



Brothers of
the Christian
Schools

La  Salle

LASALLIAN SAINTS OF YESTERDAY AND... TOMORROW



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Postulator General



**LASALLIAN SAINTS
OF YESTERDAY
AND... TOMORROW**

This gallery of Lasallian saints represents only some models of human richness - immense and very different - that come from the imitation of a unique model: Christ. They range from very captivating personalities (Miguel Febres-Cordero, Raphaël-Louis Rafiringa, Exupérien Mas ...) to *everyday saints* (Benilde Romançon, Mutien-Marie Wiaux, Gregorio Bühl ...) and then to those who signed their fidelity to Jesus Christ with their blood (Solomon Le Clerq, Jaime Hilario Barbal Cosán, James Miller...).

The known stories of holy Brothers are many, but much more numerous are those stories written only in heaven. These represent a secret treasure, on which the Institute has relied since the time of Saint John Baptist de La Salle. They are an underground spring that flows into the furthest and least known corners of our Institute's map.

It would be good to relate the hidden holiness of the dozens of Brothers who never went beyond an everyday existence and who spent their entire lives unknown and unsung, making the ordinary actions of each day a masterpiece; their total self-giving and love of God, their nourishment, their sacrifices and self-restraint, their daily act of worship.

This would be important and supply us with a good model, but it is not possible in a booklet like this. It is only right, however, before bringing forward some of the lives known to us, to pay tribute, recognition and praise to all of our *unknown saints* who have made a precious contribution to the remarkable history of our Congregation. Their holiness, even if it never reaches the altar, has transformed many apparently ordinary lives into masterpieces of grace and has attracted so many blessings on the apostolic labors of all. On the other hand, if we were to compare the lives of these men of God with those of our officially beatified or canonized saints, we would find that the patterns they followed were the same, and that the choices, the lifestyles and their response to the call of grace were similar.

Are saints merely relics from yesteryear who are irrelevant today, or are they, on the contrary, meaningful living role models needed today more than ever? It is up to the reader to reflect on this and to come up with a relevant response.

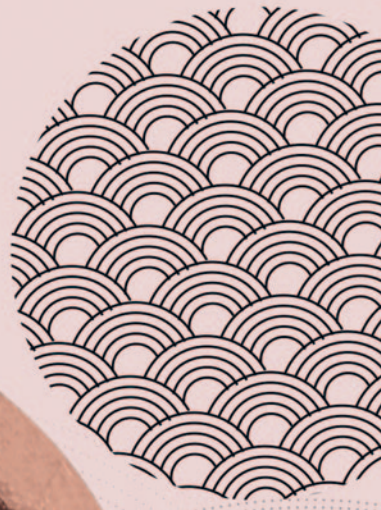
Rome, May 15, 2007

In the Institute: Feast of St. John Baptist de la Salle

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**SAINT
JOHN
BAPTIST
DE LA SALLE**



Here is a saint who, though he lived between the 17th and 18th centuries, has much to teach Catholics of today. First of all, there was his intuition that education is everyone's right, a right that is as valid today as at any other time, even if those receiving the education are poor. Second, schooling is a very serious matter, requiring people who are very well prepared once they choose to become teachers.

Born into a noble family on April 30, 1651, following the custom of his time for those aspiring to the priesthood, he was tonsured at the age of 11, installed as a canon at 16, received a Master of Arts at 17 and ordained a priest at 27. He was not a priest pre-cast for a career that was chosen for him by others. De La Salle took his vocation very seriously, enthusiastically, and full of faith. He encountered well-meaning persons, keen on helping poor young people, but he soon realized that these well-meaning persons were inadequately prepared and disorganized. He helped them create a community of teachers who would be inspired by Christian ideals; ideals that would help them understand the nature of a good school. He soon ran into the short-sightedness of the clerical establishment, especially because his plan relied on lay religious – unheard of in those days – but that anticipated Vatican II's insights by nearly three centuries.

To free himself from every hindrance, de La Salle resigned his canonry, distributed his wealth to the poor, made a vow to beg for his food if need be, and decided to live in common with the teachers in order to form them well. That is how the Brothers of the Christian Schools came into being. To ensure that they stayed close to the common people and to their culture, he even forbade the Brothers to study Latin, the language of clerics and those in advanced positions.

He underwent much suffering in order to see his plan grow and develop, both because he remained faithful to the Pope (at a time of rampant Gallicanism) and because of the novelty of his schools, places where languages, commerce and technical drawing were taught. Because of the machinations of the Writing Masters, whose monopoly in teaching writing was challenged by de La Salle's schools, and the opposition of other vested interests in society, de La Salle's leadership was disputed at the same time that some of his closest Brothers from the early foundation abandoned him. He accepted these and other crosses that followed. He died believing with serenity that this work was God's will. Time was to prove him right. He was beatified in 1888, canonized in 1900 and proclaimed *Patron of Teachers* in 1950.

Angelo Montonati ()*

() With the Author's permission*

SAINT JOHN BAPTIST DE LA SALLE

1651 – 1719

PRINCIPAL EVENTS IN THE LIFE OF

- 4.30.1651* Born in **Reims** (France) of Louis de La Salle, magistrate and Nicole Moët de Brouillet. First-born of 11 children (8 boys and 3 girls). He is tutored at home as is the custom of the time.
- 4.30.1651* Enrolled at the Collège des Bons Enfants. Teaching is done in Latin and Greek.
- 7.07.1667* Named Canon of the Reims Cathedral.
- 7.10.1669* Maître-es-Arts.
- 10.18.1670* Enrolls at the Seminary of St. Sulpice, in Paris, and follows courses in theology at the **Sorbonne**.
- 7.19.1671* His mother dies at the age of 38.
- 9.04.1672* His father dies at the age of 47. John is obliged to return to Reims to take care of his siblings and of the family business.
- 1.26.1678* Licentiate in Theology from the University of Rheims.
- 4.09.1678* De La Salle is ordained a priest. His spiritual directors are wise and holy priests: **Nicolas Roland**, founder of the Sisters of the Child Jesus, and after Roland's death, **Nicolas Barré**, a Minim priest; he too was the Founder of a Congregation of Sisters.
- 3.15.1679* De La Salle meets **Adrien Nyel** at the convent door of the Sisters of the Child Jesus. Nyel comes from Rouen, carrying a letter of recommendation from a cousin of John's, **Madame de Maillefer**. John promises to **help** Nyel in setting up schools for poor boys in Reims.
- 4.15.1679* St. Maurice – the first school is established in Reims.
- 12.24.1679* In order to better both the minds and the manners of Mr. Nyel's teachers, and to train them morally, John rents a house close to his own on the Rue de la Grue for them since Nyel is constantly on the move.

- 4.21.1680 Graduate Degree in Theology from the University of Reims.
- 6.24.1681 John moves the teachers into his own home on the Rue Sainte Marguerite. At a family gathering, the expressions of indignation were indignant and bitter at this move.
- 6.24.1682 De La Salle assumes complete responsibility for these teachers. He rents a house on the Rue Neuve, considered the ***cradle of the Institute***. **This date is considered the birthday of the community of the Brothers of the Christian Schools.**
- 8.16.1683 After a long period of reflection, he becomes aware that he cannot reconcile the duties of a Canon with those of directing and guiding the teachers. Following the advice of Father Barré, he renounces his canonry in favor of a poor priest – Jean Faubert. The Brothers sing a *Te Deum* in thanksgiving. The De La Salle family is shocked as he failed to name his own brother to the lucrative post.
- 1683-1684 **He gives away his patrimony to the poor** (a time of serious famine in France). His patrimony is not used to endow the new foundation. He chooses to rely fully on Providence.
- 6.10.1686 De La Salle goes on pilgrimage to Our Lady of Liesse (40 km. from Reims) and makes a vow of Obedience with 12 of his disciples.
- 2.24.1688 First school in Paris: Rue Princesse, in St. Sulpice parish.
- 1689 - 1690 Misunderstandings with members of the clergy. A number of his own Brothers leave.
- 11.21.1691 ***The Heroic Vow*** together with Nicolas Vuyart and Gabriel Drolin. They bind themselves “to maintain the schools, even if we were obliged to beg for alms and to live on bread alone”.
- 6.06.1694 **De La Salle makes perpetual vows** together with 12 Brothers.
- 9.---.1702 Sends Brothers Gabriel and Gerard Drolin to **Rome** to give witness to his fidelity to the Roman Church (he signs his correspondence *Roman priest*). They are sent to open a *papal school* in Rome.

- 1703 - 1705 The onset of a number of difficulties with:
- Members of the clergy. A new Superior is imposed on the Brother who refuse to accept him!
 - The Writing Masters who attack his schools and destroy the schools' furnishings.
 - The municipal authorities of Paris who fine him and forbid him to open new communities of teachers.
- 8.31.1705 John transfers the Novitiate (training school for young Brothers) to **Saint-Yon**, on the outskirts of **Rouen**.
- 1705 Good news from Rome: Bro. Gabriel is temporarily accepted as an unsalaried teacher without a fixed post, but in charge of a class at *Agli Otto Cantoni* (now Largo dei Lombardi).
- 1705 - 1706 Opening of schools in the South of France: Avignon, Grenoble, Marseille...
- 1709 More good news: Brother Gabriel obtains a license to teach and is now in charge of a Papal School in Via dei Cappuccini.
- 1711 De La Salle travels to the south of France.
- 1713-1714 Once again difficulties and persecution...John disappears and takes refuge in **Parménie**.
- 1714 The Brothers discover his whereabouts and order him to return and resume direction of the Society.
- 5.22.1717 The General Chapter elects Brother Bartholomew as Superior, the first after de La Salle.
- 4.07.1719 De La Salle dies in **Rouen** in the early morning of Good Friday.
- 1.26.1725 Pope Benedict XIII issues the Bull "*In apostolicae dignitatis solio*" approving the Society.
- 2.19.1888 Pope Leo XIII proclaims John Baptist de La Salle **Blessed**.
- 5.28.1900 Pope Leo XIII proclaims him a **Saint**.
- 5.15.1950 Pope Pius XII proclaims him **Patron of All Teachers of Youth**.

Saint

Writer, academic, saint

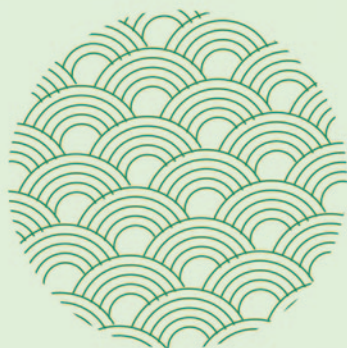


Miguel Febres Cordero

Cuenca (Ecuador), 11.7.1854
Premiá de Mar (Spain), 2.9.1910



The liturgical memorial of
Saint Miguel Febres Cordero occurs on February 9



Brother Miguel came from an upper middle class family in Ecuador, a family that did not approve of the fact that he joined a religious Institute dedicated solely to teaching. This, they thought, would not allow him to pursue a prestigious church career and would exclude him from following some other honorable career such as that of a magistrate, a civil servant, or in the army. His vocation as an educator began on the benches of the first school that the Congregation opened in Ecuador, thanks to the beneficial daily contact that he had with his teachers.

Brother Miguel was endowed with uncommon intelligence and wisdom. He understood the importance of education and decided to dedicate himself to it with all of his energy and without hesitation. “My mission needs two organs” - Mother Teresa used to say - “hands for serving, and a heart for loving.” In Brother Miguel’s case, the “hands” were his extraordinary intelligence and his incredible capacity for work, including his full time teaching at all levels. From the primary grades to higher classes, from military academy cadets to catechism in first communion classes, he succeeded in amassing a vast culture and in producing a considerable number of publications and textbooks (over a hundred titles) used not only in Ecuador but also in other Latin American countries. His “heart” was for God and for his students. Roberto Espinosa, an esteemed Ecuadorian professor, wrote,

“Brother Miguel has been the best promoter of education in Ecuador, as a teacher, a headmaster and a writer.”¹ His cultural and pedagogical contributions earned him membership in the National Academy of Ecuador and a Fellowship in the Royal Academy of Spain - on August 2, 1892. On that occasion, he gave an Inaugural Lecture entitled “The influence of Christianity on morals, on the sciences, on letters and arts.” This inaugural lecture would introduce him to his colleagues and to the academic community of his country. Having learned the art of talking with God, he spoke of God and in the name of God! “This spontaneous and candid man, who was missed by so many people everywhere, offers himself to you as a possible example of spiritual experience of undoubtable value and of great attraction, inviting you above all to love, because before anything else, Brother Miguel was in love with God and with humanity - who are God’s own image.”²

The canonical process started by the Diocese of Cuenca on January 19, 1925, led to his beatification on October 30, 1977 and later to his canonization on October 21, 1984.

He was proclaimed *Patron of Catechists and of National Education in Ecuador.*

Blessed

*Son of the queen's captain
of blacksmiths*

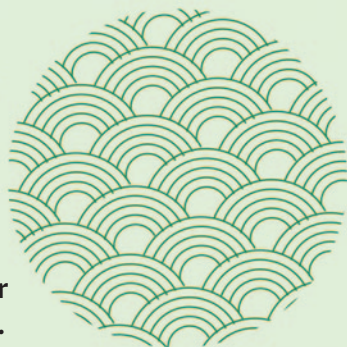


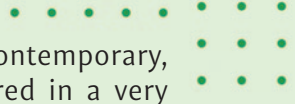
Raphaël-Louis Rafiringa

Antananarivo (Madagascar), 5.1.1856
Fianarantsoa, 5.19.1919



The liturgical memorial of Blessed Brother
Raphaël-Louis Rafiringa occurs on May 19.





Brother Raphaël's life journey is not very different from that of Brother Miguel, of whom he was a contemporary, except that Brother Raphaël's life journey occurred in a very different human, cultural, civil and religious context. Brother Raphaël was an authentic champion of the Catholic Faith in Madagascar.

He too belonged to the bourgeoisie of the time in service to the royal family. He had many interesting perspectives in front of him. However, God's plans and the young man's choices pointed in a different direction. He too was the first student of the Brothers in his country. Endowed with a brilliant intelligence and a strong will, both of which helped him challenge his family's ambitions for him, he became a disciple of those dedicated missionaries – admittedly somewhat unusual – who had arrived in the Island a little earlier. He insistently asked to join them. The Brother who took charge of his formation kept him for seven years' in *apprenticeship* with a marvelous result!

The future Brother Raphaël-Louis matured quickly and grew culturally, religiously and humanly. He was to show his character as a teacher, a translator of Malagasy works into French, and a tireless writer of textbooks. A time came when, following riots and agitation for independence that rocked the Island, all foreign missionaries were expelled and Brother found himself elected *vox populi* – leader of the Island's Catholics. This was an unexpected role, and it turned out to be incontrovertible proof of his uncommon abilities: forming catechists, organizing meetings, gatherings and para-liturgies in all parts of the Island, composing pamphlets and compendia of Catholic doctrine, as well as writing hymns and poems. His influence was evidenced by the fact that when after three years' absence foreign missionaries were allowed to return, they were amazed to find that the Catholic communities were quite numerous and that the people had as much fervor as when they had left them.

