33, KILLED ON 12 DECEMBER 1936; JULIÁN MARCELINO, 22, KILLED ON 3 DECEMBER 1936; DOMINGO CIRIACO, 25, KILLED ON 20 APRIL 1937; JORGE CAMILO, 20, KILLED ON 21 AUGUST 1937.

THE MARTYRDOM

THE MARTYRS OF THE COMMUNITY of THE COLEGIO EXTERNADO CHAMBERÍ CALLE DE CISNE, 3



Br Euquerio



Br Benigno José



Br Adrián

Brothers Benigno José, Adrián and Euquerio, of the «Colegio Externado Chamberí», abandoned the college after 22 July 1936 and found lodging in the Modesto Lafuente Street residence. On 11 August, a militia patrol arrived to obtain information about *the priests* lodging there. The caretaker assured them that they were neither priests nor religious in the house but only teachers. They were getting ready to leave when a neighbour indicated that «*there were some priests*» upstairs. The militia went up and surprised Brothers Benigno José and Adrián in the process of preparing the meal. They bound them with towels then pushed them down the stairs shouting insults.

They were taken to the «Checa de Bellas Artes¹». It was between midday and two o'clock. At three o'clock they were driven away. Their final destination has never been known.

Br Euquerio found lodging in the «Altorga» Hotel. On the morning of 30 August, some policemen called the owner of the hotel to verify a list of names they had found. In the afternoon, the owner of the hotel and the Brothers were arrested. The Brothers were Euquerio and his natural brother. The latter was a witness of the death of Br Euquerio, because of the privations, the sickness contracted and the humidity of the place where they were imprisoned.

Chamberí College
in 1919



¹ A *checa* or *cheka* was a special room used by the Republican militias, during the Spanish civil war, – especially the parties and syndicates of the left – for arrests, interrogations and summary trials. They were generally called by the names of the streets where they were located or by the name of the person directing them. Some were directly under the authority of the government of the Republic – such as the « Bellas Artes » one or the « Fomento » one; others depended on the political parties, the «ateneos» (cultural societies), committees, syndicates or organisations of the Popular Front.

(http://es.wikipedia.org/wiki/Checa_%28Espana%20C3%B1a%29)

MARTYRDOM OF THE BROTHERS OF THE COMMUNITY OF THE “LOS MADRAZO” COLLEGE

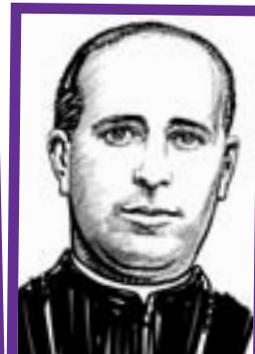
The calvary of the «Los Madrazo» College community began on 20 July 1936. Forced to abandon the college, the Brothers found various boarding places. Brothers Gaspar and Camerino settled in the «Posada San Blas». On 22 July 1936, about 11 pm, a militia patrol burst into the boarding house. They searched all the rooms and found Brothers Gaspar and Camerino, who did not deny that they were religious. They told them to follow them. From that moment on, nothing is known of them. No one doubts they were martyred, even though it is not known where they were killed or where their bodies rest.

Brother Luis Alfonso found a room with Madame Irène García,

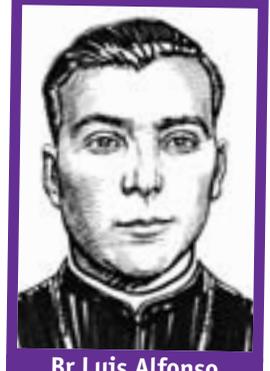
who was running a boarding house. A stranger came and warned the religious and priests staying there it was time to escape. But Br Luis Alfonso was arrested the same evening and martyred on 26 August 1936.



Br Gaspar



Br Camerino



Br Luis Alfonso

THE BROTHERS MARTYRS OF THE “SAN JOSÉ” COLLEGE, CALLE FUENCARRAL AND RESIDENCE CARDINAL CISNEROS

Brothers León Argimiro, Luis Daniel and Domingo Ciricaco, of the College of «San José» experienced similar situations. They were arrested by the militia, after which all trace has been lost.

As for Br Luis Daniel, he was put in the same group as the deputy of the CEDA Salvador Madero Ortiz. The latter was taken to Villa Don Fadrique, his home village, then shot. Br Luis Daniel was killed during the journey.

Br Domingo Ciriaco, denounced as a Marist religious by a former student, was taken to the «San José» College, which had become a *checa*² directed by the father of this former student. He was seen to enter on 20 April 1937, never to be seen again.

But in this *checa* obvious signs were discovered of the torture inflicted on the victims.

Br Jorge Camilo was the youngest; he was 21 and doing his military service. He avoided the combat areas in order not to have to kill anyone. When it was discovered he was a religious, he was shot in the barrack square of Hortaleza on 21 August 1937.

Br Angel Hipólito experienced the same holdup as the Brothers in the Students' Residence when it was taken by assault on the 20th of July. But on 15 August, Br Angel Hipólito and Brothers Julián Marcelino and León Pedro were arrested and taken to the prison of Ventas.



Br León Argimiro



Br Luis Daniel



Br Domingo Ciriaco



Br Jorge Camilo



Br Ángel Hipólito



Br Julián Marcelino

So the days passed until 3 November 1936. That day, at three in the morning, sixty-five prisoners, including Br Hipólito, were taken from the prison of Ventas, convinced that they were being taken to another prison. They were forced to climb onto a lorry and driven in the direction of the route from La Corogne. Having arrived near the cemetery of Aravaca, they were made to get down from the vehicle and rudely forced to enter that place. Then the militia forced them to undress and dig their own graves. Tied together two by two, they were cut down by bursts of machinegun fire. Their bodies tumbled into the common grave.

The day the Students' Residence was stormed, Br Julián Marcelino left to take a room in a boarding house in the same street. That was where he was arrested on 15 August and also taken to the prison of Ventas. On 3 December, a number of prisoners were transferred to the prison of Alcalá de Henares – one of them tells the story. But the convoy carrying Br Julián and a student from the residence, Félix Borrego from Segova, never arrived at its destination. They were killed at Paracuellos del Jarama, to the north of the present runways of the airport of Barajas, and buried on the spot in a common grave excavated shortly before.



Residence Cardinal Cisneros

THE COMMUNITIES OF THE “CHAMBERÍ” AND “LOS MADRAZO” COLLEGES, MADRID

LIFE OF BROTHER BENIGNO JOSÉ JOSÉ VALENCIA JANICES

Br Benigno José was born in Artajona, province of Navarre, on 16 November 1906. His parents were Aurelio and Vidala. The Valencia Janices family was a large one: 8 children, two of them religious.

Br Benigno José was loved for his somewhat restless but joyful and simple character. He radiated joy and fostered relationships within the community as much as in the classroom. He was happy with what he was doing, as the letters from him that have been preserved testify.

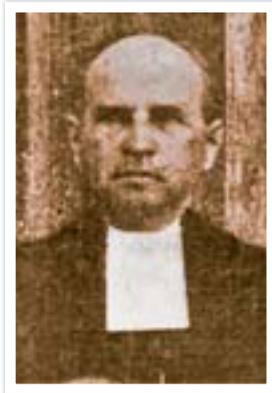


*Artajona (Navarre),
home village of Br Benigno José*



Witness 1
=====

The testimony which follows is valid for all the Brother martyrs of Madrid: “In the midst of this hostile situation, Brothers Benigno José and Adrián showed themselves resigned, patient, serene and cheerful, disposed to the will of God. Those who had the opportunity to approach them were able to see their humility and poverty. Never a complaint about the place where they were imprisoned”... “They never spoke about politics, never offered a judgment on these terrible events. In a word, their conduct showed an absolute acceptance of the divine dispositions.”



LIFE OF BROTHER ADRIÁN

MANUEL Llop PLANA

Br Adrián was born in La Mata de Morella, diocese of Tortosa and province of Castellón, on 1st January 1896. His parents were named Gabriel and Joaquina and he had three brothers. He performed his apostolic and educational activities among the youngest children. He knew how to retain attention and make himself understood by his audience, always difficult and demanding. The young Brothers taking their first steps in teaching, had in him a master easy to understand. He helped them with patience and initiated them in teaching methods.

*The community
of Br Adrián*



LIFE OF BROTHER EUQUERIO

EUQUERIO LLANILLO GARCÍA

Br Euquerio was born in Solanas de Valdepucio, Burgos, on 20 February 1914. His parents were named Hermenegildo and María. The Llanillo García home was special in a certain way. In fact, there were eleven children. The father was a teacher whose principal purpose was the formation of his children. He kindled among them the flame of priestly or religious life, thus making the family a nursery of vocations. Six of them became Marist Brothers.



Witness 1
=====

The brother of Br Euquerio records the facts for us: "We were taken to the Directorate General of Security, and from there to the 'Général Porlier' prison. A life of hardship began for us there. It was by a miracle that we escaped the various roundups and saved our lives... Around Christmas 1936, my brother fell seriously ill because of the privations. A doctor, himself a detainee, diagnosed a grave sickness, but there was nothing to be done. For fear of contagion, he was taken to a damp basement, with me to look after him. Without food, medicine or clothing, my brother became delirious, and he stayed that way until nine o'clock. He lost consciousness and died without receiving any medical care." It was the 4th of January 1937.



*Br Euquerio
with his family*

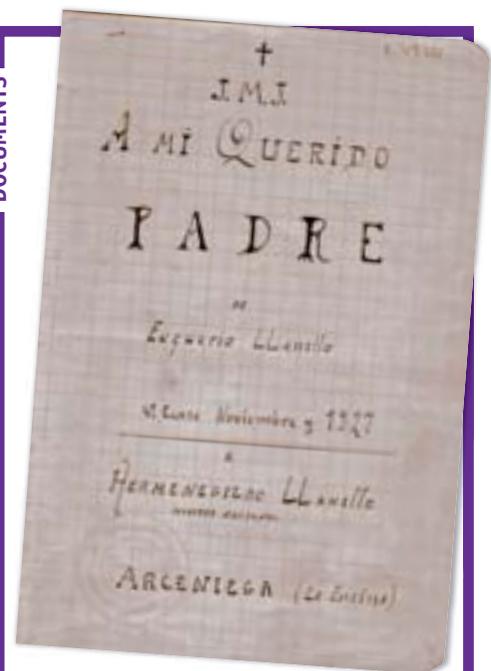


A Marist Brother, Feliciano, travelled around the villages in order to direct youth to the Marist training centre. On one of his rounds, he came to know – and admire – Mr Hermenegildo, and a warm friendship was born between them.

This Brother, by his kindness, directed Euquerio to Arce-niega, the closest Marist juniorate.

In 1928 he arrived at Les Avellanes to continue his Marist formation (postulancy and novitiate). His letters testify to his commitment. In the schools he distinguished himself as a good educator.

DOCUMENTS



*Handwritten note
of Br Euquerio for his father*

LIFE OF BROTHER GASPAR

Pablo MARTÍNEZ ESTEBAN

Br Gaspar was born in Los Balbases, Burgos, on 24 March 1898. The names of his parents were Julián and Lucía. The Martínez Esteban family had six children.

Pablo and his brother Timoteo followed the path of the Marist vocation. At the age of 12 he left for Arceniega, the Marist juniorate in the Province of Álava. It was at Les Avellanes that he



Witness 1

=====

The caretaker who let the militia in informs us of the way things developed : I was interrogated about some priests who were lodged in the boarding house. I consulted the register and told them insistently that there was no priest listed there. One of the militia replied that he was certain that there were priests but that they had registered themselves as teachers. Without further explanations, they went upstairs and began to open the doors of the rooms. They opened the one where Brothers Gaspar and Camerino were. They asked them if they were religious. Far from denying, they affirmed it with great naturalness. The militia motioned them to go with them. We are following you , the Brothers replied simply without protest. Their faces were serene. It all happened without violence or fear or hysteria, or any show of terror. They followed the militia calmly. Since then, it has been impossible for us to have any news of them.

made his first vows. He worked in several colleges and always carried out his task to the entire satisfaction of his Superiors, especially as head of a secondary department. He was in charge of the apostolic movement «the Congregation of the Immaculate», giving himself to this task with all his heart, with great enthusiasm, for the good of his pupils.



Villamedianilla (Burgos): birthplace of Br Camerino

LIFE OF BROTHER CAMERINO

BRAULIO ÁLVAREZ PALACÍN

Br Camerino was born on 27 March 1900 in Villamedianilla, Burgos. His parents were Eladio and Gaudencia.

After completing his compulsory military service, he decided at 24 to become a Marist Brother and entered the novitiate of Les

Avellanes. In the terminology of the time, he was a late vocation! He and Br Gaspar were inseparable in their apostolic task in the Marial Congregation, which they carried out with success.

They were also inseparable companions in martyrdom.



LIFE OF BROTHER LUIS ALFONSO

Luis MORENO Aliende

Br Luis Alfonso was born in Quintanilla San García, Burgos, on 24 June 1911. His parents, Máximo and Asunción, had eight children whom they endeavoured to bring up as Christians.

Two of them were called to religious life: Ismael, as a Jesuit priest, and Luis, as a Marist Brother.

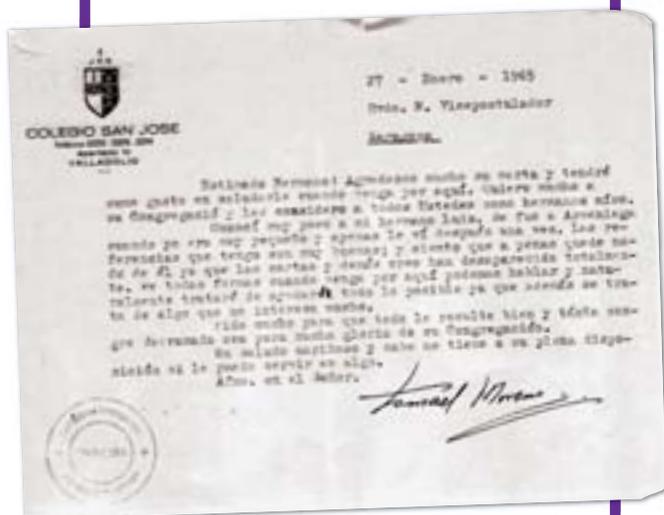
An accomplished Marist Brother, he always acted as a mature man despite his youth.

The Superiors considered him as one of the future assets of the Province.

Witness 1
=====

Br Celso, companion of Br Luis Alfonso, relates the circumstances of his brother's arrest and disappearance: "One day, at the time of supper, a stranger presented himself and said, word for word: 'I have the opportunity now or never to render a good service. Get out, they are coming to collect you!' And he disappeared. Br Luis Alfonso, a priest and I prepared to leave the place. The owner of the boarding house told me to go first, to the home of one of her daughters. From her I learned that Br Luis Alfonso was arrested the same night. It was 26 August. After that, I had no other news." Very quickly the news spread that he had been martyred.

DOCUMENTS



Letter to the Vice-postulator about Br Luis Alfonso, written by his brother

THE COMMUNITY OF "SAN JOSÉ" COLLEGE AND THE "RESIDENCIA CARDENAL CISNEROS" IN MADRID

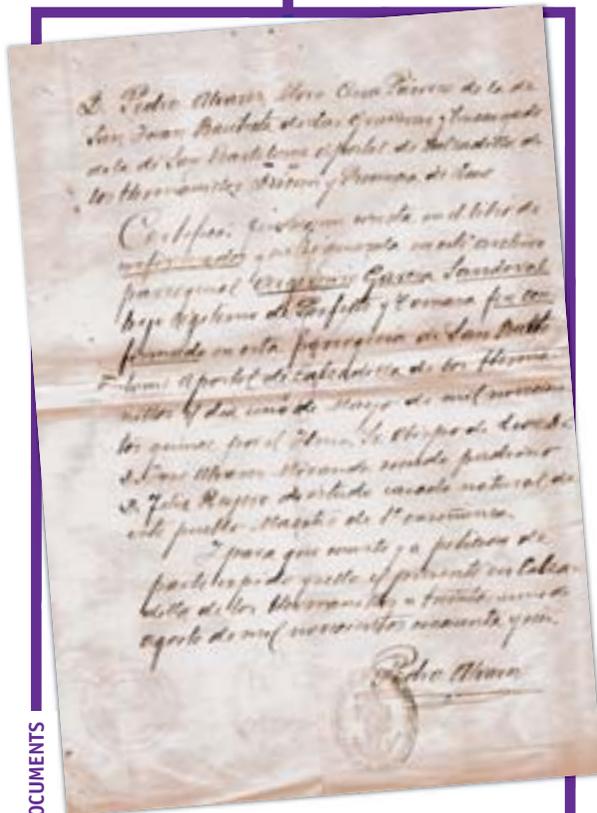


LIFE OF BROTHER LEÓN ARGIMIRO ARGIMIRO GARCÍA SANDOVAL

Br León Argimiro was born in Calzadilla de los Hermanillos, province of León, on 31 July 1913. His parents, Perfecto and Tomasa, had eight children. After some time in the juniorate at Blancotte in France, Argimiro returned to Tuy to begin his postulancy. He had a good knowledge of French, which was very useful for his formation. He lived his two years of formation in Tuy very generously, especially in the gift of his life in making his first profession on the feast of Saint Joseph in 1932.

Then he moved to the « San José » College of Fuencarral, Madrid. His first experiences in the primary classes were full of surprises and attractions for the young Brother, the youngest in the community. He was martyred at the age of 23, before he had even made final profession.

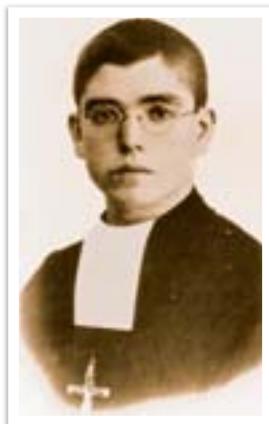
Calzadilla de los Hermanillos (León):
birthplace of Br León Argimiro



DOCUMENTS

Certificate of Confirmation
of Br León Argimiro





LIFE OF BROTHER LUIS DANIEL

JUAN VIÑUELA FLECHA

Br Luis Daniel was born on 2 June 1910 in Navatejera, province and diocese of León.

His parents were Victorino and Manuela and their family numbered eleven children. Juan was mischievous and lively, but he showed himself obedient and open handed.

He was a leader in the village by his

determination, vivaciousness and drive.

His brothers say how surprised they were to receive his letters from the juniorate of Venta de Baños, because they did not think he could persevere.

Even his father, good Christian that he was, never came to understand his son's vocation. He was so opposed that, some days before the beginning of the novitiate, he went to Tuy to fetch him home. It was not the only time that Br Luis Daniel had to struggle against his own family.

Several times in his life he had the opportunity to show how much he loved his vocation. He had to seriously oppose his father – and his mother too – who asked him to give up his vocation on the pretext that he might be killed. He replied firmly: «Let it happen as God wills!»

DOCUMENTS



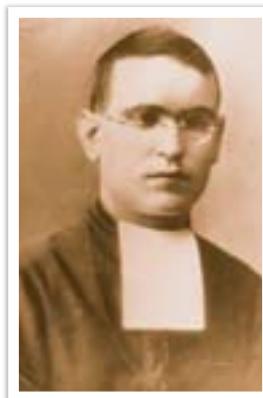
Declaration of belonging to the Institute of Br Luis Daniel

LIFE OF BROTHER ÁNGEL HIPÓLITO

ANICETO PABLOS CARVAJAL

Br Ángel Hipólito was born in El Burgo Ranero, province of León, on 13 May 1903. His parents were named Pablo and Antolina. They had an ideal home, blessed with ten children, Aniceto being the fifth. He had many friends because he easily won everyone's affection de

tous. He nourished the desire of directing his vocation towards Marist life but, as decided as he seemed to be, at the moment of saying goodbye to his mother, he changed his mind. However, one of his brothers, a seminarian, decided to enter the Marist ju-



Witness 1
=====

On the back of the picture which was the souvenir of his perpetual profession he had written: "Behind our Lord, the invincible Captain, I will march with my cross, and I swear to be faithful to my vows and my resolutions to death."

Witness 2

"Here is what I heard from the lips of the gravedigger at Aravaca, who was detained in the prison of San Anton, in the college of the Piarists: 'They brought a group of martyrs, among whom was Brother Ángel Hipólito, to the cemetery of Aravaca. At the entrance, they stripped them completely and made them put all the objects they had in the bags prepared for this. From the entrance they led them, naked, two by two, to a part of the cemetery which had recently been remodelled but inside the same enclosure. They made them dig their own grave, and once this sad task was completed, they mowed them down with the machine guns, so that they tumbled into the pit.'

*El Burgo Ranero (León):
home village of Br Ángel Hipólito*



Br Ángel Hipólito in class

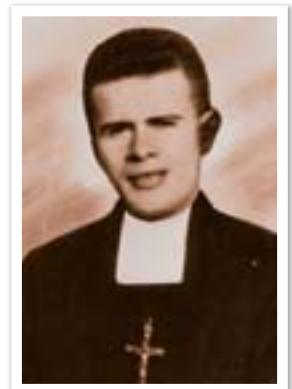
niorate of Tuy. Encouraged by this, Aniceto took the firm decision to detach himself from his beloved mother.

