

# NEF

# Betharram

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## A word from the Superior General

### Towards the spring that quenches the thirst of the community

*"Near restful waters he leads me; he revives my drooping spirit" (Ps 22. 2b-3)*

Dear betharramites,

The familiar Psalm 22 uses a beautiful image that describes the Shepherd leading his flock to green pastures and springs of pure water. The memory of a God who cares for us teaches us to watch over one another, in response to a fundamental reality in our consecrated life: community.

A Betharramite who had given many years of service to our family, once told me that for him our future depends on cultivating a strong and genuine identity (NEF September) and giving consistency to our communities. In my recent visitation to Ivory Coast

I have seen this same conviction in young people of the House of formation at Adiapodoumé. They are always smiling and enthusiastic. They are a very diverse group, but they all have the same desire: to become fully Betharramite, to be happy and to make others happy by living a mission in community.

In our communities around the world we share the same faith based on our baptism. We enjoy the same religious consecration and the same mission, which unfolds in the place where we are sent. We are men who have followed a call and decided freely to give our lives to this call.

In fact, even if we sometimes forget, we have come together as community to live an experience of holiness, that is, to achieve the unity of our hearts by having Christ as our centre. We are valuable and fragile at the same time, we are different, but we were brought together by the same call to live following the example of Jesus, Lord and Master: to wash each other's feet and give our lives for one another (Jn 13. 13 -17; Jn 15. 13).

That reality becomes fruitful when we allow joy to have pride of place in our family and accept in a spirit of poverty to live together with what we have. Being a community means appreciating what qualities

the other has and is ... and that, perhaps, I do not have.

We build life by generously sharing our talents, without petty calculations or claims. Without the reproaches of the "Older Brother" (jealous of the mercy of the Father), nor the threats of a Pilate (very sure of his apparent power). We are brothers, children of a common Father who loves us, and that is quite enough for us.

I confess that I suffer when some religious reject the proposal of living in a healthy family spirit. I try to understand them, because today, many cannot associate this word "family" with a pleasant experience and therefore are inclined to think that it is not appropriate to call a congregation or a Betharramite community "family". However, St. Michael called us "our little family" and in that spirit he wanted us to grow. He knew that creating real bonds was the best guarantee for nurturing a firm religious identity. To be one, as the Father and the Son are one in a permanent union of hearts (cf. Jn 17. 21).

Today we also observe certain challenges in community: interculturality, intergenerational, faithfulness to our consecration and mission.

The intercultural will be little by little the "a-b-c" of Betharram in

the coming years. Little by little, Betharramite religious coming from distant horizons are integrating themselves into the traditional communities. Their arrival demands openness, a welcome and a sharing of community and pastoral spaces. We must overcome all kinds of discriminatory or anachronistic judgment towards a brother who comes from a country different from ours to offer his life in service among us. With a prior preparation, clear objectives and an openness to work together in the mission, a missionary synergy can grow. Its fuel is the same passion for Christ and for his Kingdom, lived with a style that is our own and that transcends all cultures.

The intergenerational is a challenge that we have been facing with great generosity. The young religious show a great respect for the older religious and they respond with gentleness, even if occasionally some are a little slow to welcome newcomers. Since they are used to "the way we have always done things" and aren't very imaginative when it comes to accommodating new styles and new proposals brought by a new generation, the older Betharramites are challenged to a renewed openness: New wine, new wineskins!

Finally, a subtle enemy is the tendency to let a "worldly spirit"

enter the community. Individualism and relativism can make a person simply go his own sweet way in community. And as for Jesus Christ in their lives? We'd have to look for him with a magnifying glass! It is known that "the world" obscures the discernment of what is best for the common good. One tries to justify everything not from the viewpoint of religious lifestyle, but on what each individual wants. Desires and personal opinions replace the focus on the common good. A subtle mundane freedom imposes the "rule of self" (SMG) and dilutes the community atmosphere, always under the guise of apparent goodness.

We know that the essential "*climate of fraternal love*" (Rule of Life 101), is built in a different way: with generous renunciation, free cooperation and commitment of all the members. It happens when we prioritise the community above other "absolutely essential" personal commitments... when we are present, encouraging, and listening.

In that sense, our communities have a way of measuring themselves. The question is: can communities become a key to vocation? Would it be possible for a young man, who feels called by God to leave everything to follow Christ, and come to build his happiness in a community like

ours..., sharing what we are in all truth? Are we a community with a vocational bias, or do we prefer that none come to alter a lifestyle that we manage with a subtle selfishness?

In the image of the Trinity, we were called to respect every person who lives with us, to love them, and try to help them grow and develop in holiness. Since each Betharramite brother is a gift from God, we have to take charge of the brother that the Lord gave us and help him carry his burdens. We must never imagine ourselves better off if we leave him to one side and make him feel that we don't need him, because he is "a difficult guy".

Let us cultivate that spirituality of communion. Let us live reconciled with each other. Without the mutual experience of forgiveness, it will not be possible to make the Kingdom present among us (see Rule of Life 104). The shared Word and Eucharist invite us to assume responsibility for one another and to be ready to start again. The community superiors have a mission to work for the cohesion of all. They encourage the respect and consensus that facilitates life together. Let us all be animators of life without prejudging our brothers. All religious are responsible for sustaining this healthy coexistence.

True union of hearts can be achieved with the precious tool that we have to encourage fraternal life in community: that is APC (Apostolic Community Project). Thanks to its annual elaboration (Rule of Life 103), its update (when new members arrive or there are new missions) and its periodic evaluation, we will help everyone to build a fraternal life that is a sign for others to "*Come and see*" (Jn 1. 39).

