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**MARIST
BROTHERS
WEST-CENTRAL EUROPE**



BULLETIN

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EDITORIAL

This first Bulletin of 2016 appears just before our Provincial Chapter. At the same time it is the final issue from the present editorial team. With this final publication in the period of office of the Provincial the editorial team ends its mandate. For this reason we exchange the theme of our togetherness which has been highlighted in issues from recent years, in favour of the theme of gratitude.

GRATEFUL

We certainly should be grateful.

- During this Provincial mandate the Bulletin has appeared as in previous years four times a year with an added two special issues.
- A significant number of people have contributed to the variety of articles, among them Brothers, Priests, co-workers in our schools, pastoral and social workers and other men and women, who in one way or another, share in the life of the Province.
- We are grateful for the generosity of more than ten people who regularly have been ready to translate into one of the four languages of the Province.
- We are also grateful for the outstanding contributions of the members of the editorial team, among them, Brother Victor Vermeersch, responsible for the illustrations.
- Many thanks to you our dear readers.
- We are grateful that the Bulletin is a valuable part of the communications within the Province.
- We are also grateful that the variety within our life and our projects as in the works we accomplish as well as the various points of view and expressions of spirituality have come to print.

And there are many more reasons for this gratitude.

When we are grateful we are thinking of people or situations in such a way that signifies that what we have found to be good we do not wish to forget. This brings to mind a wise Jewish saying, "To forget something is to banish it; the secret of salvation lies in the memory." (Baal Shem Tov)

In conjunction with the gratitude for everything that comes from the Bulletin I think of the many words over the years which we have shared with each other in trustfulness. These words express the ideals which an individual or group cherished in their hearts or turned into practice and wished to share with others. How rich we must feel that as a Province Community we have shared with each other so many worthwhile thoughts and reflections that have been uppermost in our minds and not kept them swirling around our own heads.

- Gratitude allows us also to recall the projects which have come to an end the past year and to consider the new initiatives which have come into practice.
- We can also think back on the reports and the meetings in the Province, the aims of these, the nurture derived from them and the inspiration they offered for our daily lives.
- The biographies of our Brothers who have died were an opportunity to reveal their lives and to vouchsafe for them a place in our five countries where their names shall not be forgotten.

Dear Readers in these past years on each occasion of the publication of an issue of the Bulletin we already had a stock of contributions for the next issue. We regard that as a richness and at the same time a problem of richness. Many thanks to all our contributors.

Now that we have brought our mandate to an end we are happy that we have been able to serve the Province in this way. We hope that the Bulletin brings all of you as much joy as it has brought to us.

On behalf of the Editorial board

Brother Jacques Scholte

IDENTITY AND MISSION OF THE RELIGIOUS BROTHER IN THE CHURCH

Four years ago I referred in a letter to a letter on the role and identity of religious brothers that was being prepared by the Congregation for Institutes of Consecrated Life and Societies of Apostolic Life. The letter was launched on 4th October, 2015, the feast of St. Francis of Assisi. Having just read the letter, I can say in all honesty that it does not disappoint. While it is addressed to brothers in all religious orders of brothers, and brothers in “mixed” Institutes, it reads as though the authors had been eavesdropping on our internal conversation as an Institute over the past 50 years.



The headings of section 2 of the document provide a good idea of the contents:

1. The Mystery: Brotherhood, the gift we receive.
2. Communion: Brotherhood, the gift we share.
3. Mission: Brotherhood, the gift we give away.

This three-part division reminds us of the house in La Valla, and the way the architect has highlighted these three aspects of our Marist call: spirituality, community and mission. The first section, “Mystery,” offers a reflection on our consecration as religious brothers, and explores the area of spirituality. This document proposes what we might call an “incarnational” spirituality, rooted in life experience and immersed in the world. Brothers are often engaged professionally, regarding our work and activities and professional training. We also encounter the world through our relationships with people, especially people in poverty or in difficulties.

As I read the letter I could hear echoes of recent Superiors General. Brother Charles Howard’s emphasis on being “men sent on mission” is a motif that runs throughout the document. We read, for example, that:

Many charisms are raised up among the faithful to develop communion through fraternal service. That is how salvation comes to the poorest: the blind see, the lame walk, prisoners are released, youth are educated, the sick and elderly are taken care of. Brotherly love is made real in numerous services, many of which become institutionalized or recognized as ecclesial ministries. (12)

The letter also notes that brothers, “are called to be expressions of hope, being present in situations of pain and misery, demonstrating that the tenderness of God knows no boundaries,” (29). These ideas found expression in Brother Charles’ circular, *Sowers of Hope*.

Brother Benito Arbués' insights into the prophetic role of brothers and our call to live simply and go to the peripheries of the world also find a home in this letter. In section 30 we read:

The search for the one who is alienated, the foreigner, the lost one, the one from a different culture, is a strong concern in the origins of the Church.

The challenge to live simply can be found in section 25: "Poverty, the sharing of a moderate and simple life-style, means sharing goods in order to experience fraternal communion with others."

Brother Seán Sammon referred to brothers as the "dangerous memory of the Church," suggesting that part of our call is to remind the Church of what it is called to be. The letter recalls that from the first centuries religious life has been composed predominantly of lay members, and that brothers are called to be the prophetic memory of the Church, raising awareness in order to call the Church to shun the attractions of power, success, status and influence, and to give prominence to service, fidelity and fraternity:

The fraternity of religious brothers is an encouragement for the whole church, because it makes present the gospel value of fraternal relationships of equality in the face of the temptation to dominate, to search for the best place, to exercise authority as power. (7)

Brother Emili Turú calls us to become prophets and mystics, inviting us to commit ourselves to becoming more contemplative in the way we live our lives. Brother Emili's desire for brothers to be people who can become guides and companions of others in their spiritual search is reflected in section 29 of the letter:

Brothers offer themselves as guides in the search for God, aware of their own inconsistencies, but able to accompany their contemporaries in their faith journey. At the community level, the brothers plan their communities to be schools of true evangelical spirituality, and they offer them as privileged places where the roads leading to God are experienced.

This section may seem far away from the experiences many of us have had in communities, especially when we were busy teaching classes, organizing sports and other activities, doing corrections and preparing lessons. These lines from the letter may seem challenging or even threatening, especially for brothers whose own formation in prayer and spirituality may not have been as thorough as their professional formation. At the same time, this section provides a programme for the future where our role and identity may be related more to our way of relating as brothers, with a desire and capacity to engage meaningfully with others who are searching for God and meaning in their lives. This reminds me of the famous lines of Albert Camus, who wrote:

Don't walk in front of me... I may not follow
Don't walk behind me... I may not lead
Walk beside me... just be my friend.

These lines, in their simplicity, capture the essence of what we aspire to as brothers: to walk alongside others, with the offer of fraternity (communion) and friendship.