The two entered the postulancy of Pontós where new trials awaited them. It was an opportunity to renew their firm proposal to become Marist Brothers.

Br Angel Hipólito moved from Palencia to Madrid, his last appointment, for he had the intention of completing the Licentiate in Natural Sciences at the Central University of the city. He had already mastered his subject and taught it with competence. His skill in drawing also made his course of Biology and Natural History very interesting and his pupils were enchanted. Even if his timidity and excessive kindness caused discipline problems with some of the less industrious pupils, his competence always won out.

LIFE OF BROTHER JULIÁN MARCELINO MARCELINO REBOLLAR CAMPO

Br Julián Marcelino was born in Tresviso, Cantabria, on 29 November 1914. His parents were Máximo and Petra. He had seven brothers from his father's first marriage. The latter remarried after the death of Petra and had nine other children from this second marriage.



In the family, there was a priest, three Marist Brothers and a seminarian, killed in the defence of Oviedo in 1937. At ten years of age, in 1924, he was already in the Marist boarding school in the suburb of Oviedo. One of his former teachers remembers him as a good student. One day, he came up to him after the catechism class and told him he wanted to become a religious. When, as postulant and novice he wrote letters to the family from the far east of the Peninsula, Pontós, or from Tuy, over in the west, his brothers are unanimous in stating that they helped set them on the path of their respective vocations.

Br Julián Marcelino was happy in his vocation as an educator. He took his first steps in teaching at Sahagún, in 1932, and in 1934 was sent to the College of «San José» in Fuencarral, Madrid.

*Tresviso
(Cantabria):
home village
of Br Julián
Marcelino*



LIFE OF BROTHER DOMINGO CIRIACO DIONISIO DOMÍNGUEZ MARTÍNEZ

Br Domingo Ciriaco was born on 24 January 1911 in Villoria de Órbigo, province of León, diocese of Astorga. His parents, Miguel and Teodora, had seven children. Two became religious sisters and one a Marist Brother, Br Domingo.

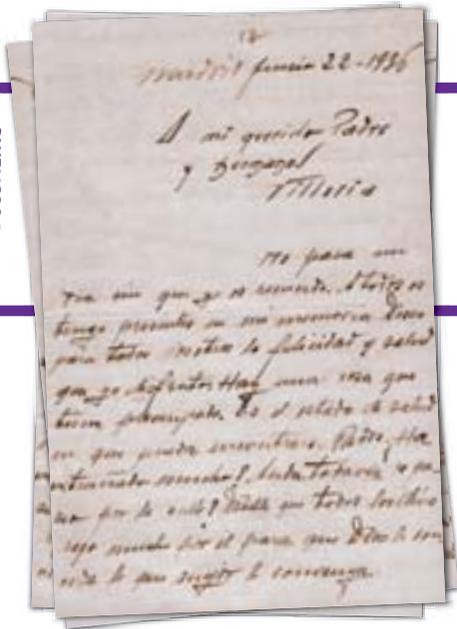
Although his mother would have liked to see him a priest, she encouraged him in his final decision. The recruiter of the Marist Province of León directed him to the juniorate of Venta de Baños, Palencia.

His expansive and joyful temperament fostered the good spirit of the community. He was always ready to serve others, even if there was some risk, given the difficult times they had to live because of the war.

His contingent was transferred to Madrid. He had asked to enter as an officer in the Military Supply Corps School in Valence and had prepared the documents required. When every-



DOCUMENTS



Letter written by Br Domingo Ciriaco

thing was ready, he presented himself with two comrades. It was in signing the safe-conduct that he was recognized as a Marist Brother. It was enough to have him arrested and condemned.

LIFE OF BROTHER JORGE CAMILO Vidal GARCÍA GARCÍA



Br Jorge Camilo was born in Cuadros, province and diocese of León, on 7 February 1916. His parents were named Cipriano and Saturia and he was the Benjamin of the family. He arrived at the College of «San José» in Fuen-carral with the profound desire of excelling himself in continually improv-

ing. He asked questions and let himself be guided by the most expert in educational and apostolic works. His good dispositions, desires and deeds were quickly cut down by the revolution: he was 21 years old. In the prison of Portiel, he befriended Mr José María Menoyo who came to consider him as family. Thanks to this, Br Jorge Camilo was able to find refuge with him when he left prison, free of all charge against him. He was able to do his military service while spending the nights with the Menoyo family. Recognized as a Marist Brother, he was shot in the barracks of Horteizas, Madrid.



DOCUMENTS



Certificate of baptism of Br Jorge Camilo

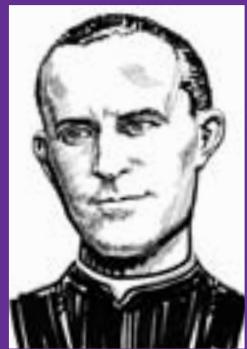
CHINCHÓN (MADRID)



IN 1936, CHINCHÓN WAS A SUBURB OF 7000 INHABITANTS, IN THE NORTH OF MADRID. THE MARIST BROTHERS RAN A LITTLE FREE PRIMARY SCHOOL OF 162 PUPILS, FINANCED BY THE MARQUISES OF APARICIO AND DE LA PEÑA.



Br Feliciano



Br Felipe Neri



Br Herminio Pascual



Mr Julián Aguilar Martín

THE MARTYRDOM

In the opening days of the revolution, none of the militia dared to disturb the little community. On place, it was easy to see how much good the Brothers were doing and the affection the people had for them. But around midnight on 21 July 1936 a group of militia from elsewhere arrived. They besieged the school and some even tried to enter through the roof.

Br Feliciano was lodged by the village notary, but the president of the local Revolutionary Committee had also offered him his hospitality. The other Brothers found accommodation with Mr Teódulo de la Peña Fernández, nephew of the school's founders. This situation lasted a week.

On 29 July there arrived about thirty militiamen to demand that the local Committee banish the Marist Brothers. They were taken to the station and put on a train to Madrid. They could not count on any Marist residence there for all the communities in Madrid were already dispersed and under threat. They asked to be lodged with their benefactor, Madame Paula Aparicio.

The militia arrived in the afternoon and took them away. It seems they were shot on the spot, for nothing further was heard of them.

LIVES OF THE BROTHERS OF CHINCHÓN

LIFE OF BROTHER FELICIANO

SEVERINO RUIZ BÁSCONES

Br Feliciano was born on 2 November 1884, in Fuencaiente de Lucio, Burgos. His parents, Antonio and Marcela, brought him and his four brothers up according to Christian principles. Encouraged by his example, four of his nephews entered the Marist Institute.

The schools of Barruelo, Toledo and Chinchón were witnesses of his devotion as director. Those of Barruelo and Chinchón were very similar, the pupils coming from families of





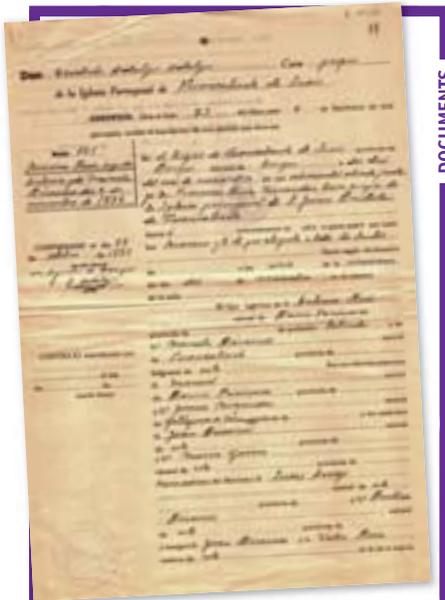
*Fuencaliente de Lucio (Burgos):
home village of Br Feliciano*

simple peasants and workers. Br Feliciano, director and superior, was a mature man of 52 at the time of his martyrdom.

He had great influence over the pupils and the parents because he preferred personal advice and preached by example.

Under his direction, the children of Chinchón changed radically and the population commented favorably. Parents who had not set foot inside a church since the day of their marriage began coming again to accompany their children and listen to the liturgical chants directed by the Br Director.

Thus he succeeded in winning hearts.



DOCUMENTS

*Certificate of baptism
of Br Feliciano*

Witness 1
=====

Madame María Ontalva Ruiz, a servant in the house of Madame Paula Aparicio, tells the story:

“The porters caused difficulties in letting them in because of their luggage. I believe that they knew the Brothers, as I knew them myself. The fact is that Mr Valentin told them to inform the Security Guard if they did not trust the Brothers, but the porters notified the militia instead of the Security Guard. Finally, the Brothers went upstairs. But about four o’clock in the afternoon, when the soup tureen was still on the table, the militia turned up and took them away. No one in the house could eat that day. An hour and a half later, the militia returned and took away the Brothers’ belongings. After that, no one knew anything more about their fate. It seems that Madame learned that they had been shot there and then. Not the slightest trace of them.”

LIFE OF BROTHER FELIPE NERI FERMÍN ZABALETA ARMENDÁRIZ

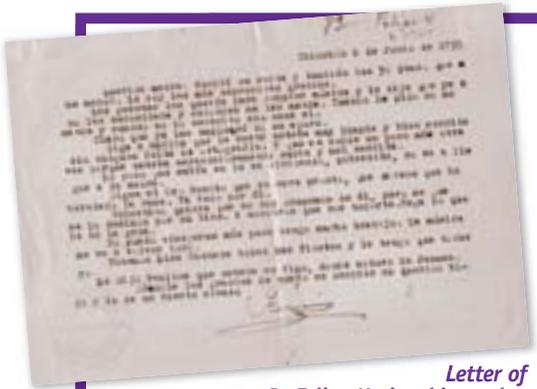
Br Felipe Neri was born in Artajona, Navarre, 24 September 1899. His parents, Romualdo and Catalina, had eleven children, five of whom embraced the religious life: two Marist Brothers and three Sisters of Saint Joseph of Cluny. Fermín was the oldest in the family and helped his

father in the work in the fields. After military service, he intended to get married. He and his fiancée would meet and walk together; both would then take



THE FOUR MARTYRS OF CHINCHÓN

Brs Feliciano, Felipe Neri, Herminio Pascual, Julian Aguilar Martín



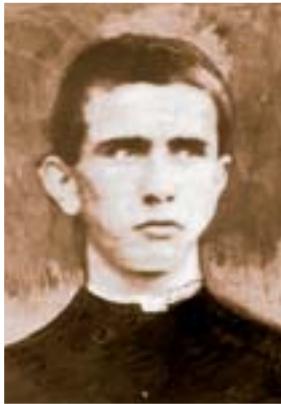
*Letter of
Br Felipe Neri to his mother*

DOCUMENTS

out their rosaries and continue on their way saying it. One of his brothers had already entered the novitiate of the Marist Brothers at Les Avellanes. He was thirty when he entered the novitiate himself. Admitted to the vow of obedience in 1931, he was cook in the community for two years before beginning to teach. He arrived in Chinchón in September 1933, where he showed himself a solid character.

Witness 2
=====

Jesús Sáez López, a former pupil, testifies: "They were men full of faith, hope and charity. When the revolution broke out, in October 1934, they prayed and had prayers said for peace, without a single word of hate against either side in the conflict."



LIFE OF BROTHER HERMINIO PASCUAL SATURNINO JAUN SARÁS ZABALETA

Br Herminio Pascual was born on 11 February 1912, in Irurzun, Navarre. The names of his parents were Pedro and Hilaria. He was a cabinetmaker and she a housewife.

This Brother of 24 wavered in following his religious vocation and the superiors had to change him every year. It was thanks to the company and advice of Br Felipe Neri that his gift to the Lord became firm and it was he, the youngest of the community, who gave the martyr's example. The man who gave him lodging in Chinchón found him a secure hiding place. But he preferred to remain with his Brothers and share their fate. So it was with them that he was shot on 29 July 1936.

LIFE OF MR. JULIÁN AGUILAR MARTÍN

He was born in Berge, Teruel, on 24 November 1912. His parents were Julián and Antonia. He entered the juniorate of Vic on 21 September 1925. He was a postulant and novice at Les Avellanes. An accident made his sight so bad that it would have been impossible for him to teach. The superiors thought it preferable for him to return to his family. He then consecrated himself to work in the fields, but his heart remained drawn in a special way to the Marist life. He sought out Br Feliciano and asked him to take him on as cook. From that time on, he shared fully in the life of the Brothers right up to martyrdom. Everyone in Chinchón believed him to be a Brother like the others.



TORRELAGUNA,
MÁDRID

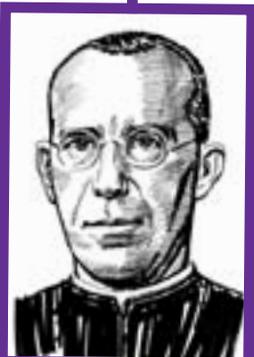
Torrelaguna: Members of the family of Brothers Jerónimo, Marino and Victorico María, in the chapel of the Rosary of the parish church of Saint Mary Magdalen

THE THREE BROTHERS, VICTORICO MARÍA, 42; JERÓNIMO, 60; AND MARINO, 35, WERE BORN IN THE LITTLE VILLAGES OF THE PROVINCES OF BURGOS AND CASTELLÓN. THEY MADE UP THE COMMUNITY OF TORRELAGUNA, A LITTLE VILLAGE OF 2,000 INHABITANTS, IN AUSTERE CASTILLE, NOT FAR FROM MADRID. THEIR SCHOOL WAS A BASIC PRIMARY SCHOOL OF 135 STUDENTS. THEY WERE THREE: A DIRECTOR, A TEACHER AND A COOK. BUT IT IS DIFFICULT TO TELL WHO WAS WHICH, SO PROFOUND WAS THE UNION WITH WHICH THEY SHARED THEIR DAILY TASKS.

THE MARTYRDOM



Br Victorico María



Br Jerónimo



Br Marino

The public schoolmaster could not stand seeing the success of the Brothers' school. During the revolt of the Asturias, in 1934, this teacher became chief of the local Committee and gave the order for the Brothers to be put in prison. Fortunately, his power was of short duration and he had to spend some time in prison himself.

Everything came to a head on 20 July 1936. The civil war had just begun and the pupils were already on holiday. The public school master, chief of the Revolutionary Committee, now

the 'lord' of Torrelaguna, prowled the streets of the village in quest of victims. He thought of the Brothers whom he wanted to hang. The time for vengeance had arrived.

The Republican central government despatched to Torrelaguna militiamen to replace the Civil Guard. This signed the death sentence of the Brothers. On the morning of 20 July, the three brothers were arrested by the militia, led by a certain Severino. They shut them up in the village dungeon, where there was already a group of Catholic laity, including some former pupils. Of what were they accused? Of wearing the religious habit, of having consecrated their lives to God, of having sowed the seeds of faith in the hearts of children and youth, ...of love.

The Brothers were accused of being religious educators.

On the night of 21 and 22 July, a group of militia of the Asturias arrived in Torrelaguna. In the early morning they assaulted the prison with the intention of eliminating the prisoners. They struck them and interrogated them shouting. One militia woman struck the president of Catholic Action so hard with the butt of her gun that he lost an eye. Then they made a selection of victims : all those without calloused hands. The peasants were freed. The nine others – the three Brothers, two priests, the male and female presidents of Catholic Action and two other laymen – were bound and forced onto a lorry.

On the morning of the 22nd, the milkman of the little village of Redueña on his daily round discovered nine bodies. It was six in the morning.

Torrelaguna: cemetery



Witness 1

A peasant witnessed the execution: "There were no scenes of despair or anything like that. Perhaps a last appeal to pity on the part of two prisoners who offered money to save their lives, saying they had small children, but nothing more. They made the sign of the cross when they received the deadly volley."



LIFE OF BROTHER VICTORICO MARÍA

EUGENIO ARTOLA SOROLLA

Brother Victorico María (Eugenio Artola Sorolla) was the school director. He was born in Cincorres, province of Castellón, on 12 April 1894, to Joaquín and Sebastiana.

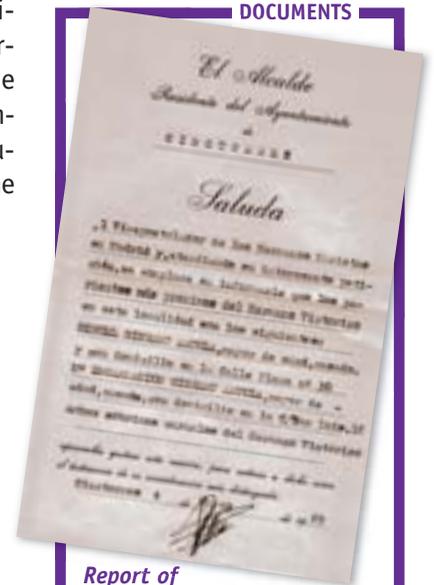
At the age of 14, encouraged by friends and by what he had heard about the Marist Brothers, he decided to travel to Vic, where there was a little juniorate. He pronounced his first vows at Les Avellanés. After several appointments, he

was sent to Torrelaguna in 1928. He carried out his apostolic work by various means : Catholic Action, talks, study circles for deepening the faith, marriage preparation courses, singing, novenas. Such was his influence that he obtained from the Ministry of Justice permission to continue teaching religion, under the Second Republic, and to wear the religious habit.

Witness 2
=====

In the words of a witness, the community of Torrelaguna reproduced, if on a more modest scale, the union of the "three in one" spoken about in the Marist book "Opinions, Conferences, Sayings and Instructions."

DOCUMENTS



Report of
the mayor of Cincorres



Certificate of baptism
of Br Jerónimo

DOCUMENTS

LIFE OF BROTHER JERÓNIMO

TRIFÓN TOBAR CALZADA

Br Jerónimo was born in Susinos, Burgos, on 3 July 1876. His parents were named Vicente and Eulalia. When martyrdom arrived, he was a man of 60. He had worked in Spain, Colombia (for 21 years), France and once more in Spain. He had never enjoyed good health, which was why he had returned from the missions. Discipline in his classes left a little to be desired, since he was timid by nature.





But he knew how to adapt and was ready to accept the demands of others, as a valuable means of transmitting the message, what we today call «inculturation».

*Amaya (Burgos):
birthplace of Br Marino*

LIFE OF BROTHER MARINO PEDRO ALONSO ORTEGA



DOCUMENTS

*Article on
the community
of Torrelaguna in
"Madrid Marista",
in 1996*



Br Marino was born in Amaya on January 14, 1901, province and diocese of Burgos, district of Villadiago. His parents, Eugenio and Julia, had ten children.

Br Marino was the youngest of the three Brothers of the Torrelaguna community. His health did not allow him to study. So his Marist life was

above all the service of the kitchen in the small communities, while giving a hand with the junior classes and in the Catholic Action movement. In August 1929 he was sent to Torrelaguna. He was a young Brother good and joyful, willing and helpful, affable, delicate, who tried to live a quiet life.

Witness 3 =====

A former student leaves us the following testimony:
"I lack the words to admire the work of these Marist religious. They taught me to love, to forgive, and I owe to them the glory of counting among the martyrs of Christ my own parents, my father and my mother; that they are in the glory of God ! I have known how to forgive and to take this terrible blow with Christian love."

VILLALBA DE LA SIERRA, CUENCA



Chapel of the hamlet of Villalba de la Sierra, Cuenca, Spain

OUR COLLEGE IN CUENCA PRESENTS THE PECULIARITY OF HAVING BEEN FOUNDED DURING THE PERIOD OF THE REPUBLIC, IN 1934, WHEN SERIOUS THREATS WERE ALREADY HERALDING PERSECUTION. THIS COLLEGE OF «FRAY LUIS DE LEÓN», WITH ITS PURELY CIVIL STATUS, LETS US SEE HOW MUCH THE BROTHERS OF SPAIN WERE PREPARED TO DO IN THE FACE OF THE NEW POLITICAL SITUATION AND TO REMAIN VERY CLOSE TO THE WORLD OF YOUTH. IN A SHORT TIME, THIS COLLEGE WON THE SYMPATHY AND ESTEEM OF THE POPULATION, BUT IT ALSO AROUSED JEALOUSY AND RESENTMENT ON THE PART OF THE ANTICLERICAL PUBLIC TEACHERS. THIS JEALOUSY WOULD BECOME FATAL WHEN THE REVOLUTION BROKE OUT ON 18 JULY 1936.

SEVEN BROTHERS WORKED IN THE COLLEGE, BUT ONLY ONE, BR JULIÁN JOSÉ, KNEW MARTYRDOM. WITH HIM DIED A LAY TEACHER, A CONVINCED CHRISTIAN, MR RAMÓN EMILIANO HORTELANO GÓMEZ, WHO, HOWEVER, WAS NOT PART OF THE COLLEGE TEACHING STAFF.