*Fr. Gustavo SCJ*  
*SUPERIEUR GENERAL*

## Address by Pope Francis at the opening of the synod of bishops

Rome, 3 October 2018

The Synod we are living is a moment of sharing. I wish, therefore, at the beginning of the Synod Assembly, to invite everyone to speak with courage and frankness (*parrhesia*), namely to integrate freedom, truth and charity. Only dialogue can help us grow. An honest, transparent critique is constructive and helpful, and does not engage in useless chatter, rumours, conjectures or prejudices. And humility in listening must correspond to courage in speaking. I told the young people in the pre-Synod Meeting: "If you say something I do not like, I have to listen even more, because everyone has the right to be heard, just as everyone has the right to speak". This open listening requires courage in speaking and in becoming the voice of many young people in the world who are not present. It is this listening that creates space for dialogue. The Synod must be an exercise in dialogue, above all among those of you participating. The first fruit of this dialogue is that everyone is open to newness, to change their opinions thanks to what they have heard from others. This is important for the Synod. Many of you have already prepared your intervention beforehand – and I thank you for this work – but I invite you to feel free to consider what you have prepared as a provisional draft open to any additions and changes that the Synod journey may suggest to each of you. Let us feel



free to welcome and understand others and therefore to change our convictions and positions: this is a sign of great human and spiritual maturity.

The Synod is an ecclesial exercise in discernment. To speak frankly and listen openly are fundamental if the Synod is to be a process of discernment. Discernment is not an advertising slogan, it is not an organizational technique, or a fad of this pontificate, but an interior attitude rooted in an act of faith. Discernment is the method and at the same time the goal we set ourselves: it is based on the conviction that God is at work in world history, in life's events, in the people I meet and who speak to me. For this reason, we are called to listen to what the Spirit suggests to us, with methods and in paths that are often unpredictable. Discernment needs space and time. And so, during the work done in plenary assembly and in groups, after five interventions are made, a moment of silence of approximately three minutes will be observed. This is to allow everyone to recognize within their hearts the nuances of what they have heard, and to allow everyone to reflect deeply and seize upon what is most striking. This attention to interiority is the key to accomplishing the work of recognizing, interpreting and choosing. We are a sign of a Church that listens and journeys. [...] •



## The Synod for the youth

*From October 3 to 27, the synod fathers are gathering around Pope Francis in Rome on the theme of "youth, faith and discernment of vocations". Our Congregation, one of whose fields of activity has been youth pastoral since its foundation, follows this synod with special attention. ●●●*

### *The new rules of synodality...*

The word "synod" literally means "going together". It is an instrument that Pope Paul VI instituted to continue the path of communion that brought the bishops together during the Second Vatican Council. Since 1965, when it was first convened, 15 synods have taken place, during which representatives of the world episcopate gathered in Rome to help advise the Pope and reflect with him on various important themes so that the spirit of the Council followed the changing times. The synod is therefore a meeting in which the whole Church walks together to face the challenges of the times. Over the years, however, the way in which it unfolded has undergone changes, that have made the whole Church grow in communion. Pope Francis has made the synods an important step forward for the participation of churches around the world. From the preparatory phase, as was the case for the synod on the family and for the current synod, he wished

to extend the consultation to each bishop, diocese, movement and also the laity (for example with the online questionnaire for the Synod on young people). The synod has thus become a very concrete "collective journey", where each one is important in the building up of the Church.

There are then three principles on which Pope Francis is basing this ecclesial instrument: the first is to continue the path traced by the Second Vatican Council; the second principle concerns the renewal of ecclesial structures "so that they become more missionary, that is to say, more sensitive to the needs of the people, more open to innovation that advances, more flexible in a time of rapid transformation" (Cardinal Lorenzo Baldisseri, Secretary General of the Synod); finally the third principle concerns the strengthening of the synod itself so that it becomes "an expression of the synodal dimension that makes up the Church, and implicates the whole People of God, in the diversity of its members" (Mgr. Fabio Fabene, Undersecretary of the Synod).

### *Today's youth...*

The Instrumentum Laboris (The Synod's Working Paper) is a veritable mine of information. It gives a very

beautiful and truly live vision of the reality of the young people of today. It has been composed from several sources: 1) the answers to the Questionnaire of the Preparatory Document from dioceses and Movements; 2) answers to the online questionnaire; 3) the results of an international seminar held in Rome in 2017, attended by young people and experts from around the world; 4) free observations, sent by individual lay persons or by groups of various origins (Guide to Reading the Instrumentum Laboris No. 1). It is a treasury of info in which young people are at the forefront of telling the Church who they are, how they live, what they want.

What surprised me in the first place is this actual listening on the part of the Church to all the youth of the whole world, whether believers or not. This reminds me of the efforts made and the reflections carried out in the diocese where I live to study the best ways and means to go out

and find young people and listen to them, especially those who are furthest away from our traditional backgrounds. I was struck by this effort of the Church to “go out” to young people, not to offer them something, but to be questioned by them, by their needs and desires.

The second point that surprised me was that young people “do not want to be considered as a disadvantaged category... but as the most important resource for a better future” (Reading Guide to the Instrumentum Laboris no. 1.3). In reading these lines, I said to myself that, there really, God calls us to a true pastoral conversion! How many times have I been involved in projects that started with the question “What to do for youth issues? How to help them overcome the difficulties related to their age, their social condition...?” In this document, the young people ask us on the contrary to see them in a

different perspective: they are a treasure from which to draw to build the future; they carry a prophetic dynamism which, if it is well understood and well channelled, can open new paths for the Church and humanity. On this point, I was personally touched by the recent Katiola summer camp. Indeed, during the moments of sharing and evaluation, I heard and



Summer mission of the FVD Group

perceived in many young people the same call: "We are your treasure, your most beautiful resource, look at us like this!".