Brother Emili proposed during the Colloquium on Formation that was held in September, 2015, that a key element of the brothers' identity was to be "weavers of fraternity". This is one of the three "non-negotiables" of the brothers' life, with their being "seekers of God" and "evangelisers of the young." This insight is found in the letter (24), where brothers are called to be "experts in communion." It proposes that "for Brothers, community is an experience more than a place."

The letter ends with a section entitled, "Being Brothers Today: A Story of Grace." As I reflect on our Marist heritage, I have come to the conclusion that unlike other religious institutes which have significant foundation documents and texts on which they draw for inspiration and spiritual sustenance, that we, as Marist Brothers, look to a story: the story of Marcellin Champagnat and our first brothers. This letter invites us to look beyond the narrative of our foundation to the stories of *all* of our brothers, to find stories of grace written there. In section 33 we read,

There are many more faces still waiting for the Good Samaritan to approach them, to be their brother and give them life. ... They are inviting religious brothers today, whatever their age, to compose a story of grace, to live with passion for Christ and for humanity.

In this letter I have tried to provide a brief overview of this significant and inspiring letter. I have tried to show ways in which it echoes and highlights themes that have been presented to us in the past 50 years by leaders in our own religious Institute, and how it offers challenges in terms of our role and identity.

I have ordered copies of the document and will arrange to have them sent to every brother in English, French or German. If a Dutch text becomes available, I will ensure that we distribute copies to the Dutch-speaking brothers.

We have waited for more than four years for this document. I can say with confidence that, for Marist Brothers, it has been worth the wait.

Sincerely,

**Brother Brendan Geary,
Provincial**



Presentation of the document, 4th October 2015

MY EXPECTATIONS OF THE NEXT PROVINCIAL CHAPTER

A Provincial Chapter is for me an important time in the life of a Province. Democratically elected Capitulants and, more importantly, a significant number of “Champagnat Marists” will gather to look at the situation in our Province as it stands at present, to develop ideas for the future and to set out priorities for action.

Our Province stands at a decisive moment in its short history: in this regard I would like to mention four specific developments over the last three years, some of them here in Germany, about which I would like to offer the Chapter some concrete suggestions:

1.

In this recent period the Education Conference at Guardamar in 2014 is a strong education initiative in our schools and the naming of Aisling [Demaïson] as “Director of Marist Education” has laid down a clear priority for our mission in schools. All be it, these structures are in their early days and require a lot of support and strengthening in the future.

2.

Also in its early days, particularly in Mindelheim, is the work with our volunteers who, under the auspices of CMI Germany, have put intensive work into the preparation of their project for overseas service and once there have continued this engagement.

3.

Parallel to these developments in the last three years in Germany have been the radical and painful decisions regarding our properties. While the selling of these properties has been conducted correctly and lawfully, the organisational and emotional consequences for the communities concerned will occupy them for some time.

4.

The Marist Missionary Organisation (MFMV) after a rather turbulent time, has again become successful and innovative with a new Board. Indeed, during this year the MFMV will publish a new Constitution which will regularise the basic relationship between the Organisation and the Province.

In each of the above four areas, the growing responsibility of lay Marists is evident. I had in mind to include “Lay Marists” or “Champagnat Marists” as a fifth point, but since this concept sticks out like a red flag in all the other four areas, such a fifth point can be taken for granted.

My wish for the future and therefore also for the discussions and decisions of the Provincial Chapter is to see a deepening and a strengthening of these developments and a new and conscious interaction within these four areas.

Following further intensive work in the area of Marist education and formation in our schools (formation of the teachers, action to promote further Marist youth work in our schools) there is now in place an international network of contacts among our schools. Out of this involvement we get both teachers and students who wish to volunteer for overseas work through CMI. I also hope that we will be able to create possibilities in our Province of West-Central Europe for Marists from other Provinces to come to us either to study (Kessel-Lo) or to work with us in projects. Returning volunteers, influenced by their experiences abroad can now bring even more to the life of the Province. We ought to create structures for these young returning volunteers which might help us more consciously to accompany them on their life journey in order to develop their Marist calling as the case may be. The Marist Missionary Organisation could certainly identify new areas of apostolate in this international development.

As a result of the integration of these various areas and the strengthening of our international bonds I foresee for our Province a strong movement which will develop its own dynamic and allow a new surge of Marist life to break out.



Brother Michael Schmalzl

A GLANCE TO THE FORTHCOMING PROVINCIAL CHAPTER

The Provincial Chapter of 2016 is taking place in a significant phase in the life of our Province. These words have their origin in an invitation from Brother Jacques Scholte encouraging me to write an article for the Bulletin. I agree with his statement since it is for the first time during my 23 years teaching at Mindelheim that I am given the opportunity to participate in a Provincial Chapter. During that time I have had a number of experiences which taught me what it can mean to work for the good of children and youth in a Marist school. Colleagues, both male and female as well as the Brothers were a constant good example to me and it was for the most part a happy and harmonious partnership. This positive outlook which promotes good relations among each other occurs when people in a particular way want to look out for each other. This is something experienced by adults and young alike even when the latter don't quite yet appreciate it when, for example, the staff expect the upholding of appropriate or Christian standards. In the working partnership of many Brothers and laity their striving to educate the children and youth with Marist values creates in our school a spirit which is the reason generations of parents have sent their children there. On top of that it is quite noticeable how many former students return as teachers to the school because of their special experiences when they were pupils and which they wish to pass on. I am being quite forthright about this in view of the falling number of active Brothers in the school, and indeed in all four German schools, when it is now up to those laity to carry on the spirituality of Champagnat which they like myself over recent decades have learned to know and treasure. Bearing this in mind, in my opinion it is very important that we continue with the on-going formation of the laity. The regional meetings for example in Furth, Freising, Niederaltaich and Koblenz were both instructive and encouraging for the participants. The international conference in Guardamar and the formation courses at L'Hermitage bond like-minded people from over various borders and find their way into effective daily schooling. Visits with pupils in Dublin or Cham were creative off-shoots of this. The creation of a post to coordinate the work of the various schools in the Province with Aisling Demaison at the helm has given the Marist life of our school a great boost. After several years, education in Marist spirituality has returned to the everyday life of our school.