In recognition of his literary output, when the Academy of Madagascar was created in 1902, Brother Raphaël was immediately named as a member, and his portrait is part of the gallery of eminent citizens of the great Island.



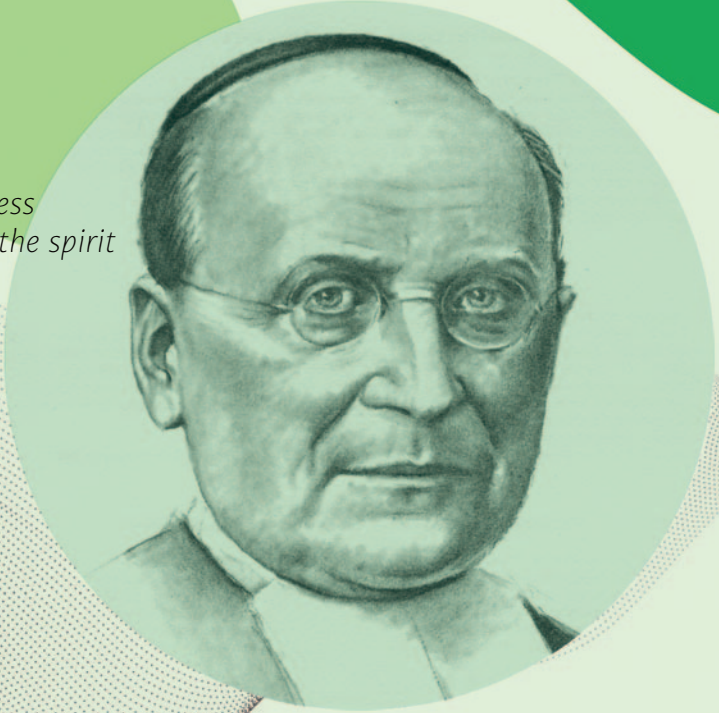
He was not spared a humiliating cross. He was accused unjustly by one of his former catechists as having belonged to a secret society to which a number of intellectuals also belonged. As such, he was arrested and imprisoned. His other followers rallied and succeeded in having him acquitted, carrying him back to his community in triumph. The stay in the unhygienic prison cell, unfortunately, had an adverse effect on Brother Raphaël's health. To help him regain his strength, he was sent to Fianarantsoa on the coast, but he did not recover, and he died there on May 19, 1919.³

The canonical process started in the Diocese of Antananarivo on June 1, 1995 reached its final stage in Rome on December 17, 2007 with the "Decree on the heroic virtues." This gave him the title of Venerable. On January 17, 2009, the Decree on the miracle cleared the path for his beatification, which was celebrated with great solemnity by an enormous number of people in Antananarivo on June 7, 2009.

Venerable

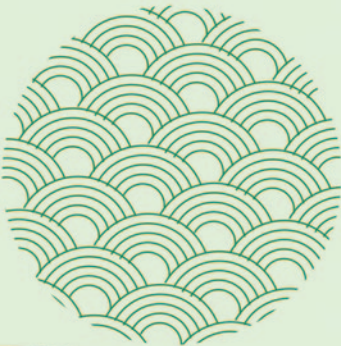


*A credible witness
to the value of the spirit*



Exupérien Mas

Poujol (Montpellier), 6.7.1829
Paris, 1.31.1905



Some considered him excessively strict, demanding, and insensitive. Maybe he was. He was certainly strict and exacting, primarily concerning himself. Yet through the testimonies of those who knew him and carefully studied his personality as a man and religious, many other qualities emerged. Georges Rigault, who wrote a monumental history of the Institute of the Brothers of the Christian Schools (Librairie Plon, Paris, 1953), sees him above all as a promoter of “spiritual renewal,”⁴ whose work also extended into the social sphere. A more recent publication, of the historian Gérard Cholvy, instead, recognizes him as a “teacher of spiritual energy.”⁵ We also should remember that his influence was quite extensive likewise in the social field. His vocation developed in an unusual way. The Mas family was well off, but their religious practice was tepid. Their plans for their eldest son Adrien had no religious dimension. To make him give up the will to follow his religious inclinations, his father sent him to Nice to stay with a friend of the family hoping that between luxury and worldly flattery, the young man’s tenacious idea would fade or disappear altogether. However, exposing him to these allurements in no way affected Adrien’s resolve. He returned to his native village even more determined to become a religious. This he did at the age of 18, becoming Brother Exupérien. He became an excellent teacher of literature in the secondary school that the Brothers ran at Béziers. Later he was appointed Director of Novices in Rue Oudinot, Paris, and in 1873, he was called to shoulder even higher responsibilities. Subsequent appointments enabled him to devote himself more freely and more effectively. He was very interested in the improvement of training for young Brothers, for whom he set up an advanced Scholasticate in which they had to participate.

The Brothers who had several years of teaching behind them also joined these courses in order to update their knowledge, teaching methods, and religious studies. For Brothers more advanced in age, he set up a spirituality course still present in the Institute today, even if under another name and following a different methodology, modelled on the Jesuits’ *third Year*. He planned and inaugurated this course of spirituality for Brothers between the ages of 40 and 50, and he called it the “Second Novitiate.” Its modern version is found in the Center for International Lasallian studies (CIL).

Also noteworthy was the organization he set up for lay collaborators in the 76 Brothers' schools in Paris at the time. In addition to organizing regular retreats promoting their spiritual and Lasallian formation, he set up a kind of insurance company for them very much like those existing today. During the Franco-Prussian war (1870 – 1871), Brother Exupérien was put in charge by the municipal authorities of the largest field hospital in Paris, both to set it up and run it. It was called the *grande ambulance de Longchamp*. He mobilized hundreds of Brothers and other helpers to serve as nurses and stretcher-bearers. He was also the brains and support behind several initiatives in the Paris region that benefitted young people from all walks of life. Among these:

- *The Seine youth clubs* operated in the Brothers' schools and offered a whole range of after-school activities;
- *The Saint Benedict Joseph Labre Society for those who wanted more than what youth clubs offered and wanted to be better able to support others.*

After some years the number of members rose to around 1,000. In the course of forty years, some 300 priestly and religious vocations were nurtured in its ranks, plus hundreds of truly Christian families, along with the founders of the CFTC (Confédération Française de Travailleurs Chrétiens - French Federation of Christian Workers), the French JOC (Jeunesse Ouvrière Chrétienne – Young Christian Workers), and the Wooden Cross Singers. What were the pillars of their formation? Spiritual direction, frequent communion and an annual 3-day retreat.

- *The Francs-Bourgeois Fellowship* and the *St. Nicolas Fellowship*. The first served young Catholic students belonging to the middle class; the second was established for young workers who were obliged to live away from their families;
- *The Maison d'Accueil*, a kind of Dining Club for business employees in order to help them meet in good company;
- *The Business and Industry Employees Union*, the first Catholic trade Union in France, from which would grow the CFTC.



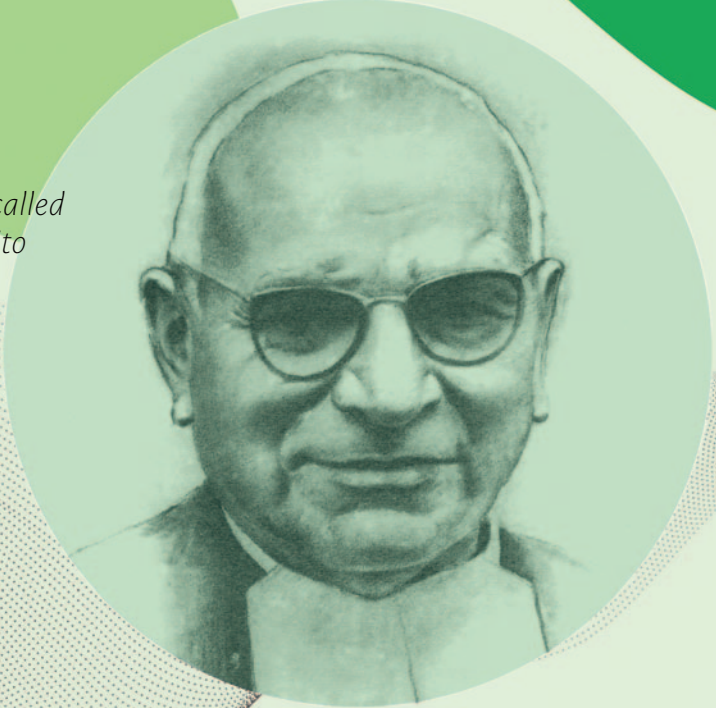
From 1897 to 1904 Brother Exupérien was a member of the Higher Council of Public Instruction, serving as a representative of non-State schools. His strong spiritual influence conquered the resistance of some of the members of this national body and led to real conversions, as in the case of Xavier Marmier and François Coppée. On January 31, 1905, at the age of 76, Brother Exupérien passed away mourned by many close to him, but also revered by many as a saint.

In 1922, his Cause of beatification and canonization was introduced in the Diocese of Paris. In 1990, march 3, the Cause made a definite step forward with the publication of the “Decree of his heroic virtues” and the title of Venerable.

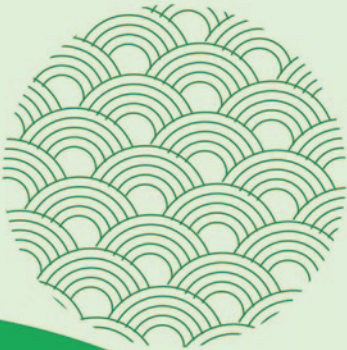
Venerable



*Affectionately called
Hermano Juanito*



Bernard-Philippe Fromental Cayroche



Chauvet (France), 6.27.1895
Mexico City (Mexico), 12.5.1978



The foundation of the first Lasallian Congregation of Sisters – the Hermanas Guadalupanas de La Salle – came about because of the enterprising zeal of this religious. Born in France, he spent his formation years in Spain. The following years found him in Cuba and Mexico, returning subsequently to France, where he spent 19 years in a kind of *exile*. Finally, he went back to Mexico, where he died.

This Venerable did not have an easy life, not only because of misunderstandings and of the obstacles that accompanied his foundation but also because several times he had to forsake people and places that were particularly dear to him. With these challenges came suffering, but also spiritual reinvigoration. He learned to treasure these crosses and to revise and evaluate his methods directly and humbly, to the point of achieving full self-mastery...a serenity that enabled him to bear both moral and physical pain.

He was a religious who found strength in prayer, interior tranquility, and in a faith that enabled him to overcome innumerable trials and to accept fully the orders of his canonical superiors as expressing the will of God Himself. He never failed to respect his superiors nor to express his deep gratitude to them when close to the end of his life. They allowed him to live close to his Sisters and to accept their loving care.

In Brother Juanito's case, we do not find the *classical* type of holiness, such as tradition might lead us to expect, but rather one that provides inspiration to the kind of faith that inspires us today, at grips with new problems. What we discover is a certain quality of *closeness*, of discovering others' needs. While we might call it a fault, he had a certain aplomb in interpreting the directives of the superiors. He had a refreshing embrace of the gospel of charity, of which we often speak, but which in practice does not often get high priority. "By their fruits you shall know them" (Mt. 7, 20). It cannot be denied that his work transformed hundreds of lives. He provided a way and a focus to many full of faith, hope and charity, of dedication to others. What we are referring to are the hundreds of excellent religious of the Congregation which Brother Juanito founded and which keeps on growing, having already sunk its roots into three Continents".⁶

Brother Juanito died on December 5, 1978, seven days before the feast of Our Lady of Guadalupe, patron of Mexico, which he celebrated in heaven. Before he closed his eyes, he had the joy of seeing the Congregation of the *Hermanas Guadalupanas de La Salle* approved by the Holy See on April 10, 1976. The two letters sent by him asking for this recognition - one to the archbishop of Mexico City, Cardinal Miguel Darío Miranda, the other to Pope Paul VI, are the only ones in which he calls himself clearly the founder. The Cause, having reached Rome, was examined by the theologians in January 2012, followed by that of the cardinals and bishops. The “Decree of his heroic virtues” on July 7, 2013, declared him Venerable.

Venerable

*A Precursor:
Brothers and Laity together*



Teodoreto Garberoglio

Vinchio d'Asti (Italy), 2.9.1871
Turin, 5.13.1954



In creating the *Unione Catechisti del SS.mo Crocifisso e di Maria Immacolata* Brother Teodoreto appears to be the newly inspired prophet having given the Church a religious family made up of laypersons from every rank of society.

Without a shadow of doubt, he was a real prophet in promoting the laity. Vatican II was to do this with all its authority but would do it fifty years later! The phenomenon of secular Institutes was quite new in the Church's life, and the novelty of his contribution was greater than first appears. At that time in the Church's history, we had not yet witnessed any attempt to unite aspects of religious consecration with living in the world. "They live in the world, that is, they are engaged in each and every work and business on the earth and in the ordinary circumstances of social and family life, which, as it were, constitute their very existence. There they are called by God, so that, being led by the Spirit of the Gospel; they may contribute to the sanctification of the world, as from within" (*Lumen Gentium*, 31).

Lay people, living in the world, are able to show how they can be fully faithful to the Gospel without separating themselves from the world. They do so by acknowledging authentic Gospel values. In this way, lay people become bearers of light and salt who nourish those taken up with worldly affairs, showing by means of their practice of poverty how one can wholeheartedly reconstruct the world by obeying God's will. They show how human love grafted to the love of God is open to including all people as brothers and sisters.

Brother Teodoreto's foundation is fully Lasallian. Former Postulator, Brother Leone di Maria wrote, "Brother Teodoreto is the first and so far the only Brother who has attempted, and succeeded, in establishing an institution which in no way departs from the spirit of the Institute founded by de La Salle. On the contrary, one must assert with full conviction that it belongs fully and completely, since it expresses the quintessence of the original foundation. With his foundation, Brother Teodoreto brought to full fruition the enterprise of Christian education the holy Founder had set before the Brothers' Institute. He did this by guiding the best disposed among students to the high peaks of Christianity, namely the evangelical counsels;

• • • • • • • •

• • • • • • • • grounding them firmly in that full belonging to the
• • • • • • • • Christian life that is consecration to God: pouring
• • • into them that sanctity he himself lived, the spirit
• • • of his religious family and his same passion of educator and
catechist.

Looking upon Brother Teodoreto's institution as if it stood at the periphery of the Lasallian project would be to disown and to distort it. Whoever studies the subject intelligently will agree that his institution holds a central position, perhaps near the very top of the Lasallian project, crowning the splendid pyramid built on the solid ground of basic instruction, civil and religious education, and eventually reaching the heights of faith and love, of authentic holiness. Certainly not everything makes it to the top, but Brother Teodoreto has mapped a possible, although not easy, way. From the Lasallian school perspective, and standing next to its religious educators, we now see the nature of this fruitful offshoot, these lay religious, workers who are living in the midst of the world and who, within their own family, provide a bright catechetical flame, bringing light to all sorts of environments and professions.”⁷

The cause for his beatification and canonization was introduced in the Diocese of Turin in 1961. On April 30, 1990, Pope John Paul II promulgated the “Decree on his heroic virtues”, and declared Brother Teodoreto Venerable.