Finally, a third point of the Preparatory Document, which made me think a lot, is to see how young people *"suffer from the lack of authentic and wise companions to help them find their way"* (Reading Guide to the Instrumentum Laboris No. 1.5). On this point, we are all challenged, adults, educators, religious...: how do we guide the young people we meet? I sometimes feel that we rather retreat from this mission of accompaniment: or we become their "best mate", losing sight of our mission to help them grow and limiting them to feeling "how beautiful it is to be together!" Or there again we make them a group of volunteers to turn up for a multitude of services and duties, thus having the satisfaction of having a nice group of young people around us. But, I wonder...: how much do we really listen to them? How much time do we "waste" to sit down with them and talk about their lives, their ideals, their desires?

Today, young people need, I believe, a person-to-person relationship, with someone real who makes them discover the treasure that they are, who lifts them out of the world of Social Media, and who can help them "get up from the



Summer camp in Katiola 2018

sofa" (see Prayer vigil, XXXI WWD in Poland, 2016) and accompany them in real living.

### *Youth Ministry and our commitment ...*

The orientations of our last General Chapter, I believe, emphasise the importance of rediscovering our vocation as companions of new generations. In many parts of the world, we are already at work in this area, but I wonder if we are still in the mindset of "answering the problems" of young people and not in tune with this synod that demands we see young people as a "resource" to find answers to questions about our future. It is a strong provocation that God makes to us, I believe, through the voice of the young people of our time. Indeed, it seems to me that two interesting perspectives of growth are opening for us as a Congregation.



The first: to rediscover and encourage our ministry of accompaniment. For this, we must take time to prepare ourselves for this task. Often goodwill is not enough and we risk falling into rough and ready, or even harmful approaches. Young people expect from us a serious commitment, prepared guides, because it is their life that they entrust us when they ask us for this service. We should also be available, as St. Michael asks us, because “wasting time” to listen to young people and be with them is not so simple.

The second: share with young people our questions about the future. During my little experience with young Europeans, I tried to share with them some

concerns about the future of the Congregation: what do you think of our initiatives? How do you see us, religious of Betharram? What do you think we are lacking to be more incisive? What do you suggest to us for vocation animation, youth animation and pastoral care?

In their responses, the young people ask us to tell them about ourselves, about who we are, about the spirit that drives us... This example, small if you like, could give rise to a wider listening of how young people perceive us and what they ask us. This could lead us to the discovery of a treasure that we do not see and which can open new perspectives for the future.

*Simone Panzeri scj*



## PRAYER of Pope Francis FOR THE SYNOD

*Lord Jesus*

*in journeying towards the Synod, your Church  
turns her attention to all the young people of the world.*

*We pray that they might boldly take charge of their lives,  
aim for the most beautiful and profound things of life  
and always keep their hearts unencumbered.*

*Accompanied by wise and generous guides, help them respond to  
the call you make to each of them,*

*to realize a proper plan of life and achieve happiness.*

*Keep their hearts open to dreaming great dreams  
and make them concerned for the good of others.*

*Like the Beloved Disciple, may they stand at the foot of the  
Cross,*

*to receive your Mother as a gift from you.*

*May they be witnesses to your Resurrection  
and be aware that you are at their side*

*as they joyously proclaim you as Lord.*

*Amen.*

## Three new sons of saint Michael Garicoits

On September 14th, Betharram in the Ivory Coast grew some more: Three Brothers – Habib, Joseph and Vincent Didier – pronounced their final vows at Adiapodoumé. They responded just like our saint

Founder, Saint Michael Garicoits, "Here I am, my Lord, to do you will", to the pressing call of Jesus Christ who invited them to bring the good news to earth's remotest end. ●●●

### *My life and first steps at Bétharram were*

the fruit born of one of the most overwhelming experiences I have ever lived through. I had been going through a painful period of sorrow after my diocesan formation: and this had caused me to have feelings of self-doubt and a crisis in my faith. Bétharram was like a sign from a prophesy, a lifeline thrown to me. It has always felt like that for me. The powerful image of Our Lady of Bétharram (Our Lady of the Beautiful Branch), leaning over the waters of the river Gave, her Son in her arms, who was Himself holding out a branch to that poor young girl, a lifeline to save her from drowning. I felt like that ill-fated poor wretch who had lost all hope of living. I would go so far as to say I am one of the miraculously saved of Bétharram, just like that young girl. I grasped the saving branch held out to me by the elders; they helped me move forward with the Lord, to reach the calm of open waters, in trust and faith, in this Betharramite religious life. I am grateful to my formators (novice master, superiors of communities...) who believed in me and opened the doors for me into this large and happy



Br  
Vincent  
Didier Gnaoré  
Allelet scj,  
was born on  
January 22<sup>nd</sup>, in  
1979, in the Ivory  
Coast.

Betharramite family. Recently I was asked by a very venerable father of Bétharram what it felt like after I made my perpetual vows: I replied that it was like passing from

being in foster care to being adopted into the family as a full member in my own right and that this had filled me with unmeasurable joy.

Was there a particularly special moment during my initial formation? Well of course I would say yes! It was the time I spent in my novitiate in Bétharram. That year, we were among those who did not spend their novitiate in the Holy Land - namely Br Hippolyte and me. That was a special year in my spiritual life because once I had arrived in Bétharram, on the banks of the Gave, I gradually began to understand that my entering the Congregation was a response to the prophetic sign. The fact of being at the very wellspring of the Betharramite family opened my eyes to what my life would henceforth become: a life of providence. The life

and vocation of our Father, St Michael Garicoïts, have inspired me greatly and helped me progressively to make God's Will welcome in my life. Because that's what it's all about: making the Divine Will welcome with a "yes", constantly renewed: no ifs, no buts; no hesitation, no going back; for the sake of Love and Love only.

