



## COMMUNICATING THE WORD OF GOD IN DAILY FAITHFUL LIVING

**T**he Congregational journey to receive the dream of God for us has been a synodal one. Yet, like every dream, there is a need for continuous reading, reflection, and enlightenment in order to reach the depth of the wisdom and mission of God that has been revealed to and received by the Congregation. We shall reflect on the second and the fourth parts of the Congregational dream.

*We dream like Claret of a Congregation that, following the example of Mary, treasures in its heart, fulfills, and proclaims the Word of God.*

*We dream of a Congregation that has as its starting point the biblical animation of all pastoral ministry (cf. VD 73), evangelizes with all possible means in shared mission, interreligious dialogue, and the intelligent use of the various forms of communication media.*

Reading these two parts of the dream has left me with some indelible impressions that I wish to share with us all in our life and mission, as well as the fulfillment of our mission in the Church as a Congregation. Some of these elements raise some questions for us today. These questions should accompany our everyday activities in our bid to realize it.

What would this assumption mean for us today when we affirm that we dream like Claret? What is the place of the Word of God in the life of our Founder; what is it and should be its place in the life of every member of the Congregation? Dream like Claret may imply a return to the origin of the Congregation and the original inspirations that gave us the charismatic heritage that we possess and which we are obliged to continue to hand over to the subsequent generations at the service of the *Missio Dei*. We must bear this in mind as we live this part of the dream.



## CONTENTS

- CENTENARY OF THE REINSTATEMENT OF FR. MANUEL VILARÓ AS CO-FOUNDER AND MEMBER OF THE CONGREGATION (1922)
- CLARETIANS PARTICIPATE IN THE UN TRANSFORMING EDUCATION SUMMIT
- 1ST CLARET YOUTH CAMP IN CONGO
- PEACEFUL COEXISTENCE AMONG DIVERSITY: A DAY WITH TWO MONKS
- ST. CLARET COLLEGE, BANGALORE IS AWARDED A+ GRADE BY NAAC
- FIRST PROVINCIAL CHAPTER OF SANCTUS PAULUS
- II PROVINCIAL CHAPTER OF PERÚ-BOLIVIA
- WALKING TOGETHER: PILGRIMAGE TO ST. ANNE DE BEAUPRÉ SHRINE IN QUEBEC CITY WITH POPE FRANCIS
- CTU INSTALLED A CLARETIAN AS ITS VICE PRESIDENT AND ACADEMIC DEAN
- II CLARETIAN EDUCATORS CONGRESS OF AMERICA



## GENERAL CHAPTER OF 1922

## CENTENARY OF THE REINSTATEMENT OF FR. MANUEL VILARÓ AS CO-FOUNDER AND MEMBER OF THE CONGREGATION (1922)

The Twelfth General Chapter of 1922 (Aug. 15-Oct. 12), in its 25th session, said, *“Not having sufficient instruments to decide critically whether or not the Reverend Father Manuel Vilaró belonged to the Congregation until his death, nevertheless, having been Co-Founder, having accompanied the Venerable Father [Claret] for many years in his missions, before and after the founding of the Congregation, having lived until his death united with ours in the bonds of closest friendship, and, above all, the authority of our Venerable Father Founder, who, Father Vilaró on his death, considered him as a Brother of the Missionaries in the same manner as Most Reverend Fr. Sala, has prompted the Chapter to reinstate his memory by giving him the veneration he deserves with so many titles and considering him united in spirit with the other members of the Institute.”*

**Why was Fr. Vilaró’s reinstatement deemed necessary in 1922? What had happened up to that point?** The crux of the matter is found in two comments by Fr. José Xifré on the figure of Vilaró.

In his *Chronicle of the Congregation (Annales 1915, p. 193)*, describing the Founders, Fr. Xifré stated: *“Fr. Manuel Vilaró was young, a little small, but of good physical and moral gifts; but because of his temperament, incipient consumption and the indigence of his family, he gave up the undertaking, and after occupying a capitular dignity in Cuba, he died in his own paternal home from the aforementioned illness.”*

And in *The Spirit of the Congregation (1892, p. 10)*, he wrote: *“To this end, on July 16, 1849 [...] the Congregation was formed with six people, one of whom, Mr. Manuel Vilaró, left the Institute shortly after for health and family reasons.”*

These comments were enough to exclude him from the Congregation’s Obituary.