Br Julián José



Mr. Ramón Emiliano

THE MARTYRDOM

On 18 July 1936, the Brothers were warned of an imminent raid on the school by a group of Socialist Youth. They dispersed and found lodging with trusted families. Br Julián José stayed for a year and a half with the school caretaker, Mr Zoilo Escamilla. But on the first of March 1938, he was called up for auxiliary services in the barracks of Villalba de la Sierra.

It was the same day that Mr Ramón Emiliano Hortelano Gómez arrived there.

The two formed a great friendship during their few months of military service : the friendship of a faith lived and shared in depth. Their union was such that both were taken for religious, and it was for this reason that they were shot together, at the base of an electricity pole, sprinkled with petrol and set on fire. It was 28 July 1938. Ramón Emiliano had just had his first child five days before. For the Brother it was just a week before his 30th birthday, and for his companion, 12 days. Both had been born in August 1908. Their mortal remains rest in the same mortuary urn.



LIFE OF BROTHER JULIÁN JOSÉ NEMESIO CABRIA ANDRÉS

Br Julián José was born in Susilla, Cantabria, on 5 August 1908. His parents were Isidro and Valentina. Two of his brothers had gone before him to the juniorate at Arceniega (Álava) and one of them was a missionary in Chile.

Brother Julián José made his first vows on 8 September 1924, at the age of 16, and his perpetual vows on 15 August 1929. He was one of the founding members of the Cuenca college.

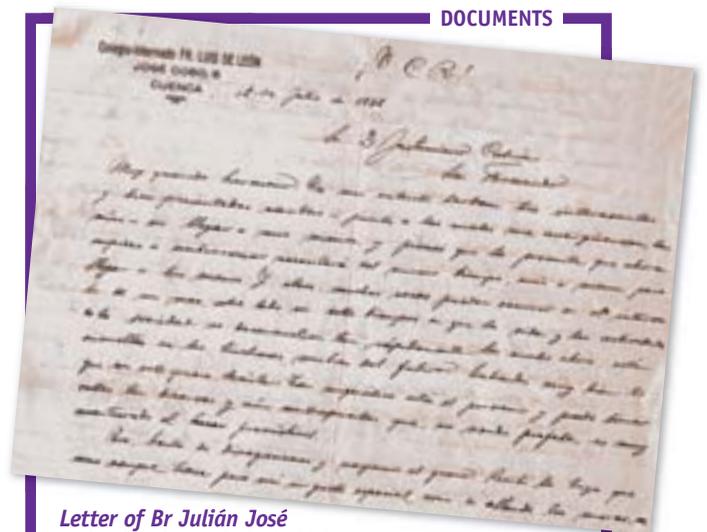
Witness 1

=====

Madame Rufina Ángeles Saiz Abad, wife of Mr Ramón Emiliano Hortelano Gómez, gives the following testimony, after the visit she received from her husband - he had gone to see her just after the birth of the child: "From a shepherd, a friend of my husband, who provided us with milk, we heard that my husband and Br Nemesio (Julián José) had been arrested by the militia, who killed them, tied them to an electricity pole then sprinkled petrol over them and burned them - a condemnation reserved for traitors When my father-in-law went to collect the remains, he found only some bones.

He was of a friendly, sympathetic character, talented for Mathematics and the sciences. In his teaching, he displayed a great evenness of temper, never getting angry, even with the slower students. He preferred to use words of encouragement. He willingly took on humble services, sweeping the classrooms where there were no cleaners, and the pupils helped him voluntarily. At the college of Cuenca, the caretaker was an old man without education. Br Julián taught him to read and write and how to present himself in society. He gave him a taste for the truths of religion so well that the man, who had given up all practice, began going back to church. It was this caretaker who offered him the safest hospitality when persecution dispersed the community. But in March 1938, Br Julián José was called up for military service in the Republican army. He could not conceal his status as a religious for long, and this was enough to have him shot.

DOCUMENTS



Letter of Br Julián José to his brother, 12/07/1936

Witness 2
=====

His wife has left us this precious testimony: "My husband and I had known one another since childhood. He used to come to our place to stay with my brother. He always seemed to me a more distinguished child than the others: more virtuous, more of an example. He fell in love with me very quickly, but he had such a respect for these emotions, that he did not dare tell me. We passed the aptitude test for teaching together and we were assigned to the same village. He wanted us to be married immediately so that we would not be separated by the war."

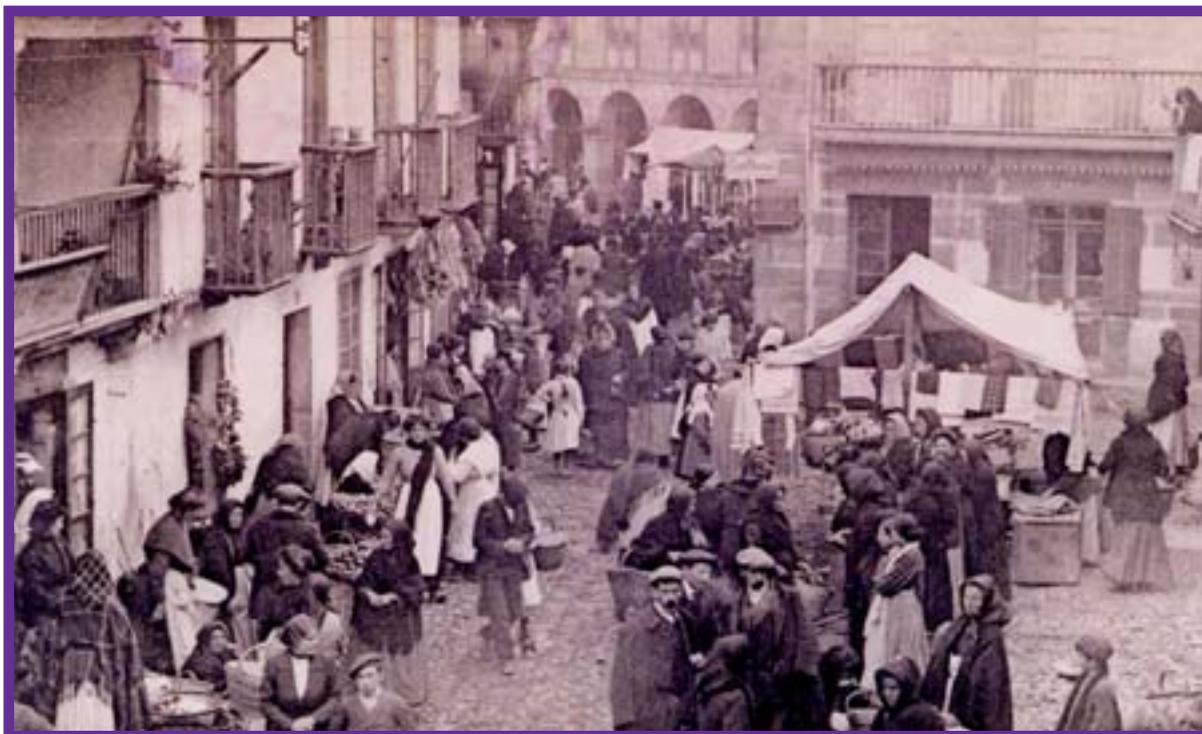
LIFE OF MR RAMÓN EMILIANO HORTELANO GÓMEZ

Mr Ramón Emiliano was born in Cuenca, in the same year as Br Julián José, but three days later, on 8 August 1908. Son of Tomás and Dominga, he was baptized in the church of Saint James Apostle, on 16 August. His father was a police inspector and his mother a woman of solid Christian principles. He received the sacrament of confirmation on 10 July 1922, and married Miss Rufina Ángeles Saiz Abad, on 22 August 1936. He devoted himself to teaching. He was an innovative teacher who, sometimes, in his work knew how to find opportunities for the sexual education of his students. He asked his wife to do the same apostolate for the girls.



CABEZÓN DE LA SAL AND CARREJO

IN THE TWO LOCALITIES OF CABEZÓN DE LA SAL AND CARREJO, THE BROTHERS DIRECTED TWO SMALL SCHOOLS, SIMILAR TO THE ONES AT THE BEGINNINGS OF THE INSTITUTE. AT CABEZÓN DE LA SAL, A COMMUNITY OF FOUR BROTHERS PROVIDED PRIMARY AND COMMERCE CLASSES FOR 182 PUPILS. THE THREE BROTHERS IN CARREJO TAUGHT 44 PUPILS IN THREE PRIMARY CLASSES. THE TWO NEIGHBOURING VILLAGES WERE IN CANTABRIA. EACH COMMUNITY HAD TWO VICTIMS: BROTHERS PEDRO, AGED 53, AND NARCISO, 59, IN CABEZÓN DE LA SAL, AND BROTHERS COLOMBANUS PAUL, AGED 59, A FRENCHMAN, AND NESTOR EUGENIO, 24, IN CARREJO. ALL FOUR WERE KILLED TOGETHER IN SANTANDER ON 1ST JANUARY 1937.



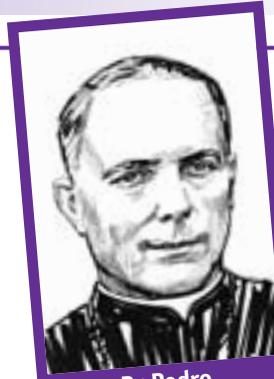
Market of Cabezón de la Sal

THE MARTYRDOM

Following the nationalist uprising, the Popular Front took control in Cantabria. Up to the end of October, the Brothers of the two communities were not molested. At the end of October, the Commission of Culture confiscated the school in Cabezón de la Sal, and the Brothers withdrew to the one in Carrejo. In the first days of November, the militiamen inspected the Carrejo school and found a nationalist flag they had taken down in 1931. They imposed on the Brothers a fine of 100 pesetas to be paid before five o'clock. The village clubbed together and paid the fine. Despite this, Br Erasmo José, superior of the community, was taken to prison. There he found, in a pitiful state, the parish priest, a seminarian and many other persons judged to be right wingers. Br Pedro, who knew the authorities, obtained his superior's freedom. Before leaving, however, he had to sign the charge: «hiding a flag he adores.»

A second inspection deprived the brothers of all their foodstuffs. They could only survive by taking individual classes.

The first detention took place on 27 December 1936. In reprisal for the nationalist bombing of Santander, the militia decided to put the Brothers in prison, then they released them. On 30 December, around 4 pm, the Brothers were imprisoned again. Brothers María Ruperto and Luis María, who had left for Santander, were absent. On their return, the housekeeper informed them of the situation.



Br Pedro



Br Narciso



Br Colombanus Paul



Br Néstor Eugenio

They went to the prison to pay their confrères a visit, a visit which turned into detention.

About one in the morning of 31 December, the seven Brothers had to climb into three cars and were driven to Santander. Arriving around two, they were thrown into the provincial prison. Two officers presented themselves with the detainees' files, and called out the names of Brothers Pedro, Narciso, Colombanus and Néstor Eugenio. They left all together. The rumour in the prison was that they had been «freed». But it was not a question of their freedom but of their martyrdom. It was the 2 January 1937.

Witness 1
=====

Brother Ruperto provides us with information on the night of 1st January 1937: "They had already searched all the rooms. About 9.15 at night, however, they opened our room again. We were sleeping on the floor, we had no pillow or blankets. Fortunately, we had put on our overcoats. We stood up. Two officers presented themselves with our files and began to call out Brothers Pedro, Narciso, Colombanus and Nestor Eugenio. They all went out together." Subsequently, it was learned that they had been killed.



LIFE OF BROTHER PEDRO JAIME CORTASA MONCLÚS

Br Pedro was born in Millà, province of Lérida, on 15 July 1883. The names of his parents were Juan and Antonia. At 15 years of age, he directed his life and his steps towards the novitiate that the Marist Brothers had at Vic ; this was in 1898. He made his perpetual profession on 27 August 1905. This brother was very much appreciated in Cabezón de la Sal for having taught there for 18 years, 12 as director of the school. His influence allowed him at first to help his confrères to get out of prison, but he ended up being imprisoned himself. His whole life was devoted to the education of the lowest social classes : the children of peasants and workers. As director, he encouraged the teachers to follow and help each of their students personally.



Br Pedro, seated at left.
Br Narciso, standing at centre

Witness 2
=====

“When a pupil, like me - writes the former student Victoriano Fernández - merited punishment, we were taken apart and the admonition given us was enveloped in prudence and Christian affection. Even today, when we go to confession, the priests of Cabezón say that the delicacy of conscience and the way of making confession of former students of the Brothers are remarkable.”

LIFE OF BROTHER NARCISO BALDOMERO ARRIBAS ARNAIZ

Br Narciso was born in Santibáñez de Esgueva, Burgos. His parents, Martín and María, were peasants. The couple had three children, Baldomero being the youngest. At 17, he took his first vows, after which he launched himself enthusiastically into the adventure of the education of children. He was trained by the first French Brothers to come to Spain. The Marist work in the country was still in its beginnings, but the foundations multiplied.



Witness 3
=====

A prisoner gives a balanced view of the state of mind of the Brothers: “We were resigned and put ourselves into the hands of the Lord. But this place of tragic horror weighed on our spirits and I can say that we felt sadness and despondency, but at the same time resignation and the certainty of being in the Lord’s hands!”

Knowing the talents of Br Narciso, the Superiors asked him many times to open and direct schools or to take charge of boarding schools.

He arrived in Cabezón de la Sal after 38 years of experience in the world of education, happy to be able to invest his talents in favour of children of poor condition. The people called him «the friend of the poor».

*Certificate
of belonging
of Br Narciso
to the
community
of Saragossa*



DOCUMENTS



LIFE OF BROTHER COLOMBANUS PAUL

HENRI OZA MOTINOT

This French Brother was one of those who had to leave France in 1903 because of the anti-religious laws of the Combes Ministry. He would not ever have imagi-

ned that 33 years later, he would be martyred in Spain.

Br Colombanus was born in Lyon, on 1st August 1877. Shortly after his birth, his parents moved to Saint-Donat where there was a school run by the Brothers. Intending their child to have a Christian education, they immediately enrolled him. This fact without doubt influenced his vocation. Maintaining discipline in class, however, was not his strong point, either in France or in Spain, so the Superiors had to transfer him frequently. He was timid and too kind hearted. From 1926 he was cook in the

community of Carrejo. But from the point of view of intellect, he was gifted and easily obtained the diplomas required for teaching. Apart from French, he spoke Spanish and had a command of English. He was also talented for music and willingly offered himself as organist in the parishes, thus assuring beautiful liturgical ceremonies.

Witness 4
=====

Mr Ambrosio Calzada Hernández gives a slightly different version of the martyrdom: "They were slain either at the Lighthouse or at 'Jesús del Monte', sinister places then, isolated spots suitable for executions. Then they threw them into the sea or down a precipice full of scrub." No one in the town of Santander doubts that the Brothers were killed.

LIFE OF BROTHER NÉSTOR EUGENIO

TESIFONTE ORTEGA VILLAMUDRIO

Br Néstor Eugenio was born on 10 April 1912, in Arlanzón, Burgos. His parents, Bernardino and Valentina, had two boys.

He entered the juniorate of Arceniega in 1924 to begin his Marist formation, but his health was so fragile that the Superiors advised him to return to his family. He returned to the postulancy of Les Avellanes in 1929 and made his first vows on 8 September 1935. He was then appointed to Carrejo. He was the youngest of this group of martyrs.



BARRUELO DE SANTULLÁN

THIS locality is known as the place of martyrdom of Bl. Br Bernardo¹, on 6 October 1934. It will start all over again after the Nationalist uprising on 18 July 1936. On site, many miners imbued with antireligious ideas, and the ones in charge of the House of the People wanted to see the end of the Catholic schools.

The Brothers had been working in this mining region, in Vallejo de Orbó, since 1914. In 1920, they also opened the school of Barruelo de Santullán. During the school year of 1935-1936, the community numbered 6 Brothers, including Egberto and Teofilo Martín, the two martyred. Aged 29 and 22 respectively, they had been in Barruelo since 1935.

The mine, in the valley of Santullán

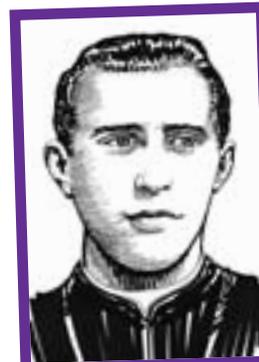


¹ Martyred on 6 October 1934. Beatified with 46 Martyred Marist Brothers on 28 October 2007 in Rome.

THE MARTYRDOM

On 22 October 1936, three Brothers of the Barruelo community - Heraclio José, Egberto and Teófilo Martín - left for Aguilar with the intention of reaching Burgos. The director advised them to follow the road since it was safer, but they preferred to take the train - which was still operating - because it was faster. Thinking that the railwaymen would not recognize them, they got out at Quintanilla.

They had already left the station without hindrance when some individuals from Barruelo recognized them and notified the station master, who arrested



Br Egberto



Br Teófilo Martín

them on the spot. They were then taken to Reinosa and confined in the college of the Brothers of Christian Instruction, which had been transformed into a prison. They remained there for three months, steps taken to obtain their release having no result. On 23 October, at ten in the morning, Brothers Egberto and Teófilo Martín were taken from the prison and killed with thirty other persons, near the road from Cabezón de la Sal, 22 kilometres from Reinosa. They were buried on the spot, in a wooded area near the river Saja.

Witness 1

“The bodies showed signs of mutilation and as if they had their hands bound by wire or cords.”



LIFE OF BROTHER EGBERTO LEONARDO ARCE RUIZ

Br Egberto was born on 6 November 1907 in Arcellares del Tozo, Burgos.

His father, Bernabé, died soon after, and his mother, Gabina, remarried

Cristóbal Arroyo. Leonardo and Paulina were children of the first marriage and their mother raised them carefully.

Leonardo was not intellectually gifted, and the superiors left him as cook for four years. After that he taught only in the primary, in the little schools.

For two years he did his military service in Marocco in our school at Alcazarquivir.

On his return from military service in 1935, Br Egberto was sent to Barruelo, where the 1935-36 school year passed quietly.



Arcellares del Tozo (Burgos): home village of Br Egberto



LIFE OF BROTHER TEÓFILO MARTÍN MARTÍN ERRO Ripa



Br Teófilo Martín was born on 3 March 1914 in Viscarret, Navarre. His parents were named Francisco and Teresa. Religious vocations were awakened in Teófilo's family and in those of his cousins and other relatives. At the age of 11 he set out on the road of religious life. He was noted for his generosity in following his new vocation. His educational apostolate was a brief one, completed in 1935-1936 in Barruelo de Santullán, Palencia.

Witness 2
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"On Friday 23 October, at 10 o'clock in the morning, the door of the underground rooms opened: Martín Erro Ripa and Leonardo Arce Ruiz were called out. We were separated, never to see them again... Through the keyhole, we were able to see that they were handcuffed and then made to get into a car, and they disappeared. We were led to believe they were taken to Santander... But, two months later, when I myself was taken to Santander, great was my disappointment. There was no indication that they had passed through there."

DOCUMENTS



Declaration, as temporary professed member of the Marist Brothers, of Br Teófilo Martín



Viscarret (Navarra): birthplace of Br Teófilo Martín

BROTHER BENEDICTO ANDRÉS

ALBOCÁCER (CASTELLÓN)



Br Benedicto Andrés was part of the community of Lauria 38, but he worked with Br Romandus in the little school of Saint Peter Apostle in Barcelona.

He asked the Br Provincial, Laurentino, for permission to go to his home village, Vilafranca del Cid, Castellón, with his cousin, also a Marist, Br Jerónimo Emiliano. The Provincial gave them the authorisation but warned them about the violence which reigned in the region.

THE MARTYRDOM

Once back in the village, Br Benedicto Andrés and his cousin were able to pass unnoticed among the members of their families, remaining hidden until the Revolutionary Committee called up the men of the 1919-1937 contingent, in order to verify their degree of military training and for leaving as volunteers for the front. Thus they would be freed from any commitment.

When the appeal came for volunteers for military service, with the guarantee that religious would be safe, Br Benedicto enlisted thinking that this would avoid risks for his family. But he quickly realized his mistake. On 7 December a member of the Committee arrived at the house. He had been a childhood friend of the Brother and done military service with

Witness 1
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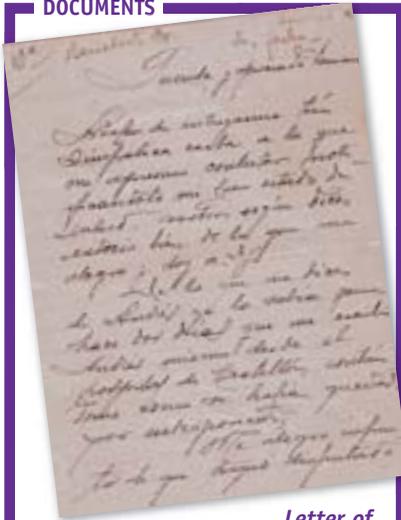
We know the details of the martyrdom of Br Benedicto Andrés from Sister Balbina Fortanet. This nun writes:

“Being forced to attend to a group of militia, one night I engaged in conversation with one of them who had been a witness and may even have shot the Marist Brother Enrique Benedicto. This militiaman told me: ‘What a courageous monk we killed! At the first volley he said: ‘Long live Christ the King!’ He was fired at a second time and with great courage he replied: ‘Long live the Immaculate!’ On the third shot, his voice faint but full of dignity, he said: ‘Holy Family, accept me into yours arms!’ - What a brave monk!, the militiaman said to me.