For me, the Chapter will be successful when these endeavours on the part of the Institute are further supported. I see it as important that we continue in the future to develop on-going formation, to organise opportunities for national and international exchanges and to expedite the preparation of Marist learning materials so that more lay people will be won to Marist service. In Mindelheim we have had for a short time the CMI project whereby it is made possible for students at the end of their schooling to join a mission overseas. This project has worked so successfully for three years that it has become an example for other schools in the Province. To my mind one of the outcomes of this Provincial Chapter must be without doubt the sup-

port of this project since in these last few years young adults have offered themselves freely for this social service and on their return have demonstrated such positive Marist spirit that not only do they eagerly narrate their experiences, but many of their hearers have become so enthused that the number of recruits to this voluntary service has steadily increased! My expectations for this Chapter are that the Brothers will continue to spend their time and energy in this growing establishment with the laity so that they can give an insight into the history and tradition and in the future become co-workers in a newly evolved movement. At the 2014 Marist International Mission Assembly (MIMA) in Nairobi people spoke of a new "tent" in which Brothers and Laity together would be active. I close with the idea of Brother Emili Turú, "As heirs to Champagnat in the 21st century, let us embrace with deep respect the heritage of our 200 years history and let us feel called to enrich this history with our own contribution putting our trust in Divine Providence and in Mary who has done everything for us." I greatly look forward to this Provincial Chapter.

Wolfgang Hacker



A GLANCE TO THE FORTHCOMING PROVINCIAL CHAPTER

Provincial Chapters are excellent opportunities for Provinces to take stock, review the previous three years and point the direction for the three years ahead.

The last Chapter set as its three year priority the promotion of communion among Brothers and lay people, in the areas of mission, spirituality, shared leadership and Brothers' communities. Since the Chapter, there have been a number of appointments in different parts of the Province of lay people to influential roles in the mission and management of the Province.

The invitation of an equal number of lay people with elected delegates to this Chapter is an indication that there has been a significant development in the communion between lay people and Brothers since the last Provincial Chapter.

The further development of our Mission and the care and wellbeing of the Brothers are two fundamental themes which will dominate much of the discussion at this Provincial Chapter. The lack of Brothers available for leadership at local level is an area of considerable concern in the Province.

The Chapter must empower our lay Marists to take responsibility for the mission and we must be prepared to support them and provide enough formative opportunities to allow them to go more deeply into Champagnat's charism and reimagine it for today's world. I think the Chapter must dedicate further resources both personal and financial to the whole area of formation. Formation is key to the human and spiritual growth of all Marist Brothers and lay. We

have a window of opportunity to empower our lay Marists to be imbued with the richness of our tradition.

We must continue to give our lay Marist colleagues leadership roles in the mission and we must create structures to give them authority to make decisions to further develop the mission. I believe we need to move towards a more European regional structure which will take responsibility for mission in Europe while at the same time respecting local autonomy in the delivery of our unique charism.

In the next few years I believe there is need for a greater urgency to allow lay people to take responsibility for the management and care of the Brothers. This model of care must be developed in each country of the Province and be responsive to the health care structures in each administrative unit. This is an area where we may experience some resistance but I believe in order to ensure that all our Brothers get the care they deserve we must be more proactive in this area and not wait for events to happen.

I am looking forward to this Provincial Chapter as I believe it will show a significant shift in the involvement and responsibility of lay Marists in our joint mission and care for the Brothers.

The Chapter is also a great community event and a chance to recharge the batteries and to support one another as we all respond to Champagnat's call in today's world.

Brother P.J. McGowan



ATTENTIVENESS

Attentive Presence: a Marial spirituality

Twenty-five years ago the phrase “Attentive Presence” was introduced in the world of the Marist Fathers and Brothers in the Netherlands. It was a new phrase in the Marist vocabulary. The Dutch Marists had their own inspirational mottos: “Hidden and as it were unknown” (Fathers) and “Making Jesus known and loved” (Brothers). Justified or not, there was some reluctance, even resistance against adopting this phrase when the Dutch Marists renewed their partnership in the early 1990s.

Among the important, life-giving questions that surfaced in conversations at that time were the following: “What is essential to us? What is going on? What is happening?” During the shared moments of reflection on those questions new words emerged. Rather than rephrasing expressions of the past, words were chosen for developments and experiences of the time itself. The new words came as a result of due reflection on those. And so, in the house of the Marist Fathers in Utrecht, we were given the phrase, “Attentive Presence”. Now, twenty-five years later, Marists and many others have had the privilege of reflecting on, and living this Attentive Presence. What has struck us is that the phrase, if properly interpreted and explained, appeals to young adults.

Attentive Presence: in the light of our current world

We are invited to reflect on, and deepen, Attentive Presence again, “in the light of our current world”, as Father Jan Snijders s.m. puts it. In the phrase we hear a call to share, deepen and live our inspiration with each other again, in the light of our current world. And the questions have not changed since 1990: “What is essential to us? What is going on? What is happening?”

In the light of our current world we encounter familiar as well as new words that take Attentive Presence to a deeper level, such as, the spiritual journey, stillness, inner life, genuineness, simplicity, austerity, waiting and keeping watch...

Attentive Presence: waiting and keeping watch

In spiritual texts we often see that the words attentiveness, waiting and keeping watch occur together. We find that “attentive waiting” is considered a fundamental aspect of the spiritual journey. Theologian Peter Nissen says that “keeping watch is living with attentiveness” (*Speling* magazine, 2013/2). These words refer to a dimension of our Marial spirituality that (young) people treasure or learn to treasure in their inner lives.

Attentive Presence: protecting vulnerability and giving up control

How do we understand “vulnerability” in the context of the spiritual journey? I experience my vulnerability when I am confronted with my human limitations and inclined to exceed them. It keeps me away from my essential being. Such confrontations affect my soul, my deepest being, and reveal to myself how vulnerable I can be in my desire to live with authenticity.

Vulnerability is also recognising the fragility of my wish to be there for others. It is a painful acknowledgment of how incapable of really being there for someone I can be.

I am also confronted with vulnerability outside myself, which I may not allow to affect me; I find then that my attention does not focus on the vulnerable person I encounter, for it can be so difficult to come face to face, for example, with those who cannot cope in society.

What is “protecting”?

When we protect something or someone we are aware of the possibility that that thing or person is or is about to be in danger. Protecting then requires that we guard them and keep them safe. We are attentive to the vulnerability in or outside ourselves. We let our attentiveness take charge in order to guard the object of our protection and keep it safe. A guard is watchful, careful, will not sleep. A safekeeper provides a safe place and favourable circumstances.

Protecting vulnerability requires an attentive life attitude – an unconditional attentiveness to anything that may threaten life or provide new opportunities for life. Sometimes attentiveness is non-active acting, sometimes it is waiting, sometimes it is taking action.

And then: giving up control.

Our desire to be in control may be one of the greatest pitfalls of our attentive lifestyle. Our spiritual journey is about embracing everything we encounter on our way and taking it along as a gift we have received. It is about acceptance, not simply with a “we’ll see how it works out” attitude but with the conviction that everything that comes our way deserves our full attention, has something to say to us, can become part of us. Trying to take control of what needs to be done would be a negative effort. Only too naturally we begin to find our own efforts (too) important, and this leaves no room for an experience of wonder, which allows us to see the good things that happen or the wholeness of someone’s journey.