To propose the reinstatement after seventy years, it seems that it was the now Blessed Martyr Fr. Federico Vila who presented a lengthy report to the XII General Chapter of 1922, held in Vic, claiming Fr. Manuel Vilaró’s affiliation with the Institute. A year earlier, he had written and published in *Annales* a short biography of Vilaró on the occasion of the 72<sup>nd</sup> anniversary of the Foundation and the 50<sup>th</sup> anniversary of the Founder’s death. This was the argument he presented to the Chapter of Catalunya Province to be discussed at the General Chapter of August 1922, requesting that Father Manuel Vilaró be officially recognized as a true member of the Congregation with the right to the same honors as the Congregation’s other Confounders.

### Reasons to prove that he did not leave the Congregation:

a) *He did not leave before going with our Venerable Father to Cuba* because, first of all, no fact allows us to suppose that he did. Secondly, the day before he left with our Venerable Father, he went to say goodbye to his family, went back to sleep in the mission house and the next day left with Venerable for Barcelona.

b) *He did not leave while he was with Venerable Father* because, first, it is clear that he was always united with our people with the only ties that existed between them at that time. Secondly, in his letters, he





them comrades. Thirdly, no one will think of saying that accompanying the Founder constituted, in fact, leaving, just as the people who later accompanied the Venerable as chaplains or pages did not leave, just as one would not consider an individual destined to live with a bishop of the congregation to have left.

c) *He did not leave later on* since Venerable Father himself, first, clearly states this by saying (just talking about the foundation of the Congregation) that they all persevered very well. Second, he puts him at the level of Fr. Sala since he says that of those who founded the Congregation, there were then two in heaven (Fathers Sala and Vilaró) who pray for their brothers (*Autobiography* 1-34). The words of Venerable Father are clear and categorical, showing that it had not even occurred to him that Father Vilaró had left the congregation.

## MANUEL VILARÓ, C.M.F.

### Objections:

#### **1st and main point: on the claims of Most Reverend Fr. Xifré.**

It is necessary to interpret them: a) because they oppose those of the Founder; b) because of the disadvantages of understanding them literally, namely: a) if he left the Congregation because of his temperament or character, this does little for the prudence of Venerable Father, who did not know him after having had him for so long as a missionary companion, or chose him knowing that he had a bad temper; b) if he left because of a tísic illness, even if incipient, how did he endure the labors of the ministry in Cuba? How did Venerable Father scrutinize so much work on the shoulders of a tísic? c) on the hardship of his family, see the following objection. We must therefore interpret the Reverend Father [Xifré]. We know that he sometimes used forceful and absolute phrases, which were understood in the right sense by those who knew him, but that some of them, if considered, would perhaps not be objectively correct, saying that Fr. Vilaró left the Vic Community, the only one in the Congregation, to accompany Venerable Father, thus giving up helping his confreres in the missions; but the departure to accompany Fr. Claret was only material, not formal, as the reasons given above show.

#### **2. The beneficiary conferred on him by our Father Founder.**

This objection proves nothing because, at that time, no vows were made in the Congregation. If the solemn profession of Fathers Carbó and Bernardo Sala were not an obstacle to being members of it, we would consider the latter as an individual of the Congregation if he had died there and considered himself as such since, in the books published then, he added to his name: a member of the House-Mission of Vic, much less of a beneficiary in which he did not have vows. This last circumstance is very noteworthy. In addition, we know that a bishop wanted to confer beneficence on Fr. Xifré to alleviate the poverty of his early Fathers, and, certainly, he did not try to remove him from the Institute. (The difference between this possibly simple beneficiary and that of Fr. Vilaró, residency, is incidental.) Having received beneficence may at most show that Ven. Father gave it to him because of his family's poverty, but this did not remove Fr. Vilaró from the Congregation; on the contrary, Ven. Father gave it to him so that he would not have to leave to seek a way of life outside the Institute, for example, in parish life. We are aware of Fr. Vilaró's short permanence in the beneficiary because he always worked alongside Fr. Claret, as he would have worked alongside his confreres and in the same ministries.