BROTHER BENEDICTO ANDRÉS

*Br Benedicto Andrés in centre,
with his army comrades*

DOCUMENTS



*Letter of
Br Benedicto Andrés to his sister*



him. When his sister informed him of the visit, Benedicto exclaimed: «My time has come!». He embraced his family and said to them: «See you again in heaven!». Then he followed his comrade. Without any trial, he was immediately placed in prison. There he found his old teacher, the teacher's son and other people.



LIFE OF BROTHER BENEDICTO ANDRÉS ENRIQUE ANDRÉS MONFORT

Br Benedicto Andrés was born on 25 April 1899 in Villafranca del Cid, province of Castellón, diocese of Tortosa. His parents were Benedicto and Rosa. Someone close to the family told how Br Isidro Guix, recruiter, having got lost among the complicated tracks of the Maestrazgo, happened to meet the papa of the future Br Benedicto. Thus was born the vocation of the two boys, Brothers Jerónimo Emiliano and Benedicto Andrés.

They also said that the Brother recruiter had assured the child's father that the Marist Brothers nourished a great devotion to the Virgin Mary, which was a pledge of salvation. Little Enrique understood that « a Marist Brother could never be lost », and on 22 January

1911, after a long trip on foot in the snow and the cold, he arrived at the juniorate of Vic.

He was sent to many posts. During his military service, he was faithful to all his religious duties, even though he took part in the war against Morocco. For his spirit of service he was accepted by his military companions; in view of his spirit of sacrifice and his good administration, he was promoted to corporal, then to non-commissioned officer of the army, a situation he put to profit in order to win the affection of his comrades.

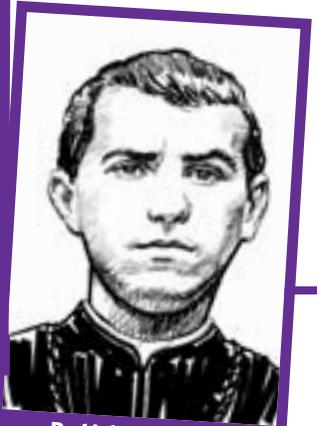
*Villafranca del Cid (Castellón):
home village of Br Benedicto Andrés*



BROTHERS VALENTE JOSÉ AND ELOY JOSÉ VALENCIA



Br Eloy José



Br Valente José

Brothers Valente José and Eloy José were working in the «Liceo Mayans» college in Valence. When the Nationalist uprising began, Br Valente José was at the «Liceo Mayans». After the nationalist uprising, the city of Valence experienced days of pillage. Br Valente José and other confrères were arrested and taken to prison while people shouted: «Kill them immediately, they are fascists!» To their great surprise, they were released and obliged to get away without delay.

MARTYRDOM

On the afternoon of 25 July 1936, two groups of militia took over the college and told the Brothers: «You can go; this school is now the property of the people.» From that moment the Brothers were forced to ask for shelter from friendly families and to change residence frequently. At their last one, they were twice visited by the militia and both times stripped of everything, insulted, taken to the Committee for Public Safety and forced to seriously consider the «paseito» (the death walk). People did not neglect to remind each one: «Do not forget that you are a priest!» The Brothers heard the militiamen talking among themselves: «These ones, guard them well. Tomorrow, early in the morning, we will give them what they deserve.»

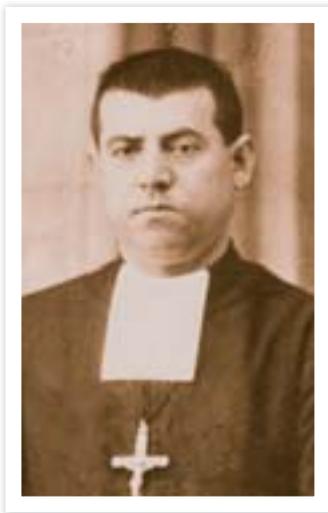
In the meantime, a Brother arrived from Barcelona to ask them, in the name of the Br Provincial, to follow him, for a ship was expected to take them to France. Five Brothers took the night train from Valence to Barcelona, thinking that the surveillance of the militia would be less strict. In fact, they were discovered half way, at Castellón. Br Crispín Lope Sancho, who was part of the group, recalls: «... We were discovered at Castellón de la Plana and while we were made to get out at Castellón me, the superior and another Brother, Br Valente, after having told the police that he was part of the same group as us too, continued the voyage... Br Eloy José followed the same course and they continued the voyage in this famous train...»

*College of Chalet Alameda
de Valence, in 1936*



And here all traces were lost. The Brothers never arrived in Barcelona. Some witnesses state that Br Valente José was killed in the north station of Barcelona on the morning of 6 October, and Br Eloy José, on the night of 5 October. As for Br Crispín Lope Sancho, he thinks that Br Valente José was killed at Horta, near Barcelona, and Br Eloy José in the city of Barcelona itself. It has been impossible to locate the place of their burial.

There is nothing surprising about that, since the militia of the F.A.I. were accustomed to killing their victims far from prying eyes and burying them in anonymous common ditches, without identity or date.



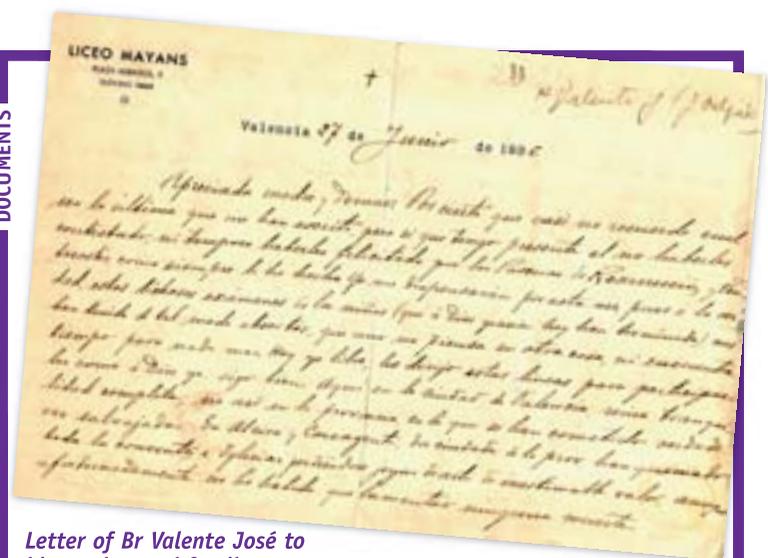
LIFE OF BROTHER VALENTE JOSÉ

JESÚS DELGADO DE LA FUENTE

Br Valente José was born on 17 April 1894, in Mazuelo de Muñó, Burgos. His parents were named Nicanor and Gertrudis. This Christian household was blessed with thirteen children, some of whom died young.

At 13, he went to Vic to follow the stages of Marist formation, and he made perpetual profession on 11 August 1915. As a teacher, he prepared himself conscientiously to carry out his task, and, thanks to the experience acquired, became a competent teacher of secondary subjects. He was eager to do things well in the activities of every day.

DOCUMENTS



Letter of Br Valente José to his mother and family

LIFE OF BROTHER ELOY JOSÉ

Eloy RODRÍGUEZ GUTIÉRREZ

Like Br Valente José, he was born in the province of Burgos, at Torrepadre, on 9 September 1899. His parents, Victoriano and Benita, had eight children. At 12 he entered the juniorate of Arceniega for his formation in Marist life. His definitive consecration to God took place on 28 September 1921. For long years he worked in the schools of Valence, either at the « Academia Nebrija » or the « Mayans » College. He presented to his students and his confrères a gentle, simple, joyful character which won him the sympathy of all. The pupils recognized that he was forming them to be capable of bearing witness to their faith.



Witness 1
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His former pupils remember him thus: “He was a mathematics teacher and as such extraordinary. He was a very efficacious teacher... His secret consisted in the fact that he gave his mathematic courses in such a way as to lead his pupils to glorify God and to sow in us the seeds of hope... His interior life was extraordinary without being spectacular.”



*Torrepadre
(Burgos):
home
village
of
Br Eloy José*

DOCUMENTS



Letter of Br Eloy José to his brother

Witness 2
=====

A former student, Mariano Andreu Llobat, said: “I heard Br Valente told that the persecution well and truly existed and that it was a matter of suffering for Christ. He accepted this state of things and he thought that his death would be seed for a new Church and a new Spain. He gave proof of a simple and strong spirit and he never thought of fleeing... I never saw him hesitate or become concerned about the terrible dangers of those days. The last time he saw me, he said to me: ‘Andreu, if we don’t see each other again here, we will see each other up there’. He was referring to heaven which he had a presentiment about with his martyrdom.”



BROTHER MILLÁN OF THE COMMUNITY IN DENIA

ALICANTE

BROTHER MILLÁN WAS THE SUPERIOR OF THE MARIST COMMUNITY IN DENIA (ALICANTE), WHOSE OTHER MEMBERS WERE BROTHERS FÉLIX JOSÉ, HONORIO, MARCELO AND PABLO HERMINIO.

On April 10, 1936, at one o'clock in the afternoon, an emphatic message arrived at the school, informing the brothers that, in anticipation of possible unrest, they were ordered to leave the center and the town that same afternoon.

A number of former students asked protection for the brothers and courageously helped them relocate their essential belongings.

Brother superior stayed with Joaquín Caselles, the carpenter, and the other brothers went to Can Pinel. The issue came to the Governor's ears, who was caught in a tug of war with the City Council, while the general population supported the brothers, especially after Brother Provincial had to withdraw the young brothers from the community.

*Denia (Alicante):
College of St John Baptist*



MARTYRDOM

Brother Millán had to wander from town to town around Denia, but finally decided to go see Br Laurentino, the Provincial. He took the train in the last days of July. A railway employee, whose son had studied for free at the brothers' school in Denia, recognized him. He was denounced, arrested and sent to the prison of Tavernes de Valldigna, where he was kept for twelve days before he was killed. Don Rodrigo Gil, who was the most promising young student in the school, was martyred together with him.

LIFE OF BROTHER MILLÁN

ESTEBAN LLOVER TORRENT

Brother Millán was born in Les Planes d'Hostoles, diocese and province of Girona, on July 27, 1885. His parents were Jaume and Margarida. They had eleven children. Only three of them survived, and the others died when they were little.

His childhood was that of a boy born in a humble peasant family, who took part in the farm chores and worked in the fields. He had to do his part in helping to maintain a large family.

At age 14, he received the Lord's call to religious life, and in April 4, 1899, he went to San Andrés de Palomar (Barcelona), where the Marist formation house was located. He took his final vows in 1906 and the vow of stability in 1922. He immediately showed skills as a formator, so the superiors assigned him to the formation houses, and then appointed him as superior in a number of apostolic communities. He knew how to combine his professional competence and zeal with the gift of sympathy, which attracted the



Denia (Alicante):
sepulchre of Br Millán



Death memorial of Br Millán

Witness 1

What we know about this good brother's martyrdom comes from a declaration by the driver who witnessed his death. He stated: "On August 10 (1936), around one in the morning, I was summoned by Salvador Grau Corella, who was nicknamed 'El Carabinero' (the Carabineer), to transport Mr. Rodrigo Gil and Mr. Esteban Millán, under the custody of Vicente Chapa, 'El Calderero' (the Boilermaker), and José Esparza, 'El Carrero' (the Chariot Maker). On reaching the place called Portichol Slope (Plains of Alcira), Mr. Salvador Grau Corella gave orders to stop and told everyone to get off the truck. The three militiamen walked two hundred yards away with the two prisoners. Then they fired against Mr. Rodrigo Gil and Mr. Esteban Millán, killing them and leaving the corpses behind on the road."

students and helped them to be open to the Christian message. He displayed a paternal and generous attitude, and his piety suggested a constant intimacy with God.

In September 1928, the superiors entrusted him with the mission of founding and running the school of Denia. The school quickly became successful and earned the respect of the population. The difficulties started with the arrival of the Republic in April 1931. When the left-wing party won the elections in February 1936, the actual persecution began.



BROTHER LUIS FERMÍN of ARCENIEGA

ÁLAVA

By July 18, 1936, THERE WERE THREE MARIST BROTHERS AT THE SCHOOL FOR EXTERNAL STUDENTS IN THE TOWN OF ARCENIEGA: LUIS VENANCIO, LUIS FERMÍN AND LEÓN PABLO.

The former was the superior, and he left that same day for Burgos on vacation. The other two brothers stayed in town, looking after the school.

From the outset of the civil war, the town of Arceniega was dominated by the Popular Front. The brothers suffered burdensome intrusions and house searches.

MARTYRDOM

The circumstances leading Brother Luis Fermín first to prison and then to martyrdom are puzzling.

Brothers León Pablo and Luis Fermín received an inspection from the militias and – feeling unsafe, and trying to avoid isolation – decided to move to the juniorate community. Brother Luis Fermín packed his suitcase intending to hand it to the baker, so that the servant who carried the bread every morning could take it to the juniorate the following day. He was still talking to the baker when the militias arrived. They asked the brother to open his suitcase. In between the clothes, they found a number of religious objects. This was enough reason to send him to jail.

He was kept eight days in jail in Arceniega, and then was moved to ‘Cabo Quilates’, a prison-ship in Bilbao. Prisoners in the ship were subject to all kinds of abuse. On September 25, 1936, the Nationalist air force bombarded Bilbao. In retaliation, the militias assaulted the prison-ships ‘Altuna Mendi’ and ‘Cabo Quilates’. They selected the victims, handcuffed them, took them two by two to the aft deck, and shot them with a machine gun. Two priests, Matías Lumbreras and Mariano Luis Larrea, and Brother Fermín were murdered this way.

LIFE OF BROTHER LUIS FERMÍN

LUIS HUERTA LARA

Brother Luis Fermín was born on 21 June 1905 in Torrecilla del Monte, Province of Burgos. His parents, Balbino and Lucía, plus three brothers, were the welcoming family where he grew up and was educated.

His Marist formation began in Vic. He gave himself to God fully through the perpetual vows he took on August 15, 1927.

Luis Fermín suffered from acute myopia, which became an impediment to teaching, so he served mostly as a cook in the communities where he was destined.

From 1932 to 1935 he taught primary school in Carrejo while working in the kitchen. The next year he did the same in the small school of Arceniega, close to the juniorate.



Witness 1
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Mr. Carlos Langa Zuñillaga, fellow prisoner of Brother Luis Fermín, described the tragic situation prevailing in the ship: "I met the Servant of God when I was sent to the same prison-ship in Bilbao. I was with him for about twenty days... We were piled up like animals. There were four cells. The Servant of God was in the first cell, and I was in the third one... Executions aboard the 'Cabo Quilates' took place on the aft deck. It was not only the fact of knowing they were shot, but we also heard the shooting: sometimes they used machine guns; at times a shot in the neck, and they also finished them off by beating them with the rifle butt. And the executions were also preceded by harassment, insults, teasing, slapping, etc."



*Br Mariano Santamaría,
vice-postulator,
with the remains
of Br Luis Fermín*

THE MARTYRS OF

THE COMMUNITY OF LES THE THREE OF

“THE THREE JOES” they used to call them, for they all received the name of ‘José’ during the vestition ceremony: TIMOTEO JOSÉ, ANDRÉS JOSÉ, AND EMILIANO JOSÉ. THESE THREE BROTHERS CARRIED OUT MANUAL LABOR AND HOUSEWORK IN THE LARGE HOUSE OF LES AVELLANES: EMILIANO JOSÉ, AS LINEN-ROOM ASSISTANT; TIMOTEO JOSÉ, AS GARDENER; AND EMILIANO JOSÉ, AS MASON AND HANDYMAN. THE THREE OF THEM HAD PERFORMED MANY HOURS OF SURVEILLANCE TOGETHER AROUND LES AVELLANES ONCE THE SITUATION OF DANGER AND ALARM BEGAN. THEY HAD SPOKEN A LOT ABOUT HOW TO ESCAPE UNTENABLE SITUATIONS. EVENTUALLY THEY WENT TO VILANOVA DE LA SAL, NEXT TO LES

AVELLANES, TOGETHER WITH THE POSTULANTS AND NOVICES, AND TOOK REFUGE THERE, PARTICIPATING IN THE HARVEST TO HELP THE FAMILIES WHO HAD SHELTERED THEM.

THEY HAD TO PART WAYS WITH THE YOUNG MEN IN FORMATION BEFORE THE END OF JULY, TO AVOID SUSPICIONS AND THE EXCESSIVE SURVEILLANCE FROM THE MILITIAS. ACCUSTOMED TO HARD WORK AND FATIGUE, AND TRUSTING THEIR “KNOWLEDGE” OF THE LAND, THEY THOUGHT THEY COULD EASILY ESCAPE ACROSS COUNTRY AND PERHAPS GO TO NAVARRE OR FRANCE.



Memorial stone of the martyrs of Saganta

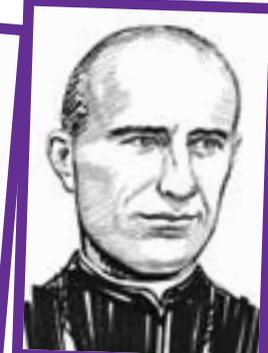
AVELLANES: SAGANTA



Br Emiliano José



Br Timoteo José



Br Andrés José

MARTYRDOM

We know what happened in Les Avellanes, after the Nationalist rising on July 18, 1936: the house was confiscated; the brothers and the young men in formation had to leave and hide in the surrounding villages.

Our three brothers decided to go to Navarre passing through Aragon. When they arrived in the town of Estupinyan, they were informed that the People's Revolutionary Committee was moderate. The three brothers, tired after the long journey, went to the Committee to request a safe-conduct which could

guarantee a more peaceful trip. But actually they were arrested, jailed and put directly on the death row. The Committee of Estupinyan dared not undertake the execution, and called a Committee from a nearby town.

The execution in fact took place about five miles away from Estupinyan, on the roadside, in a place they considered isolated enough, but not far away from the village of Saganta (Huesca). They were simply murdered without much ado. The executioners put a beret on their heads to disguise the coup de grace.

LIFE OF BROTHER TIMOTEO JOSÉ

Julian Lisbona Royo

Brother Timoteo José was born on October 23, 1891, in Torre de las Arcas, Province of Teruel, Diocese of Zaragoza.

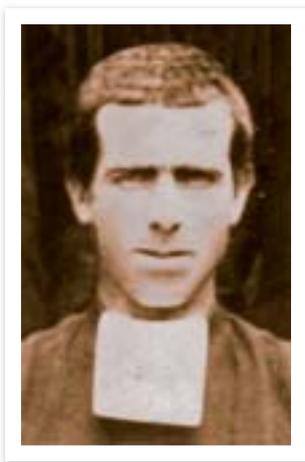
His family was rather poor: his mother, a street vendor of saffron, use to take little Julián with her to cry her wares in the streets of the towns. Later on he would acknowledge he was very shy when it came to this task, but he had no choice if he wanted to eat. As for the father, he gave himself to drinking and quickly forgot his family duties.

Before entering religious life, he had worked as a farm boy for a lady who liked him so much that she was willing to bequeath her property to him if he continued working for her.

After military service, he felt the call to religious life. The novitiate in Les Avellanes happened to be quite difficult for him, since he carried the ha-

bits of a tough and laborious life. He had to work hard on himself and strive for a gentler, less irascible character. At age 28 he took his first vows, and made his final profession on February 2nd, 1924.

The superiors asked him to stay in Les Avellanes to handle the toughest jobs on the farm, and later on to take care of the vegetable garden. Throughout the day he kept busy with different ordinary tasks, and developed a deep inner life and a great family spirit.



LIFE OF BROTHER EMILIANO JOSÉ

MARCOS LEYÚN GOÑI



Brother Emiliano José was born in Sansoain (Navarre), on October 7, 1897. His parents were Juan and Petra. Marcos was the third in a family of six children.

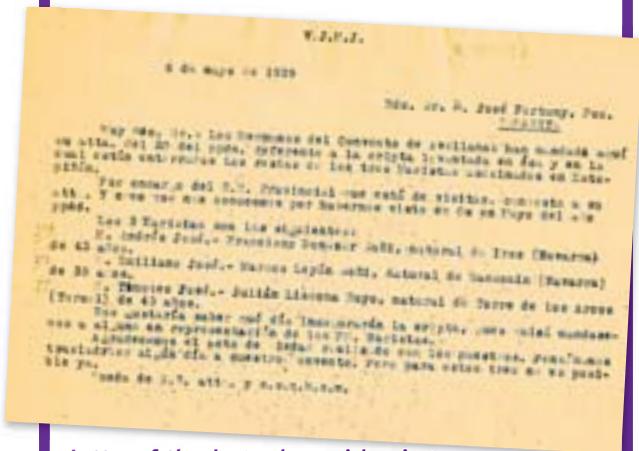
When his father died, Petra, his mother, became more involved in his education. She turned out to be a great vocational support for Emiliano José. When he was 13 years old, she accompanied him to the juniorate of Arceniega. There he began his formation within the Marist family, which culminated with his final profession in 1919.