If I give up control I create a space to receive what is real in full truth. All excess baggage falls away and I discover what is really to be welcomed into my life or someone else’s. I discover that I can welcome, in the end, what is offered to me by the One so that I can find my destination in his Love.

Our awareness of being present in this spirit creates a free living space and shows us what is real and true in our lives. It is full of compassion for what is not yet complete.

Invitation

What do these thoughts bring us?

Father Jan Snijders invited us to consider our being Marists in the light of our current world. We may hear the call to include old and new values in our experience of spirituality and so to enrich it. We will become familiar with terms such as the spiritual journey, keeping watch, protecting, giving up control... which will then find their place among the well-known, trusted values of our Marist tradition.

Brother Jacques Scholte

MINISTRIES I HAVE WORKED IN

It has always been a joy working with young children. They are interesting and friendly to teach. Having said that, looking back over the years, I have worked with children from the age of four and a half years old to nineteen year olds. At times, it has been extremely challenging, particularly children with “Learning Difficulties”, sometimes known as “Children with Special Needs”. This undoubtedly requires a great deal of patience, understanding and kindness, and to always praise such children, when they have tried hard.

Before becoming a Marist Brother

After school days, one had to enlist to do National Service, which was for an eighteen months period. I was enlisted in the Army – The Royal Army Pay Corps. During my training, I was taken ill and was in two Military Hospitals and was discharged from the Army, with an extremely good reference. When I

was discharged from a civilian hospital, a young doctor friend took me on a visit to Liss, in Hampshire, to meet Leonard Cheshire. He asked if I would be willing to help him to set up his second Home in Ruan Minor, in Cornwall. This I did. (The Cheshire Homes for disabled people are now found all over the world.) He was really a super guy to know, and to work with. This man was a highly decorated Royal Air Force pilot during WW II; he was the Prime Minister’s representative, to witness the first atomic bomb on Japan, in 1945. Wherever I was, I tried always to keep in contact with him.

It had been my wish to teach young children, so I set about to study the Montessori Method of Education. For a time, I trained in Portsmouth, and attended courses at Marist Convent School in Fulham, London.

For a good number of years, I taught in Saint Edward’s Prep. School, Reading. Just by way of inte-

rest, it was here I met Mike Oldfield, who I understand was a celebrity in the music world, also a boy by the name of Mitchel, whose grandfather designed the famous Spitfire fighter. Mike's father was my GP. A splendid doctor. When I contracted rheumatic fever I was in hospital for a very long period of time. I then went into the Civil Service – The Office of Population and Surveys, which was at Thitchfield, Hampshire. While I was working here, I met Brother Dorotheus. But before I met him, I had met Marist Brothers at a Vocation Exhibition, in London. And so with Brother Douglas R. Welsh's help (I will always remember his great kindness to me) I went to Largs to start my postulancy in 1973.

Since I have been a Marist Brother

As a Brother, I have taught in Largs, North Ayrshire, a brief period in Dublin, Ireland, Saint Joseph's College, Dumfries, in the Lebanon, Glasgow, London and Wolverhampton.

While in Dublin and again, a few years later, studying at Maynooth University, I helped out a little in a Cheshire Home. When in Dumfries, I did the same kind of work on Saturdays, and during holiday times: it was a most rewarding occupation. On some Saturdays, Brother Elme would drive out to the Home, with a few VI Form boarders, to help out in various ways. The staff and residents (patients) appreciated this very much indeed.

In 1980, I went to Lebanon. One of the first things I was asked to do at Saint Joseph's School was to teach typewriting to the 17 and 18 year old students. This was quite new to me, so I had to come to grips with this task, and as you may imagine, it was important to keep one step ahead of the class! Sometimes, a few senior students who were boarders and preparing for major examinations, would ask for some help with their English homework in the evenings. If students were not proficient in English, they could not gain entry into the American University of Beirut. During the 1980's of course, a major war was taking place, and very frequently, there was no school. Hence, school life took place under extremely difficult circumstances. But, in spite of this, the boys were eager to learn, come what may!

After a few years in Lebanon, I went to Jersey, in the Channel Islands, for some months, then to Glasgow, then to the Novitiate House at Tatum, North West Province of the Cameroon. I really loved being with the Novices and Postulants, and learning their customs and culture. However, after only a fairly brief period, I was ill, and had to undergo treatment at the Tropical Disease Hospital in London.

My next posting was to be in London. After five years or so here, and after a sojourn in West Sussex, I was moved to Wolverhampton, in the West Midlands. Here, I spent nine or more years, working in the ministry as an Assistant Hospital Chaplain in a very large hospital. For the great majority of patients, it was always a welcome visit from a Chaplain, especially to bring Jesus in the Blessed Sacrament to those who were Catholics. Generally, it was a consolation to family, relations and friends, to be present when a loved one was near their end. One day a week, I helped out a little with "Slow Learners" with pupils in their last year at school, also, the first year students in the History Department, at Our Lady and Saint Chad's Catholic School: this was once a Marist Brothers' College. (There is still an Old Boys Association in effect.) In addition, I was asked to be Chaplain to Wolverhampton Sea Cadet Corps. For me, this took place one evening a week. It involved learning some seamanship, and a little knowledge of such things as Admiral Lord Nelson, as well as famous naval battles like the Battle of Trafalgar which took place in October 1805, etc. But the main point of being there with the men and cadets, was to give some spiritual reflections and be of any assistance.

In August 2001, I moved to Saint Benet's Community, on the south side of Glasgow; I was here for just over ten years. I was asked by my superiors to visit Brothers in hospital and nursing homes, which I was extremely happy to do. To assist the local parish priest, among other things, being chaplain to two prisons, visiting nursing homes, holding Eucharistic Services. It was always a great pleasure to be of service to the residents and staff. If non Catholics wished to attend the Service, they would always be most welcome.

Since November, 2011, I have been in Marist House Community, Partick, Glasgow, again visiting Brothers in nursing homes, etc., and helping out two days a week in Notre Dame Primary School, which is about a five minute walk from Marist House.

In conclusion, I would like to say a very "Big Thank You" to all the Communities of Brothers I have been associated with, for their fidelity and example of the Marist way of life. Whatever work or ministry one does, it is always done as well as one can, for the greater honour and glory of God, and as our holy founder, Saint Marcellin Champagnat would say, "and for Mary, our good Mother."

Brother Robert Lee



THE MARISTS AT ONE TIME WORKED IN ALTÖTTING

Altötting is surely the biggest place of pilgrimage in the German speaking world. Situated in South Eastern Bavaria, it is home to a gothic statue of Mary which has been honoured as miraculous since 1489. Every year over a million pilgrims visit the chapel and shrine. Altötting is up there with an array of famous European centres of Marian devotion, Fatima, Loretto, Lourdes, Mariazell and Czestochowa. These six places of pilgrimage have worked together since 1996 under the title of "Shrines of Europe". The German Marists sought to get a foothold into this famous arrangement and lived in a small community there from 1921 to 1923.