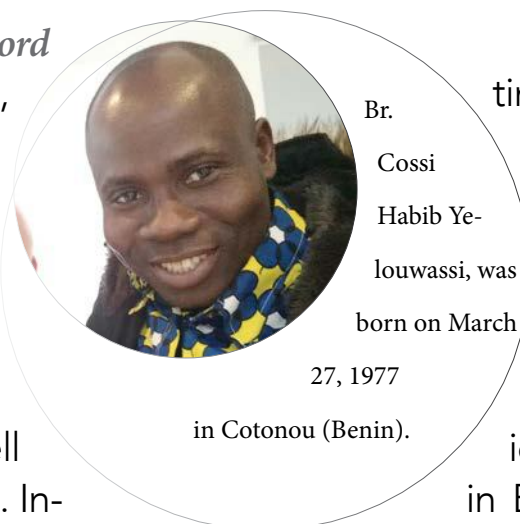
I think what has made a very deep and positive impression on me in terms of Betharramite spirituality is the great humility and obedience shown by St Michael Garicoïts: to be humble and obedient to the very last. The great virtue of obedience which he taught us has been the cornerstone for me, on which to rebuild my heart and soul which were in sore need of spiritual, psychological and human renewal. All these innermost workings were possible only with Betharramite obedience. And I believe that this unceasing fer-

mentation is continuing to guide me, helping me to ever discern God's Will in my religious life. I think that what marks us out as Betharramites is this Holy Obedience.

To conclude my humble testimony, I should like to express my heartfelt thanks to Our Lady of Betharram who was, who is and who ever will be the channel and mediator of every grace for me. Because it is through Her that I have found my place in Her Son's Sacred Heart and in the Congregation of the Sacred-Heart of Jesus of Betharram, where my name is now written for evermore. I am filled with joy and am now able to give voice to my feelings with an open heart: I love Betharram because it is my new family. Henceforth, I mean to share this happiness, received from the Heart of Jesus, with my brothers and sisters to whom I shall be sent to minister. Always ahead! •

*"How could I give back to the Lord*

*all the good he did me?..."*, yes, the ways of the Lord are unfathomable. In this interior joy of belonging for ever to the Congregation of the Religious of the Sacred-Heart of Jesus of Betharram, I am going to tell you my story with Betharram. Indeed the Spirit has blown between the towns of Pau and Lourdes. I have a cousin, a priest, Father Anicet Ametonou, a Camillian religious, who was in mission in Lourdes in 2006, and Father Sylvain Dansou who was in his



time a deacon in Pau in the Saint Michel's house. Both being from Benin, they became acquainted. And Father Sylvain informed Father Anicet of his ordination in Benin precisely in the Agbanto Parish, and I was informed by my cousin who knew I was in a vocational discernment for religious life. I went to the ordination mass, and on the Sunday of the Premices I was able to meet Father Sylvain, and thus

my way with Betharram began. As the Congregation was not in Benin, I communicated with him by e-mail, and at the vocational camp in 2008 I was invited in Adiapodoumé for two weeks, and in 2009 I started my pre-postulate. The joy of embracing religious life and of saying yes for ever was decided during my novitiate in the Holy Land. During the Ignatian Exercises, I rediscovered God's Love for me, his saving presence and this God who loves me and invites me to follow him. And in the evening of my first religious profession, I have named myself "the Cantor of Love", yes, I have hummed songs to show my joy, this love of God which is stronger than anything. Yes, the Lord has seduced me and I let myself be se-

duced. And it is why the words of our Father Saint Michel Garicoits always resound in me: "Love", this secret spring which has to be sought for in hearts.

A thanksgiving for the name of the Congregation: "Sacred-Heart of Jesus"; yes, as Saint Michel I get lost in this mystery of the Heart of Jesus, of his infinite love as far as totally giving his life, yes "God was pleased to make himself loved"... the Founding Manifest reminds us. And also the mystery of Incarnation, this humbling of God's Son, his self-abasement for our salvation. May him give me his grace to stay in this daring humility and to always answer "Here I am" to make his holy Will. •

### *I met Betharram during a*

retreat organized in the community of Adiapodoumé. I was positively marked by the attitude of the brothers who were there: their simplicity, their joy and fraternity.

My curiosity pushed me to become interested in the history of the congregation, its founder, its charism, as well as this form of community life. In fact, I have to say I had no idea what male religious communities were, let alone Betharram. The life of Saint Michael Garicoits, then his spirituality of "here I am" seduced and captivated me. I thus discovered the life of this Basque saint, from a poor family,



who led a poor life and who even worked as a servant to pay for his studies. Even if our life stories are different, in a way the life of St. Michael attracted me and captivated me. I understood that I could read my life and

my vocational journey through what I had just discovered of the saint of the "Here I am". This is why later on I decided to join the Betharram family. Thus, from 2009 to 2012, I made the pre-postulate and the postulate; from 2012 to 2014, the canonical year of the novitiate and the community experience in Bethlehem. And the years of theology from 2014 to 2017, followed by the year of preparation for perpetu-



al vows in Nazareth. This journey made it possible for me to discover day by day a little more of the plan of God for me. The discovery of the will of God is a journey in faith that must take into account Christian values and certain requirements related to our choice of life and especially "surrender to the providence, ready for anything".

My years of training have all been meaningful. However, my two years of novitiate were for me a unique experience and have profoundly marked me. I can say that this is the moment of great inner questioning. Especially since I lived my novitiate in the Holy Land, in the footsteps of Our Lord Jesus: Nazareth, the place where the Word took flesh of the Virgin Mary; Bethlehem where he revealed himself to the world; Jerusalem, the place of passion and resurrection. The word of God has become more alive and concrete for me.