Brother Emiliano José was characterized by his passion for serving others. He was skilled in things electrical, tailoring and a number of household tasks, which made him a real handyperson. He often made

Witness 1
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Mrs. Joaquina Vidal Cama, who attended the scene, described the details: "...I know they were killed on August 11, 1936. I was at the window in my cottage, and saw the truck arrive. I was preparing a snack. It was in the afternoon. The curiosity and horror we experienced in those terrible days made me take interest in that truck that stopped in the distance. Then I saw they got a man out of the truck. There was a shot. Then they got two more men out of the truck. There were other shots, perhaps one for each man... Those who murdered them came to our house and told my husband literally: 'Go and bury those three animals'. It was only later on that we learned they were three religious."

DOCUMENTS



Letter of thanks to the parish priest of Tamarit for the inauguration of the crypt



Sansoain (Navarra): home village of Br Emiliano José

himself available to the brother Provincial, sacrificing his own holidays, by performing electrical work in houses of formation, communities, and schools. Aware of his generosity, Brother Provincial asked

him to go to Les Avellanes in the summer of 1936 and take charge of the linen-room, since a long formation session for a large number of brothers was scheduled.

LIFE OF BROTHER ANDRÉS JOSÉ FRANCISCO DONAZAR GOÑI

Brother Andrés José was born on October 10, 1893, in the village of Irotz (Navarre). The nearest District Court was in Agoitz.

His mother was widowed early, probably when Francisco was performing military service. Wanting to help his family, he became the breadwinner and stayed at his mother's side.

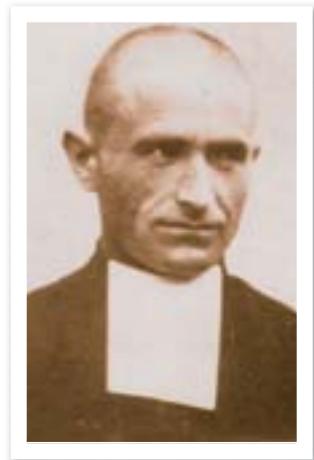
His father was a mason and Francisco carried on with this craft. But an accident at work complicated his life: a cauldron of caustic soda spilled over his eyes, and it became very difficult for him to endure sunlight or even to look at a white wall. However, he did not quit his job, for he wanted to help his widowed mother.

Later on he had a disappointing dating experience with a girl he loved, who hid from him the fact of being a single mother. He then wrote to a Brother

asking if he could stay in the community of Valencia as a "servant brother." The superiors authorized the experience, which led to his entrance into the novitiate on February 1st, 1921. He was 28

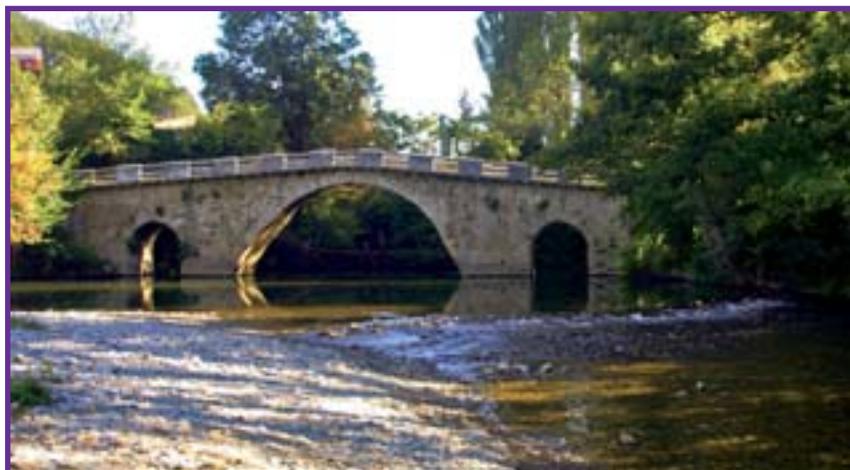
years old. The novice distinguished himself for his kindness and unassuming attitude. His journey in Marist life went on unhindered, and he made his perpetual profession on August 15, 1927.

Brother Andrés was skillful and practical, and enjoyed a well-finished work. He remained in Les Avellanes in charge of all the home maintenance and building works. He looked happy to be at the service of others, fixing and improving the rooms.



*Iroz (Navarra):
paternal home of Br Andrés José*

*Iroz (Navarra):
home village of Br Andrés José*





BROTHER Pablo Daniel of BARCELONA

THIS BROTHER IS A UNIQUE CASE: YOUNG, DYNAMIC, INTELLIGENT, BOLD, GIVING PUBLIC WITNESS TO HIS FAITH IN COURT, IN JAIL, IN THE WORK FIELD, AND IN MIDST OF THE REPUBLICAN ARMY.

He encouraged the faith of his fellow prisoners, who called him "The Consoling Angel". He tried to convert his own guardians; he was completely devoted to the wounded and dying soldiers, and

was killed on January 29, 1939, because he openly appeared as a religious. He was probably the last who joined the group of Marist martyrs in those years. Imprisoned at 24 years of age, he was a martyr of Christ at 28.

MARTYRDOM

Once in prison, Brother Pablo Daniel shamelessly showed his constant faith and his identity as religious. A determined man with an extraordinary intellectual capacity, he clearly exposed the truth, without fearing even death. He often held religious discussions with the Marxists of the prison. His tactics and arguments were surprising. Witnesses who saw it with their own eyes stated that he used to begin the discussion as a family

conversation, gradually raising the tone and interest. The other prisoners would come to listen: priests, religious, laymen and even criminals. Without worrying about their background, he would go on with the discussion in a philosophical-theological tone. Eventually, having confused the Marxists, who presented only poor and plain arguments, the truth he defended prevailed. On July 3, 1938, the Court of Barcelona delivered its verdict, and he was released.

All the men of his age had to enlist in the

Witness 1
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Brother Eduardo Escolà Ganet, fellow prisoner, remembered him as follows: "The life in prison of this brother has been that of a hero. First, he exhorted everybody to martyrdom, and he even preached in the prison yard."

military service, so he thought it would be good to fulfill his duty. He wanted to take care of the wounded and therefore joined the medical division. He was sent to the front in Catalonia.

In January 1939, the defeated Republican Army retreated to France. The Brother's company had arrived near Figueras, close to the border. The Bro-

ther publicly expressed his gratitude to God for being alive and free from the enemies. Some soldiers found this kind of discourse strange and warned the commanding officer, a certain Lister. He immediately sent a squad of soldiers, who shot the brother and all those who were with him. It was January 29, 1939

THE LIFE OF BROTHER PABLO DANIEL

DANIEL ALTABELLA GRACIA

Brother Pablo Daniel was born on October 19, 1911, in Aguaviva, Province of Teruel and Diocese of Zaragoza. His parents, José and Dolores, had four children. Two of them joined the Marists, and one was a diocesan priest. The younger brother, José María, entered the Marist juniorate in Vic (Barcelona), but died from pneumonia in April 1929.

Pablo entered the juniorate in Vic when he was eleven years old. He did his postulancy and novitiate in Les Avellanes, and also made his first vows there on September 8, 1928. His experience of ministry with children and



Witness 2
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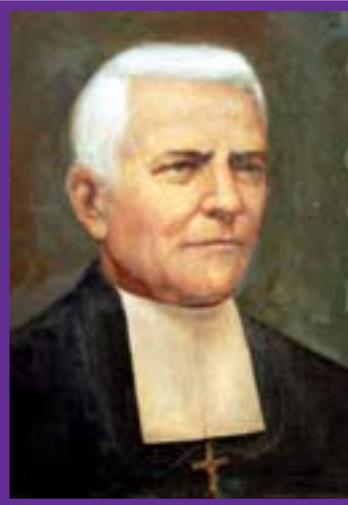
Some witnesses emphasized his availability to the will of God: "His words revealed his full conformity to the will of God. He showed no sign of impatience, and had no resentment towards the guards. He fully accepted God's will, and was able to recognize God's care and tenderness for us in the midst of persecution."



youngsters was brief: first in Alicante, then in Mataró, where he was trapped inside the net of persecution in 1936.

This young religious – enthusiastic, dynamic, spiritual, and sincere – who died at age 28, won the lasting admiration of his pupils due to his intellectual background, his hard work, pastoral activity, and especially because of his virtues. His students saw him as a true forger of men and authentic Christians.

Brother Pablo Daniel could not help his apostolic zeal and, despite the threats from the judges, he was caught while carrying out his ministry after being freed from the Model Prison of Barcelona, so he was arrested again. In the new prison-ship, in Montjuic Castle, in the concentration camp of Ogerns (La Bassella, between Solsona and Ponts), Brother Pablo Daniel always found a way to be an apostle.



BR DIOGÈNE

RUMOURS AND UNCERTAINTIES IN THE GENERAL HOUSE

THE FATE OF THE BROTHERS OF SPAIN AS EXPERIENCED BY THE GENERAL ADMINISTRATION IN GRUGLIASCO

We quote some paragraphs from the circular of Br Diogène¹ on 25 December 1936, written at the General House in Grugliasco, Italy. One can appreciate the feelings of the General Administration of the time faced with the events taking place in Spain, in which our Brother martyrs were playing an involuntary leading role.



We have been carefully gathering in the Secretariat, as it arrives in dribs and drabs, all the information concerning our Brothers and our works in Spain...

«You have all heard about the cruel situation in which Spain has found itself since the month of July. Your letters addressed to the Mother house, whether to the Rev. Br Superior General or to the Brother Assistants, show us with what fraternal feelings you are concerned about our persecuted Brothers and what charitable prayers you address to the good God to come to their aid.

«It is, in fact, my very dear Brothers, the most painful event that has struck the Institute since its foundation. No other persecution has ever caused so many victims among us and ruined so many works.

«The Catholic country of Spain has been for us, as you know, an excellent field of action. ***In a relatively short time, the most diverse, vibrant, and apostolic works were born, grew, and in their turn even spread to different countries, such as the Argentine Republic, Chile, Peru and other Spanish speaking regions. [...]***

«In truth, we have had serious concerns for several years. We have seen the harmful activity of free-masonry continuing to grow. It has insinuated itself into the laws and institutions. [...] Already the education laws have seriously hampered our works. But in the end, with remarkable good

¹ Read complete text in Circulars, Vol XVII (1933-1937), pp 527 and 528.

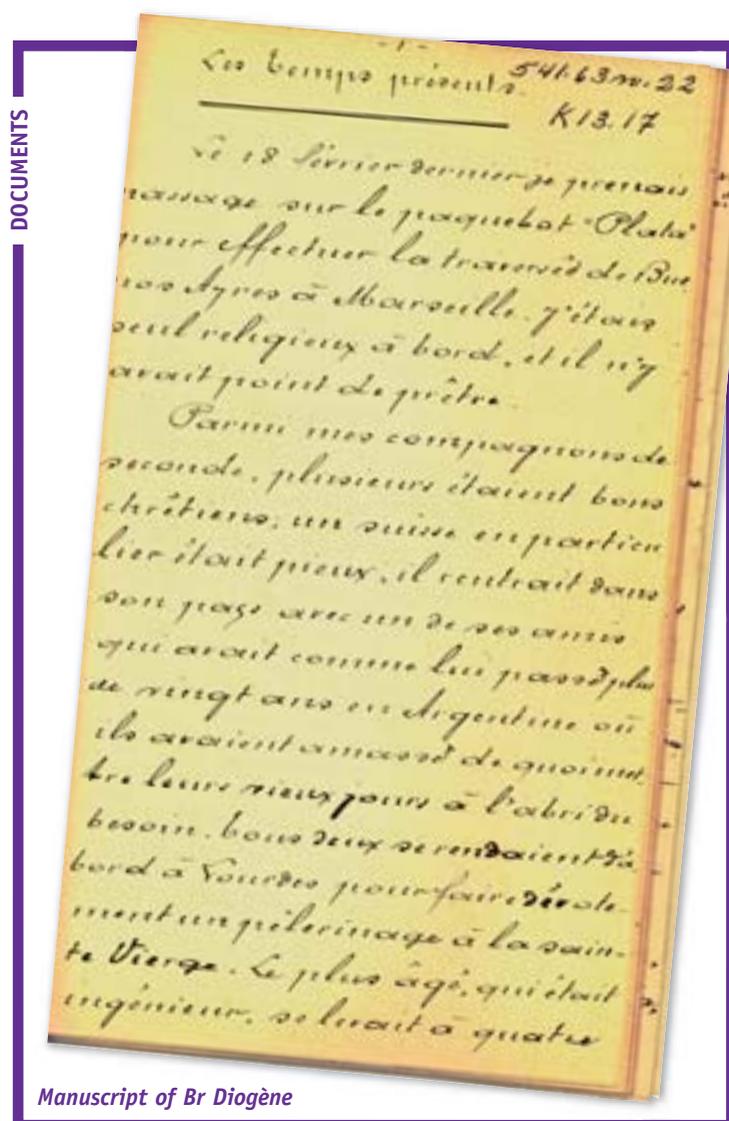
The passage in bold print is the work of the editor.

will, our Brothers had adapted to the situation and the schools were full of pupils. At the end of last July, the country divided into two hostile camps... [...]

«Everywhere, our Brothers were expelled from their homes, often with brutality. A great number of them have been seized, imprisoned and kept as hostages. Many, alas ! are still there, and though it is impossible to fix an exact figure, it is certain that it has passed two hundred by this date (3 December). [...]

«Since all the foreign Brothers have left Spain, we have heard almost nothing more about any of the communities situated in the Red zone, except that our Brothers are continually in danger of death.

«No one knows where they are, none of them can write or give an address which might compromise them. In addition,



Manuscript of Br Diogène



Grugliasco,
General House,
1903-1939

religion they are after. ***It is for their faith, it is because they are religious that our Brothers are suffering, that they are expelled, robbed, dragged to prison and shot. [...]***

«It is for us a very bitter, but at the same time comforting consolation, to know that those of our Brothers who have been massacred have given their lives for God. ***They were expending it drop by drop in their daily devotedness among the children.*** God has asked them for it all at once and they have offered it to him, like the martyrs of all periods, with submission and prayer on their lips. [...]

«Here at the mother house and, I know, in most of our provincial houses, a solemn service has been celebrated for these numerous deceased deprived of the prayers of their community.

«In waiting to decide what can be done at the end of these sad events, and although for many the death has all the characteristics of martyrdom, I commend them to your fraternal prayers. [...]

«Br Michaélis, Assistant General, has been able to get as far as Burgos, thanks to the goodwill of the military authorities. He is taking charge of the Brothers deprived of their Brother Provincial, imprisoned in Barcelona. [...]

«I will finish there, my very dear Brothers, these items of news which circumstances prevent us from giving in more detail. But they are enough to show you the magnitude of the ordeal which has befallen our Brothers of Spain.



*Br Diogène
Assistant General*

TESTIMONY OF A PILGRIM

LES AVELLANES
OCTOBER 11, 2013



BR VALERIÀ
SIMON MELLA

THEY SAY THAT PRAYING THE VIA CRUCIS ALONG THE SAME STREETS AND ALLEYS OF JERUSALEM THROUGH WHICH JESUS CARRIED HIS CROSS TO THE ROCK OF GOLGOTHA IS VERY IMPRESSIVE.

It has been two thousand years, but remembering – reenacting! – the dramatic and redemptive journey experienced by the carpenter from

Nazareth as he continued giving his life for us, can only deepen the pilgrims' faith and admiration for the Lord of Life – praise to Him!

In the Marist house of Santa Maria de Bellpuig de Les Avellanes, I myself – and I think all those who took part in the celebration that clear and crispy afternoon of the Catalan autumn on October the 11th – felt challenged by the testimony of our martyred brothers, an experience I will now try to share with the readers of FMS Message.

“THE COURAGE OF FAITH”

The program that day began at four in the afternoon with the presentation of the book *The Courage of Faith* by Brother Lluís Serra. In a ceremony presided over by Brother Emili, Superior General, the words of Brother Ernesto Sánchez – coordinator of the committee which prepared

*Presentation of the book
of Br Lluís Serra,
« Le courage de la foi »*





*Cross marking the place
of martyrdom of Br Crisanto
at « Mas del Pastor »*

the Marist celebration of the beatifications in Spain – marked the outset of this rich experience. He acknowledged the presence of all the participants, and contextualized the celebration. A video showing the faces of the two lay men, and the 66 brothers – prepared by Brother Ramón Serra – made us experience their gaze, the youth of most of them, and the intensity of so many lives shattered by violence but blessed by peace and reconciliation in their last moments.

Brother Lluís then took the floor and really touched the audience. Going beyond an invitation to read his book, he shared his personal discoveries as he wrote this martyrology, speaking about the certainties and doubts that assailed him during the long hours he spent piecing the book together, and finally inspired us with his faith and hope by giving different examples of how these fully-genuine Marists gave themselves to others and shed their lives.

Time went on imbued with silence and deep listening. The ceremony was only beginning. Brother Emili then thanked the author for his work. Brother Maurice Berquet, Provincial of the Hermitage, was also with us.

LEFT FOR THE MOUNTAINS

After this initial and intense moment, we left for the mountains, and this is not a metaphorical figure. On hired buses and by car, we went to Mas del Pastor, close to this farmhouse in the town of Tartareu, where Brother Crisanto was shot dead.

There, in a simple and sober ceremony, we listened to the testimony of Angelina Amorós – daughter of the couple that hosted Brother during the summer of 1936, and who was able to say goodbye to him just before his immolation: straightforward and clear words, conveying her direct contact with Brother Crisanto. The bouquet that was placed at the commemorative cross stayed behind as a witness to our prayer when we went away. Our hearts were moved by the landscape, by the group of people gathered there, and especially by the meaning of the celebration.

Mme Angelina Amorós



EUCHARIST LEADS TO LIFE, AND VICE VERSA

When we got back to the house we celebrated the Eucharist, which was also a threefold ceremony. It was presided over by Father Ramon Prat – Vicar General of the Diocese of Lleida, and former Marist student – accompanied by several

The fronton court: place where Brothers Aquilino, Fabián, Félix Lorenzo and Ligorio Pedro were shot

other priests. Brother Josep Maria Soterias, General Councillor, motivated the celebration and emphasized how the Eucharist leads to life, and vice versa: the relics of the martyrs embedded in every altar remind us how the memory of the Lord's body and blood makes us live a Eucharistic life, even more so in this particular celebration which was definitely contextualized by the life of the martyrs. The Liturgy of the Word – first moment of the celebration – took place at the fronton court of the house. The story of how Brothers Aquilino, Fabián, Félix Lorenzo, and Ligorio Pedro were shot dead was the first reading. And we were right there, precisely at the site of their death! Evening was falling, and these places, almost holy, spoke to our hearts when we listened to the reading: "As a man, I forgive you, and as a Catholic, I thank you, because you are placing the palm of martyrdom in my hand, which any Catholic should crave". This was Brother Aquilino's response to the militias before dying. Father Ramón Prat challenged us to live the celebration with a meditative attitude: "What have I done with my faith? What is our answer after witnessing the martyrs' selflessness?"

ANOTHER KIND OF LIGHT

Following the processional cross, we moved to the cemetery of the house – the second moment of the Eucharist. Night had fallen, but there was plenty of light, another kind of light: the small heart-shaped candles which illuminated the statue of Mary presiding over the cemetery as a welcoming and warm presence. Brother Inocencio Martínez spoke to the congregation as a witness to the exhumation of the

The cemetery : the little candles in the form of a heart lightening up the face of Mary



martyrs, as someone who actually saw their remains being transferred to the church of the monastery, but also as a firsthand witness to their generosity and full-hearted Christian experience, which is generating so much life: "It was them, yes, those who had given their lives and forgiveness!" Then we went to the church of the house in a procession full of emotions as we sang: "Nothing can trouble, nothing can frighten. God alone fills us!" The third moment of the Eucharist began with the offertory procession, and a relay-race baton was the first offering. Is it not true that the blood of martyrs is the seed of Christians?