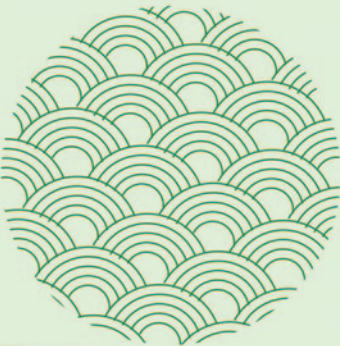
Venerable



*Tireless Dynamo of Good
in Cuba*



Nymphas-Victorin Arnaud



Onzillon (France), 9.7.1885
San Juan de Puerto Rico, 4.16.1966



Soon after he joined the Brothers, he was forced to go into exile, because of the religious persecution in France at the beginning of the 20th century. This was in 1905. In that year, the Brothers of the Christian Schools in France numbered 10,826 and had 1,359 schools. A thousand of them were confiscated; the others continued to operate with secularized Brothers. Some 3,000 Brothers chose this ambiguous option in order to continue running some schools. About 2,500 Brothers went to retirement communities, and 1,500 left the Institute. The remaining 3,000 went abroad. To these groups, we should add the 350 Brothers who died, and the 450 called up for military service.

Brother Nymphas-Victorin was one of the 3,000 who chose to go abroad. He went first to Canada, but after a brief stay in Montréal, offered to go and found new schools in Cuba. He did not think at the time that Cuba would become his country of choice and fond preference. "I am a Cuban born in France."

Cuba welcomed him and it was there that he worked from 1905 until 1961 when a second persecution meant another and more bitter exile. In Cuba, he had adapted himself to his new country in a marvelous way, and had created great enthusiasm among those he helped through his numerous apostolic activities. He founded:

- The La Salle Association in 1919;
- The Federation of Cuban Catholic Youth in 1928 for both young men and women;
- The University Catholic Hostel in 1946;
- The Catholic Family Movement in 1953.

They were all initiatives that had enormous success and made him personally very popular. This success and popularity extended also to the avant-garde work promoted, in the absence of priests, by his fellow-Brothers from abroad.

On the arrival of Fidel Castro in Cuba, he was exiled for a second time in 1961. From this second exile until his death, he devoted all his energy in trying to reorganize the various Associations among the Cuban refugees in New York, Miami and Puerto Rico. He died on April 16, 1966 in San Juan, Puerto Rico.

The Roman phase of his cause, which began on May 6, 2005, ended on April 6, 2019 with the “Decree on his heroic virtues” and the title of Venerable.

SIGNUM FIDEI



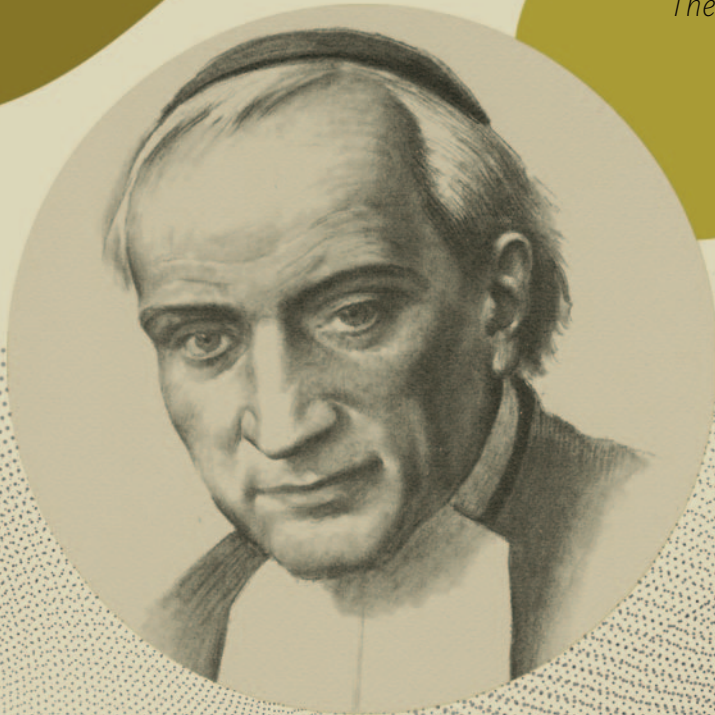


Side by side with the Brothers mentioned earlier and who, thanks to their strong personality, marked the age they lived in, there are others, also raised to the honors of the altar, who took a more ordinary road. We could call them *everyday saints*, because they are less eye-catching, less extraordinary, and for this reason, much closer to us. Their road to sanctity grew day by day, through the difficulties of community life: intolerance, antipathy, offences and rudeness, sorrows and opposition. All of them brought about acts of virtue, transforming what appeared as negative into grace, shadows into light. For them every difficulty provided an opportunity to master themselves; the humblest services were carried out as if they were the preferred ones, the more onerous tasks were carried out with total dedication.

In the case of all of these men and of others also, their everyday holiness impresses us. They transformed a simple existence bound up with their school or town, and with the humdrum repetition of ordinary duties and actions, into a continuous gift of themselves to God and to others. “Holiness is not attached to extraordinary acts, but to common, everyday acts performed in an uncommon way”: authoritative words with which Pius XI, endowed with a heroic quality “the wearisome tediousness of daily existence”, the *terribile quotidianum*.

Saint

*The school, an exercise
in fruitful love*



Benildo Romançon

Thuret (France), 6.14.1805
Saugues, 8.13.1862



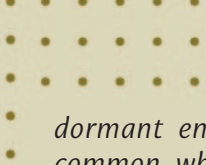
The liturgical memorial occurs
for Saint Benilde on August 13.



Brother Benilde came from a farming family who earned heaven and their bread from the land. He lived during Restoration times, with a raging war that shook Europe. None of this succeeded in shaking his total dedication to the one purpose in his life, his apostolic ministry in the primary schools of Aurillac, Limoges, Moulins, Clermont and Billom, before moving to Saugues, where he labored for the last twenty years of his life.

Nothing very exciting marked his character, intellect or apostolic work. There is no grand apostolic undertaking to record; no learned speeches, no pedagogical or ascetical publications, no new foundations or reforms initiated. One might say there was nothing special about him. Unbelievable, but true. This modest existence proved to be a serious obstacle to his canonization. I would like to quote here what Brother Leone Napione, Postulator at that time, said when he introduced the new saint in the *aula magna* of Rome's Sacred Heart University, on the eve of his canonization.

October 28, 1967: "When Sainte Thérèse of Lisieux was canonized, her "little way" was not formally recognized. It was similar to the 'very little way' of Brother Benilde. It was then inevitable that the Promoter of the Faith, popularly called 'the devil's advocate,' should use this statement of 'nothing extraordinary' to deny the heroism of Brother Benilde's virtues. With what ardor he did so! That was his role, no doubt, but perhaps it was out of conviction that he raised this objection at every stage of the process - in the introduction and then at the three successive stages. The defense lawyers used the cleverest pleading imaginable to oppose the objection: first one lawyer, then a second, who finally gave up. He was replaced by a third, who argued more boldly and mustered even stronger arguments. Pope Pius XI (Ratti) saved the humble Brother Benilde from this so often repeated objection. He was a great Pope, one with eyes looking toward heaven and with his Alpine climber's feet firmly planted on the ground. He made the proclamation, first in somewhat restrained words in the more intimate setting of the general Congregation, but later fully orchestrated in the public address of January 6, 1928. The Pope affirmed the possibility of reaching heroism by fulfilling perfectly one's daily duties. This truth had remained eclipsed until then. The Pope felt that it should be fully displayed to shine forever. In these words - I only quote the gist - Pope Ratti expressed himself:



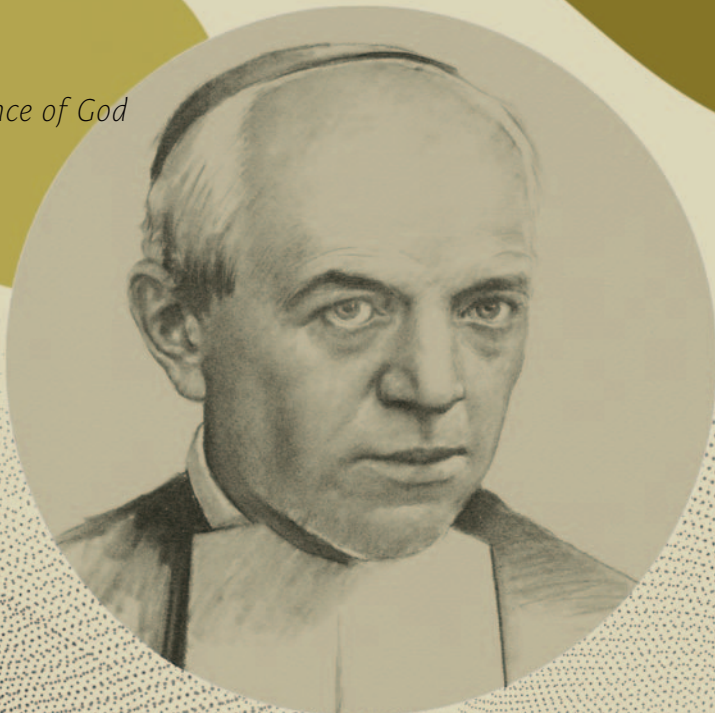
*“What is extraordinary, great events, splendid enterprises – simply by becoming known – arouse and awaken our best tendencies, acts of generosity, dormant energies often hidden deep in the soul...But what is common, what occurs every day, what does not stand out, what is not brilliant, does not excite us and fascinate us. The life of so many people is like that. It is usually woven around common, daily events. For this reason, the Church appears to us very wise when we are invited to admire examples of the commonest and humblest everyday virtues, all the more precious because humble and common. How often do we have to face extraordinary events in life? Very seldom. Woe to us if holiness were to be tied solely to those extraordinary circumstances. What would most people do? Yet the call to holiness is made to all without distinction... Here then is the great lesson this humble Servant of God brings us once again: holiness is not attached to extraordinary acts, but rather to common, everyday acts performed in an uncommon way”.*⁸

Without intending or wanting to, Brother Benilde provided a great Pontiff the opportunity to move toward a better interpretation of valuing heroism through the practice of virtue – from one based on the exceptional and the extraordinary to one based on the normal and the commonplace. In this way, holiness came to be presented as present in the very fabric of everyday life: family, professional, civil, and religious. What a difference between external and internal reality! The inner world of Brother Benilde was truly extraordinary!⁹

His was a very long process. It started on November 23, 1899 at Le Puy, France, and it was not until April 4, 1948 that he was beatified by Pius XII in Rome. He was canonized on October 29, 1967 by Paul VI.

Saint

*Easily the presence of God
among all*

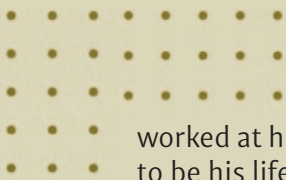


Mutien-Marie Wiaux

Mellet (Belgium), 3.20.1841
Malonne, 1.30.1917

**The liturgical memorial for
Saint Mutien-Marie
occurs on January 30**





This humble Belgian Brother followed the trail of the everyday saints. After his primary schooling, he worked at his father's blacksmith business in Mellet. This was not to be his life. He felt attracted to the life of those teachers whom the Lord had brought into his life. Joining the Brothers, he realized that before engaging in the apostolate of education, he had to study. This was not his strong point. He did eventually obtain the necessary qualification to teach a class, but ran the risk of being removed from the Congregation because he was unsuitable for teaching. It was a hard trial, but he discovered those modest services he could provide: supervision, supplementary lessons in design and music at the big college of Malonne, where he stayed from 1859 until his dying day. Supervision, rehearsals and prayer were the three occupations of his life, animated by that total love of God and neighbor that earned him, while he was still alive, the description of *the saint, the Brother who prays always, the ardent devotee of the Eucharist and of the Holy Mother.*

Fidelity to daily duties characterized his life. "For him nothing was more important than obedience, nothing more joyful than poverty, nothing more urgent than the obligations of the common life, than welcoming his students or whoever went to him. Faithful to the humble tasks that had been confided to him, day after day, Brother Mutien gifted his life to God, in a self-forgetfulness that became natural for him".¹⁰

On the day of his death, people claimed that they had received favors thanks to his prayers.¹¹ Less than six years after his death; the canonical process that led him to the glory of sainthood was opened. On October 30, 1977, he was beatified by Paul VI, and on December 10, 1989 canonized by John Paul II.

Blessed

A teacher of spirituality



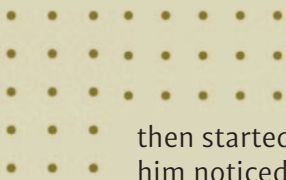
Arnould Rèche

Landroff (France), 9.2.1838

Rheims, 10.23.1890

The liturgical memorial
Blessed Arnould Rèche
occurs on October 23.





First child of a family of modest means, he attended the village school until the age of 11, and then started work to help to support his family. Those who knew him noticed his sincere piety, combined with a notable ability to entertain and to organize his companions. It was the sign of the mission to which God had called him.

At the age of 24, he entered the Novitiate of the Brothers of the Christian Schools, where he began his religious life with great commitment and seriousness. Kindness, equanimity, and an unvarying patience marked his 13 years of teaching youngsters at Saint Joseph's College in Reims.

He was 39 when he was appointed Master of Novices. This was a very sensitive role, not to be entrusted to just anyone, because a Novice Master has to raise up future Brothers of the Christian Schools. He dedicated himself to this sensitive task of training novices who would go on to provide a Christian education to young people until his death at the early age of 52 on October 23, 1890. After his death in Reims, he was revered as a holy person.

His cause of beatification was introduced in 1938, on the centenary of his birth, but his cause made no progress for many years. It was only in 1986 that the "Decree of his heroic virtues" was promulgated. A miracle had already been accepted so beatification followed quickly. John Paul II beatified him on November 1, 1987.

Blessed

*Defender of the weak
and the slaves*



Scubilion Rousseau

Annay-la-Côte (France), 3.21.1797
Sainte-Marie (Réunion), 4.13.1867

**The liturgical memorial of Brother
Scubilion is September 27.**

On the Island of Réunion, it is held
on December 20, the national
holiday commemorating freedom
from slavery.





John-Bernard Rousseau, the future Brother Scubilion, was born during the French Revolution at a time when France was caught up in the sweeping social, political, cultural and religious upheaval that occurred in the last decade of the 18th century. He was baptized on the day he was born, but at the house of his grandparents. This because the Revolution, from 1792 onwards, did not allow baptisms, confirmations, and first communions to be entered into parish registers. His father was a stonecutter and his mother a homemaker. The wealth of the family lay in its faith in God and His providence so much so that there was always bread on their table.

