



11-B-58

A COMMUNITY AT THE SERVICE OF THE COUNTRY FOLK

Brief Introduction: Brother Juan Bosco Morales sends us these interesting documents from Puebla about the work the Brothers are carrying on in the mountains of Serrania de Ayahualulco. Five of them work in two different places (separated from one another by a five-hour journey) for the human and religious upliftment of the country folk.

Their words sometimes truly tap at the door of our conscience with the deep echo of an authentic "liberation theology".

"Our mission to teach the poor gratuitously impels us to seek to encounter our people who, in various ways fight against injustice and death and who re-affirm their inviolable love for life and for their inalienable right to a better life, through an evangelizing education which assures a dignified and decent future, far from all exploitation and impoverishment caused by human selfishness".

(Document: "The De La Salle Charism" 1981)

I am convinced that "the fight for justice and the participation in the transformation of the world are the dimensions which constitute the preaching of the Gospel" (Synod of Bishops, 1971).

Community project

The mountain community

Self-perception:

We are a community of La Salle Brothers who wish to fulfill a *personal* and *community* mission in favor of the poor and deprived, through a witness of faith, Christian education, counsel, and support for their integral development.

"An apostolic adventure, lived in faith, hope and love".

"An adventure incarnated in human contingencies".

"A prophetic sign of proclamation and denunciation to make Christ present in the midst of our poor and deprived brothers and sisters".

1. Principles

1.1 As Christians conscious of our potentialities and responsibilities conferred on us by baptism, we wish to commit our lives to God's cause (Service to God's Kingdom).

1.2 The possibility inaugurated by Christ of living as celibates for the Kingdom permits us to form a community. *This community of faith, fraternity and service* assumes a concrete responsibility in favor of those most in need.

1.3 Previous commitments, personal choices, and the needs proper to our work oblige us to organize our

space and time in such a way as to be able to reconcile our vocation and our service.

1.4 Concrete circumstances (personal commitment, the dispersion of work and necessary materials) oblige us to form a community in which the work situates us in different places. This requires us to set up definite meetings in order to reflect, pray, and plan. The strength of our relation is based on faith, on the reasonable decision of communication, and mutual support.

2. Needs

2.1 Individual Needs

1. As believers:

— Continued effort to achieve a greater understanding of the mystery of Christ.

— The effort to live the needs of the faith.

— The need of counting on others for sharing the faith.

— To be up to date on the writings of the Church.

2. As religious:

— A continued effort to achieve a greater understanding of the religious life.

— An effort to live the demands of our consecrated life.

— An effort to share the faith, fraternity, and service.

— An effort to achieve a consensus in our decisions for personal and communitarian work.

3. As persons:

— An effort to be honest in our dealings with others.

— An effort to be open to others in order to understand their problems, needs, desires, and wants.

— An effort to maintain the equilibrium between work, rest, personal development, and prayer.

2.2 Community life

1. Communication among ourselves:

— To plan and be faithful to scheduled meetings.

— To establish a schedule, to respect it and evaluate it.

2. With the District:

— Participation in District and Regional events: retreats, meetings, study sessions.

— Carrying out District proposals.

— Proposals for service to the youth in our schools and to those in our Houses of Formation.

— To read, analyze, and discuss District and Institute publications.

3. Concerning association and solidarity

— Being solicitous of the needs of others, offering personal resources.

— Making use of our ability to meet the needs of others.

— Sharing our moral, intellectual, and material resources.

4. Of work:

— To establish local projects and programs and to extend to them the support expected by others.

— To give necessary information on the advances and problems of the work.

— To report properly all the items of information which should be given to the Community and District.

3. Our community arrangement

3.1 *Our life:*

Given the dispersion of the projects attended to, Juan Bosco and Julian Espejel live in Ayahualulco, Ver., Gabriel Salom in San Andres Yahuitlalpan, Pue., and Valerio Lopez in Puebla.

In this situation, Juan Bosco and Julian Espejel, together with their co-workers, organize their community life: prayer, meals, study, rest, etc..

Gabriel Salom, faced with the present difficulty, organizes his personal prayer, study and rest, and with his companions the meals, work, reflection, etc..

Valerio Lopez does the same thing.