At the end of the Bavarian monarchy in 1919 there was a new organisation for both the civic administration and the schools. There was an immediate ban on teachers holding down several church jobs to enhance their salaries. The priest in charge of Altötting therefore had to find individuals who could undertake the non-clerical church work in the area. Astonishingly enough the Marists came to mind who had only been in Germany for the previous six years. The nearest religious house to Altötting was 30 km south in the region of Stein on the Traun. In 1920 the Marists transferred their Juniorate from Furth bei Landshut to Stein. This was a three year school to prepare candidates between the ages of 12 and 17 for the Marist vocation.

In November 1920 the Parish Priest made his first contact with the Brothers in Stein and this was followed in December 1920 by the first visit to Altötting of the then Superior, Brother Leo. The Parish Priest had in the forefront of his mind that the Brothers take over the duties of Sacristan and Church Music, not exactly the particular vocation of the Brothers. For this reason it was soon discussed how in future the skills of the Brothers could be extended into formation and teaching to be more appropriate to the Brothers' vocation. It was thought then that the servers and choir could be given school instruction since due to the multifarious tasks of the places of pilgrimage their attendance at school was rather irregular. Eventually it was perceived that out of this a Juniorate and a Choir School could be established. Brother Leo showed great interest in the Altötting plans and formulated his own ideas about setting up in the Diocese of Passau and the famous place of pilgrimage. In other places the Brothers took over sacristy duties since there were a number of Brothers without teaching certification. Accordingly, it was decided in 1921 to send three Brothers to Altötting to take over the sacristy service in the Parish Church in the first instance. On October 1st 1921 they began their service in the place of pilgrimage; Brother Candidus Dengel (1890-1961) was installed as the first superior of the Altötting community. Within a week of taking up his post a dangerous task awaited him: attached to his responsibilities lay the care of the Altötting treasure chamber with its showpiece, the world famous "Golden Horse", the work of a famous French goldsmith of the early 15th century. During the night of 6th-7th October 1921 two thieves broke into the chamber, at the same time letting off the alarm. With the help of the police who had been called, Brother Candidus was able to overpower the armed thieves, one of whom was killed.

There are hardly any reports of the work of the Marists in Altötting. A couple of entries in the Parish register indicate the activity of a sacristan in the Church. From 1st October 1921 till 31st March 1922 Brother Candidus had received the sum of 400 Marks. There is a further payment of 400 Marks for the period 1st April to 30th September 1922 after which the figures take a leap in line with the general inflation of that time. The next half year from 1st October 1922 to 31st March 1923 shows payment of 200,000 Marks.

Certainly, this inflation was part of the reason why the Brothers were engaged in a single occupation only, namely the sacristy. Other plans for engaging the Brothers collapsed as a result of the increasing need of accommodation which made it impossible to find appropriate space for a Boys' Singing Institute. On the other side there was a certain mistrust on the part of the people of Altötting towards the Brothers particularly with regard to seeking positions in Church music such as organist, which it was considered should belong to the locals. So the Chronicle of the Brothers reported that the choir school could not be opened due to a lack of support from Church authorities.



In the summer of 1923 the District Council of the Marist Brothers looked into the house in Altötting which was far from meeting its expectations. When it was realised that there would be no extension of the mission of the Brothers they left Altötting after only two years there. Brother Candidus had in fact left Altötting a little earlier. In April 1923 he took over the renovating of the newly established Schülerheim St. Josef in Cham. In the Altötting daily newspaper there appeared a short thankful memory of the Brothers in relation to the decorating of the Parish Church at Christmas, "The Brothers who have recently moved away from the area have left us a lasting memory with the decoration of the Church. It would be ungrateful not to give this official public recognition. – Even if not everyone is in agreement the Brothers have done their full duty during the short time that they were working here. They can take with them as they leave the comforting knowledge that they carried out their work among us selflessly, remembering the words of the Psalmist; I have loved, O Lord, the beauty of your house."

**Christian Haringer,
Maristen-Realschule Cham**



"SHOW ME, DON'T TELL ME"

Journey around our Province

The beginning of my journey of the Province of West-Central Europe followed my appointment as Director of Education. A new role filled with many questions, opportunities and possibilities that will ultimately lead to our destination, a strong Marist network. The first step was to meet those who are carrying out Champagnat's work each day.

To begin, I reflected on my tangled emotions of anticipation, excitement and nervousness for what lay ahead. To my delight, my journey led me to a treasure chest of kind, welcoming people and moments of awe, at the inspiring work that is happening on our doorstep. As I visited schools and projects in the Province, I stayed with the Brothers. Each community had an open door and an open heart; an inviting, generous spirit that was Marist to the core. The Brothers created a place at their table, a room in their homes, spent precious time unknowingly living out real Marist hospitality; all from the heart. Balancing laughter, conversation, and a feeling of being truly welcome, each Marist Brother shone in my heart as true examples of Marcellin Champagnat. My sincere gratitude to all the Brothers for these moments.

Each Marist School I visited all had a striking resemblance; they felt like home. Teachers and students connected in a caring, respectful and dedicated manner. Smiles were reflected in each person that took time to show me their Marist school and describe their Marist history. They communicated their passion in all Marist projects, programmes and celebrations. Conversations about my work were met with hunger for more resources, a yearning for more information and an appetite for connections to other Marists. I felt privileged to be connected to these schools and most of all a duty to fulfil these needs.

A striking and significant part of my journey, were the projects. I hold my hands up to say, I knew the least about their work but yet they had the greatest impact. Our projects reach out to those that need it most in our communities; they enable our students to reach out to those most in need; they educate the young leaders of tomorrow; but most of all keep Mary at the centre, in the form of a Marist Brother.

My words simply don't do justice, so I will use those that captured my heart from a young man in Nijmegen. He wrote a letter thanking me for visiting his project. *"It's like a place full of hope. A place where you can feel the warmth of a family, after a long time of sorrow. A second chance that has taught me to never lose hope and build a better future for my children than what I have experienced"*.

Our projects are significant because they are established directly from a need in a community. As one project leader said, *"they are created for young people and led by young people."* These projects show these young people that they are all loved equally.

When I began if I could have made one request however extreme, it would have been to "show me, and not to tell me". Each Marist I met on my path has done exactly this.

**Proudly Marist,
Aisling Demaison**



INITIAL FORMATION FOR A NEW BEGINNING L'HERMITAGE; 5-14th OCTOBER 2015

My invitation to represent the Province at the Colloquium on Initial Formation was a surprise. When I arrived in L'Hermitage I realised that the title was to include the formation of Lay Marists as well as Marist Brothers as a joint journey. The results of previously distributed Questionnaires were given out to the participants to discuss and the feeling was that the quality of the existing process was not consistent. Nothing was identified as poor but too many responses were simply "OK" rather than "Very Good."