THE WORDS OF BROTHER EMILI TURÚ

After communion, Brother Emili expressed his gratitude because “the martyrs’ blood has borne fruit”, a fruit of life for so many lay people, brothers, communities, and Marist works, all of which are heirs of our history, especially that of our blessed brothers and laity. This gift deserves a word of gladness and joy, and a praise to the Lord for the life of the families and the religious congregation who were able to form such people. They

**“THE MARTYRS’ blood
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ESPECIALLY THAT OF OUR
BLESSED BROTHERS AND LAITY.**

were able to fulfill their self-donation to the end, and convey a message of reconciliation inviting to peace. The brothers, relatives, neighbors from nearby villages, and friends could not leave the celebration without some kind of material symbol to take home. The Brothers from the General Council offered us a ceramic cross made in the Marist educational center of Alcantarilla (Murcia). It was not a symbol out of the blue: a wooden cross had accompanied us throughout the celebration; we had prayed beside brother Crisanto’s cross in Mas del Pastor; the book *The Courage of Faith* had spoken to us about the circumstances and the mystery of our brothers’ death; and

the gospel during the Eucharist had been the crucifixion of Jesus. And he who is writing these lines recalls how – as it happens in the streets of Jerusalem with Jesus – we felt that the 68 blessed Marist martyrs were at our side, walking along with us. They are present in the historical memory of the places where they died, or rather, where they gave their lives, but also in each of us, for we can continue – in spirit and truth – praising the Lord for their lives, as we keep asking ourselves: “What have I done with my faith?”

LIVING MEMORY OF THE MARTYRS

LA INMACULADA MARIST SCHOOL,
BARCELONA, OCTOBER 12, 2013



BR LLUÍS
SERRA LLANSANA

THE MARIST BEATIFICATIONS TRIPTYCH

IN PAINTING, SCULPTURE
OR JEWELRY, A TRIPTYCH
IS A COMPOSITION divi-
ded INTO THREE PANELS,
THE OUTER TWO OF WHICH
fold IN TOWARDS THE LAR-
GER CENTRAL ONE.

The experience and organization of the 68 Marist martyrs' beatification (66 brothers and 2 lay men) was designed as a triptych formed by three sections.

The scenario for the first section was the Monastery of *Santa Maria*

de Bellpuig de les Avellanes, a former formation house and forge of new brothers. The present Superior General and Vicar General made their novitiate there. Tribute was paid to the martyred brothers in the afternoon of Friday, October 11. Brothers from many provinces, and the entire General Council attended the site where Brother Crisanto was killed, and then the fronton court where a group of brothers shed their life. It was an evening of prayer and remembrance in the scene of the events. The remains of several Blessed Brothers rest in the church of Les Avellanes.

Before arriving at the central section of the triptych – the solemn beatification ceremony of the 522 martyrs in Tarragona, on Sunday, October 13 – the second section took place at *La Inmaculada Marist School* in Barcelona, the afternoon of Saturday, October 12.

BARCELONA, CRUCIBLE OF MARIST MARTYRS

Barcelona, at sea level, lies between two mountains, Tibidabo and Montjuïc, and between two rivers Llobregat and Besòs. Montjuïc, bathed by the Mediterranean Sea, is a fortress and an observatory. The castle at the top served as a prison during the Civil War. Several brothers were prisoners there while awaiting trial. From the castle you could see the sadly notorious *Cabo San Agustín* ship. A total of 107 brothers were ready to sail for



France, but betrayal was merciless against them. They got them off the ship, put them in two buses, and drove them to the prison of San Elías, located in the convent of Saint Mary of Jerusalem, which belonged to the Poor Clares. A very moving place, it is presently open to visitors. The brothers were divided into three groups. One of them, integrated by 46 brothers, was executed on the night of October 8, 1936, in the cemetery of Montcada. Benedict XVI beatified them in 2007. The 61 remaining brothers went through many vicissitudes: trial, prison, and freedom. Barcelona, a scenario of sharp contrasts, was severely punished with the bombing of the civilian population.

MARIST PRESENCE IN BARCELONA

Today post-Olympic Barcelona has become a benchmark with international projection. Its touristic attraction is highly valued. The metropolitan area exceeds five million inhabitants. The Marist brothers are present in two schools, *Maristes La Immaculada* and *Maristes Sants-Les Corts*. There is also a social work called *Centro Compartir*, and four communities: Diagonal, Sants, Evarist Arnús, and Escudillers.

Before the war, there was another school besides *Maristes Sants-Les Corts*, located on Lauria Street, which after the conflict, in 1943, moved to the Convent of the Visitandines, battered by the vicissitudes of the fighting, and located between Paseo San Juan and Valencia Street. The convent structure shows Moorish influence. The church, of a Neo-Gothic style, is a building of great architectural beauty. The cloister garden was transformed into a playground. Several remodeling projects have turned the old convent into a superb educational center. It currently offers all educational levels, from kindergarten through high school.

HEIRS OF MARCELLIN CHAMPAGNAT'S SPIRIT

Maristes La Immaculada is a school located just a few minutes' walk to the right of the Holy Family Basilica, designed by architect Gaudí. The solemn ceremony honoring the Marist martyrs and their families – and inviting each person to take up the challenge of living like them – took place in its facilities. The celebration was held in the cloister and the multipurpose room on October 12, an event that was open to all, as a memorial and a proposal regarding the future.

That day, as you entered the cloister, which has a ground floor and two stories, you could see a low platform in the middle of the courtyard with different symbols on it: a table with the paschal candle, books, a loaf of bread, and a bouquet with 17 palm leaves, as many as the Marist communities where a brother was martyred. There were 68 randomly placed wooden crosses around the platform. In the arches, there were





portraits of each martyr and a biographical note. A huge poster in the background read: “Witnesses of the Faith”.

Then a voice on the microphone greeted the audience: “Good afternoon, everyone. We meet today to celebrate life, to celebrate the Faith, to remember our brothers and lay Marists who gave their lives for Christ, and to give thanks for their testimony. We are in communion, we are a family, and we thank the Good Lord because our Marist martyrs are true Witnesses of the Faith, who invite us to be generous in our commitment and service to others, and to continue living the Marist charism as a gift for the Church and the world”. Meanwhile, the relatives took seat next to the portrait of each martyr to join the ceremony. About 600 people participated with joy and attention.

Two female dancers came in, portraying the Marist charism with their choreography. A brother wearing the habit came to the center of the cloister and explained Marcellin’s charism in direct and simple words. Then a school bell rang, and a group of children and young people ran next to the brother surrounding him, while long pieces of colored cloth were unrolled from the top floor symbolizing the joy

and diversity in education.

The brother then spoke about the martyrs who were to be declared Blessed: “It is not easy to find the reasons why our martyrs were killed, given the complexity of the historical moment in which they lived. But it is extremely easy, however, to guess the reasons why they gave their life so generously. As disciples of Jesus – No one takes my life, but I give it freely (Jn 10:18) – they had laid down their life long before it was snatched away. Their death was nothing else but the continuation of a generous day-to-day offering. Our martyrs paid a heavy price for being faithful to their commitment. They encourage us to give our lives and to be witnesses of the experience of God and of the marvelous gift of community. Humbly, discretely, we will contribute to molding this Church with the Marian face of which we dream”.

The name of the 17 communities was proclaimed out loud, and then the name of each martyr. Each family brought the picture of their Brother to the center, together with the palm of martyrdom. It was a very emotional moment. Then all the assembly went in a procession to the multipurpose room, located on the lower floor.

A MEMORIAL SERVICE DEDICATED TO THE FAMILIES OF THE MARTYRS

As people sat down, the Marist group Kairoi sang “They gave up everything”. Then the second part of the ceremony dedicated to the brothers’ families began. The presenters summarized the sense of this

moment as follows: “We have walked together with our martyred brothers. They are always with us, but now we can see their faces in these images accompanying us this afternoon. We are gathered around

LIVING MEMORY OF THE MARTYRS

Br Lluís Serra Llansana



them, seeking their protection, while protecting their legacy: the dedication and sacrifice in defense of the most precious thing God has given us, that is, the gift of life. Their families, those who once suffered the loss of their loved ones, just walked along with the Marist Brothers, the teachers, students and friends. We want to thank them for the generosity and sacrifice of our brothers, their brothers. We are in communion, and together we present our grateful prayer to God for their lives. Please receive from the hands of these children the pictures of your beloved ones, as a sign of gratitude for the sacrifice that you and your families have made. May their passion be an example for all of us. May it accompany us and give us strength. Thank you very much, brothers of our brothers”.



Then a video entitled Sowers of Hope was projected, referring to each of the brothers that were to be beatified. The paralyturgy created a prayerful atmosphere starting with the Salve Regina, and then the Gospel according to Matthew recalled the Beatitudes. Brother Emili, Superior General, addresses a few words to help us better understand the meaning of our blessed brothers’ life. He summarized the challenge in two attitudes, fidelity and forgiveness. He also thanked the families for their presence, and for the fact that one of their members has enriched the Marist charism with the generous gift of his life. Some prayers in Spanish, Catalan, English, French and Portuguese

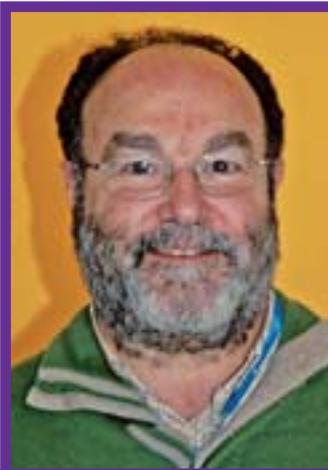
show the internationality of the Institute. A prayer to the martyrs, and the final song to Mary, our Good Mother, close the event, which deeply touched all the participants.

Back in the cloister we found a number of splendid tables ready for a casual dinner outdoors. The greetings, conversation, and conviviality were a festive expression of the feelings that were woven throughout the afternoon, and of the deep spiritual convictions that would give meaning to the great event scheduled for the next day. And this is how we arrived at the Triptych’s Central section: Tarragona, where the Marist violets would merge into the garden of a martyred Church.



CELEBRATION of THE EUCHARIST of THE BEATIFICATION

TARRAGONA
OCTOBER 13, 2013



BR ERNESTO
TINTERO PÉREZ

A splendid morning. Responding to the call of Pope John-Paul II : « It is NECESSARY FOR THE LOCAL CHURCHES TO HAVE EVERY possibility FOR NOT LOSING THE MEMORY OF THOSE WHO HAVE SUFFERED MARTYR-DOM » (TMA 37),

more than eight hundred of us enrolled by the Marist organisation went to the Educational Complex of Tarragona to join the 25,000 faithful, brothers, family members, companions, admirers and friends of the martyrs to be beatified that day.

We arrived on time, and that allowed us to meet acquaintances who were going to attend the beatification of the other martyrs and share in the festal climate created. Everything favoured it : the possibility of being seated, the conversation with people encountered, the atmosphere created by the sound,





photographs and videos appearing on the giant screens which presented us with those who were about to be beatified.

Tarragona was chosen for the place of this celebration because it has a great history of faith and martyrdom. The first martyrs of Spain, in the 3rd century, were the bishop of Tarragona, Fructuoso and his two deacons Augurio and Eulogio. Moreover, in the number of beatified martyrs, 147 are from Tarragona, including the auxiliary bishop, Manuel Borrás. Our history and that of our martyrs form part of a history of faith and martyrdom which springs from the very experience of the Lord Jesus. The giant screen behind the stage shows the images of the first martyrs of the Roman Empire in Tarragona and the same logo for the previous beatification of numerous Spanish martyrs of the XX century. This logo would be completed during the celebration with the faces of the 522 new blessed.

VIDEO-MESSAGE SENT BY POPE FRANCIS

At 12 o'clock exactly, before the beginning of the celebration, the Pope told us, in a brief message via video : « Who are the martyrs ? They are Christians won for Christ, disciples who have learned well the way of love to the extreme which led Jesus to the Cross. There is no cheap love, love by halves. When one loves, one loves to the extreme. » And he added : « It is always necessary to die a little to come out of ourselves, our egoism, our wellbeing, our sloth, our sadnesses and open ourselves to God and to others, especially those most in need. »

« Let us ask, through the intercession of the martyrs, to be concrete Christians, Christians in actions and not in word; we must not be mediocre Christians, Christians with a coating of Christianity but without substance ». The martyrs « were not Christians with a veneer : they were Christians to the end. Let us ask them to help us keep our faith strong despite the difficulties and let us too be a leaven of hope and builders of fraternity and hope. »





There was loud applause for this message of Francis, always concrete and incisive.

CELEBRATION

Monsignor Pujol Balcells, archbishop of Tarragona and brother of our Br Manel, opened the celebration by asking Pope Francis to inscribe among the blessed these venerable servants of God who remained firm in the faith, in love of Jesus Christ and in pardon for their persecutors amidst the outrages which accompanied them right up to martyrdom.

Then, Cardinal Angelo Amato, Prefect of the Congregation for the Causes of Saints, read out the Apostolic Letter in which His Holiness inscribed them among the Blessed naming each of the causes and permitting their feast to be celebrated each year on 6 November.

A resounding thank you sprang from the heart on hearing the names of these disciples of Our Lord who made the ultimate sacrifice. One by one, personally, by the gift of the only life they possessed and which they had already committed by their consecration. It was an echo of the words pronounced by Br Emili yesterday...

Later, the cardinal emphasized in his homily what the Church wanted to celebrate by this ceremony. Here are a few of his ideas :

The Church is « the house of pardon and does not look for the guilty. » « She wishes to glorify these heroes of the gospel because they merit our admiration

and our imitation. » « They hated no one, they loved everyone, they did good to all. »

Today's beatification seeks « to cry out to the world, loudly and once again, that humanity needs peace, fraternity, concord. Nothing can justify war, fratricidal hate, the death of the neighbour. »

« Mercy is the true force which can save man and the world. Only love fills the void. » « May today's celebration be a feast of reconciliation, of pardon given and received, of triumph of the lord of peace. »

We departed filled with this evangelical ambiance and we felt, as Riccardi said some days earlier, that yes, we cannot conceal the originality of their response, of their history in the face of hatred. They were weak persons, but believers, with an interior strength stronger than that of weapons. They showed us that there was another way possible. We will not give up believing. God manifested himself in them and we cannot forget it. This makes us responsible for our own present response.

The silence, which allows us to gather in the whole experience, accompanied us to the end of the celebration when we dispersed to share the meal and re-join our transport to take us home.

The echo of that experience continues to resonate and makes us proud of belonging to a family of men and women having witnessed to this human and Christian dimension and who, at the same time, invite us to be responsible for the many gifts received: the love for God and the brothers he has given us, as well as the strength for realising it.



TESTIMONY of MRS. ANGELINA AMORÓS

Good afternoon, Br. Superior General, and all the Brothers and others who may read this: Br. Antonio Alegre invited me to give a testimony about Br. Crisanto.

At the time of the outbreak of the Civil War, they had a difficult situation in the "Convent" and they had to evacuate the Brothers and students to the surrounding villages, where the people put them up in their homes.

Brothers Crisanto and Moisés were in Tartareu, in charge of 22 juniors (aspirants), and they were sent to different families in the town. In addition, there were also the Brothers who were hiding in the mountains, and who were brought food by the families in town.

For the approximately three months they were with the families that welcomed them, some of the juniors worked in the fields and others helped with household chores. On Sunday afternoons they joined Br. Crisanto, in carefully chosen locations, reviewed how their week had been, shared a crackers and wine snack and prayed the rosary.

I remember Br. Crisanto as a good person, who together with my cousin told us many things and made us pray. He spent a lot of time in his room, went out for a walk every day and visited the boys in their places of work.

He chatted with my parents and grandparents about things that were happening, like just one more member of the family. The familiar relationship was very good, the friendship was intense. My family worked as masons in the "Convent".

What do I remember about the last moments before his martyrdom? A few days before, the militiamen had come to the town and ordered him to appear before the Committee every day at 12 noon. One day the sheriff came to look for him at our house. He had gone for a walk, so my father went to look for him to tell him not to return but to stay in hiding.

My father told him that in the house there were two uncles in hiding and that it was the same to bring food to two as to four. He also insisted that he not appear, that things were worse than at other times. He responded that he couldn't stay away from his boys and that nothing would happen to him. As he was leaving the house, my mother suggested he cover himself, meaning to put on a hat. He responded that he would be right back. When he was before the Committee, he asked the militiamen if he could go home to look for his hat but they said no, because he would just be a short time in the sun. He also told the militiamen: "You can kill me but respect my companion and the students".

We children in the town were curious and wondering what was happening. When Brother left the Committee in the custody of the militiamen, he headed for the car, and as he passed in front of my cousin and me, he touched our faces and said: "Goodbye, children; I will not see you any more", he turned and we were very sad... He got into the car, and as he said, we did not see him again.

The image I keep is of him: it's that he was a saint.

Fidelity AND FORGIVENESS

MESSAGE OF OCTOBER 12, 2013
AT THE COLEGIO LA INMACULADA,
BARCELONA



Br Emili Turú
Superior General

WITHIN FOUR YEARS, IN JANUARY 2017, WE WILL CELEBRATE THE 200TH ANNIVERSARY OF THE FOUNDATION OF THE MARIST INSTITUTE. OVER THE NEXT FEW YEARS, IN PREPARATION FOR THAT EVENT, WE WANT TO GRATEFULLY ACKNOWLEDGE THOSE WHO PRECEDED US, WHOSE LEGACY WE TRY TO MAKE FRUITFUL.

We are full of joy, indeed, as we realize that the Marist Institute is built on the basis of thousands of brothers who have given their lives quietly at the service of children and youth, in the footsteps of Marcellin Champagnat and our first brothers. The 68 martyrs we remember with affection and sympathy today are among them.

The celebration this weekend thus takes place as part of this journey towards 2017, which is aimed at launching us into the future of Marist life. Counting with the presence of some of our brothers' relatives today is a special reason to rejoice. It is easy to imagine how the murder of these 68 men – whose ages ranged from 19 to 63, and two-thirds of which were under 40 – struck their families and the Marist Institute. Today, many years after these tragic events, we gather around their life-witness, summoned by our faith in the God of Life.

What can we take with us after these celebrations? In the light of faith, what is the sacrifice of our martyrs telling us today?

Two words come to my mind, which I submit for your consideration.

FIDELITY

I well remember the question I was asked more than 10 years ago by a brother from Sri Lanka, who was surprised by the large number of brothers murdered in Spain. He said: "How could that happen? Why were they killed?" I replied in a vague way, because honestly I had no real answer at that time. But his question stayed with me, and gave me much to consider.



It is not easy to find the reasons why our martyrs were killed, given the complexity of the historical moment in which they lived. But it is extremely easy, however, to guess the reasons why they gave their life so generously. As disciples of Jesus – No one takes my life, but I give it freely (Jn 10:18) – they had laid down their life long before it was snatched away. Their death was nothing else but the continuation of a generous day-to-day offering.

They had decided to live according to the message of Jesus, which the Gospel we just proclaimed brings to our mind: poverty in spirit, meekness, thirst for righteousness, mercy, purity of heart, peace, and forgiveness. They tried to be faithful to those values

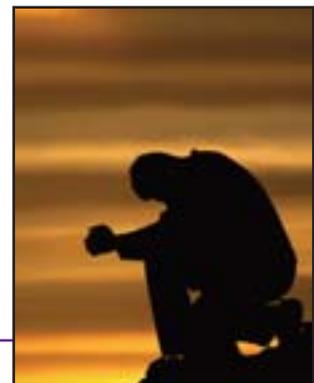
throughout their life and, consistently, they were true to them in extreme situations, when they were forced to openly take sides.

Yes, they were faithful to the end. And through faithfulness, the victims prevailed over the executioners, who took away their lives, but could not prevent them from being consistent with the life style they had freely decided to embrace. They could have said, as Martin Luther King did a few years later: “To our most bitter opponents we say: ‘We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what you will, and we shall continue to love you. We cannot cooperate with evil, but be ye assured that we will wear you down by our capacity to suffer. One day we shall win freedom but not only for ourselves: we shall win you in the process and our victory will be a double victory.’”

Contrary to appearances, we realize that being faithful until death is a path of freedom, not of submission; it is a victory, never a defeat.

FIDELITY

When you read the accounts of our brothers’ martyrdom, you are taken aback by such violence against defenseless and peaceful people, whose life was dedicated to serving others. The history of humanity gives an example from time to time of how cruel people can be.



And yet, at that very moment, the response of those who suffer violence highlights the best a human heart can give. It is touching to recall the words of forgiveness pronounced by our martyrs, just like Jesus, who prayed to the Father upon the cross: Forgive them for they know not what they do.

If you answer violence with violence, you enter a vicious circle that inevitably leads to destruction. Forgiveness, however, contains within itself the power to break this destructive cycle, opening spaces for reconciliation.

As Christians, embraced by the tenderness of a God who is Love, we deeply believe in unconditional love as the only way for humanity; such is the Good News we should bear, especially through the witness of our lives.

As Paul VI said:

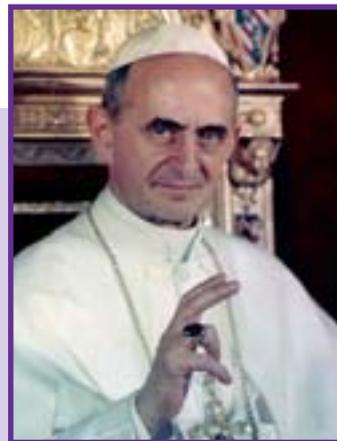
“Above all, the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live: Why are they like this? Why do they live in this way? What or who is it that inspires them? Why are they in our midst? Such a witness is already a silent proclamation of the Good News and a very powerful and effective one”.