**3. The fact that he did not die in our house in Vic.** This is a very shallow objection because first of all, he did it out of delicacy, to not burden our Fathers who were so busy in ministry. Second, he was daily and almost continually assisted by our fellows (into whose hands he delivered his spirit), which they would not have done if they had regarded him as coming out of their bosom, as we would now. Then they regarded him as a brother. Then to die outside Vic's house is a very accidental thing.

In all that has been said, let us not lose sight of the legal status of the congregation at that time."

Here ends the argument that seems to have been at the origin of the final decision of the XII General Chapter of 1922: Manuel Vilaró, the Founder's most assiduous companion. Thus **Fr. Manuel Vilaró (+27 IX 1852) can be considered the first Claretian to die in the Congregation, a position that until 1922 had been occupied by Fr. Ignacio Carbó (+3 XII 1852).**

## COMMUNICATING THE WORD OF GOD ...

A central element I would like to propose is the explicit mention of Mary. This would have two dimensions:

1. **As a model of treasuring the Word of God**, not as an inactive repository and dormant safe that protects something invaluable from being tampered with but as an active inspiration of life's values and principles that inspire the daily criteria of choice-making. All of this bothers our life and the transformational power of the Word of God in each of us. This is the essence of being rooted in the Word of God. This rootedness takes us back to the central theme of the Chapter and places the word of God on an indispensable level. Thus, the roots that draw nutrients from the Word of God, who is the way, the truth, and the Life (*Jn 14,6; 10,10*), will have life and will also transmit this life to the body. Therefore, the root stays alive and grows stronger while it continues to supply the needed nutrients to the different parts of the tree.

2. **Mary, as one who proclaims the Word of God**, gives an important foundation to our mission in the Church. The proclamation of the Word of God is our primary mission in the Church (*CC 4,6*). Thus, the apostolic character of our vocation and the centrality of the proclamation of the Word of God are brought to the fore. It is in line with the fulfillment of this part of the constitution that we specifically have these parts of the dream of the Congregation offering us the keys for the proclamation of the Word- the Word of God must animate the entire pastoral ministry (*VD 73*). It is not just to dedicate some time and space for the study of the Word or to add another activity to the pastoral life of the people but let it be the "anima," the soul, the life-giving element of our pastoral ministry. This is the new key that this part of the dream emphasizes. This reinforces our conviction and charism in the Church to put the proclamation of the Word of God at the center of all our pastoral activities. We shall say like Paul, woe to me if I do not preach the gospel (*1 Cor 9,16*).

Another essential part of this dream is the how, where, and with what means this proclamation shall be made. There is no gain in saying that we live in a technologically very advanced world, and as such, our service to this world has to be able to reach out to all people at their different levels of technological advancement with special consideration of the communication technology at their disposal. Thus, a crucial point for consideration here is our diverse means of communication and the places people inhabit. The digital continent, which is the most populated, calls our attention to appropriate action. The need to have well-formed missionaries in cyberspace – our Cybermissionaries, cannot be overemphasized. Therefore, we are challenged as a Congregation to advance in the steps that we have already taken and are taking to fulfill our mission as messengers of the Word of God.

We neither presume nor think that we can do this alone; instead, it is a mission in collaboration with others, and sometimes, we may not be the initiators. Thus, the style of working with others in a shared mission with a lot of excellent and dedicated lay women and men has been a great blessing to the different missions of the Congregation. In this sense, the affirmation: to evangelize in a shared mission brings in the key of missionary synodality. We need this to continue to strengthen in the Congregation, although the consciousness and understanding of this still vary a lot. The plurality, multicultural and pluri-religious affiliations of the different contexts of our missions offer us another key for evangelization. To dialogue together and seek the truth together and together, to create a peaceful, just, and the fraternal world is the dream that must strive to realize.