When the revolutionary storm was over, parishes began to function, and the new parish priest saw the virtue of the boy and helped him to continue studies that opened for him the doors of religious life. He was 25 years old when he entered the novitiate of the Brothers of the Christian School in Paris. During his formation years, John-Bernard, now Brother Scubilion understood that sanctity was not something vague: it was sufficient to follow the way indicated by the holy Founder of the Brothers; to read and meditate on his writings and, little by little, to put into practice what they said.

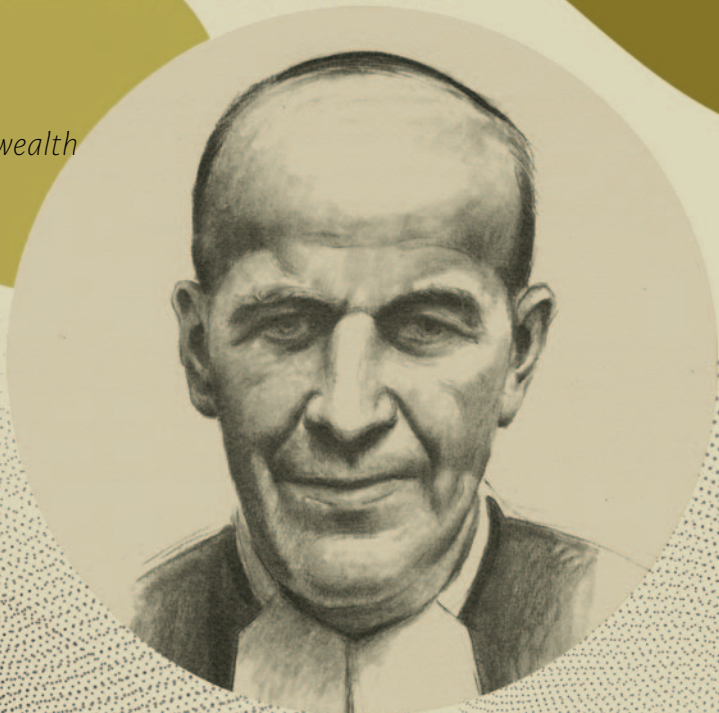
In 1833, after 10 years in France, he expressed the desire to go where the need for the evangelizing work of the Church was more urgent. With two companions, he set sail for the island of La Réunion, in the Indian Ocean. After 85 days of sailing and doubling the Cape of Good Hope, the small group of three religious landed on the island, considered to be the “pearl of the Indian Ocean”.

For 34 years, Réunion Island was the site of his apostolate as a teacher and catechist of the local people, and as a defender of the weak and of the slaves. Thanks to him, Christ came to be known, loved and glorified, not only by the poor and the marginalized, but also by the slaves who, without bloodshed, and through his tireless action, were able to obtain their emancipation. It was on December 20, 1848 that slavery was abolished on the island. Brother Scubilion is remembered with good reason as *the apostle of the slaves*.

He died at Sainte Marie, Réunion, on April 13, 1867. His tomb is continually visited by pilgrims. The process of his beatification was a very long one. Opened at La Réunion in 1902 it was interrupted for a long period. It was finally resumed in Rome in 1981 and resulted in his beatification, which was proclaimed in La Réunion by John Paul II on May 2, 1989.

Venerable

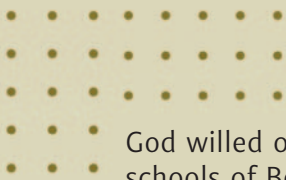
Poverty was his wealth



Gregorio Bühl

Villingendorf (Germany), 9.13.1896
Torre del Greco (Naples), 12.13.1973





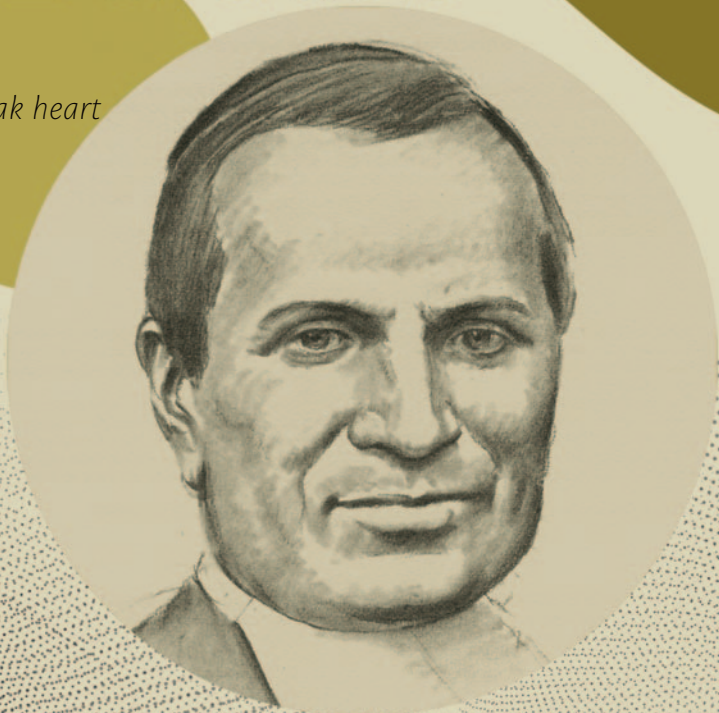
German born, when he was 17 he came to Italy from his native Villingendorf. After the Novitiate, he expressed a desire to serve on the missions, but God willed otherwise. After some years working in the boarding schools of Benevento, Martinafranca, and Saint Joseph's College in Rome, in August 1923, he was appointed to the Novitiate community where he was to serve for 50 years, first as a teacher and then as Sub-Director.

His deep spiritual life thrived on prayer, devotion to the Eucharist and a filial love for the Blessed Virgin Mary. He practiced all the virtues, but showed a predilection for poverty: he had understood the essence of the Gospel. In fact, we cannot love our neighbor if we do not truly love God; and we cannot truly love God and practice virtue, if first we are not completely detached from all earthly goods, and, above all, from ourselves: mind, intelligence, will and even our body. Brother Gregory lived this kind of poverty. "He was the poorest man I knew", we read in one testimony of the canonical process. "To begin to belong entirely to God, we need to make ourselves poor. We even need to have as much affection for poverty as people of the world have for riches. This is the first step that Jesus Christ wishes us to make when we enter the way of perfection".¹²

He died a holy death at Torre del Greco (Naples) on December 11, 1973. The cause for his beatification was started in Naples on December 15, 1981, and closed in Rome on April 6, 1995, with the "Decree of his heroic virtues" and the title of Venerable. As with all Venerable, a miracle attributed to him will bring about his beatification.

Venerable

*Not even his weak heart
stopped him*



Alpert Motch

Eywiller (Alsace, France), 5.26.1849
Paris, 4.6.1898



He was entrusted with an important apostolic work, the headmastership of a large and superb school, the Mission St. Joseph, on the Rue Lafayette, Paris. It was a school for boys of families who had immigrated to Paris from Alsace-Lorraine following the Franco-Prussian war of 1870-71.

The heads of these immigrant families were employed building two of the main railway stations of Paris, the Gare de l'Est and the Gare du Nord. The children of these families frequented this school, where the headmaster came from Alsace as they did.

A capable educator, he combined kindness with firmness in the formation of young students. They responded generously to his zeal by taking part in evening adorations at Montmartre and by joining the St. Benedict Labre Association founded by the Venerable Brother Exupérien. He became seriously ill during the Franco-Prussian war contracting creeping paralysis. It was something that he accepted as a grace from God, "bringing him to the foot of the Cross, in union with Christ crucified, the Lord of glory", as would later be said of Edith Stein.

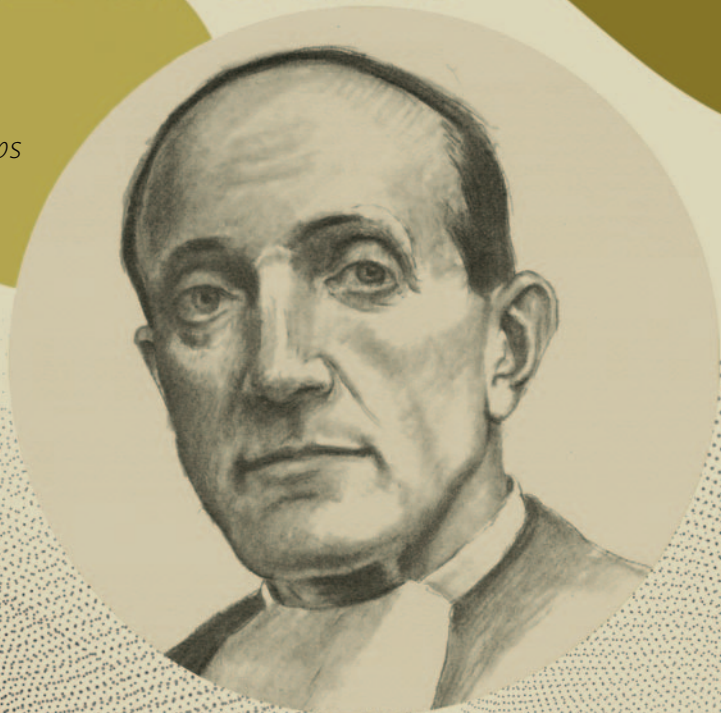
*"As members of Jesus Christ, you ought likewise to consider it an honor to suffer like him and for him. After the example of Saint Paul, you glory only in the cross of your Savior (Gal. 6, 14)."*¹³

He remained in his apostolic work until the final moment of his life. He died in Paris on April 6, 1898. His body now rests in Saint Joseph's parish church, the same church where he used to bring his pupils.

He was declared Venerable by John Paul II on January 12, 1996.

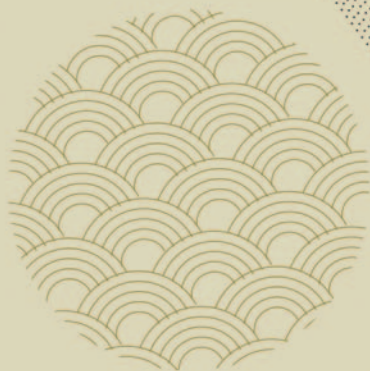
Venerable

In God's footsteps



Andrés Hibernón

Beizama (Spain), 9.13.1880
Madrid, 3.11.1969



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He began his apostolate as a primary school teacher. As a young headmaster, he gave proof of his excellent ability as an educator, promoting both the human and Christian education of teachers and pupils. In particular, he loved prayer, because “we speak to God,” he used to say. He explained prayer and taught how to pray and to trust in the power of prayer that can change your life. He always repeated: “Prayer is what gives sense to your life, because it brings to life our friendship with God and brings us close to Him”.

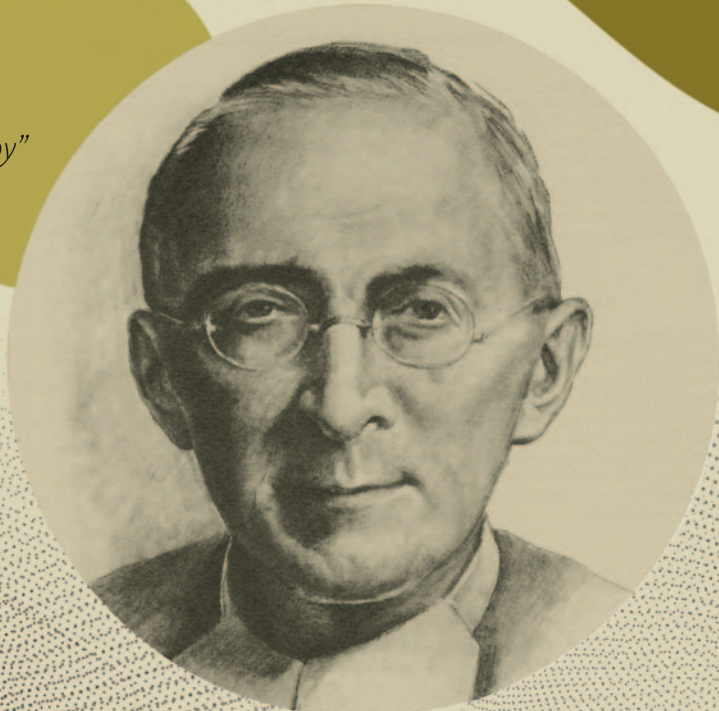
He devoted himself with great zeal to the formation of the young Brothers in the Scholasticate. Later, when he was appointed Provincial Visitor, he showed great charity toward his Brothers, especially the younger ones, appreciating their devotedness and encouraging them. “If you were to say that you need to be a saint in order to enter a religious community, you would be told that we embrace the religious state not because we are saints, but because we wish to become such.”¹⁴

During the Spanish Civil War, he suffered several months’ imprisonment. He died at Griñón on March 11, 1969. His cause for beatification was introduced in Spain on October 7, 1974 and arrived in Rome in 1989. It was examined by theologians in 2006 and judged favorably and by the commission of cardinals and bishops in 2008.

He was declared Venerable on July 3, 2008.

Venerable

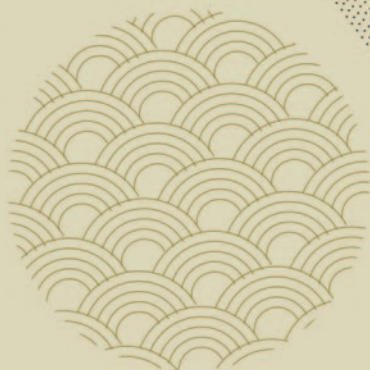
"I want to give joy"

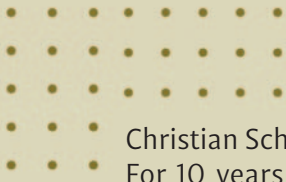


Adolphe Chatillon

Nicolet (Canada), 10.31.1871

Laval (France), 4.28.1929





He was born into a family of artists and fervent Christians. As a youngster, he was a model student. He entered the novitiate of the Brothers of the Christian Schools where he received the name of Théophanus Leo.

For 10 years he worked as a teacher, and then as Director of a school, before being appointed Director of Novices and Provincial in the United States. His motto: “Make people happy in order to make them better”.

“He will have and show an altogether special affection and tenderness of heart for all the Brothers who are under his guidance. He will take care not to harbor any ill-feelings within himself toward any of them and never allow such feelings to appear”.¹⁵ This was the point in the Rule of the Founder that inspired this Venerable Brother as he fulfilled his important duties as a superior. He died on April 28, 1929.

His cause for beatification, introduced in Montreal (Canada) in 1987, arrived in Rome in 1991. It was examined by the theologians in 2010 and by the cardinals and bishops in 2011.

He was declared Venerable on April 2, 2011.