FIDELITY AND FORGIVENESS

Fidelity and forgiveness, two life attitudes through which all people of good will can become seed and leaven for a better world: will we be able to embrace them as part of our own lives?

While witnessing the testimony of our Martyr Brothers, perhaps you are asking yourself what would have been your attitude had you been in their place: would you have really opted for fidelity and forgiveness as they did? In this regard, Monsignor Tonino Bello wryly said of himself: *If being a Christian were a crime, and I were taken to court under those charges, I would be acquitted for lack of evidence.*

Let us pray for one another asking for the protection of our Blessed brothers, so that each of us



can say with Tonino Bello: *Pray for me so that, if indeed it were a crime to be a Christian, I may be caught with so much evidence against me that no lawyer would be willing to defend me. And then, finally, I would appear before the judges ha-*

ving pleaded guilty to the crime of following Christ, with the added aggravating circumstances of intending to repeat the offence in every way. Thus I will finally obtain the long-awaited sentence. Death. Or rather, life!

Mary, pilgrim of faith, we feel you close on our journey, a journey of progress and setbacks, of elation and doubt. Blow over the embers of our faith, for we wish, like you, like our martyrs, to live a full and happy life, given without conditions for the cause of Jesus, our brother. Amen.

MESSAGE of POPE FRANCIS



Dear brothers and sisters, good morning!

I heartily join all those participating in the celebration taking place in Tarragona, in which a great number of priests, religious and lay faithful are proclaimed blessed martyrs. Who are martyrs? They are Christians won by Christ, disciples who have learned well the meaning of "to love to the end" which led Jesus to the Cross. There is no such thing as "love on delivery", or "love in installments".

It is total love: and when one loves, one loves to the end. On the Cross, Jesus felt the weight of death, the weight of sin, but he confided himself entirely to the Father, and has forgiven. He hardly said any words, but he gave his life.

Christ "tutored" us about love; the martyrs imitated his love to the end.

The Fathers of the Church say: "Let us imitate the martyrs!".

It is always necessary to die a little bit in order to go beyond ourselves, beyond our pride, our own comfort, our laziness, our sorrows, and open ourselves to God and to others, especially to those most in need.

Let us ask the intercession of the martyrs that we may be genuine Christians, Christian in deed, not only in word; that we may not be mediocre Christians, or Christians with the veneer of Christianity but without substance; they were not varnished, they were Christians to the end; let us ask their help to remain firm in the faith, despite difficulties, and so be a source of hope and builders of brotherhood and solidarity.

Please pray for me.

May Jesus bless you and the Holy Virgin take care of you.

A FEAST OF RECONCILIATION, OF FORGIVENESS GIVEN AND RECEIVED, THE TRIUMPH OF THE LORD OF PEACE

SUNDAY OCTOBER 13, 2013

BEATIFICATION OF 522 MARTYRS, TARRAGONA



**HOMILY (FRAGMENTS)
of CARDINAL
ANGELO AMATO, SDB**
*Prefect of the Congregation
for the Causes of Saints*

THE SPANISH CHURCH CELEBRATES TODAY THE BEATIFICATION OF 522 MARTYR SONS AND DAUGHTERS, DISARMED PROPHETS OF THE CHARITY OF CHRIST. IT IS AN EXTRAORDINARY EVENT OF GRACE THAT REMOVES ALL SADNESS AND FILLS THE CHRISTIAN COMMUNITY WITH JOY.

Today we remember their sacrifice with gratitude, a concrete manifestation of the civilization of love preached by Jesus: "Now", as it says in the Book of Revelation by Saint John, "have salvation and power come, and the Kingdom of our God and the authority of his Anointed" (Rev. 12:10). The martyrs have not been ashamed of the Gospel, but have remained

faithful to Christ, who says: "If any want to become my followers, let them deny themselves, take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it" (Luke 9:23-24). They were buried with Christ in death, with Him they live through the faith in the power of God (cf. Col. 2:12) [...].

We remember beforehand that the martyrs [...], these brothers and sisters, were not combatants, did not have arms, were not encountered on the front, did not support either side, and were not provocateurs. They were peaceful men and women. They were killed out of hatred for the faith, only because they were Catholics, because they were priests, because they were seminarians, because they were religious brothers, because they were religious sisters, because they believed in God, because they had Jesus as their only treasure, and loved him more than their own life. They did not hate anyone, but loved everyone, doing good to all. Their apostolate was catechesis in the parishes, teaching in the schools, caring for the sick, charity for the poor, the assistance of the elderly and marginalized. To the atrocity of the persecutors, they did not respond with rebellion or with arms, but with the gentleness of the strong [...].

Today's celebration wants to scream again loudly to the world, that humanity needs peace, fraternity, harmony. No one can justify war, fratricidal hatred, the death of the neighbor. With their charity, the martyrs opposed the rage of evil, as a powerful wall opposes the monstrous violence of a tsunami. By their gentleness, the martyrs deactivated the homicidal weapons of tyrants

and executioners, conquering evil with good. They are always actual prophets of peace in the world [...]. What message do the ancient and modern martyrs bring us? They leave us a double message. Before all, they invite us to forgive. Pope Francis recently has reminded us that “the joy of God is forgiving! Here! The whole Gospel, all of Christianity, is here! But make sure that it is not just sentiment, it is not being a ‘do-gooder’! On the contrary, mercy is the true force that can save human beings and the world from the ‘cancer’ that is sin, moral evil, spiritual evil. Only love fills the void, the negative chasms that evil opens in the hearts and in history. Only love can do this, and this is God’s joy!”

We are called then to the joy of forgiveness, to eliminate from the mind and the heart the sorry of rancor and of hatred. Jesus said “Be merciful, just as your Father is merciful” (Lk. 6:36). We should make a concrete examination, now, about our will to forgive. Pope Francis suggests: “Think of a person with whom you are annoyed, with whom you are angry, someone you do not like. Let us think of that person and in silence, at this moment, let us pray for this person, and let us become merciful with this person”.

Today’s celebration may be, then, the feast of reconciliation, of forgiveness given and received, the triumph of the Lord of Peace [...].

This raises the second message: the conversion

of the heart to goodness and mercy. We are all invited to convert ourselves to the good, not only those who are declared as Christians, but also those who are not. The Church also invites the persecutors to not fear conversion, to not be afraid of the good, to reject evil. The Lord is a good father who forgives and welcomes with open arms, his prodigal sons from the ways of evil and sin.

Every one of us – good and bad – needs conversion. We all are called to convert ourselves to peace, to fraternity, to respecting the liberty of others, to serenity in human relations. So have our martyrs acted, so have the saints done, those who follow – as Pope Francis said – “the way of conversion, the way of humility, of love, of the heart, the way of beauty”.

It is a message that above all concerns the youth, calling them to live Christian life with fidelity and joy. But that is going against the current: “To go against the current is good for the heart, but we need courage to swim against the tide. Jesus gives us this courage! There are no difficulties, trials or misunderstandings to fear, provided we remain united to God as branches to the vine, provided we do not lose our friendship with him, provided we make ever more room for him in our lives. This is especially so whenever we feel poor, weak and sinful,

because God grants strength to our weakness, riches to our poverty, conversion and forgiveness to our sinfulness”.

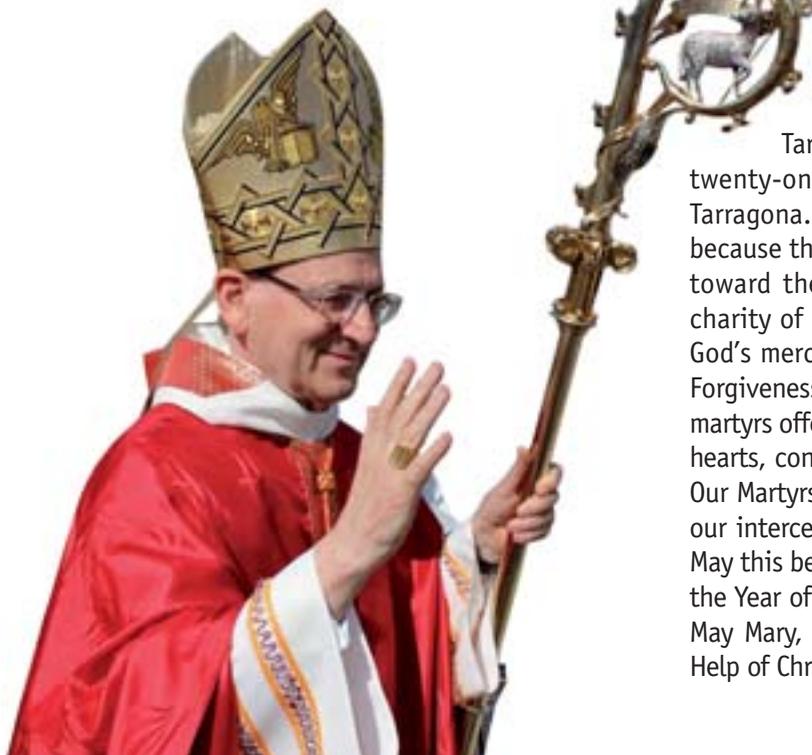
So the martyrs have behaved, young and old. Yes, also the young, such as the seminarians from the Dioceses of

Tarragona and Jaén, for example, and the

twenty-one-year-old layman of the Diocese of Tarragona. They have not been afraid of death, because their gaze was projected toward Heaven, toward the joy of eternity without end in the charity of God. If they lacked the mercy of men, God’s mercy was present and overflowing.

Forgiveness and conversion are the gifts that all martyrs offer to us. Forgiveness brings peace to the hearts, conversion creates fellowship with others. Our Martyrs, messengers of life and not death, are our intercessors for a life of peace and fraternity. May this be the precious fruit of this celebration in the Year of Faith.

May Mary, Regina Martyrum, remain the powerful Help of Christians. Amen



THE WORKERS FOR THE CAUSE



**BR GIOVANNI MARIA
BIGOTTO**

HERE WE ARE TWO
days after the great
feast of the beatification
in TARRAGONA of 522
MARTYRS, including 66
MARIST BROTHERS AND
TWO LAYMEN, PRECURSORS
of today's MARIST LAITY.

The celebration was perfect for preparation, solemnity, and power of message, under a hot sun and in the presence of almost 30,000 faithful.

Now we are back on the plain of everyday life, hearts lit with the example of our martyrs ; in the fog of those days, they walked

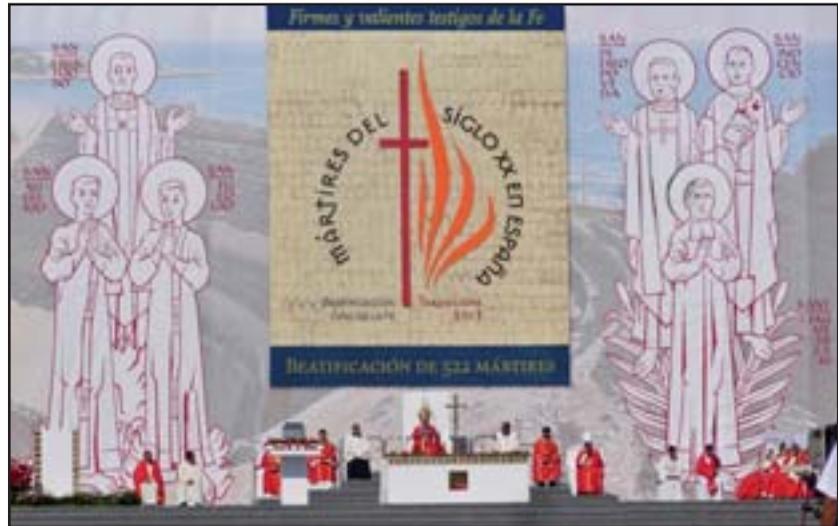
with their eyes fixed on the sun of Christ.

Of all the initiatives of the festive triduum from Friday 11 to Sunday 13 October 2013, one went to my heart. This was the night of Saturday 12 October, towards the end of the artistic display given by the students of the La Inmaculada College of Barcelona.

The Superior General, Brother Emili Turu, was speaking to express gratitude to all those who had made the celebration possible and beautiful. Among them were the postulators, and this allowed a glimpse of the complexity of the work achieved to bring about the beatification.

Our 66 Brothers and the two laymen originally formed a collection of little scattered causes for which many vice-postulators worked during 1946 and the following years. The ones in more recent years occupied with these causes were Brothers Augustin Carazo, who collected a large number of documents and testimonies, Mariano Santamaria, involved as vice-postulator for a long period, working with Gabriele Andreucci, and Giovanni Maria Bigotto, accumulating many documents and establishing a library of books published about the tormented years from 1933 to 1939. The latter also knew how to give our martyrs a dignified burial and thus preserve their relics.

Br Gabriele Andreucci, who was postulator from 1989 to 2000, was the kingpin of the Spanish causes. He was the one who wrote up the positios of Brother Bernardo, Brother Laurentino and his 45 companions, and then regrouped in a single positio the diverse causes of the martyrs whose beatification was proclaimed on 13 October 2013. He provided



a colossal work which, in the Congregation for the causes of saints, was appreciated for its precision and pertinence in the demonstration of martyrdom. He was also the one who wrote up the positio for the canonisation of our Founder, Marcellin Champagnat. For health reasons, he was unable to take part in the celebration. But he merits the gratitude of our Marist Family more than any other.

Br Giovanni Maria Bigotto, postulator from 2001 to 2010 was inspired by Br Gabriele's work to write some short, easily accessible biographies on the martyrs. This work was integrated into a book embracing all our Marist models from the Founder to the martyrs of Algeria under the title : Our Models of Marist Sanctity. After the beatifications of 28 October 2007, many celebrations of the martyrs were sent to all the Provinces so that the memory of the martyrs would enter our hearts and prayers.

Finally, Br Jorge Flores Aceves, the present postulator, followed the cause in its final stages, maintaining constant contact with the Congregation for the Causes of Saints and with the persons in charge in Madrid. Br Jorge now has the task of following up the positio of the group of Br Eusebio and 58 other Brothers. When this cause is accepted, then the cause of Br Lycarion, killed on 28 July 1909 in Barcelona, during the Tragic Week, will also be added. This positio is already finished. This may give an idea of the complexity of the work.

And we can admire the heart of our Superior General, who forgot none of these workers, recalled them to the Marist Family, and thanked them with a very beautiful ceramic inspired by the poster of the beatification and enclosed in a red velvet box. Brother Emile, your thank you was that of all the Brothers and Lay Marists. Let us in our turn say thank you.

And let us also say thank you to our Brother Martyrs by following in their steps and making a place for them in our prayers and our hearts. "All of you, our Brother martyrs, walk with us!"

HISTORY AND AVATARS of THE CAUSE of BROTHERS

CRISANTO, AQUILINO, CIPRIANO JOSÉ
THEIR 63 COMPANIONS, AND 2 LAYMEN



BR MARIANO
SANTAMARÍA

THE GROUP OF 66 MARIST BROTHERS AND 2 LAYMEN, BEATIFIED IN TARRAGONA ON 13 OCTOBER 2013, FORM ONE CAUSE INVOLVING FOUR DIOCESAN PROCESSES OR INSTRUCTIONS, AND TAKING PLACE IN FOUR DISTINCT DIOCESES: LLEIDA (1946), URGELL (1947), SARAÇOSSA (1957), AND MADRID (1969).

processes of beatification of the servants of God killed during the religious persecution of 1934-1939.

- In the Marist Institute, there was the replacement of the Postulator General, Br Alessandro di Pietro, the man who, given his responsibility, encouraged the superiors of Spain to undertake the approaches for beatification.
- Not all the Brothers of the Marist Provinces of Spain were favourable to the introduction of the cause of beatification of these Brother martyrs.

In my opinion, these circumstances cooled the enthusiasm for continuing the processes, almost forgetting them. To the point where Br Basilio Rueda, Superior General, at a meeting with the Provincials of Spain, had to urge them to take up the subject of the martyrs once more.

In this context, the Postulators and Vice-postulators charged with bringing the processes to completion had to overcome objections and surmount numerous difficulties.

The cause of Brothers Crisanto, Aquilino, Cipriano José and their 63 companions and 2 laymen involved four diocesan processes:

This cause commenced in 1946 and finished in 1989. It extended over forty-three years. Why ?

According to me, there are many reasons. I restrict myself to certain ones :

- The slowdown produced, in the pontificate of Pope Paul VI in the



- Br Crisanto's took place in the diocese of Lleida.
- That of Br Aquilino and his three companions (« those of the fronton court »), was carried out in the diocese of Urgell.
- That of Br Cipriano José and his 29 companions of the community of Toledo (11), Valence (4), Vic (4), Ribadesella (1), Badajoz (1), took place in Saragossa on 10 January 1957.
- The process of Br Guzmán and his 39 Marist companions and 2 laymen : of the communities of Fuencarral (6), Los Madazo (3), Cisne (3), Chinchón (3 and 1 layman), Málaga(6), Torrelaguna (3), Cabezón de la sal and Carrejo (4), Valence (2), Cuenca (1 brother and 1 layman), Barruelo de Santullán (2), Denia (1), the three killed at Saganta (Huesca); Bilbao (1), 1 at the French frontier and 1 at Albocácer. This multiple process, given the different places where the Brothers died, took place in the diocese of Madrid.

On 31 July 1989, when Br Agustín Carrazo was Postulator General, and following the norm of the Congregation of Saints, all these causes were unified into a single one under the name of Brothers Crisanto, Aquilino, Cipriano José and 63 companions and 2 laymen.

BEGINNINGS OF WORKS ON THE POSITIO

Seven years later, in 1996, Br Gabriele Andreucci, Postulator General, began drawing up the complex Positio of these martyrs. His work, long and complex, can be found in the 2001 pages of the three volumes making up the Positio. With the approval of the Rapporteur, Rev. José Luis Gutiérrez, on 7 December 2001, he was able to present himself to the Secretariat of the Congregation of Saints, as well as in the diocese of Lleida and the other dioceses. Following an exhaustive examination, the committee of theologians met on 17 April 2012 and gave its vote favorable for each of the Blessed and the cause in general.

On 7 May 2013, in ordinary session presided over by the Cardinal Prefect Ángel Amato, the cardinals and bishops recognized that the Servants of God had suffered martyrdom for witnessing to Christ and the Church and that they were victims because of their Faith.

Cardinal Amato informed Pope Francis, in writing, of all these steps; the Holy Father accepted and signed the Requests of the Congregation of Saints, thus testifying to the martyrdom of the Servants of God, Brs Crisanto, Aquilino, Cipriano José and their 63 companions Marist Brothers of the Schools and 2 laymen.

The decree of Beatification of 3 June 2013 bears the signature of the Prefect of the Congregation.

COLLABORATIONS

To achieve the drawing up of the *Positio* demanded precision and exactness, requirements for which the author had to call on persons to clarify the facts relative to dates, names... Br Gabriele relied on me as Vice-postulator for the precise and longer questions, such as bringing together the direct proofs on the recognition of martyrdom and the veneration accorded the Blessed among the Marist Brothers, former students, relatives and acquaintances. Another aspect entrusted to me was the locating of the mortal remains of the Blessed for their exhumation, identification and translation to the church of the parish to which they belonged when they were killed.

EXPERIENCES

I begin by affirming that the Postulator General, Br Gabriele Andreucci, knew very well the obligations he had assumed in taking on the responsibilities of his office. Moreover, as a specialist, he preferred to work with exactness and precision on figures, dates, places and events in relation to the Blessed. For me, it was a favour to be one of his closest collaborators.

One of the meticulous dossiers he entrusted to me was to consult the archives containing the documentation on the religious persecution, for example, the general cause of the civil war in the National Archives, Calle Serrano in Madrid (now in Salamanca). The same in Málaga, Barcelona... where the documentation relating to the civil war is preserved. How to access this documentation? With the authorisation given by the Minister.

I met the persons who had testified in order to clarify the names and events which remained obscure in the testimonies.

Another precise and delicate work was to assemble the reputation as martyrs enjoyed by the Blessed. It must not be forgotten that one of the conditions required by the Church is that these Blessed were recognised as martyrs so that they could become models for imitation for the Christian people. This recognition of the Christian people required proof.

To accomplish this mission with precision, I had to tour towns and villages, visit relatives, interview former students, Marist Brothers... in the search for written testimonies. It was necessary to prove that they were remembered as persons who had given their lives

for the faith, because they were religious, that they had not belonged to a political party, nor fought for political ideas... and that they were venerated, and even prayed to.

In the conversations we had, the reason for their killing always surfaced. The reply was : because they were « monks » or religious. At this time, one felt the hatred against the Church; it was the cause of everything : it was for this reason that it had to be destroyed.