**Fr. Henry Omonisaye, CMF**

*Prefect of Bible and Communication*



## CLARETIANS PARTICIPATE IN THE UN TRANSFORMING EDUCATION SUMMIT

**New York, USA.** The UN Transforming Education Summit took place on September 16, 17 & 19 during the 77<sup>th</sup> session of the U.N. General Assembly (UNGA 77) in New York. Education ministers and officials from 170 countries participated, along with youth and civil society stakeholders. Its main goal was to create a fairer education system – using SDG # 4 as a guide – based on the five C's of critical thinking, comprehension, computer skills, creativity, and civic education. Those five C's should replace the three R's of the 20<sup>th</sup> century – reading, writing, and arithmetic. The event included a Leader's Day preceded by a youth-led Mobilization Day. The youth handed a Declaration to the Secretary-General and started planning for its execution by drafting an action plan. The Summit also focused on Solutions. A wide range of education-related issues, recommended solutions, and partnerships were discussed. In all, there were over 40 simultaneous sessions conducted along five action tracks: 1) Inclusive, equitable, safe, and healthy schools; 2) Learning and skills for life, work, and sustainable development; 3) Teachers, teaching, and the teaching profession; 4) Digital learning and transformation; 5) Financing of education.

Speakers stressed that the crisis in education that we face is one of equity, inclusion, and quality. The Summit highlighted education as a human right and a foundation for peace, tolerance, other human rights, and sustainable development. Furthermore, it also emphasized that climate education be included in the curriculum. The Summit also focused on fostering the inclusion of girls, students with disabilities, and refugee children in the classroom, as they are always left behind, primarily due to different crises.

The Claretian Team at the UN encouraged Claretian educators worldwide to join the Summit online. Seventy-seven responded: Claretian priests, brothers, sisters, lay teachers, and student leaders. Of those, 45 percent are education administrators, of which five have over 25 years of teaching experience. These participants are in the process of preparing a statement to the Claretian Educators. At United Nations HQ in New York, Rohan Dominic, CMF, participated in this Summit in person.



ACLA

### 1<sup>ST</sup> CLARET YOUTH CAMP IN CONGO

**Kikwit, Dem. Rep. Congo.** For the first time, a Delegationwide youth camp was organized in the Delegation of Congo from August 1 to 6 in Kikwit to create a national network of young people who share the Claretian charism in their respective parishes. Apart from the young people of Saint Ignatius of Masamba in Kikwit, 29 young people came from the other parishes of the Delegation: Saint Antoine-Marie Claret, Saint Ignace, Our Lady of Fatima, Basantu banso, Saint Guardian Angels.

Two conferences were given to the young people: *"The socio-ecclesial responsibility of young Catholics in the era of android culture"* by Fr. Frédéric Mbemba, CMF; and *"The essentials of Querida Congregación: the model of young people that the Congregation wants"* by Fr. Eden Muke, CMF. Then Fr. Alain N'goga, CMF, explained the Claret Way. There were cultural activities and it ended with the Sunday Mass.

ASCLA West

### PEACEFUL COEXISTENCE AMONG DIVERSITY: A DAY WITH TWO MONKS



**Kurunegala, Sri Lanka.** The Novitiate House of St. Joseph Vaz Independent Delegation seems to have had an experience of living the number six of the Congregational Dream during the first week of August 2022 when two Buddhist Monks, Adicca Ramsi from Myanmar and Ratana Nanda Bhante from Bangladesh, visited Casa Claret. Both monks are in Sri Lanka at two universities for higher learning in Psychology and Buddhism, respectively.

Their presence and sharing were very enriching, and the novices were highly impressed and edified by their simple lifestyle, sense of respect for the elders, concern for the suffering humanity concretely by way of distributing materials to over 1500 poor families in Sri Lanka, high sense of universal brotherhood transcending religious affiliations, friendly approach, and appreciative attitude. The monks took the initiative of teaching for about an hour the Buddhist Psychotherapy, namely Breathing Exercises, Loving and Kindness Meditation, and Walking Meditation methods.

It was an occasion of experience, mutual learning, and appreciation of differences. Monk Adicca Ramsi, in a text message, said that it was a meaningful and profound experience that they have had with the formands and the members of the Claretian formation house.