By the third day there was an expectation that something needed to be done, but why and how was still unknown. It was a presentation by Father Michael McGuire which was the catalyst. Father Michael is a Columban Missionary Priest, with a PhD in Psychology, who has vast experience in, amongst other things, the Psycho-Spiritual development of young people and has worked with many religious communities and groups throughout the world and especially in S.E. Asia. The ideas he offered in his presentation and subsequent workshops began to coalesce the thinking of many people offering a window into the way that young men developed their spiritual and personal lives as they began to enter into religious life. He also showed how Psychological profiling could be a valuable tool in guiding future Brothers in formation, up to the point where, canonically, the Church would take over.

It became apparent that dissatisfaction with the existing model was the result of changes in the way young people had developed over the years, the diverse influence of many cultures, and the many differences in the types of people who were coming forward for formation. There was no longer one simple description of the Vocation of a Marist Brother. The assumption that Teaching was the ultimate goal no longer held true throughout the Marist Brothers' world.

There was a realisation that because Formation was so crucial to the future of the Institute, then the role of Formator was just as much a Vocation as Teacher, or Principal or Provincial. It had to be a freely embraced choice and had to be accompanied by specialist training. This was picked up by the Vicar General, Brother Joe McKee, in his keynote speech the following day. He looked to the examples in Marcellin's life of how he undertook formation with the first Brothers within a family environment to enable them to bring young people to God through education. To this end he offered a series of observations.



Have we institutionalised Formation and lost sight of what Marcellin was actually doing? What is the environment in our Formation?

Does it stifle

self? Does it instil fear and compliance? Is it too hierarchical and rigid? The title "Young Brother" may not reflect someone who has come to the Brothers having already been working as an engineer in a factory, or in the Merchant Navy, or having already gone through university, and may lead to people being treated as immature.

Over the next few days the Brothers began to draw together their ideas about the way forward for a new process of Initial Formation. The lay people involved were asked to share their views on joint initial formation. It was at this point that the idea of joint formation was called into question. It was felt that there were so many diverse pathways for lay people into the Marist Community that what was needed was a separate but complementary process. This was recognised in the final document which was being offered as a guide to the General Council and which did not make any specific recommendations about the process of lay formation, leaving it open for future discussion.

It concentrated on the whole programme of Initial Formation, and the selection and training of Formators, for Brothers. There were many recommendations for discussion by the General Council, including encouraging the sharing of formation between different Provinces, the development of multilingual expertise amongst Brothers, emphasising that the process of Formation should be shaped to the individual candidate rather than the candidate being shaped to fit into the process, and that at each stage a specific person should be named to accompany the candidate on the journey.

Tony McLean



A JULY DAY IN 1916 ON THE SOMME

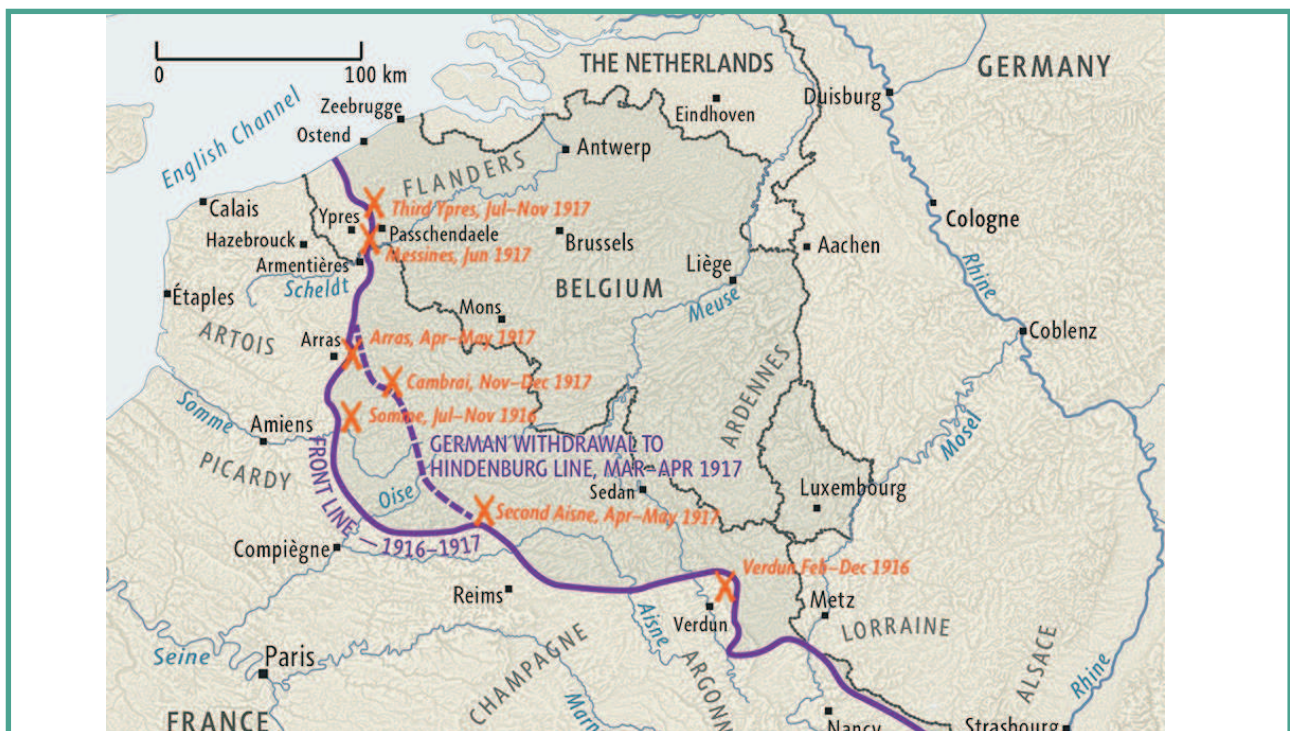
Each year, the “Seven Hills Race” takes place in Nijmegen, a sporting event which is some 15 kms in length over an undulating course that ends near our community house at Westerhelling. Last year journalists stated that there were 19,388 participants. When I watched this mass of humanity passing by, I almost unconsciously thought of the great number of casualties of the Great War, who were remembered in the pictures and words of a series of programmes on the BBC Television. The Battle of the Somme came automatically to mind: a battle in which in one day in July, in less than two hours, 20,000 men lost their lives... A number that is comparable to the number of participants in the “Seven Hills Race” in Nijmegen. A comparison which is a little lame, but reflects a harsh reality.

Since the start of 2014, the media has focussed on the start of the Great War (1914-1918) a hundred years earlier, concentrating principally on the one hand on the enormous loss of human life, and on the other hand on the intensification of the armaments race and their modernisation, on the use of planes, of combat tanks, of machine guns, and even chemical weapons such as deadly gases.