I let myself be guided every day in my vocation as a Betharramite religious by the *Ecce Venio* of our Lord that Saint Michael reproduced and lived out. There is always this cry of the heart of

our founder that echoes in me: "*Oh! if our whole being, body and soul, had only one movement, a generous impulse to place ourselves under the guidance of the Spirit of Love, saying without ceasing: Here I am!*" Basically, to do the will of the Father, always his will and nothing else. Thus I am moulded by his obedience, his dedication and his willingness to respond to the will of God without delay, without reserve, without return and out of love. With St. Michael Garicoits, I want to give thanks to the Lord for all the good things he has done to me and for the road I have travelled. It is in faith, trust and joy that I have definitely committed myself to the Betharram family to live the Gospel, to follow and serve Christ. It is a free choice in an adventure of love and faith but also very demanding, in which I will always be able to count on the infinite love and the grace of the one who has loved me and called me to follow him. For I remain convinced that the will of God will never lead me where his grace can not keep me. •

## The Superior: a service of animation

*From 17<sup>th</sup> to 19<sup>th</sup>, the Region V. Fr. Auguste Etchecopar has lived the 3<sup>rd</sup> Meeting of Community Animators, after that in Passa Quatro in 2010 and that of Lambaré in 2015). Thus the superiors of the communities of three vicariates of the Region gathered again in our beautiful house*

*in Passa Quatro, in the mountains of southern Minas Gerais, in Brazil, under the guidance of the Regional Superior. The purpose?: to draw up a project of on-going formation for the community animators, as requested by the last General Chapter. Fr. Daniel González is telling us more*

about the fruits of this work. ●●●

During these last years of life of the Latin American Region, FRATERNAL LIFE was a recurring theme of our meetings. These allowed us to identify the elements "of the past" (styles, practices, rites, habits, etc.) which "today" no longer seem to us indispensable to the life of an apostolic community. That's why we gave up some of them.

On the other hand, we have reaffirmed each time that our fraternal life is, by choice, a life which is communitarian and missionary.

*"As baptized, and especially as consecrated persons, we follow Jesus Christ in community. It is He who, calling us, forms a group of missionary disciples ... Community is the means by which our humanity grows and the space in which we walk in the path of missionary disciples"* [Regional Chapter 2016]. We are in a world where the institutions and authority are the objects of controversy; a world

that is the reign of the indefinite, the relative, the fleeting, the individual ... while being in search of authenticity, personal, freedom, happiness ...

A question then arises: what are the repercussions for the Betharramites who want to live today fraternal life in community and in mission? One thing is clear: the personal life, the common "activities" (prayer, meals, meetings, work, etc.), living under one roof and the multiplicity of pastoral tasks, all this should be imbued with a "fraternal and missionary spirit"; This is why the community, taking into account the mission received from the Congregation, must discern and elaborate its Community Apostolic Project. It is in this new context and in a renewed choice for Christ, a choice lived in community and in the service of the Kingdom, that the superior of the community has a ministry of fundamental animation.

How to live this service of animation?



Since long time, the Latin American Church has used the pastoral method of See-Judge-Act (Celebrate). During our meeting, we have reformulated this method in Betharramite terms: Love-Discern-Obey ... We see a way here to follow ...

**1. To love:** The first

mission of the community animator is to love his brothers, with all that they are and do; in the style of *Here I am!* of Jesus who leads him to the Incarnation and to the Cross... to be with... and to take care of.... Without this, there can be no community.

**2. To discern:** By having a clear vision of the Identity and the Mission of the Community (the Position), it must develop a capacity of LISTENING, a listening at the same time of itself, of the other, of God of the situation ... We have emphasized that it is fundamental to learn and develop this attitude and this faculty.

**3. Obey:** It is about living and helping others to be faithful to what has been discerned ... lucid love implemented ... in the style of the disciples: *"Is it right before God to listen to you, rather than to listen to God? You yourselves judge. As for us, it is impossible for us to remain silent on what we have seen and heard."* (Acts 4: 19-20)

These are three moments that, far from being separated from one another, constitute a dynamic, community-based process in view of service ... Moments in which it is not so much a question of guaranteeing "realizations" as of to be a brother who, with his brothers, is at the service of the "end for which the community was created and which must lead to good".

During this meeting, we have

examined each day a moment of this process from a reflection of Fr. Djalma (a Religious of the Divine Word). It has evoked personal and community reflection, awakening in each of us intentions and actions that we propose to incarnate and to live. At the end of the day, we had celebrated our sharing of the Word and of the Altar. We felt that we have truly lived the fraternity in the community and the service in the entrusted mission.

The fruit of these days is a summary of our work in 6 priorities-guidelines, which will help us to live the Betharramite pedagogy of Loving-Discerning-Obeying in our service.

In addition to this common document, each one of us, keeping in his heart all that we have lived, the reality of his own community, his members and his mission, has elaborated his personal project, in translating it by intentions and by concrete actions aimed at developing its service of animation. It is a commitment that everyone can evaluate and adapt to their community reality, and that I feel called, as a regional superior, to accompany and that I am happy to accompany!

The meeting was a space in which we could share the joys and difficulties that such a task entails. We felt our identity and sense of belonging to Betharram renewing itself, where we also recognized the importance of this service, for which

we reiterated our commitment, and encouraged each other to carry it out. An experience that fills me with joy and enthusiasm!

Taking into account, all that we have shared, we feel that there is,

without doubt, an annual meeting of Renewal and permanent formation, for those who accept and assume this service of animation.

*Daniel González scj*

## **PRIORITIES & ORIENTATIONS • Attitudes and Actions for Living Better our Service of Animation**

### **TO LOVE (LOOK with Love)**

1. To be able to look at the other as a whole, a person with his gifts, his qualities, his experience, etc., a story and a life to discover and to know, a call also to identify oneself as Betharramite (for example by greeting each morning, by interesting in the other ...)
2. Do not neglect community life for pastoral tasks:
  - a) Create and propose times for the free encounter and thus to share life (birthdays, ...), and prayer, pastoral experiences, personal problems;
  - b) Learning to share while listening without prejudice or reproach;
  - c) To discover and to develop the community project from the personal project.

### **TO DISCERN (LISTEN with the Heart)**

- 3 . Foster moments of listening to God in his own heart and in the life of the other for discernment:
  - a) Personal and community prayer
  - b) Celebration of the Eucharist
  - c) Sharing of the Word
- 4 . Promote in our ACP (Apostolic Community Projects) moments of listening to the situation of the other, sharing on what is happening in community meetings to foster a deeper mutual understanding:
  - a) Confirm, encourage each brother in the gift of self and in his vocation.
  - b) Immerse yourself fully in the story of the brother not to judge but to accompany better.
  - c) Know and assume the story of each to build trust.