### ST. CLARET COLLEGE, BANGALORE IS AWARDED A+ GRADE BY NAAC



**Bengaluru, India.** On September 6, the National Assessment and Accreditation Council (NAAC), the government agency that assesses and accredits higher education institutions in India, awarded St. Claret College (SCC), Bangalore, an A+ rating with a CGPA of 3.31 on 4. As part of the accreditation process, the NAAC Peer Team consisting of three experts visited the SCC campus on September 2 and 3 and assessed the quality of education and the processes involved. An A+ grade is a significant improvement for SCC from the previous B grade obtained in 2014. Over the past seven years, the college has been working on every parameter assessed by NAAC, and significant improvements have been made in every area. As per the data on the NAAC website, from April 2019, out of the 857 colleges in India accredited by NAAC, only 4 have A++ grades, and only 28 have A+ grades.

ECLA

### FIRST PROVINCIAL CHAPTER OF SANCTUS PAULUS

**Vic, Spain.** After its postponement in December 2021, the 1<sup>st</sup> Provincial Chapter of Sanctus Paulus finally took place on August 1 to 8 at the House of Spirituality of Vic. Fr. Manuel Alfredo Tamargo, CMF, presided over the Chapter with 54 members from the Claretian Houses and Residences across the Catalan and Basque regions of Spain, France, Slovenia, and Italy that belong to the Province. Fr. Carlos Alberto Candeias do Nascimento, CMF, Provincial Superior of Fatima, led their retreat.

On August 6 afternoon, the Chapter members elected the Provincial Council members for the sexennium.

### PROVINCIAL GOVERNMENT OF SANCTUS PAULUS 2022-2028



Provincial Superior:

*Fr. Juan Martín Askaiturrieta Ezkurdia, CMF*

Consultor – Prefect of Spirituality and Formation:

*Fr. Maxis Muñoz Durán, CMF*

Consultor – Prefect of Apostolate:

*Fr. Juan Gustavo Pez Nadalich, CMF*

Consultor – Prefect of Youth and Vocation Ministry:

*Fr. Yohanes Benjito Barreto, CMF*

Consultor - Econome: *Fr. Rafael Gómez Busto, CMF*

MICLA

### II PROVINCIAL CHAPTER OF PERÚ-BOLIVIA

**Chaclacayo, Peru.** The Claretian Province of Perú-Bolivia celebrated its II Provincial Chapter from July 31 to August 8 in the Lima District of Chaclacayo, with Fr. Mathew Vattamattam, CMF, as its President. Fr. Carlos Sanchez, CMF facilitated the retreat and helped moderate the Chapter with 31 members.



On August 3, they elected a new Provincial Superior. The following day, they elected the rest who would complete the Provincial Government that would lead the Province in realizing the Dream of the Congregation in Peru and Bolivia.

## PROVINCIAL GOVERNMENT OF PERÚ-BOLIVIA 2022-2028



Provincial Superior:

*Fr. Ronel Ángel Chipana Peña, CMF*

Consultor - Econome: *Fr. Clemente Kata, CMF*

Consultor - Prefect of Apostolate:

*Fr. Víctor Alejandro Matute Uribe, CMF*

Consultor - Prefect of Formation:

*Fr. Joseph Varkey Kalakkal, CMF*

Consultor-Prefect of Spirituality & Community Life:

*Fr. Jorge Rafael Castillo Villanueva, CMF*

## WALKING TOGETHER: PILGRIMAGE TO ST. ANNE DE BEAUPRÉ SHRINE IN QUEBEC CITY WITH POPE FRANCIS

**Québec City, Canada.** To fulfill one of the Truth and Reconciliation Commission of Canada (TRC) calls to action given to the Church, Pope Francis made his 37<sup>th</sup> Apostolic Journey to Canada from July 24 to 30 to personally apologize for the land of the indigenous peoples on behalf of the Catholic Church.

Taking advantage of the pontiff's presence in Canada, a group of 12 pilgrims from St. Kateri Mission, TFN & St. Anne Mission of Winneway, with the Claretian Missionaries made a pilgrimage to St. Anne Shrine on July 27 from New Liskeard. They participated in the Mass celebrated by the Pope at the Shrine. They had a chance to meet with the premier of Quebec, Mr. Francois Legault, and the Prime Minister of Canada, Mr. Justin Trudeau, before the commencement of the Holy Mass.