From early August 1914, the Germans had crossed through Belgium to reach Northern France. The French had at first blocked their way at the Marne, but had not managed to push them back, even with the help of British troops who had arrived in the meantime. The troops began to dig in on either side of the front line. The trenches were at times barely 100 metres apart, and stretched from Nieuport on the Belgian side to the Swiss border.

The Germans immediately dug out a second line of fortified trenches, some 200 metres behind the first ones, a series of underground squares, 5 metres deep and reinforced by railway sleepers. The sides of the trenches were strengthened with twisted branches. Rolls of barbed wire were laid out in two straight lines a few metres from the trenches.

Throughout 1915, each army would try to gain territory, but that was limited often to a few small local victories at the cost of numerous deaths. The land would be retaken by the enemy the following day. The British decided in January 1916, in collaboration with the French, to engage in an ambitious offensive on the Som-



me. The exact date had not been settled, given that such an operation required a long preparation. The date was finally fixed for 1st July 1916.

On the British side, for the Battle of the Somme, there were 18 divisions made up of 234 battalions – a total of 225,000 men. A full battalion consisted of 1000 men, 800 of whom on average were fighting soldiers.

Before launching the Battle of the Somme, some 1,437 cannons of all calibres had been deployed. For seven days the German lines were subjected to an intensive bombardment. Around 1,500,000 grenades were thrown towards the German positions.

The destruction of the rows of barbed wire was a failure. The principal reasons were the inaccuracy of the throws, and 30% of the British grenades failed to explode.

Then, the agreed hour for the start of the offensive was not respected. The British artillery fire should have ceased at 07.15 and the assault would follow five minutes later.

Since some cannons continued to fire, the real attack was not launched till 07.27. As soon as the firing stopped, the Germans left their underground shelters to set up their new Maxim machine guns. The British therefore moved forward a little belatedly across the 500 to 600 metres of no-man's-land. The Germans who had time to prepare for the attack and make ready cases of weapons,

opened fire as soon as the first wave of attack came into view.

On the first day of the Battle of the Somme, the British Commander used 143 battalions with a fighting force of 115,000 men.



The losses on that tragic first day of July 1916 were the greatest defeat ever suffered by the British army in a single day of war – 57,470 men: 19,240 dead, 35,493 wounded, 2,152 missing, and 585 prisoners of war. The battlefield was literally littered with the dead and wounded. A great number of the wounded, particularly the more seriously wounded, could not be helped immediately due to a lack of stretchers and means of transport, leading to hundreds of men succumbing to their wounds in the following days. Numerous soldiers were simply declared missing in action.

Even before 08.00, the officers of the British Command realised that the attack launched against the double line of German trenches had failed. However the Supreme Commander continued to launch new offensives, thus increasing the number of casualties. The offensive would last for almost one and a half hours, and it was at 09.00 that the military authorities decided to cease hostilities. Some 20,000 soldiers were dead. Hostilities however lasted for another three months and it wasn't until 18th October that they were finally ended. They had gained 9 or 10 kilometres of land, but alas the price they paid was too high! The Germans had begun to establish a new front line, 10 kilometres behind their second line of trenches. It consisted of a series of concrete bunkers, often built out of sight of the enemy, in the barns on the farms. As soon as the fortified bunker was built, they knocked down the walls of the barn and the bunker was in open countryside.

The war continued and the battles were very fierce all along the front line and the number of casualties continued to grow. All of us remember names like Verdun, Arras, Ypres... The toll in human life was enormous... But never again, would we number as many casualties in a single day of battle, as we did at the Battle of the Somme.



Brother Carlos Lacante

IN MEMORIAM



Mr Josef Geßler
Affiliated Member of the Province since 1997

1st March 1937
8th January 2016

On the 15th January, Josef Geßler, affiliated member of the Province and friend of the Mindelheim Marists, was brought to his final resting place accompanied by a significant number of people. The Requiem Mass brought together in the Parish church Marist Brothers from Mindelheim, Furth and Cham, affiliated members of the Province, numerous former colleagues, former students and friends of the Marist Family. From 1966 to 2000 Mr Geßler was active as a teacher, faculty head, tutor to the sixth-formers and Deputy Head at the Marist College in Mindelheim where he made a considerable impact in the life of the school due to his commitment and expertise.

Brother Michael Schmalzl had this to say of the deceased affiliated member of the Province: If I may say so, Josef Geßler was a died in the wool Marist at Mindelheim. As far back as 1947 he was accepted into the then Oberrealschule as a pupil by Frater Anton Metzger. From that year on his whole life was bound up with the Marists and the Mindelheim school. When Marcellin Champagnat was beatified in 1955 he was able as one of the few pupils to travel to Rome. This was certainly something unusual when one considers that only few Brothers had such an opportunity. When it came to the celebration of the canonisation in 1999 it was taken for granted by Herr Geßler that he and his wife would be travelling to Rome. I am sure I can safely say that Herr Geßler can be counted among the very few people throughout the world who were able to attend both the beatification and the canonisation. I know from him personally how important for him were these two occasions and how proud he was to be able to be in Rome for both events.

Alongside the Marist family, it was above all in the Schönstatt movement that Herr Geßler found his spiritual home. It is certainly true that these two Marian sources influenced his educational work. In grateful recognition for his extraordinary work for the school and his support for the Marist community the then German Province bestowed on him affiliated membership in 1997. Let me quote from the original citation: *Herr Geßler is constantly determined to promote the spiritual life of the Marist College; his whole work is infused with friendship and readiness to help out. Throughout, he had time in equal measure for colleagues and pupils alike. Added to this, in everything he did he showed a genuine readiness to give of himself for the good of the children and young people in our school.*

Throughout his retirement Herr Geßler continued to be faithful to us Marists. Every Sunday he attended Mass at the school chapel with his wife and was very happy to be invited with his wife to attend our founding day celebrations each year on 2nd January. Whenever possible he came to class meetings of former students He was particularly proud to see how his former pupils had turned out.

Let us thank God for His gift to us Marists of this man. Affiliate Member is simply a title, but for us Herr Geßler was truly a Marist. May God reward him for his education and Marist work in Mindelheim.

Brother Heinrich Schamberger
Brother Michael Schmalzl

IN MEMORIAM



Brother Maurice Vilz

**25th April 1920
13th January 2016**

Born in Büllingen, in the German-speaking part of Belgium on 15th April 1920, young Hubert Vilz lived the normal life of any young person of his age. It was during this childhood and adolescence that he heard a calling that was different from the one received by most of the young boys and girls that he mixed with, the call to consecrated life: a call that enthused his heart and his spirit.

In the same way as Samuel in the Scriptures, he heard himself called in a personal manner, and he answered with a "Speak, Father, you servant is listening." Our young Hubert continued the conversation with: "Follow Christ, why not me....?"