### **TO OBEY by LOVE**

- 5.To rediscover our Betharramite identity, to feel Betharramite with our zones of light and our shadows, modeled on the obedience of Jesus in his love of the Father who encourages him to live his will, with and through love, in agreement with the Gospel and with the Spirit of our founder.
6. When developing the ACP, motivate dialogue and agree on the choices with each religious, to better response to the mission entrusted to us.





◇◇◇ During the meeting of the General Council, from October 8<sup>th</sup> to 11<sup>th</sup>, the Superior General, with the advice of his Council, approved the following appointments:

- Fr. Mario Zappa as Superior of the community of Bouar-Fatima (Vicariate of Central Africa, Region Saint-Michael Garicoïts) for a first mandate, as from October 11<sup>th</sup>, 2018;
- Fr. Jean-Marie Ruspil as Superior of the community of Pibrac (Vicariate of France-Spain, Region Saint-Michael Garicoïts) *exceptionally* for a third mandate, as from October 11<sup>th</sup>, 2018;
- Fr. Jean-Paul Kissi Ayo as Master of the scholastics of the Region Saint-Michael Garicoïts, as from January 1<sup>st</sup>, 2019;
- Fr. Jean-Paul Kissi Ayo as Superior of the community of Adiapodoumé (Vicariate of the Ivory Coast, Region Saint-Michael Garicoïts, as from January 1<sup>st</sup>, 2019;
- Br. Gilbert Napétien Coulibaly as Superior of the community of Bouar-Saint-Michel (Vicariate of Central Africa, Region Saint-Michael Garicoïts) for a first mandate, *subject to the authorization of the Congregation for the Institutes of Consecrated Life and the Societies of Apostolic Life*.
- Fr. Gaspar Fernández Pérez as Master of novices of the Region Saint-Michael Garicoïts, as from January 1<sup>st</sup>, 2019;

◇◇◇ During the same meeting, and with the consent of his Council, the Superior General:

- decided to present to the Diaconate Ministry the fully professed Br. Habib Cossi Yelouwassi;
- erected the Novitiate house of the Region Saint-Michael Garicoïts in Mendelu (Spain) as from January 1<sup>st</sup>, 2019;.

## Agenda

◇◇◇ The Superior General will make the canonical visit to the English Vicariate from 2 to 16 December.



## REGION SAINT MICHAEL GARICOÏTS

FRANCE <sup>SPAIN</sup>  
ITALY <sup>CENTRAL AFRICA</sup>  
IVORY COAST  
HOLY LAND

## Ivory Coast

Important events took place in the months of September and October. First of all, from 2 to 7 September, the religious of the Vicariate had their annual retreat on the theme: *Mysticism of the Exodus*, preached by Fr. Sévérien Lath (Eudist).

It is an important and demanding task to leave a "comfort zone", the self-centered habits and go to the mission and meet the brothers. For us, Betharramites, it is really a renewed appeal for an interior conversion in order to foster this "*incessant fermentation*".

On September 8th, the day of the Nativity of the Virgin Mary, two young novices, Emmanuel Assanvo and Fulgence N'Guetta, made their first profession in the hands of Fr. Jean-Luc Morin scj, Regional Superior. Fr. Théophile Degni N'Guessan scj (Regional Vicar), the Betharramites of the Vicariate, their respective families and many friends were also present. On September 14, Br. Yelouwassi Cossi Habib scj, Bro. Ouedraogo Joseph scj and Allelet Gnaoré Vincent Didier scj, made their perpetual profession. The vows were accepted by Fr. Gustavo Agín scj, Superior General in the presence of the religious of the Vicariate, families and faithful of the St. Bernard Parish of Adiapodoumé. Furthermore, he received the

renewal of vows of Br. Patrice Angbo scj.

We extend our best wishes to our brothers for their mission. May they always know how to "go out" to return to the "source of the charism" where they can renew the profession that today they have made with enthusiasm.

On Thursday 4 and Friday 5 October, the Vicariate of the Ivory Coast held a meeting at the end of the canonical visit of the Superior General, Fr. Gustavo Agín scj.

The canonical visit was a real breath of fresh air for all the religious of the Vicariate, since Fr. Gustavo, as a family man, gave his advice and support. He encouraged the Vicariate to reach out to the peripheries in order to be more attentive to the needs of our brothers and sisters.

Like Pope Francis, he invited the religious to leave the comfort zone and the old habits in order to create a new style of community life and above all to share what is so particular to us: the Betharramite charism.

He also met with all the Betharramite groups ("Lay associates", "Betharramite Youth" and "Children



of St Michael"). He showed them how special they are for him. He was impressed by the hospitality and the fraternal atmosphere of the people of the Ivory Coast.

Before leaving the Ivory Coast, he conferred the Ministry of the Lector to Br. Patrice Angbo SCJ and the Ministry of the Acolyte to Br. Arnaud N'Dah Kadjo SCJ, Br. Cristian Arnaud Yao SCJ and Fr. Djéban Landry Koffi SCJ.

### France-Spain-Italy

From September 19 to 22 the young religious of the Vicariates of France-Spain and Italy met in Pistoia to reflect on youth ministry.

First of all, this was a moment to get to know the community of Pistoia, composed of Fr. Natale Re SCJ, Superior, Fr. Simone Panzeri SCJ, parish priest, and Br. Severino Urbani SCJ who assists them in the mission.

After a moment of prayer, the religious shared their opinions on the camp held in Katiola last August. It was an opportunity to make an evaluation and to plan together other future projects concerning the young people.