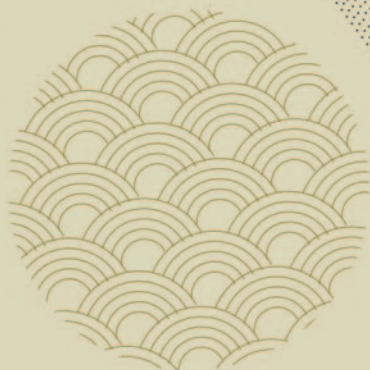
Venerable

He listened to everyone



Adolfo Lanzuela

Cella (Spain), 11.8.1894
Zaragoza (Spain), 3.14.1976



He taught for 40 years at La Salle-Montemolín College in Zaragoza. His whole life was marked by his love of God and his love of others as brothers. Those who knew him remember him as a religious model, level-headed and serene.

He practiced the teachings of his Founder to the letter: “Let your first care be to act by the spirit of faith and not by caprice, inclination, or whim. Do not let yourself be governed by human customs, by those of the world, or by mere reason, but solely by faith and by the words of Jesus Christ, making them the rule of your conduct”.¹⁶

His main concern was to mold all those he came across into authentic Christians, faithful followers of Christ. He died with a reputation for sanctity on March 14, 1976.

On June 13, 1980, his remains were transferred to La Salle – Montemolín, Zaragoza, where they were interred in the chapel of the college.

The diocesan commission finished its work on December 15, 1990 and sent its report to Rome where on November 22, 1991, obtained the Decree of Validity and on December 17, 2015, was declared Venerable.

Faithful... even

TO GIVING ONE'S LIFE

The Lasallian Martyrology is not simply a list of names. It is rather the living witness of our Institute's members who shared the fate of Christ's disciples to the point of shedding their blood. This kind of response has occurred repeatedly since Christ said to his disciples "I am sending you out like lambs among wolves." (Lk 10, 3). The wolves that kill them do not realize that by leaving a trail of death behind them they demonstrate, paradoxically, the extent to which the example of Christ's self-sacrifice on the Cross continues to be powerful and relevant. "By their sacrifice they prolong and diffuse in the world the victory of Christ over sin and death" (*John Paul II, Angelus, 3/24/1996*).

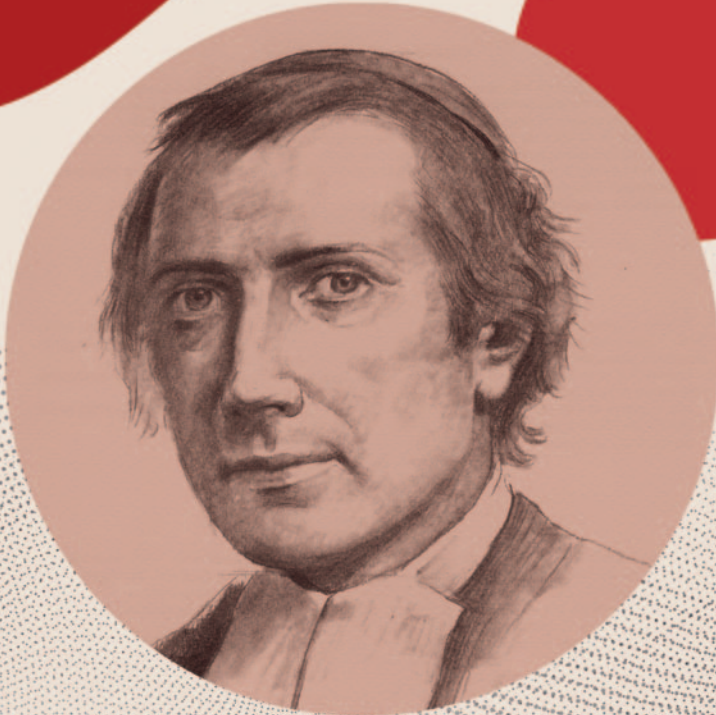
Martyrdom should not be thought of as a single and isolated gesture, but as a permanent attitude in the life of a Christian: that is, it differentiates and characterizes the Christian vision of the martyr from that of the hero's secular ethic. It is prepared for by the daily martyrdom of an everyday life lived generously in the service of God and of others. The testimony of those who knew them along with the martyrs' own writings are an eloquent proof of this. Their acceptance of death through martyrdom was the culmination of a long period of preparation. When the moment arrived, they went to their death not with the resignation of the condemned but with the joy and exultation of the victorious.

In our Institute the long row of heroic witnesses of faith, even to the point of giving their lives, is formed by an impressive number of Brothers. They number almost 200! The list begins with the lives violently cut off during the French Revolution and goes on until the present with the shots fired at Brother Jaime Gutierrez by assassins hired by drug dealers on May 21, 1991.

Among this number are included Brothers of all ages: the youngest, *Brother Raimundo Bernabé* was only 18 years old. The oldest, *Brother Raphaël Pataillot*, was 74. They belong to various nations: France, Spain, Colombia, Mexico, the Philippines, Poland, Romania, the United States, and Viet-Nam. We are not able to write about all of them in a booklet like this, so we will limit our examples to some of the more significant cases.

Saint

Our first martyr



Solomon Le Clercq

Boulogne-sur-Mer (France), 11.14.1745
Paris, 9.2.1792

- • •
- • • The liturgical memorial for
- • • Saint Solomon occurs
- • • on September 2.
- • •





Guillaume-Nicolas-Louis Le Clercq belonged to a middle-class family. When he was 22, he entered the Novitiate of Saint Yon in Rouen. He was then successively a science teacher, the headmaster of an important school, Director of Novices, and a teacher at the Scholasticate. When the French Revolution broke out, inflicting on France the most violent years it had ever experienced, he was secretary to the Superior General of the Institute, Brother Agathon. There followed an unending series of outrages and abuses and, as always, the Catholic Church was one of the first victims. Those who could, tried to escape.

On August 15, the house on the Rue Neuve where the Superior General of the Brothers lived was attacked, and Brother Solomon, the only person there at the time, was arrested and brought to the Carmelite convent, which had been transformed into a prison, together with other priests and religious. After some days, he was executed in the convent garden. This convent was the site of one of the most atrocious massacres perpetrated during the French Revolution.

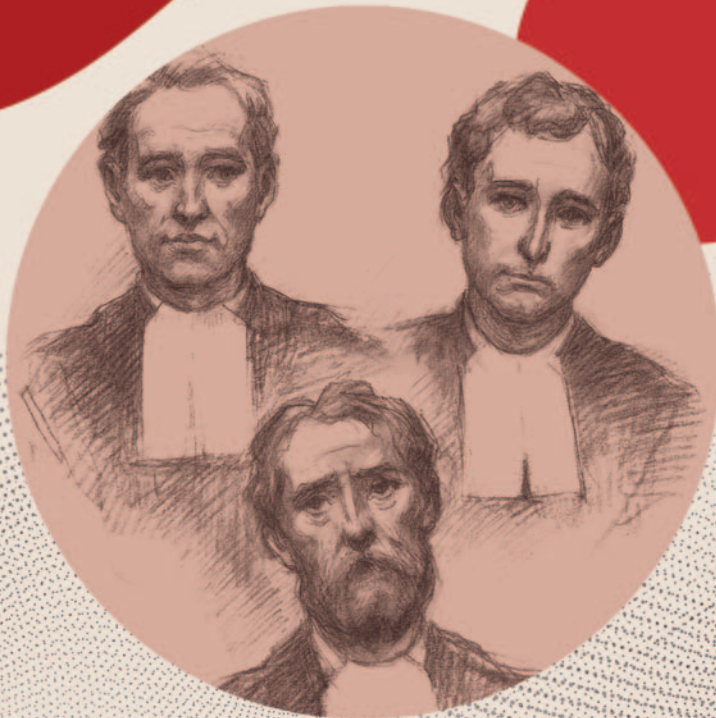
One hundred sixty-six bishops, priests and religious, imprisoned for having refused to take the constitutional civil oath, were subjected to a quick trial and immediately executed. He was one of the victims of the massacre on September 2, 1792. Some days before his death, unaware of the fate that awaited him, Brother Solomon wrote the following words to one of his sisters: "Let us endure with joy and thanksgiving the crosses and afflictions that he will send us. As for myself, I am not worthy to suffer for him, for I have not yet encountered any problems, and yet there are so many others who are suffering". (*Bull.* 244, p. 8).

Brother Solomon is listed 57th among the 151 martyrs in the Bull of Pius XI, "*Teterrima ac miseranda seditio*", issued for their beatification on October 17, 1926.

A miracle, which the Diocese of Caracas, Venezuela investigated, was accepted in the fall of 2011 and approved on May 5, 2016.

On October 16 of the same year, Brother Solomon was canonized in St. Peter's Square by Pope Francis.

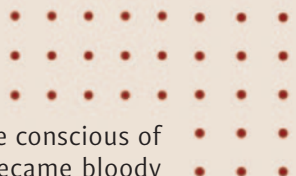
Blessed



The “Ponton” [Prison Ship] Martyrs of Rochefort

Roger (Pierre Faverge)
Uldaric (Jean-Baptiste Guillaume)
Léon (Jean Mopinot)

The liturgical memorial occurs
on September 2.



The changes that followed the outbreak of the French Revolution very quickly developed into a persecution of religious ideas, specifically of those of the Catholic Church. The faithful, with their pastors at the head, were conscious of this persecution that sometimes and in many places became bloody with the death of numerous priests, religious and laity.

The Civil Constitution of the Clergy was voted on by the French Assembly on July 12, 1790. The Constitution imposed a structure on the Church that, in effect, separated it from Rome, and made priests civil servants of the state.

A few days later, on July 24, a Decree was issued obliging all priests and religious to swear an oath of loyalty to that Constitution. Many decided in conscience that they could not do so, because it would constitute an apostasy of the faith.

As many refused to take the oath, another Decree was promulgated on November 27, 1790, which imposed sanctions on those who resisted. They became known as *recalcitrants*.

As resistance to taking the oath was now widespread, on May 27, 1792, exile was imposed on all *recalcitrants*. Finally, on March 20, 1793, another decree, ordered the arrest of all *recalcitrants* and their immediate deportation to Guyana or Madagascar.

From all over France successive waves of detainees were sent to the embarkation ports of Bordeaux, Blaye and Rochefort. The normal mode of transportation was by oxcart, with the detainees crowded together and at the mercy of the elements. These journeys took several days or even weeks, depending on the distance. As they passed through inhabited areas, they were often welcomed by taunts and insults. Nevertheless, in other places the people looked at them with pity and with sympathy. There were many different scenarios. In some places, the people had been alerted about the detainees' passage to welcome them with hostility.

In Rochefort, the number of prisoners grew as the different groups arrived. At the end, there were altogether 829 prisoners there, crowded together on two pontoons or old abandoned ships, used for storage, as prisons or as barracks. Deprived of everything, even of breviaries and rosaries, crowded together in very restricted conditions, with little and poor food, no hygiene, and subjected to continuous abuse, they began to fall ill and to die.

Initially, they lived in the hope of setting sail soon, but as days passed this hope faded. The French boats were unable to leave port because of the English blockade. In those months of imprisonment, 542 prisoners died. The remaining 287 survivors were released on April 12, 1795.

Out of the 542 who died, it was possible to collect trustworthy documentation regarding the lives and last days of only 64 of these heroic victims, among them the 3 Brothers of the Christian Schools. These are the 64 proclaimed Blessed on October 1, 1995 by John Paul II, on the second centenary of their martyrdom.

Blessed Brother Roger (Pierre Faverge)

Orléans (France), 7.25.1745 – Rochefort, 9.12.1794

Pierre-Sulpice-Cristophe Faverge was born in Orléans on July 25, 1745. The Faverge family lived near the Brother's school in the parish of Saint Euvert, and Pierre began his studies there. It was there that he felt called by God to be a Brother like his teachers.

He entered the Maréville Novitiate, near Nancy, in 1767, and received the name of Brother Roger. He continued his pedagogical formation in the same house. We know little about the apostolic work of Brother Roger as a teacher. After some years as a teacher, he was appointed Director of the school at Moulins.

Regarding his qualities as a teacher, Father Labiche de Reigneftort wrote "He was a kind person and a very enthusiastic teacher of young people; he showed uncommon ability in the administration and direction of the Moulins school. He enjoyed a high level of public esteem". Another testimony states: "He was one of the best...He had very fine qualities."

On June 11, 1793, Brother Roger was jailed in the former convent of the Sisters of St. Clare who had been expelled. On that same day, Brother Léon was also jailed and he shared the prison with his Brother Director and with many other religious and priests. All were going to be deported to Guyana.

Brother Roger left for Rochefort in the caravan of deportees that set out on November 25, 1793. After numerous setbacks and abuse, he had to wait in Saintes until March 28, 1794. On April 12, he boarded The Two Associates where he was to suffer the appalling conditions, already described, and shared by all the prisoners. He fell victim to an epidemic on board, and was transferred to the island of Madame where he died on September 12. He was buried in the sand with a large quantity of lime that served to accelerate the decomposition of his body.

Blessed Brother Uldaric (Jean-Baptiste Guillaume)

Fraisans (Besançon, France), 2.01.1755 – Rochefort, 8.27.1794

Brother Uldaric, Jean-Baptiste Guillaume, was born in Fraisans, in the parish of Dampierre, Diocese of Besançon, on February 1, 1755. Little is

known of the life and activities of Brother Uldaric during his eight years in the apostolate in Nancy that followed his novitiate.

After the revolutionaries closed the school, Father Guillon says that Brother Uldaric “was much attached to the poor children of Nancy; he stayed in this city for them, where he secretly continued instructing them in piety and in the art of reading and writing”.

Discovered, he was arrested on May 17 and condemned to deportation at the age of 38. Those arrested left for Rochefort on April 1 at 7.00AM and arrived at their destination on April 28. Brother Uldaric was incarcerated on *The Two Associates*. A victim of much suffering and the epidemic on board, he died on August 27, 1794, and buried on the island of Madame.

Blessed Brother Léon (Jean Mopinot)

Reims (France), 9.12.1724 – Rochefort, 5.21.1794

Jean Mopinot, as he was known in the world, was born on September 12, 1724 in Reims, in the parish of Saint Jacques, which figured in the early history of the Lasallian Institute. Baptized by Father Hubert Vuyart, a priest of the parish, he studied with the Brothers. He entered the St. Yon Novitiate on January 14, 1744, at the age of 19. He received the name of Brother Léon with the religious habit and pronounced his final vows in 1749.

Concerning his stay in Moulins a testimony states: “Almost all distinguished persons in the city had received their primary instruction from Brother Léon”.

He was also arrested, like Brother Roger, on June 11, 1793. Brother Léon was 68 years old when he was jailed. Like other prisoners, he had hoped that because of his advanced age he would not be deported but the authorities showed him no mercy on this account.

He was put on *The Two Associates*, but his stay on the ship did not last long as he died on May 21. They buried him on the island of Aix, off the coast of France.