On the day of his death, 13th January 2016, the reading at the Eucharist was that exact passage from the book of Samuel. Chance or a wink from God...? Brother Maurice said his "yes" to God's will again and again. This "yes" was part of a conversation which our human ears could neither hear nor understand. It was an intimate conversation between Man and that Other Being. It was a conversation that continued throughout his 79 years of religious profession, a conversation that we assume continued to take place out of our sight in his later years. Only he would know...

In 1937, at the end of two years as Postulant and Novice at Mont-Saint-Guibert, a very young Brother made his first vows. He took the name Antoine-Maurice which over the years became simply Maurice or even "little Maurice". In 1942, in the middle of the war, he made his final profession.

We can all remember his love of plants and his jovial laughter. Many will recall the corridor in the Teacher Training Centre at the Institut Sainte-Marie d'Arlon and its multitude of flower pots, especially the *Spina Christi** and other cacti that he watered and looked after.

Brother Maurice had various roles in life, varying apostolates, from student at Arlon or Louvain to teacher, head teacher or prefect. The subject for which he had most enthusiasm was mathematics. And it is not by chance that his album contained photos of Georges Lemaitre and Albert Einstein.

Brother Maurice spent a great part of his life as teacher and head teacher. He fulfilled these roles with a spirit that corresponded to the words of Saint Marcellin Champagnat to his Brothers: "To educate a child you have to love them all equally." He had the art of balancing tact and high expectations, and needless to say he was a born teacher.

His Marist life took him from Arlon to Courcelles, Brussels and Jumet which was his final appointment before arriving at Genval for a well-earned retirement. At that time he was 80 years old! He enjoyed all the festivities of Christmas and saw this New Light that comes into the world. It was at the end of these Christmas liturgies that he left us.

Brother Roberto Di Troia

**Spina Christi: An evergreen tree from Western Asia. By some traditions, it is the tree from which Jesus' Crown of Thorns was made.*

IN MEMORIAM



Brother Frédéric Pellegrin

2nd December 1921

15th January 2016

Born in Vilvorde on 2nd December 1921, Julien experienced the way of life common to those who lived next to the River Senne, and the daily unloading of mussels, which he used to buy in his childhood. These market sellers shouted out in a particular way, but only Brother Frédéric could still repeat, with his deep base voice, their calls in the Brussels-Vilvorde dialect. Early in his life, he moved to Quevaucamps where he attended the Marist Brothers' school at Péruwelz. It was probably through his contact with the Brothers and teachers that he felt the special call to the religious life that took root in his young and open heart.

In 1937, our young Julien set off for Mont-Saint-Guibert for his two years of Marist formation as Postulant and Novice. On completion of these two years, on making his first vows, Julien took the name Frédéric, Brother Frédéric. And don't ever try to add on his family name Pellegrin. Otherwise you would have been met with the invariable response: "Frédéric Pellegrin does not exist!"

In 1943, in the middle of the war, Frédéric made his total and definitive commitment as he professed his perpetual vows.

During his time as a teacher, he could be found in Brussels, Mouscron, Genval, Arlon, Mont-Saint-Guibert, Florenville and Zele in Flanders. For a great part of his career, he was a physics teacher in the Teacher Training Centre in L'Institut Sainte-Marie d'Arlon, involved in the training of many teachers. He did this not out of a sense of duty but with a real enthusiasm. While part of his life was spent in community and in the chapel, we also know that his domain, or rather his kingdom, was the physics laboratory at Arlon. We could also almost say it was his home.

Brother Frédéric was always curious about everything, looking for answers in many disciplines, but essentially in the scientific field. The magazines which he read gave him great satisfaction because they opened up for him other areas for research. The computer and the Internet, which he began to use when he was 80, was for him another opportunity to open the door on the world.

Underneath his extreme strictness, Brother Frédéric was also gentle and sometimes displayed the frailties that he never really managed to fully express. Being sensitive, he sometimes shared the pains that had marked him throughout his life. We knew the Brother Frédéric who was often breathless and numbed by the cold. But at the same time we marvelled at the fact that his body had supported him to this day. The last week of Brother Frédéric in the clinic was for him a real challenge and his one wish was to return as soon as possible to the community, and consciously or unconsciously, he knew why... On 15th January 2016, exactly two years after his arrival in the community of Genval, Brother Frédéric left us to live that new reality which, we would like to believe, will give him lots of answers to what he was searching for. Rather than being sad, we are grateful for all that Brother Frédéric had experienced throughout his long life of 94 years.

Brother Roberto Di Troia

IN MEMORIAM



Brother Luitpold Ramsauer

*** 31st August 1933**

† 8th March 2016

Brother Luitpold died at the hospital of Landshut-Achdorf during the night of the 8th March 2016. He lived a fulfilled life which was spent at the service of his Brothers in community, of many teachers and pupils, and mostly by looking after our infirm and care-dependent Brothers.

His health condition had deteriorated significantly over the past few years, particularly during the last several months and weeks of his life, when he required more care and depended increasingly on crutches and a wheelchair. May God reward him along with all the Marists who have gone before him.

Brother Luitpold was born on the 31st August, 1933, in Mörsdorf, a small town in Middle Franconia in the west of Bavaria, where his parents, Blasius and Creszentia Ramsaue, ran a farm. In the summer of 1947 he entered the Juniorate in Furth, which was flourishing again after the troubles of the World War, and was attracting numerous young men. After the Postulancy, the taking of the habit and the Novitiate in Furth, he made his first vows on 29th August 1951. Five years later, on 29th August, 1956, he made his definitive commitment when he professed his perpetual vows, also in Furth near Landshut.

Brother Luitpold took up an apprenticeship to become a cobbler and passed the examination on the 27th October, 1951.

From July, 1956, till March, 1957, he trained with the Brothers Hospitallers in Regensburg to become a nurse.

Behind these dry dates we find a life of hard work and commitment, as he worked at the cobblery on the Marist property in Furth from 1951 till 1954, and was then appointed to the laundry facility – we can easily imagine the amount of laundry produced by 50 Brothers and numerous resident pupils!

From 1957, when he finished his training, until 1988 Brother Luitpold was a nurse, a challenging responsibility which he carried out with great dedication, know-how and sensitivity. During these years he accompanied and cared for many elderly, infirm and dying Brothers. For this he will be remembered fondly and gratefully.

In 1988 his Superiors appointed him to Mindelheim where he was sent to work as caretaker at the school and later also at the Boarding College with its two hundred pupils.

From 2008 he was able to enjoy his well-earned retirement, in Mindelheim at first and then, from 2009, in Furth. These last years in Mindelheim and Furth were a time of sickness and suffering for him, which he endured without too much complaining. We hope that he has now found his place, along with all our dear departed ones, in the loving presence of God and His Saints.

Brother Dietrich Gleixner