Then everyone was called to share their experience in the field of youth ministry and of the mission received from the congregation at the service of the Church. The religious also expressed the joy of being together once again and of sharing their spiritual experiences and they encouraged each other to carry on with their mission.



**REGION V. FR. AUGUSTE ETCHÉCOPAR**

ARGENTINA URUGUAY  
PARAGUAY BRAZIL

### Paraguay

Saturday, September 8th, Feast of the Nativity of the Virgin Mary, the five Betharramite Colleges of Paraguay went on a pilgrimage to the Marian Shrine of Caacupé.

With this pilgrimage, the leaders of the Colleges underlined the following objective: to celebrate the birth of the Virgin Mary and to join as young people the celebrations of the 2<sup>nd</sup> year of the Triennium that the Paraguayan Church has dedicated to youth (2017-2019).

The young students, the teachers and the educational community were accompanied on the pilgrimage by the Betharramite religious who carry out their ministry in the colleges.



**REGION SAINT MARY OF JESUS  
CRUCIFIED**

INDIA  
ENGLAND  
THAILAND

### England

Last Friday, 21 September, at 7 pm, a Mass of Thanksgiving was celebrated to mark 80 years of the Laying of the Foundation stone, with Archbishop Bernard Longley as



the principal celebrant. Most of the Fathers and Brothers of Betharram of the English Vicariate were present along with many parishioners. In his homily, the Archbishop expressed his gratitude to all the priests, deacons and laypeople who, along the years and in different ways, have been serving and ministering the people of God in this part of the Birmingham Diocese.

### Thailand

On 18th of August our Sampran community congratulated Bro. Manop Kaengkhaio scj and Bro. Stephen Banjerd Chuensuklerttaweekul scj on their diaconal ordination and Bro Peter Wichai Danainitikarn scj on his institution as Acolyte.



From the villages many faithful had come to share the joy of this ecclesial event with the three brothers and all the Betharram in Thailand.

### India

The heaven is rejoicing and the earth is praising, the reason is the "Sacred Heart" Vicariate is blessed to have two new priests Fr. Shamon and Fr. Reegan.

Fr. Shamon was ordained in Kerala



in Shathigram by Most. Rev. John Nellikunal the Bishop of Adilabad. Fr. Shamon's ordination was an adventures one. It is because of the unexpected weather and flood in Kerala. In spite of that, nothing could stop the blessing of God. Though many of our fathers and his own relatives could not participate in his ordination, there were Two Bishops on his Ordination ceremony. Fr. Shamon was ordained on 16.08.2018.

The ordination of Fr. Reegan was a colourful one. All were able to witness the event. He was ordained on 25.08.2018 by Most. Rev. Ivan Ambrose the Bishop of Tutucorin, in his home town Sawyerpuram. Fr. Enrico and all our fathers and brothers were present.





## Father Junes (Jean) CASENAVE-HARIGILE

4 April 1924, Saint-Engrâce (France) - 24 September 2018, Bétharram

Funeral of Father Junes Casenave-Harigile (26th September 2018)

Dear brothers and sisters,

We have chosen the Mass readings from the feast of St Michael Garicoits; I think that Fr Junes would have been happy with this choice. This Word of God emphasises the mercy and forgiveness of God which can be affirmed by those who pass to the other side, and who leave the world of men to enjoy the happiness granted by the Lord in his Kingdom of love. Not one amongst us is holy; it's not our virtue that comes first; it's always the goodness, the tenderness and the generosity of God which lets us enter his house. Fr Junes was confident of that as indicated in this sentence in Basque displayed in his bedroom: "*Jesü Christo Jauna, Jinko semea, ürrikal zite, nizan bekatoreaz*" (Lord Jesus Christ, Son of God, have pity on me, a sinner).

All the religious of Bétharram made the choice to become the reflection of Jesus who declared himself "*gentle and humble of heart*". We don't have any claim to an exclusive right to this; every Christian is invited to it, but at Bétharram this has become the great model. And Junes who we accompany today was a good disciple of this heart of Jesus, following



St Michael Garicoits. In his life, he didn't make much noise, at least in Bétharram; his discretion was known by everyone. However, he was not locked away inside his own shell, for example, he knew how to use his computer skills to publish the news of the entire congregation within the community.

In the encyclical on the environment *Laudato si*, Pope Francis points out that the last century often lacked humility and simplicity and he advises us to follow this path of wholesome humility and happy simplicity. I think that Fr Junes made big steps on this path and we can safely learn from what he experienced.

A wholesome humility. Sometimes humility which would be unwholesome could generate passiveness by putting oneself down and by presenting numerous objections when a service is required: "I am not ca-

pable". Wholesome humility, on the other hand, is to be aware of all the talents and abilities the Lord has given us and that we have to make them bear fruit in the service of others. Fr Junes did not lack talent.

For 32 years, he exercised his teaching talents by knowing how to masterfully combine gentleness and firmness when dealing with children and teenagers. Through relaxation and healing sessions, he managed to quieten and calm the most spirited. Incidentally, his gifts of relaxation and healing have allowed numerous people to find good health, tranquility, peace and serenity. And all this free of charge, or for a modest contribution !

For 30 years, he carried out his pastoral duties in Soule, putting life back into the Basque Souletine language ; he contributed greatly to the recognition of the distinctive Souletine character. This study did not confine him to the office or attach him to his computer screen. Thanks to his skills as a writer and a translator, he could get in touch with the "fringes" as one says nowadays, people who did not share his Christian faith but who found in him openness, tolerance and mercy.

This wholesome humility, he had drawn from St Michael Garicoits, who was well aware of his poverty but was persuaded that the service of God asked him to deploy all his energy until he had the courage (20 years after setting up the congregation) to send 9 religious brothers to accompany

the emigrants from Béarn Basque to South America. Each one of us is invited to likewise use our abilities without pointing out our modest origins, our weaknesses or our limits.