Certain relatives recalled declarations of the time : « We said to the Brother : Come home. But he loved his vocation; and the support he received from his superiors and companions was much stronger than our reasons. » « At home, we pray to him, we are convinced of having a saint in the family and that one day he will be recognised by the Church as a Blessed or a Saint. » « His visits were, for the family, an opportunity for meeting and strengthening in the faith; we recited together the prayers that our parents, the school or the church had taught us. »

Another mission confided to me by the Brother Postulator was to locate the mortal remains of these Brothers in order to identify them and, later, to translate them to the church of the parish they belonged to at the moment of giving their life for the faith. Approaches were made on the civil and ecclesiastical planes and were carried out in the city of Toledo for the Blessed killed at Torrelaguna, Barruelo de Santullán (Palencia), Ribadesella (Oviedo) and Bilbao-Lardero, starting directly from the office of the Vice-Postulator and with the financial support of the Provinces of Spain.

It was a difficult but at the same time gratifying experience: to touch the relics of Brothers whom we had been given as examples in the houses of formation. I have difficulty in forgetting them. I had the opportunity of counting on extraordinary pathologists, such as Dr José-Andrés de Andrade Fernández and his team for the identification of the remains of the brothers of Trellaguna and Toledo. To see specialists in ballistics reconstruct the trajectory of the deadly bullets and listen to the explanations was, for me, an enrichment, and that constituted an argument of the first order in favour of martyrdom. At Bilbao, I could count on the famous pathologist, Dr Francisco Etxeberria, of the Department of Anthropology, of the Society of Sciences Arazadi and the University of Pays Vasco, and Drs Rafael Alcaraz Manzano and Juan Baptista Arrieta Pérez, eminent law-

yers of the Service of Forensic Pathology of the Vasco Institute of Legal Medicine. How they helped me thanks to their knowledge and kindness!

I experienced many emotions during the translation, in view of the reburial of the mortal remains of the Blessed. These services, vested with great solemnity, and in the presence of the religious and civil authorities, touched the hearts of relatives, Marist brothers, former students and the faithful present, and left in me deep traces of love and devotion towards these Marist Blessed.

I had very interesting conversations with D. Antonio Clavero, former student of Málaga, for the preliminary research in the town archives: these archives recall the political troubles experienced by the inhabitants of Málaga and the sufferings of the six Brother martyrs of Málaga.

Br Puebla Centeno gave me the same satisfaction with his work on the Blessed of Madrid and their milieu, as did Br Luis A. Martínez Chasco with the publication of the life of Blessed Luis Fermín and the little work on Blessed Br Aureliano by Br Rafael Arteaga.

The publication of « Committed Lives », « Marist Martyrology » and « Witnesses, Marist martyrs in two epochs » which recall the biographies and the circumstances these 68 Blessed passed through: these are the realities by which the Provinces of Spain have paid homage to their Blessed Martyrs.

MY WORK IN THE PROCESSES AS VICE-POSTULATOR

In having been able to delve into the history of these Blessed, the glory and commitment of the Marist Institute, I observe that they assimilated and incarnated the charism of Saint Marcellin Champagnat and the spirit he transmitted to his first brothers. This spirit is none other than that of simplicity and humility, in taking as model Mary, Ordinary Resource, and Jesus. They lived in simplicity and humility their lives committed to the education of children and youth. They loved their vocation as consecrated men, and thanks to it, they gave their lives. They are persons who, during their lives,

harboured no resentment; quite the contrary, their leit-motiv was the love of God, children and youth. They knew, in difficult circumstances, how to defend the Church and the values in which they believed. Difficulties and persecution, lived in community, in following their superiors, stimulated their commitment and their fidelity to the Lord, as happened in the communities of Toledo, Málaga, Chinchón... The admirable example of the Blessed Br Jean-Marie, and the life in the milieu where they lived hidden.



EXTRAORDINARY LOVE



BR SEÁN SAMMON

THE OUTBREAK OF VIOLENCE ANYWHERE IN OUR WORLD IS A REMINDER ABOUT THE TRAGEDY OF WAR AND THE PARTICULAR POIGNANCY OF A CIVIL WAR. IT DIVIDES FAMILIES, SETS NEIGHBOR AGAINST NEIGHBOR, CAUSES WOUNDS THAT TIME CAN NEVER REALLY HEAL.

We derive little consolation from the realization that atrocities are perpetrated often by those on both sides. In the midst of the loss and death that mark such a conflict, however, there are also examples of great courage, unexpected self-sacrifice, a willingness to

surrender one's life so that others may live. Such was the witness of Crisanto and his 67 companions who were martyred in Spain during the 1930s.

Born on March 4th, 1897, Crisanto was given the name Casimiro at the time of his baptism. He entered the Marist community in 1914, was invested in the habit the following year, and from 1916 onwards worked in many of the schools of his Province. Crisanto's personal qualities were such, however, that in 1935 he was entrusted with the formation of the aspirants at Les Avellanes. Within a year and the onset of violence, these young men were relocated with families in the region and Crisanto was ordered to report twice each day to the town hall. Well aware that a death sentence awaited him, he refused to flee the area or to abandon his charges. On August 27th, 1936 he was shot to death.

Martyrs do not go out in search of death. Sir Thomas More, imprisoned in London's infamous Tower for refusing to accept King Henry VIII as Supreme Head of the Church of England, is a case in point. This philosopher, author and statesman and former Lord Chancellor of England used all of his lawyerly skills to avoid execution. When he had exhausted every possibility, however, he accepted death rather than betray his conscience. More, like all martyrs, believed that integrity was more precious than life itself. But make no mistake about it: a great deal more than honor and truthfulness was at stake here. For More was a man in love with God. And it was that relationship, and that relationship alone, that allowed him and permits all martyrs to freely surrender their lives.



War is rarely selective about its victims. The brothers living at Les Avellanes in 1936 quickly discovered that fact. Ordered to leave their house to make way for a hospital, they were able to negotiate an agreement wherein those who were sick and infirmed could remain. This arrangement was short lived. Five days later a directive came from the President of the Revolutionary Committee ordering the entire house to be cleared and all goods belonging to it be returned. On July 25th a mass was celebrated; for some participating it was the last time in which they would be involved in such a celebration.

If Crisanto died alone, others were executed together, among them Brothers Aqilino, Fabian, Felix, and Ligorio Pedro who died at Les Avellanes. Fabian was the oldest; Ligorio Pedro the youngest. Born in Barcelona on January 14th, 1876, Fabian received the names Juan, Jaime, and Ramón at the time of his Baptism. He completed his postulancy and novitiate in France at Saint Paul Trois Châteaux and began his apostolic work in 1891. Final profession followed six years later in 1897. Shortly thereafter he was recalled to Spain where brothers were needed.

Fabian is remembered as a man who was particularly loved by his students. A simple and kind person he behaved like a father to them and often went begging for funds to help those who had the least. In August of 1935, he found himself in the infirmary at Les Avellanes due to a serious illness. The next year, at age sixty, he was among those who were lined up and shot.

If Fabian was well along in years, Brother Ligorio Pedro was just setting out in life. Born at Cisneros de Campo on May 13th, 1912, he was given the name Hilario at baptism. An uncle who was a priest helped him with his studies and hoped that the boy would follow him into the priesthood. But an attraction to Marist life proved to be more powerful. On September 24th, 1927 Hilario entered the Juniorate of Carrion de los Condes, a center that specialized in preparing candidates for the missions.

He continued his studies at Espira de l'Agly, France and improved his knowledge of French in the process. Subsequently, he moved to Pontos (Gérone) to do his postulancy. On the 2 of August 1932, he professed first vows and took the name Ligorio Pedro.

About this time he was called to do his two-year military service. It was during this period that he contracted a form of tuberculosis that causes arthritic like symptoms in the spine. Following his military service he was given a year to complete his studies at Carrion de los Contes prior to going to work in Mexico. However, his sickness worsened and on the advice of doctors, he was moved to the infirmary at Les Avellanes in May of 1936. Four months later he was taken from his bed and executed.

A third to die at Les Avellanes was Felix Lorenzo. Born in August of 1906 in the village of Las Hormazas he received the name Lorenzo,

Macario, Julian at the time of his baptism. He entered the juniorate at Arceniega at age 13, made his first vows in September 1923; his perpetual profession came five years later.

Felix's first teaching assignment was at Murcie but his health was poor and consequently in 1930 he was sent to Zaragoza in with the hope that a change in climate might help him. Diagnosed eventually with heart disease he was near death on several occasions and in 1931 at the infirmary at Les Avellanes doctors gave him but five months to live. He survived beyond that point and suffered through his illness with humor and humility, making himself useful by taking up those tasks that his health allowed.

On July 25th, 1936 Felix suffered a severe heart attack at Les Avellanes and was taken to the municipal clinic in Balaguer. A few weeks later he was taken from the hospital and executed.

Aquilino was the fourth to make up this group. Born on September 29th, 1903 at Tiurana (Lérida), he was given the name Baldomero, Miguel, Gerónimo at the time of his baptism. Aquilino entered the Vich juniorate in 1916; he professed his first vows on September 8, 1920, and at twenty was already on the staff of the juniorate. His first attempt at teaching, however, was not a success. As a consequence, his superiors sent him to Arceniega where his work as a teacher was more successful. As early as the time of his perpetual profession on 19 July 1925, Aquilino's confreres noted his growing interest in the spiritual life and his ability to integrate his life of prayer with his communal and apostolic lives.

His devotion to the formation of the juniors at Vich led to his appointment as associate to the novice master at Les Avellanes. His humility and simplicity were noted by many and contributed greatly to his work as a formator. As mentioned earlier, in July 1936 the house in Les Avellanes was confiscated and Brother Aquilino and the novices were relocated to the nearby village of Vilanova de la Sal; eventually he moved in with his family at Tiurana. But a death sentence against him was already out; he was not yet 33 years old when he was executed along with Fabian, Felix, and Ligorio Pedro on September 3rd, 1936.

Two friends, one a married layman (Ramon Emiliano Hortelano Gomez), the other a brother (Julían José) also were martyred together. They were close in life and remained close in death. Having gotten to know each other while both were doing their military service, these two men became fast friends.

Seized by the militia they were shot and then sprinkled with gasoline and set afire. When members of their families went to identify their remains only a few bones were left. These were kept in a single urn that still today lies in the Cuenca cemetery.

These brothers and lay partners of ours were not extraordinary men. To the contrary, they were quite human, not much different than you or I. But then again, saints usually are. They had their hopes and dreams, suffered disappointment and doubt, faced day-to-day challenges.

Undoubtedly each had formidable gifts but all of them suffered also from those limitations that beset any member of the human family. Rather than think of them as somehow different that we are, it would be more helpful and realistic to see them as ordinary men who did ordinary things exceptionally well and loved with an extraordinary love. Men who challenge us to live with the same passion for life that was so evident in each of them. In calling them blessed it is not their deaths that we commemorate but rather the quality of their lives.



And so we can say with confidence:

Blessed Brother Abdón, pray for us,
Blessed Brother Adrián, pray for us,
Blessed Brother Alipio José, pray for us,
Blessed Brother Anacleto Luis, pray for us,
Blessed Brother Andrés José pray for us,
Blessed Brother Ángel Hipólito, pray for us,
Blessed Brother Aquilino, pray for us,
Blessed Brother Aureliano, pray for us,
Blessed Brother Benedicto Andrés, pray for us,
Blessed Brother Benedicto José, pray for us,
Blessed Brother Benigno José, pray for us,
Blessed Brother Berardo José, pray for us,
Blessed Brother Bruno José, pray for us,
Blessed Brother Camerino, pray for us,
Blessed Brother Cipriano José, pray for us,
Blessed Brother Colombanus Paul, pray for us,
Blessed Brother Crisanto, pray for us,
Blessed Brother Domingo Ciriaco, pray for us,
Blessed Brother Eduardo María, pray for us,
Blessed Brother Egberto, pray for us,
Blessed Brother Eloy José, pray for us,
Blessed Brother Emiliano José, pray for us,
Blessed Brother Euquerio, pray for us,
Blessed Brother Evencio, pray for us,
Blessed Brother Fabián, pray for us,
Blessed Brother Feliciano, pray for us,
Blessed Brother Felipe Nerí, pray for us,
Blessed Brother Félix Amancio, pray for us,
Blessed Brother Félix Lorenzo, pray for us,
Blessed Brother Fernando María, pray for us,
Blessed Brother Gaspar Pablo, pray for us,
Blessed Brother Guzmán, pray for us,
Blessed Brother Herminio Pascual, pray for us,
Blessed Brother Javier Benito, pray for us,
Blessed Brother Jean-Marie, pray for us,
Blessed Brother Jerónimo, pray for us,
Blessed Brother Jorge Camilo, pray for us,
Blessed Brother Jorge Luis, pray for us,
Blessed Brother José Ceferino, pray for us,
Blessed Brother José de Arimatea, pray for us,
Blessed Brother José Teófilo, pray for us,
Blessed Julián Aguilar Martín, pray for us,
Blessed Brother Julián José, pray for us,
Blessed Brother Julián Marcelino, pray for us,
Blessed Brother Julio Fermín, pray for us,
Blessed Brother Justo Pastor, pray for us,



Blessed Brother León Argimiro, pray for us,
Blessed Brother Ligorio Pedro, pray for us,
Blessed Brother Luciano, pray for us,
Blessed Brother Luis Alfonso, pray for us,
Blessed Brother Luis Damián, pray for us,
Blessed Brother Luis Daniel, pray for us,
Blessed Brother Luis Fermín, pray for us,
Blessed Brother Marino, pray for us,
Blessed Brother Millán, pray for us,
Blessed Brother Narciso, pray for us,
Blessed Brother Néstor Eugenio, pray for us,
Blessed Brother Pablo Daniel, pray for us,
Blessed Brother Pedro, pray for us,
Blessed Brother Pedro Jerónimo, pray for us,
Blessed Ramón Emiliano Hortelano Gómez, pray for us,
Blessed Brother Roque, pray for us,
Blessed Brother Severino, pray for us,
Blessed Brother Teófilo Martín, pray for us,
Blessed Brother Teógenes, pray for us,
Blessed Brother Timoteo José, pray for us,
Blessed Brother Valente José, pray for us,
Blessed Brother Victorico María, pray for us.

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MONASTERY OF LES AVELLANES



BIAT
CRISANTO GONZÁLEZ
Germà Marista
Mori per Déu
27 d'agost de 1936
Beatificat
13 d'octubre de 2013.



11.10.2013



MONASTERY OF LES AVELLANES
11.10.2013

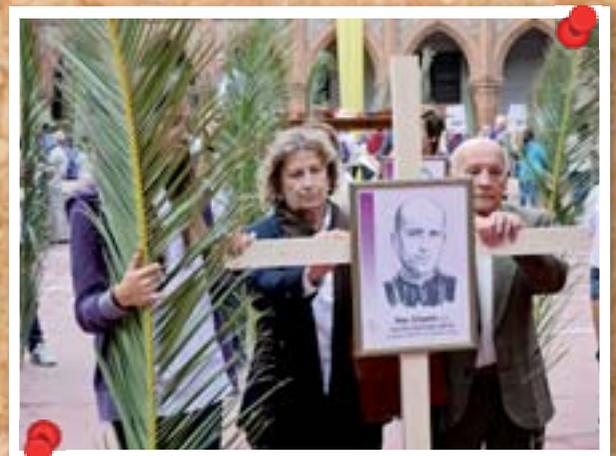




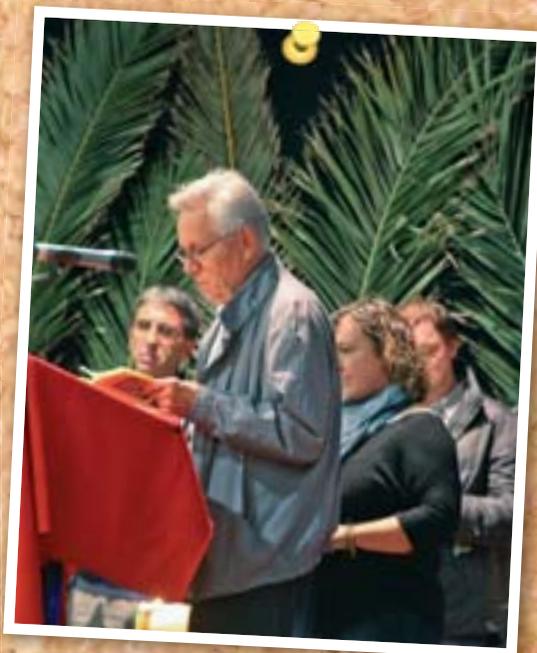
BARCELONA



12.10.2013







TARRAGONA



13.10.2013





ALBUM



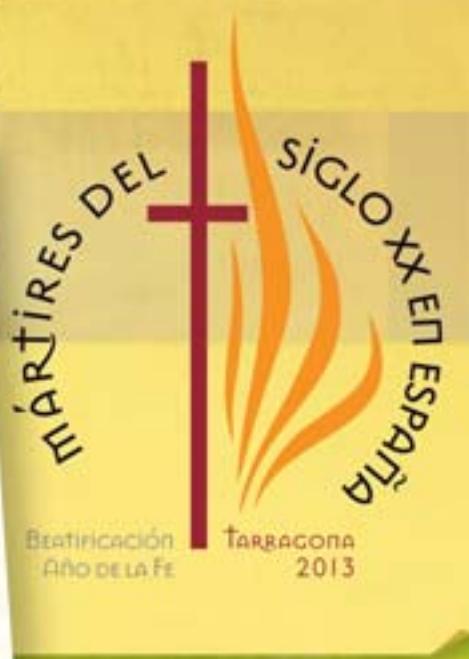


LITTERAE APOSTOLICAE

Nos, vota Fratrum Nostrorum Iesu Garcia Burillo, Episcopi Abulensis, Alfonsi Milán Sorribas, Episcopi Barbastrensis-Montionensis, Aloisi S.R.E. Cardinalis Martinez Sistach, Archiepiscopi Barcinonensis, Marii Ictea Gavicagognasco, Episcopi Flaviobrigensis, Iosephi Emmanuelis Leca Planes, Episcopi Carthaginensis in Hispania, Antonii Angeli Aigues Hernando, Episcopi Civitatis Regaleris, Demetrii Fernández González, Episcopi Cordubensis, Iosephi Mariae Yanguas Sans, Episcopi Conchensis, Raimondi del Hoyo López, Episcopi Giennensis, Ioannis Pielis Frigola, Episcopi Ierdensis, Antonii Mariae S.R.E. Cardinalis Rosco Varela, Archiepiscopi Matritensis, Iesu Stephani Catalá Ibáñez, Episcopi Malacitani, Salvatoris Giménez Valls, Episcopi Minoricensis, Attiliani Rodríguez Martínez, Episcopi Segastini-Guadalupensis, Iacobi Pujol Balcells, Archiepiscopi Tarracensis, Iosephi Angeli Salt Meneses, Episcopi Terracensis, Caroli Emmanuelis Escrivano Subías, Episcopi Terolensis et Albaracincensis, Brasili Rodríguez Plaza, Archiepiscopi Toletani, Henrici Benavent Vidal, Episcopi Dertosisensis, Caroli Osoro Sierra, Archiepiscopi Valentini, necnon plurimos aliorum Fratrum in Episcopatu multorumque Christianissimum exultantes, de Congregationis de Causis Sanctorum consulto, auctoritate Nostra Apostolica facultatem facimus ut Venstrabiles Servi Dei: Iosephus Maximus Moya Britz et IV Socii, presbyteri diocesanii; Maturo Palazziolo Marzari et XVII Socii, ex Ordine Sancti Benedicti; Iacobus Puig Mirra et XVIII Socii, e Congregatione Filiorum Sacrae Familiae Iesu, Mariae et Iosephi, necnon Sebastianus Llorens Talarroja, laicus;

Maria Solanas) e Sancti Maria Socii Raimon Ant Her Carr Jo En V C I le

BEATIFICACIÓN AÑO DE LA FE TARRAGONA 2013



Julianus Agular Martis, Sanz Dominguez), sancti Hieronymi; as González González) Capucinorum; presbyteri profusi e non adorationis perpetuae ine Carmelitarum ab Eribaldos et XV Socii, ex

Socii, presbyteri diocesanii; Marianus Alcalá Pérez et XVIII Socii, ex Ordine Beatae Mariae virginis Mercede Redemptionis Captivorum; Chrysanthus (in saeculo: Casimirus González García), Aquilinus, Cyprianus Iosephus et LXIII Socii, ex Instituto Fratrum Maristarum a Scholis.

Chrysanthus (in saeculo: Casimirus González García), Aquilinus, Cyprianus Iosephus et LXIII Socii, ex Instituto Fratrum Maristarum a Scholis.

Thomas... a Congregatione Missionariorum Filiorum... Socii B.M.V.;... Episcopus Auxiliaris Tarracensis, Agapitus... ex Instituto Fratrum... et CXLV Socii, presbyteri et Seminarii alumni

anno Domini bis millesimo... Pontificatus Nostri primo. Franciscus