Brother Moniteur (Maurice Martinet)

Mezières (France), 4.26.1750 – Rennes, 10.06.1794

Maurice Martinet was born in Mezières, northeast France, on April 26, 1750. He entered the Institute of the Brothers of the Christian Schools at the Maréville Novitiate, where the Scholasticate also was located, and where Saint Brother Solomon was stationed for a time.

In 1787, he was sent to the school of Saint Malo. On July 3, 1792, the Brothers were invited to swear the oath in the presence of the civil authorities. On July 6, they responded unanimously in writing, refusing to take the oath. Because of their action, they had to pay the price. On September 29, 1792, the General Council forbade them to open their school on October 1. On January 19, all the community goods were confiscated and sold at auction. The three Brothers had to part company and seek refuge where they could. Brother Moniteur found shelter in the house of Pierre Michel, father of a student he had taught. Less than 48 hours later, at 10:00 PM on March 8, 1794, eight police officers and six other officials surrounded the house of his benefactor. Brother Moniteur was awakened, advised of the situation, scarcely had time to dress and went to hide in the hayloft. It was not long before they found him and he was arrested.

The following day he was locked up in the formidable Solidor Tower that was being used as a prison. Soon afterwards, he was transferred to the Saint Malo prison. Brother Moniteur was there when his benefactor, Pierre Michel, was also imprisoned for having provided shelter to a recalcitrant. For this crime, he was later exiled.

The two of them spent some six and one-half months in jail until September 30, when they were transferred to the jail in Rennes. The court appearance could not be delayed and on October 5 they were brought before the court. Brother Moniteur's declaration before the court has been preserved. It is an extraordinary testimony of faith, fidelity and integrity. The following day, October 6, he received his sentence. He was condemned for not having taken the oath. The executioner, after having guillotined him, took his head by the hair and raised it showing it to the people who were shouting and applauding.

The cause for the beatification of Brother Moniteur is included in the group called "The Bretons". It was introduced in 1938 on the initiative of the Diocese of Rennes.

Brother Raphaël (Jacques Pataillot)

Bouhans (Besançon, France), 1.22.1720 – Uzès, 1794

Brother Raphaël, Jacques Pataillot, was born in Bouhans in the Diocese of Besançon on January 22, 1720. He entered the Avignon novitiate at the age of 30 on April 10, 1750. He made his perpetual profession in 1757.

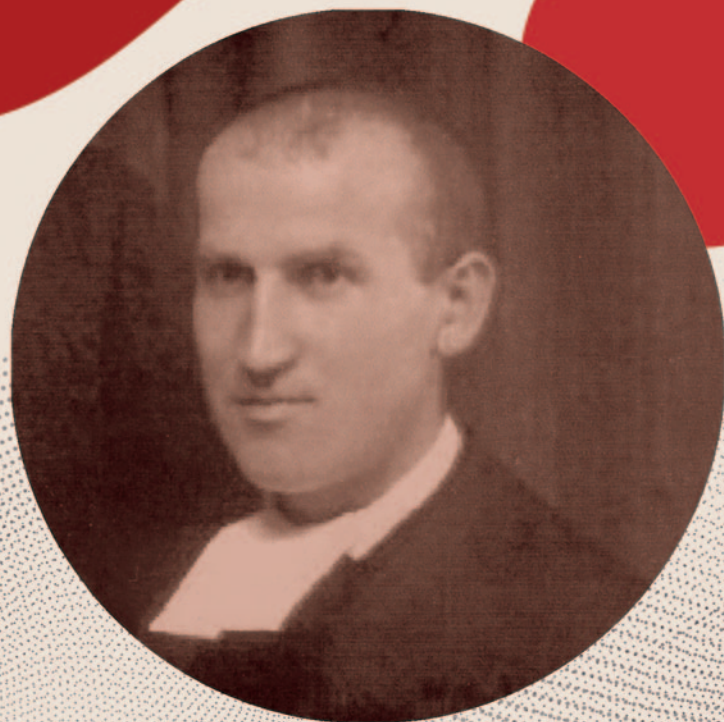
What is known is that he exercised his school apostolate in Uzès from 1771 to 1782. In 1789 Brother Florence, Superior General, sent him from Avignon, where he was residing, back to the community at Uzès so that he could spend his golden years in a place that held good memories for him. When the persecution was unleashed, the Brothers of Uzès were so seriously threatened that they had to flee.

The story of the death of Brother Raphaël comes to us from Brother Jean-Louis, who attests that his sources are all reliable. It seems that once the expulsion of the Brothers was made public and their refusal to swear the oath became known, a group of citizens from the area rose up and stormed the Brother's residence. Two Brothers escaped, but Brother Raphaël could not as he was in bed, ill and in such pain that he could not move easily.

Once inside the entrance to the house, they searched everywhere and found Brother Raphaël. According to written testimony, they took out their anger on him and began to beat him with a whip. After maltreating him in that way, some picked him up and threw him over the balcony. The result of the fall from the second floor only aggravated his illness. While on the ground, one of his assailants approached him, cut off one of his ears and showed it to the others as a trophy.

When the assailants left, some persons took pity on him and brought him to the city hospital. He was not able to overcome the trauma caused by his wounds and in spite of the medical treatment given. He died three days later.

The cause for the beatification of this Brother has never been introduced.



Wojciech Frocha

Wieruszow (Poland), 5.17.1894
Majdanek, 3.31.1943





In Poland, we have a Brother who, like Saint Maximilian Kolbe, gave his life heroically to save others.


Brother Wojciech made his final profession at Athis-Mons (Paris) in September 1929 and taught in the Brother's school at Czestochowa, where he had also been the Director of Novices. In 1943, he was teaching at Saint Joseph's School in Lwów (Lemberg). He was arrested by the Nazis and confined in the Majdanek concentration camp near Lublin. Nothing further was known about him until the end of the war. A camp survivor reported that Brother had been killed on March 31, 1943 because he had intervened in defense of another prisoner.



Tiberiu Rata

Ardusat (Romania), 2.5.1924
Iasi, 3.1.1999





Another barbarism occurred in Romania after World War II, when a ferocious anti-religious campaign inspired by the doctrine of Marxist-Leninist atheism was launched.

Among the bishops, priests and religious, several Brothers were also imprisoned and sentenced to forced labor. The most representative figure among them is that of Brother Tiberiu Rata.

He was 24 years old in 1948 when the Brothers were expelled from the schools and their assets nationalized. Brother Tiberiu was arrested in 1958 after ten years in hiding. He underwent a show trial and, with trumped up charges, was sentenced to 15 years of hard labor in the Stoinesti penal colony. Together with 800 other prisoners he was employed in the construction of a dam on the Danube River. The conditions of the Romanian labor camps were similar to those heard and seen so many times in the Nazi and Marxist labor camps: lack of food, scare and unclean water, no hygiene, beatings and continuous abuse, diseases that decimated prisoners every day. Brother Tiberiu was on the verge of death.

Fortunately, in 1964, there was an amnesty and Brother Tiberiu benefited. The new condition, however, was equally painful because in practice it was a conditional and supervised freedom, with humiliating controls and restrictions of all kinds. None of his educational degrees or qualifications were accepted to allow him to carry out any work. From Rome and Vienna, the Brothers in various ways tried to help him and others scattered in various locations. In 1991, after the end of the Ceausescu tyranny, with the arrival of the Spanish Brothers in Romania, some communities were reconstituted and Brother Tiberiu was welcomed at last. The Bishop had already offered him a room in the seminary, where the Spanish Brothers went for their religious services. After more than forty years of ordeal, the last years of this authentic martyr were peaceful, spent in the esteem and admiration of all those around him.



Adrien-Marie Astruc

Marvejols (France), 6.4.1860

Zacatecas (Mexico), 6.24.1914

Adolphe-François Gilles

Cubières (France), 8.27.1869

Zacatecas, 6.24.1914



• • • Because of the French laws of 1904 against Religious Congregations, especially those involved in the education of the young, these two Brothers went to Mexico where they were appointed to a recently opened school in the town of Zacatecas. The former was the Director and the latter was responsible for discipline. After a few years in Mexico, revolution broke out, which included a strong persecution against religion. The town of Zacatecas was controlled by the troops of Pancho Villa, and the two Brothers were arrested on June 23, 1914.

The next day, they were killed together with the school chaplain, Father Rafael Vega Alvarado.

MEXICO

VIET-NAM

Aglibert Nguyen Van Thanh

5.11.1927

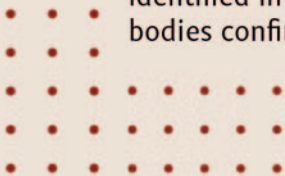
1968

Sylvestre Nguyen Van Diep

12.12.1943

1968

These two Brothers carried on their apostolic work in a school for the poor children of Phú Vang, on the outskirts of Huế. In February 1968, the Communists fought furiously to establish Marxism in the country. The first to pay the price were Catholics. The two Brothers were arrested and imprisoned. During the day, they were forced to fill out information forms regarding their work, their families, the people they knew, the places they frequented, and so on. What could they write as religious? A childhood at home with their family, a youth spent among the Brothers of the Christian Schools, teaching in the school. Relations: none. On the pretext that they had lied, without any trial, they were condemned to death. With their arms tied tightly with telephone wire, they were flung, still alive, into a hole, where they subsequently perished, as is clear from a witness. When their burial place was identified in Phú-Tri-Thinh, 35 km. from Huế, the state of the bodies confirmed the circumstances of their deaths.



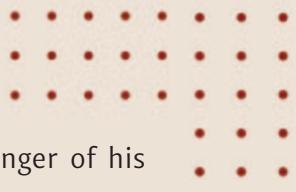
Blesséd



Santiago Miller

Stevens Point (Wisconsin, USA), 9.22.1944
Huehuetenango (Guatemala), 2.13.1982

The liturgical memorial occurs on
February 13, the day of his martyrdom.



A young Brother from the United States, guilty only because he was a religious and on the side of the oppressed, an apostle of Christ's love and messenger of his justice and peace.

He defended his youngsters against forced conscription and worked for their better future, removing them from the school of violence, ignorance and crime. As many other missionaries, he knew how to combine evangelization with human rights, at the risk of his own life. He was murdered, shot pointblank, while he was repairing a wall of the school where his boarders lived in Huehuetenango (Guatemala) on February 13, 1982. He was 37 years old. This School Center now bears his name.

On December 7, 2019, he was beatified in Huehuetenango during the course of a ceremony held in the big sports complex of Colegio La Salle, the school where he taught from 1980 to 1982.



Jaime Gutiérrez Alvarez

Pácora (Caldas), 1.4.1924

Campoamor (Medellin), 5.21.1991

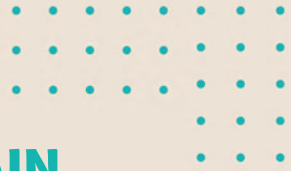
Headmaster of the De La Salle school in Campoamor, Medellin, he was shot six times in the face and died simply because he tried to protect his students by opposing the drug dealers. These criminals thought that the best way to warn other generous people who dared to prevent their deadly traffic was to murder him.

• • • Brother Javier was a teacher, a headmaster, who carried out his educational mission with generous dedication. At a certain point in his life, he faced up to the threat and the risk. Even if he was aware of the threats to his person, he remained where he was... and he was killed!

The witness risks his life for love of Christ, for the diffusion of God's reign. The person chooses to follow Jesus Christ knowing from the beginning the danger faced with that choice. Jesus in fact said: If they persecuted me, they will persecute even you".

Brother Javier was 66 years old.

COLOMBIA



A BLOOD-STAINED SPAIN

From the Pontifical Yearbook we know that in 1936 there were 29,902 priests and a little more than 10,000 religious in Spain. During the persecution, 13 bishops, 4,171 priests and seminarians, 2,648 religious men and women, and an unknown number of committed lay Catholics were killed. In all, 13% of the diocesan clergy and more than 25% of religious, Brothers and Sisters included, were slaughtered.¹⁷

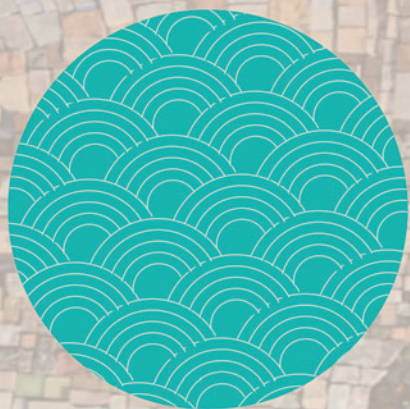
In the same year, there were 1,087 Brothers of the Christian Schools in Spain, divided into 3 Provinces: Barcelona with 353 Brothers, Madrid with 311, and Valladolid with 423. During the persecution 165 Brothers were killed, 15, 7% of the total number. 97 Brothers were killed in Barcelona province, i.e. 28%; 60 in Madrid, i.e. 17%; and 8 in Valladolid, i.e. 2%.¹⁸

Persecuted and killed, why? The most varied reasons, the political ones in particular, which are often put in place, are not enough to explain and leave the basic question intact. Killed, why? The reason inevitably leads to the perennial struggle of evil that tries to obscure the good, of hate that tries to stop love.

The Spanish Brothers martyred during the religious persecution number 165. We know all the details of their painful and heroic lives, because we have the testimonies of direct witnesses, sometimes given by their executioners, collected as part of the 11 canonical processes held in the various dioceses.

At this time, nine Brothers have been canonized and 144 beatified from among the martyrs of Spain.

Brothers from Spain



VA A ORACIÓN

- 
- A mosaic background featuring a central figure, possibly a saint or brother, standing and wearing a long, patterned robe. The mosaic is composed of small, irregular tiles in various shades of brown, tan, and grey. The figure's face is rendered with more detail, showing eyes and a slight smile. The overall style is reminiscent of traditional religious art.
- 8 Brother Saints of the Turón Community, Asturias**
 - 7 Blessed Brothers of Almería**
 - 5 Blessed Brothers of Valencia**
 - 44 Blessed Brothers of Barcelona**
 - 5 Blessed Brothers of the Santa Cruz de Mudela Community**
 - 4 Blessed Brothers of the Consuegra Community**
 - 5 Blessed Brothers of the Lorca Community**
 - 39 Blessed Brothers (Tarragona Process)**
 - 19 Blessed Brothers of the Madrid Process – Griñón**
 - 16 Blessed Brothers of the Madrid Process - Sagrado Corazón**

8 BROTHER SAINTS OF THE TURÓN COMMUNITY (Asturias)

Chronologically they were the first victims from the mining village of Turón, in the province of Asturias. They were executed together with their chaplain in front of the school that was attended by the sons of some of their killers.

It was a foretaste of the tempest that would be unleashed on the country within twenty months. They died young, undaunted in the face of death, certain in the knowledge that by giving up their physical lives for their faith they would find eternal life.

They are:

Cirilo Bertrán (José Sanz Tejedor), Community Director, 46 years old.

Marciano José (Filomeno López y López), 34 years old.

Victoriano Pio (Claudio Bernabé Cano), 29 years old.