*"As a Catholic community member and an Indigenous person, I feel very blessed to have had the opportunity to participate in this pilgrimage," said Louise Ruttan, one of those who joined them.*



## CTU INSTALLED A CLARETIAN AS ITS VICE PRESIDENT AND ACADEMIC DEAN

**Chicago, USA.** On September 25, the Catholic Theological Union installed Reverend Ferdinand Okorie, CMF, as the school's new Vice President and Academic Dean. A CTU's Bible faculty member, Rev. Okorie is a New Testament scholar and leads CTU's Biblical Lands Study and Travel Programs. In addition to his CTU faculty appointment, Okorie has served as editor-in-chief of US Catholic magazine since July 2020.

Catholic Theological Union was founded in 1968, following the Second Vatican Council, during a time of dramatic renewal in the Catholic Church. Fifty years later, CTU has evolved into a premier school of theology and ministry, sponsored by twenty-four men's religious communities, including the Claretian Missionaries USA-CANADA Province, and enjoys a global reputation for academic and pastoral excellence.



# CLARETIAN FAMILY



## II CLARETIAN EDUCATORS CONGRESS OF AMERICA

On September 6, 7, 8, and 9, the II Claretian Educators Congress of the Claretian Family of America took place at the “El Cenáculo” House in Pilar, Buenos Aires - Argentina. It was organized by the MICLA Education Team together with collaborators of the Province of San José del Sur. It counted a significant presence of representatives of Claretian Schools of the Religious of Mary Immaculate Claretian Missionary Sisters (RMI), of the Delegation of Antillas and the Provinces of Centroamérica, Peru-Bolivia, Colombia-Venezuela, Colombia Oriental - Ecuador, Brasil and San José del Sur, accompanied by the Prefect of Apostolate of Latin America of the RMI and the Prefects of Apostolate of Antillas, of San José del Sur and of Peru Bolivia, who is also the current Secretary of MICLA.

Under the theme “*Claretian Education in America: experience and challenges in a time of Pact*,” the objective of this congress was to redefine evangelizing education in the current context, inspired by the congregational guidelines and the Global Educational Pact, to continue projecting the mission with others.

On the 8<sup>th</sup>, they had a tour to the different tourist sites in the Autonomous City of Buenos Aires, a day that could be fully enjoyed from the scheduled tour and the richness of the familiarity experienced at that stage of the meeting.

The days shared in this congress were a sign of welcome, fraternity, valuable diversity, incomparable communion, of the updated presence of the Claretian charism that summons us, challenges us, and commits us entirely to advance together and with the decision towards a transforming education. The lived experience was a starting point in which we set out to follow “our dream,” which we share here:

*“We dream that our educational institutions embody, in Claretian Family, the Global Educational Pact. We dream of a Claretian pedagogical style and a common Ideology. We dream of truly inclusive learning communities open to welcome, announce the Gospel, and build a quality educational proposal. We dream of educators qualified in the formation of more human*

*persons, with families involved in these processes, who live the Claretian charism and who are transforming agents of reality.”*

This dream, which includes commitments and concrete actions, will be the goal towards which we will walk and take up again, to continue advancing as Claretian Family in the next Congress.

We ask our Father and our Mother to encourage us to walk, with rootedness and audacity, this path of educational and evangelizing mission, thus being continuators of the “great enterprise” that the Spirit moved in Anthony Mary Claret.

## PERPETUAL PROFESSION

**Antillas**

**08/13/2022**

Joseph, Cassamajor Miguel Michelet J.

## CALLED TO THE FATHER'S HOUSE

**AUGUST 2022**

**02 FR. BRU CAÑIGUERAL I COLLS, CMF**

at 89 yrs. old in Barcelona, Spain.  
Sanctus Paulus Province

**10 FR. FRANCESC DE PAULA  
CASAÑAS I GALOFRÉ, CMF**

at 92 yrs. old in Bracelona, Spain.  
Sanctus Paulus Province

**16 FR. JUAN SALOMÉ  
DOMÍNGUEZ DOMÍNGUEZ, CMF**

at 92 yrs. old in Granada, Spain.  
Fátima Province

**24 FR. JOAN MARIA  
CANALS I CASAS, CMF**

at 85 yrs. old in Zaragoza, Spain.  
Santiago Province