At least once a month we have a meeting which consists of the following: prayer, reflection, evaluation of the program and setting up the program for the month. Brother Visitor and Enrique Pizarro take advantage of this meeting to participate in the community discussion. Also, some time during the day, we try to have a meeting with our collaborators who reside closest to Puebla.

3.2 *Prayer:*

Personal prayer is something which each one programs and evaluates for himself. Community prayer is practiced: in Ayahualulco, when at least two Brothers are present, and each month during our encounters.

Our sacramental life is a personal responsibility and is integrated into the life of the parish.

Every year we dedicate two sessions for a retreat.

3.3 *Work:*

(This is included in the semestral personal project).

A letter which I am addressing to all those on whose shoulders rests the responsibility and progress of the community.

My dear Ayahualulco:

I am writing to you, my fellow country folk, because in your own community and in one way or another, you are leaders.

A leader is one who is an example for others, who is the leaven in the mass, who is a teacher of day to day life.

A leader is one who inspires by word and convinces by action. That is you, people who fight for you fellow farmers, who, for ages, have been mistreated, deceived, and deprived.

The other day I told you and all the people who met together with the municipal authorities: The Revolution has not finished, the cry of independence will continue to be heard in every corner of our land wherever misery, hunger, ignorance, illiteracy, malnutrition, alcoholism, violence, threats, maltreatment and death continue on; while injustice continues to be the law which really prevails. The day when the "common good" will be the prime consideration of both those who govern and those who are governed, on that day the dawn will break on a New Mexico, a prosperous and free nation.

My fellow countrymen, each one of you, in a certain way, are Hídalgos, Zapatas, Morelos, capable of quietly and slowly transforming your piece of the fatherland where you live, hemmed in by the steepest barriers of our country: the mountains.

The rural areas need securities, investments, technology, but above all, they need farmers and workers deter-

mined to make themselves heard, to better their lot, to organize themselves into productive cooperatives and groups, to join together for the development and marketing of their products.

You are the leaders who lead these truly revolutionary and liberating associations, not with the weapons of a demagogue or with the violence bred of hatred for one's brothers, but rather with inspiring words, agile hands, and with the level headedness which characterizes the country people.

You know your rights and demand them in a more organized way.

You know your duties and you fulfill them more conscientiously.

Beware especially of those enemies within the home: divisions, jealousy, apathy, alcoholism. Do not allow people who are selfish and greedy for money to harm the community: storekeepers, middlemen, money changers, people who abuse their qualifications or their authority.

Pay special attention to the young people. Organize them, lead them, attract them, since the future of your community and of Mexico depends upon them. I notice that many youths do not participate in the life of the people: work, meetings, problems. Rather, they go after alcohol and are not interested in the difficult but noble tasks in the field.

Set out to form a group of Alcoholics Anonymous and seek the help of nearby groups.

Convince your women folk to get involved in the civic and political life of the community: let them listen to those women who demonstrate wisdom and prudence.

Throughout history, women have demonstrated that they are just as valiant, intelligent, and fearless as men. They have been queens, saints, sages, writers, governors, teachers, and doctors. Without them, men become weak in body, heart, and soul.

Without them, no home or community is possible. Listen to them! Respect them!

Let us go to the fertile fields and cultivate them. Let us lead, care for, and protect our children and the elderly.

Let us discipline our children; let us listen to the elders, who, though weak in body are strong in spirit.

Congregate together to celebrate your faith, love the Catholic Church, be faithful to your baptism and to the sound doctrine which has nourished you from your childhood.

Know the Bible and live according to the law of God. Take Mary of Guadalupe as your mother, Queen, and protector. Help and cooperate with your priest. Respect one another as images of the Father, Brothers and Sisters of Jesus Christ, and temples of the Holy Spirit.

Settle matters among yourselves serenely and wisely, following the advice of prudent and honorable people not with violence, hatred, and murder.

Avoid spirituous liquor as you would a rabid and treacherous dog.

Exert your rights and fulfill your duties; love one another, help one another, and organize yourselves together in Christ Jesus, Our Lord.

May you always be protected along the way in the battle by the maternal care of the ever Virgin Mary.

Be courageous and prudent.

Peace and Well Being to all of you.

Fraternally, Your Friend,

Brother Juan Bosco MORALES

22, Orient - 1204

C.P. 72000

PUEBLA, Pue. (Mexico)