Julián Alfredo (Wilfrido Fernández Zapico), 33 years old.

Benjamin Julián (Vicente Alonso Andrés), 26 years old.

Augusto Andrés (Román Martínez Fernández), 24 years old.

Aniceto Adolfo (Manuel Seco Gutiérrez), 22 years old.

Benito de Jesús (Héctor Valdivielso), born in Buenos Aires), 24 years old. **He is the first Argentinian saint.**

These eight Brothers were beatified on April 29, 1990, together with Catalan **Brother Jaime Hilario** (Manuel Barbal Cosán), 36 years old.

We know the circumstances of the heroic death of this Brother as it caused amazement and fear among those responsible for his execution. This because he remained standing after the first shots were fired and even after a second volley. Frightened, the platoon dropped their guns and fled, while the cursing captain fired his pistol into the temple of the victim, who thus entered into the Kingdom of his Lord Jesus Christ.

The eight Brothers of Turón, together with the Catalan Brother and Rev. Inocencio de la Immaculada Arnau, CP, the chaplain, attained the great glory of canonization on November 21, 1999. The miracle that occurred through their intercession and that was studied and approved by the competent Vatican court was the inexplicable cure of Auxiliadora Bravo Jirón, who was from León (Nicaragua). The miracle occurred on the same day as their beatification.

The liturgical memorial occurs on October 9.

7 BLESSED BROTHERS OF ALMERÍA

In 1936, in the town of Almería (southern Spain), there were 19 Brothers of the Christian Schools: 15 at Saint Joseph's College and four at Las Chocillas' School. Seven were chosen by God to be glorified with the palm of martyrdom.

They died on two separate occasions and on different dates, but in the same manner. They were taken by jeep to a place called Venta de Yesos near Tabernas, where there were some dry, abandoned wells. There they were executed and thrown down into them. They were:

Aurelio María (Bienvenido Villalón María), 46 years old, Director.

José Cecilio (Bonifacio Rodríguez González), 51 years old.

Edmigio (Isidoro Primo Rodríguez), 55 years old.

Amalio (Justo Zariquiegui Mendoza), 50 years old.

Valerio Bernardo (Marciano Herrero Martínez), 27 years old.

Teodomiro Joaquín (Adrián Sáiz Saíz), 29 years old and

Evencio Ricardo (Eusebio Alonso Uyarra), 29 years old.

They were beatified by John Paul II on October 10, 1993.

The liturgical memorial originally celebrated on November 16, has now been transferred to November 6, together with all the Blessed Martyrs of the Spanish religious persecution of the 20th century.

5 BLESSED BROTHERS OF VALENCIA

Honorato Andrés (Andrés Zorraquino Herrero), 28 years old.

Florencio Martín (Alvaro Ibáñez Lázaro), 23 years old.

Ambrosio León (Pedro Lorente Vicente), 22 years old.

Bertrán Francisco (Francisco Lahoz Moliner), 24 years old.

Elías Julián (Julián Torrijo Sánchez), 36 years old.

The first three belonged to the community of the La Salle-Bonanova College in Barcelona. In July 1936, they had to flee and seek refuge wherever they could just as all the Brothers in Bonanova had. They spent some days wandering about the city and finally they agreed to go to their own region, Aragón. To arrive there they had to pass through Valencia. They undertook the journey on foot and in Valencia they learned that, because of the war, it was impossible to reach Aragón.

Brother Honorato found lodging in the home of the Adelantado family, where he was later joined by Brother Florencio Martín. Brother Ambrosio León stayed at another house and gave private lessons to young children. The three of them wanted to carry on their professional work, and looked for a school among the many that were around which needed a teacher. It was essential to show one's teaching credentials. They lacked this documentation and said that they would seek further information from the Barcelona Teacher Training College. The College confirmed they were teachers, but also Brothers of the Christian Schools. This was more than enough to seal their fate.

On October 22, 1936 at 1:30AM, a group of militia came to the house where the Brothers were staying and arrested them. They took them to the Cheka Seminary. Around 6 PM of the same day, the three Brothers were executed in Benimaclet, a suburb of Valencia.

The other two Brothers belonged to the formation community of Cambrils (Barcelona). They were executed in Paterna (Valencia) on November 22 of the same year.

They were beatified by John Paul II on March 11, 2001.

The liturgical memorial once celebrated on September 22 has now been transferred to November 6, together with all the Blessed Martyrs of the Spanish religious persecution of the 20th century.

44 BLESSED BROTHERS OF BARCELONA

(Included in the Barcelona Process)

In 1936, there were 32 Lasallian institutions in Catalonia. When the religious persecution became more violent, they all had to be abandoned, many were pillaged and some burned. The fate of the Brothers was even sadder: Brothers from 26 communities were executed. In some cases, the entire community suffered this fate. In July, when the persecution became more violent, Brother Leonardo José, Visitor, and Brother Dionisio Luis, Director of the La Salle-Bononova College, were in a monastery in the Cerdaña area preparing the District's four retreats, which were to begin a few days later.

On July 17, they left the monastery and went to the school at La Seu de Urgel. There they learned the sad news from Barcelona and other places. They wanted to leave immediately for Barcelona and then for Cambrils in order to be close to the Brothers and to those in formation, but transport connections were impossible. They sought accommodation in the Cadi Hotel on July 22. The owner, Jamie Sarrià, was a fervent Catholic. Meanwhile, they kept on searching for other ways to reach Barcelona.

On August 7, Brother Dionisio went to the U.G.T. [Unión General de Trabajadores – General Union of Workers] headquarters to ask for his passport. His appearance raised suspicion and immediately the militia went to search his room at the hotel. The outcome was that they arrested both Brothers and the next day took them to a place called Baños de Sugrañes near Traverseras, where they shot them.

The citizens of Traverseras buried the bodies that later were exhumed and identified. Today their remains are at San Martin de Sasgayolas. The other 95 Brothers of the District suffered the same fate: the youngest among them was only 18, while the oldest was 60.

Forty-four of these Brothers are included in the canonical process of Barcelona. Here are their names listed by the school / community in which they were:

Berga - School:

Florencio Miguel (Ruperto García Arce), 28 years old.

Carmen - School:

Eliseo Vicente (Vicente Alberich Lluch), 30 years old.

Condal - School:

Indalecio de María (Marcos Morón Casas), 37 years old.

Miguel de Jesús (Jaime Puigferrer Mora), 38 years old.

Valeriano Luis (Nicolás Alberich Lluch), 38 years old.

Fortianell - School:

Esiquio José (Baldomero Margenat Puigmitja), 39 years old.

Girona - School:

Emerio José (José Plana Rebugent), 36 years old.

Hugo Julián (Julián Delgado Díez), 31 years old.

Horta - School:

Ildefonso Luis (José Casas Lluch), 50 years old, Director.

La Salle-Bonanova College (Barcelona):

Adolfo Mariano (Mariano Anel Andreu), 26 years old.

Benito Clemente (Félix España Ortiz), 37 years old.

Cayetano José (Ramón Palos Gascón), 51 years old.

Celestino Antonio (Ismael Barrio Marquilla), 25 years old.

Dionisio Luis (Mateo Molinos Coloma), 46 years old, Director.

Lamberto Carlos (Jaime Mases Boncompte), 42 years old,

Onofre (Salvio Tolosa Alsina), 56 years old.

La Salle-Josepets - School:

Eusebio Andrés (Eusebio Roldan Vielva), 41 years old.

Luis de Jesús (Joseph-Louis Marcou Pecalvel), 55 years old

La Seu de Urgel - School:

Jacob Samuel (Joseph Henri Chamayou Aucles), 52 years old.

Manlleu - School:

Adolfo Jaime (Antonio Serra Hortal), 56 years old.

Victorio (Martin Anglés Oliveras), 49 years old, Director.

Manresa - School:

Honesto María (Francisco Pujol Espinalt), 42 years old.

Jaime Bertino (Antonio Jaume Secases), 31 years old.

León Justino (Francisco del Valle Villar), 30 years old.

Lorenzo Gabriel (José Figuera Rey), 24 years old.

Moncada - School:

Arnoldo Julián (Jesús Juan Otero), 34 years old.

Benedicto José (José Bardalet Compte), 33 years old, Director.

José Benito (José Más Pujolrás), 23 years old.

Mariano León (Santos López Martínez), 26 years old.

Vicente Justino (Vicente Fernández Castrillo), 24 years old.

Monistrol - School:

Félix José (José Trilla Lastra), 28 years old.

Provincial Residence:

Cándido Alberto (José Ruiz De La Torre), 30 years old.

Cirilo Pedro (Cecilio Manrique Arnáiz), 27 years old,

Crisostomo (José Llorach Breto), 55 years old,

Leonardo José (José María Aragonés Mateu), Provincial, 50 years old.

Salt - School:

Edmundo Angel (Pedro Massó Llagostera), 39 years old.

San Coloma - School:

Leónides (Francisco Colom González), 49 years old.

San Hipólito - School:

Agapio (José Luis Carrera Comas), 55 years old, Director.

Honorato Alfredo (Agustín Pedro Calvo), 23 years old.

Olegario Angel (Eudaldo Rodas Saurina), 24 years old.

San Juan de Palamós - School:

Francisco Alfredo (Francisco Sánchez), 20 years old.

Hilarion Eugenio (Eugenio Cuesta Padierna), 24 years old.

Santpedor - School:

Francisco Magín (Antonio Tost Llabería), 21 years old.

Raimundo Eloy (Narciso Serra Rovira), 60 years old, Director.

On November 13, 1952, the Archbishop of Barcelona opened the diocesan process, which had 542 sessions and ended on June 7, 1959. Once the parcels containing the material collected in Barcelona arrived in Rome, it was necessary to wait until October 18, 1991 to obtain the Decree of Validity of the Diocesan inquiry and thus begin the composition of the "*Positio super martyrio*" ["*Decree of Martyrdom*"]. On June 22, 2004, it was definitively concluded.

They were beatified on October 28, 2007 and the liturgical memorial occurs on November 6.

The following Brothers of Catalonia, for various reasons, were not included in the diocesan processes:

Carmen - School:

Ramón Nonato (Silvestre Costa Font), 58 years old.

Condal - School:

Alonso-Carlos (Félix Alonso Martínez), 23 years old.

Eduardo-Antonio (Juan Galindo Dauden) 27 years old.

Girona - School:

Emerio de Jesús (Alejandro Santo Delgado), 34 years old.

La Salle-Bonanova College:

Medardo-Lorenzo (Lorenzo Parache Collados), 37 years old.

San José Community, Cambrils:

Raimundo-Bernabé (Ramón Altadill Cid), 16 years old.

Manlleu - School:

Augusto-Jaime (Jaime Ferrate Aragonés), 27 years old.

Mollerus - School:

Nicasio-Santiago (Santiago Collados Guillén), 22 years old.

5 BLESSED BROTHERS OF THE SANTA CRUZ DE MUDELA COMMUNITY

(Process of Ciudad Real)

Santa Cruz de Mudela was a small town in the province of Ciudad Real and in 1936 had a school with five Brothers.

On July 22, 1936, a group of militia tumultuously surrounded the school, completely overrunning it and arresting the five Brothers. The militia took the Brothers to the town's *secret police headquarters* where they spent five days. Then, together with two other detainees, the Brothers were taken to another prison and held there until August 19.

They delighted in tormenting, humiliating and making the Brothers suffer. On several occasions, the Brothers were made to sweep the public square while being insulted and verbally abused. The Brothers had to march military style while singing Marxist slogans and their faces slapped on more than one occasion.

On August 19, 1936, a group of militia showed up at the jail demanding to see the Brothers as well as 25 other prisoners, among them five priests. They put all the detainees into a truck and executed them at midnight in the cemetery at Valdepeñas (Ciudad Real Province). All the bodies were thrown into a common grave.

The five Brothers were:

Agapito León (Remigio Angel Olalla Aldea), Director, 33 years old.

Josafat Roque (Urbano Corral González), 37 years old.

Julio Alfonso (Valeriano Ruiz Peral), 24 years old.

Damaso Luis (Antolín Martínez Martínez), 21 years old.

Ladislao Luis (Isidro Muñoz Antolín), 20 years old.

The diocesan inquiry was held in the Diocese of Ciudad Real from January 18, 1956 to June 27, 1958. It held 102 sessions and called 84 witnesses. Once the information arrived in Rome, it was necessary to wait until November 20, 1992 to obtain the Decree of Validity. The Decree of Martyrdom was announced by Benedict XVI on April 28, 2006.

They were beatified on October 28 2007 and the liturgical memorial occurs on November 6.

4 BLESSED BROTHERS OF THE CONSUEGRA COMMUNITY

(Process of Toledo)

Consuegra is a small town of some 14,000 inhabitants in the Diocese of Toledo where the Brothers were in charge of a school called Fundación Díaz-Cordovés. There were only four Brothers there: three who worked in the school and one who cooked and took care of the house. They were:

Teodosio Rafael (Diodoro López Hernández), Director, 37 years old.

Carlos Jorge (Dalmacio Bellota Pérez), 27 years old.

Felipe José (Pedro Álvarez Pérez), 22 years old.

Eustaquio Luis (Luis Villanueva Montoya), 47 years old.

When the religious persecution began in July 1936, the neighbors warned the Brothers to be very careful because there was some talk about wanting to kill priests and religious. Given the political-social climate they were already aware of this and ready to accept God's will.

July 21, at approximately 9 AM, while they were at Mass in the chapel, a group of militiamen gathered in front of the school. As they heard their shouts, the chaplain and the Brothers consumed the remaining consecrated hosts and left the school by a rear exit. They sought refuge in the house of a neighbor, Blas Navarro. When the militia surrounded the houses in the immediate vicinity, the Brothers thought that the best thing would be to surrender. They did so offering no resistance. They were taken to a jail that already housed other citizens and prepared themselves for death since they were sure that it would soon come.

The militia there, as well as elsewhere, took a group of prisoners each night to execute them in remote places where there were no witnesses.

The Brothers' time came on the night and early morning of August 6-7. They executed them in a place called *Boca del Congosto* at the boundary of Los Yébenes (Toledo). Brother Felipe José, the youngest member of the community, did not go with the other three Brothers that night because among the detainees there was another person with the same name. His time came two days later on the night and early morning of August 7-8. They took him with another group, using the same procedures, and he was executed with other Catholics in Fuente del Fresno (Ciudad Real).

The ordinary Process was held in the Diocese of Toledo from February 15, 1955 to June 21, 1957. Twenty-eight witnesses appeared for 61 sessions. The materials collected were forwarded to Rome where the Decree of Validity was issued on June 19, 1992. The canonical process finished on April 28, 2006 with the proclamation of the Decree on Martyrdom by Benedict XVI.

These Brothers were beatified on October 28, 2007 and the liturgical memorial occurs on November 6.

5 BLESSED BROTHERS OF THE LORCA COMMUNITY

(Process of Cartagena)

In 1936 in Lorca, a town in Murcia, the Brothers of the Christian Schools were in charge of the San José elementary school.

There were five Brothers in the community. They were:

Ovidio Bertrán (Esteban Anuncibay Detona), Director, 43 years old.

Hermenegildo Lorenzo (Modesto Sáez Manzanares), 33 years old.

Luciano Pablo (Germán García García), 33 years old.

Estanislao Víctor (Augusto Cordero Fernández), 28 years old.

Lorenzo Santiago (Emilio Martínez de la Pera y Álava), 23 years old.

On July 30, 1936, a group of persons showed up at the San José School who said they were *Workers for Education* and they demanded that the property be turned over to them in the name of the *Popular Front*. Brother Director called the school's lawyer, José Maria Campoy, who succeeded in putting off what those men demanded.

When the Brother Director was waiting for them to return to demand the handover of the building, 20 militia from the C.N.T. (National Confederation of Labor) also came. They invaded the house, made a search of all the rooms looking for weapons and money. They found neither, so they ended up placing the Brothers under arrest, tying them up and taking them away. They were locked up in the basement of the C.N.T. headquarters.

On August 1 the Brothers were moved to a jail where other priests, religious and Catholics were already incarcerated. On September 30, a people's court was convened to judge the Brothers. The judge ordered that they be set free because the charges against them did not amount to any crime. On October 2 a document from the Committee of the Popular Front of Lorca ordered the judgment to be set aside since the prisoners were considered dangerous. As a result, the Brothers continued to be detained.

Days passed with no clear future in sight except that of death. It was Wednesday, November 18, 1936. One of the militia who took part in the execution, Juan Meras, later spoke of the event. A militia chief by the name of Avelino ordered the two priests and five Brothers to be taken from their cells at 5 AM. They tied their arms, ordered them into a truck, and told them that they were being taken to another place in order to testify. The detainees however were taken to a mountain on the town's outskirts where there were sulfur mines. One of the mine's pools was more than 100 meters (300 feet) deep.

The militia chief ordered them to sit down and to pray. While still tied up, a squad of militia went behind them and the order was given to fire. Afterwards, one by one the detainees were finished off by a bullet to the head. A witness claims that some of the militia began to dance and trample on the corpses. They then untied them and, dragging them by the feet, brought them to the pool and threw them in. One of the militia said: "It's deep enough so that no one will find out that they're here and even if they do, Catholics will not come to venerate their remains."

The pool is currently known as the *Pool of Martyrs*.

The canonical process took place in the Diocese of Cartagena from October 27, 1958 to March 18, 1959. Twenty-four witnesses appeared for 44 sessions. The material collected in the diocese was forwarded to Rome where the Decree of Validity was granted on May 29, 1992. The canonical process of the cause was concluded on December 16, 2006 with the Decree of Martyrdom signed by Benedict XVI.

These Brothers were beatified on October 28, 2007 and the liturgical memorial occurs on November 6.

39 BLESSED BROTHERS TARRAGONA PROCESS

The Brothers in the canonical process held in Tarragona from April 1952 to July 1959 belonged to different communities, not only to those in the city of Tarragona but also to those in other towns. They were executed at different times and in different places.

When the persecution became very fierce and it was not possible to live safely in their communities, the Brothers were obliged to find refuge where best they could. The danger of being discovered or denounced was always possible. This in fact happened to the six Brothers who had taken refuge at the National Hotel of Tarragona, pretending to be tourists. They were discovered and executed together with the owner of the hotel who had given them hospitality but had not denounced them. An even more pitiful fate befell two other Brothers from Cambrils, one sick and the other his caregiver. They were both pushed onto a jeep and driven out of the town. When they arrived at a solitary spot, a new member of the revolutionary committee was ordered to kill them. He had been an employee at the Brother's house and as he knew them well he refused. Threatened with death himself, he was forced to shoot them in the head, to the accompaniment of the sneers and blasphemies of those present.

Many other Brothers, rounded up here and there, were executed together with priests, other religious and laypersons on the old boat, the Rio Segre, which served as a prison. Here each day, small groups were taken out and summarily shot in places away from any witnesses.

Here are the names of the Brothers included in this process listed by the school / community in which they were:

Alcora - School:

Luis Alberto (Ildefonso Alberto Flos), 56 years old, Director.

Bonanova Gratuitous School:

Fausto Luis (José María Tolaguera Oliva), 32 years old, Director.

Cambrils Community:

Daniel Antonino (Nicolás Rueda Barriocanal), 42 years old.

Elmo Miguel (Pedro Sisterna Torrent), 58 years old.

Jacinto Jorge (José Camprubí Corrubí), 48 years old.

Carmen - School:

Alejandro Juan (Fermín Gellida Cornelles), 47 years old.

Condal - School:

Benito Juán (Juan Bautista Urgell Coma), 30 years old.

Exuperio Alberto (Miguel Albert Flos), 55 years old.

Justino Gabriel (Gabriel Albiol Plou), 26 years old

La Salle-Bonanova College, Barcelona:

Alberto Joaquín (Alberto Linares de la Pinta), 23 years old.

Manlleu - School:

Fulberto Jaime (Jaime Jardí Vernet), 35 years old.

Mollerusa - School:

Arnoldo Cirilo (Juan Font Taulat), 46 years old.

Mosquerula - School:

Félix Adriano (Francisco Vicente Edo), 33 years old.

Novitiate:

Eladio Vicente (Cesáreo España Ortiz), 50 years old, Director of Novices.

Provincial Residence.

Gilberto de Jesús (José Boschdemont Mitjavila), 56 years old.

Sagrado Corazón Community, Cambrils:

Agapito Modesto (Modesto Pamplona Falguera), 29 years old.

Anselmo Félix (Modesto Godo Buscató), 47 years old, Director.

San Feliu - School:

Aristides Marcos (Pedro Cano Cebrián), 30 years old.

Rafael José (Patricio Gellida Llorach), 65 years old.

San José Community, Cambrils:

Antonio Gil (Alejandro Gil Monforte), 33 years old.

Benildo José (Francisco Casademunt Ribas), 64 years old, Director.

Clemente Faustino (José Fernández Sáenz), 21 years old.

Elías Paulino (Javier Pradas Vidal), 40 years old.

Hugo Bernabé (Francisco Trullén Gilisbarts), 41 years old.

Leoncio Joaquín (Joaquín Palleroa Feu), 44 years old.

Magín Pedro (Francisco Salla Saltó), 18 years old.

Tarragona College:

- Alejandro Antonio** (Alejandro Arraya Caballero), 28 years old.
- Alfeo Bernabé** (Bernabé Núñez Alonso), 34 years old.
- Anastasio Lucas** (Lucas Martín Puente), 28 years old.
- Andrés Sergio** (Andrés Pradas Lahoz), 28 years old.
- Augusto María** (Arsenio Merino Miguel), 42 years old.
- Honorio Sebastián** (Sebastián Obeso Alario), 26 years old.
- Jenaro** (Mariano Navarro Blasco), 33 years old.
- Marciano Pascual** (Pascual Escuin Ferrer), 29 years old.

Tortosa - School:

- Angel Amado** (Maximiano Pérez Fierro), 31 years old.
- Buenaventura Pío** (Pío Ruiz de La Torre), 36 years old.
- Claudio José** (Manuel Mateo Calvo), 34 years old.
- Clemente Adolfo** (Juan Clemente Veá Balaguer), 38 years old.

The diocesan process, that took place from 1952 to 1959, was so long because in addition to the 39 Brothers, the group comprised one bishop, 69 priests and seminarians, 20 Benedictine monks from Montserrat, 7 Claretians, 10 Carmelites and 1 Capuchin priest. 984 witnesses were called to testify, and 354 sessions were needed to complete the process. In Rome, the Decree of Validity was obtained only on December 4, 2002, while the Decree of Martyrdom was given on June 28, 2012.

They were beatified at Tarragona on October 13, 2013 and the liturgical memorial occurs on November 6.

19 BLESSED BROTHERS OF THE MADRID PROCESS – Griñón

At Griñón, the Brothers of the Christian Schools had their formation center, including a Juniorate, Novitiate and Scholasticate. There was also a residence for retired and sick Brothers.

On July 28 at around 1 PM, several trucks filled with militia from the FAI (Iberian Anarchist Federation), the CGT (General Workers' Confederation) and the UGT (General Union of Workers) surrounded and invaded the property shouting at the Brothers. When they were told that the Brothers had received orders to go to Madrid on the previous day, they were furious. They saw that in the entire house there were only ten Brothers. They ordered all the Brothers to line up in front of the chapel facade and while they were doing this one group of militia entered the chapel and began to destroy sacred images, furniture and sacred objects. A house employee, José Gorastazu, a very pious and honest man, reproached them. Their response was to riddle him with bullets. Brother Angel Gregorio, the infirmarian, was mistaken by those who went to search the infirmary for a hospital employee who was caring for the sick. When he saw that they were going to kill the Brothers, he said, "I am a religious also." They ordered him to join the group in front of the chapel. With no further explanation, the group leader ordered a squad of militia to open fire. The Brothers fell in a heap, riddled with bullets. After this massacre, the militia left by the same way they had come. The bodies remained where they had been executed.

The townspeople of Griñón, upon hearing what had happened, were shocked. They, along with a judge, helped to identify the bodies and take them away. They dug a grave on the Brothers' property and respectfully deposited the bodies, with the heads of the deceased pointing towards the chapel.

Ten Brothers were martyred in Griñón on that July 28, 1936:

Orencio Luis (Antonio Solá Garriga), 38 years old.

Aquilino Javier (Celestino Ruíz Alegre), 34 years old.

Angel Gregorio (Germán Arribas Arribas), 41 years old.

Mario Félix (Manoel José Sousa de Sousa), 76 years old.

Arturo (Joaquín Oliveras Pujalrás), 61 years old.

Sixto Andrés (Andrés Merino Bascones), 62 years old.

Benjamín León (Graciliano Ortega Marganes), 31 years old.

Crisóstomo Albino (Lázaro Ruíz Peral), 17 years old.

Mariano Pablo (Teodoro Pérez Gómez), 23 years old.

Javier Eliseo (Evencio Castellanos López), 24 years old.

Señor José Gorastazu, (layman), 29 years old.

The groups listed below worked at the Sagrado Corazón Asylum:

Murdered at San Fernando de Jarama:

Daciano (Juan Antonio de Bengoa y Larriniga), 54 years old.

Juán Pablo (Gregorio Alvarez Fernández), 32 years old.

Murdered at Paracuellos de Jarama:

Sinfronio Miguel (Manuel Miguel Sánchez), 60 years old.

Basilio Julian (Lorenzo Ontanon Rey), 43 years old.

Adelberto Juán (Vicente Angulo García), 32 years old.

Pablo de la Cruz (Saturnino Sanz Sanz), 57 years old.

Floriano Félix (Emiliano Santamaría Angulo, 37 years old.

Ismael Ricardo (Martin Arbé Barrón), 30 years old.

Three other Brothers were included in this process:

Alejo Andrés (Patricio Beobide y Cendoya), 47 years old, Director of the Chamberi Community.

José Alfonso (Maximino Serrano Saiz), 49 years old.

Eufrasio María (Félix Redondo Olivares), 66 years old.

They were beatified on in Tarragona on October 13 and the liturgical memorial occurs on November 6.

Brothers **Basilio Julián** and **Eufrasio María** are still waiting for the Decree on Martyrdom.

16 BLESSED BROTHERS OF THE MADRID PROCESS

– Sagrado Corazón –

Eight Brothers of this group belonged to the community of the Editorial Bruño, the printing house that published text books composed by Brothers often used even in the state schools.

On July 30, a group of Communist militia went to the house and pretended to inspect it for arms and money. This was only an excuse. In fact, without explanation they pushed the Brothers onto a jeep and drove them to a part of Madrid called *Casa de Campo*, where they executed them.

This is the list of these Brothers:

Agustín María (Eugenio García Tribaldos), 59 years old.

Anselmo Pablo (Miguel Solas del Val), 46 years old.

Braulio José (Alejandro González Blanco), 46 years old.

Norberto José (Pablo Díaz de Zárate), 34 years old.

Oseas (Guillermo Alvarez Quemada), 46 years old.

Crisologo (Juan Sanz y Palanca), 56 years old.

Esteban Vicente (Luis Herrero Arnillas), 53 years old.

Junian Alberto (Alberto J. Larzábal Michelena), 43 years old. Director of “Vida y Luz”.

The following Brothers belonged to other communities as listed:

Maravillas College of Madrid:

Vidal Ernesto (Ramiro Frías García), 30 years old.

Peñuelas of Vallecas - School:

Rogaciano (Ignacio González Calzada), 51 years old.

Puente Vallecas - School:

Braulio Carlos (Juan Lucas Manzanares), 23 years old.

Eleuterio Roman (Eleuterio Mancho López), 38 years old.

San Rafael School - Madrid:

Anastasio Pedro (Pedro Burch Cortecans), 67 years old.

Santa Cruz de Mudela - School:

Luis Victorio (Eusebio Angulo Ayala), 43 years old.

Santa Susana - School:

Ireneo Jacinto (Joaquín Rodríguez Bueno), 26 years old.

Virginio Pedro (Vicente López y López), 52 years old.

They were beatified in Tarragona on October 13 and the liturgical memorial occurs on November 6.

Two Brothers not included in the diocesan processes are:

Alfonso-Beltrán (Segundo Rodríguez), 41 years old.

Florencio-Adolfo (Julio Sáiz), 29 years old.

Colors of the day

Open your eyes, look into the sky,
The darkness has come, the sun came to die.
The evening draws on, the sun disappears,
But Jesus is living, and his Spirit is near.

Colors of day dawn into the mind,
The sun has come up, the night is behind.
Go down in the city, into the street,
And let's give the message to the people we meet.

So light up the fire and let the flame burn,
Open the door, let Jesus return.
Take seeds of his Spirit, let the fruit grow,
Tell the people of Jesus, let his love show.

Sue Mc Clellan

NOTES

- ¹ Rivista Lasalliana, LI (1984) 4, 28.
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- ⁸ Rivista Lasalliana, XXXIV (1967) 4, 327.
- ⁹ G. Savoré, L. Napione, *Il santo Fratel Benildo*, A&C, Milano 1967.
- ¹⁰ From the Homily of John Paul II for his canonization (AAS LXXXII, 1990, 551-556).
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- ¹⁵ S. J.B. de La Salle, Rule of the Brother Director, p. 209, Lasallian Publications, 1994 by Christian Brothers Conference U.S.A.
- ¹⁶ S.J.B. de La Salle, Collection of Various Short Treatises, p. 66-67, Lasallian Publications, 1994 by Christian Brothers Conference U.S.A.
- ¹⁷ Data taken from Historia de la persecución en España (1936-1939) di A. Montero, pp. 762-763, Biblioteca de Autores Cristianos, Madrid, 1961.
- ¹⁸ Data taken from the Archives of the Generalate FSC, Rome, Via Aurelia 476.

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