Wholesome humility, happy simplicity. Religious of Betharram, we are called to that by the vow of poverty, a simplicity which allows us to share and therefore to create happiness for others. Everyone who met Fr Junes admired the discipline he imposed on his life, without preaching, a discipline which is not rigid but which gives more opportunity in life. A discipline of life which allowed him to keep his alertness and his agility, well known Souletine characteristics. A simplicity in eating and drinking and in the use of medicine ; he reached 94 years without giving much trouble to traditional medicine. A simplicity that allowed him to fully share his financial income without keeping anything for himself! There too, of course, it is the example of St Michael Garicoits which helped him. Simplicity is one of the virtues that is represented in wrought iron in St Michael's chapel, with the clock hands pointing to 3 o'clock, the time he got up. Even regarding the time he got up in the morning, Father Junes was close to the Founder!

A happy simplicity is indeed the advice we need to hear and make a reality in our lives. That way, we will be able to fit in these Gospel values that the world is entitled to expect from Christians: compassion, benevolence, humility, gentleness and patience.

*"I am gentle and humble of heart"* proclaimed Jesus ; we have to become more of a disciple of this master every day, following the example of Fr Junes ; that is the grace that we ask for in this Eucharist. And that Fr Junes may be filled with the peace

and gentleness of the God of love and tenderness, introduced by St Michael Garicoits into his everlasting Kingdom.

*Laurent Bacho scj*



### *In memoriam*

**O**n the eve of September 23, **Primo Mokepo Damrongusasil**, 65, Fr Martin de Tours's father, of the community of Phayao-Ban Pong (Thailand) died suddenly. We express our sympathy to Fr Martin and his family and we keep their dear one in our prayers. The funeral will be held in his home village in Khunpae on September 27.

**O**n 27 September, **Mr Antony Kanagaraj**, 68, father of Fr Valan scj, Parish Priest in Tiptur, Bangalore (Vicariate of India) died after a long illness. We express our sympathy to Fr Valan Peter and his family and we promise to keep them and their dear one in our prayers.

**O**n September 28, at the age of 79 years, **Mr. Carlo Cesana**, brother of Fr Franco Cesana SCJ (community of Albiate, Vicariate of Italy) died in Villa Raverio (Monza e Brianza). We are close to Fr Franco and his family and we pray for the eternal rest of their dear one.

**Mrs Mariyam**, 84, mother of Fr Shaju Kalappurakal scj, of the community of Pibrac (France) died on October 1<sup>st</sup>, at Vellikulangara (Kerala, India). We convey our condolences to Fr Shaju scj, who is in France preparing for his new mission appointment at Niem (Central African Republic) and we promise to keep him, his dear mother, and his family members in our prayer.

## Seek the will of God with Ignatius of Loyola

At Bétharram, pen in hand, Michael Garicoïts discovers Bossuet. In 1831, with Abbot Pierre-Procope Lassalle deceased, a serious question arose: what will the new Superior do when the Seminary closes? Sister Marie-Perpétue<sup>1</sup> foresees that: *"For [men] too, a community is needed like the Daughters of the Cross"*; to which Michael responds: *"Who will be the founder?"* and the answer comes: *"You, Mr. Garicoïts!"*.

An election retreat was required in Toulouse with Father Le Blanc, Jesuit. This was an opportunity to deepen understanding of the writings and practices of the Loyola saint. Meetings with Father Le Blanc were crucial for Michael Garicoïts: firstly for being a founder, then for organizing the Congregation.

### Father Le Blanc

Michel Le Blanc<sup>2</sup> was born in 1793. At 12, he began to study; at 19, he achieved his high school certificate. He entered the Jesuits in 1815, became a priest in 1817 and was given important responsibilities. It seems that the orders of Charles X (in June 1828) did not allow the Society of Jesus to teach and Father Le



Blanc was in Spain, but not for long: he returned to found the residence of Clermont-Ferrand, but he didn't stay there much.

Having arrived in Toulouse at the end of 1830, Monsignor d'Astros asked for the Jesuits. Father Le Blanc and a coadjutor brother came but had difficult beginnings: precarious housing, hostile freemasons, anti-clericalism in the municipality ... but nothing would stop Father Le Blanc.

In 1832<sup>3</sup>, Michael Garicoïts was seeking his way with a first encounter: *"You will follow your first inspiration, that I believe came from above, and you will be the father of a family which will be our sister."* On a second retreat<sup>4</sup> in late 1837 or early 1838: Bishop Lacroix had not yet arrived at Bayonne; What will be the future for the Congregation? What rules should be adopted? In response, Father Le Blanc entrusted to him the Summary of Constitutions and the Rules of the Society of Jesus.

At the end of 1838, Father Le Blanc went to Paris. He founded the residences of Quimper (1839) and Poitiers (1842). In 1847 he was in Belgium. He returned tired to Blois (1853) and Poitiers (1854) where,

3) The exact date is not certain.

4) B. BOURDENNE, *La vie et l'œuvre du Vénérable Michel Garicoïts*, p.66 and 67. A visit to Mgr d'Astros, who declared: "Come on, start your work; without leaving Providence behind, follow it in all its ways with generosity and perseverance." Fr. MIEYAA, *La vie de Saint Michel Garicoïts*, p. 583.

1) Daughter of the Cross, the founder's cousin. Marie Élisabeth Perpétue Goudon de la Lande, who became Sister Marie-Perpétue, was responsible for the communities in the South.

2) "Michel Leblanc, alternatively written Le Blanc" (Fr Miéyaa).



## Landmarks in the life of Ignatius of Loyola

- *Iñigo Lopez de Oñaz y Loyola is born in 1491 at the castle of Loiola, in Gipuzkoa (Loiola and Gipuzkoa are the Basque spelling of Loyola and Guipuscoa).*
- *1521, injury in Pamplona. Convalescence, reading of a Life of Jesus Christ, conversion.*
- *15 August 1522: before the Virgin of Montserrat (Catalonia), he abandons his military dreams. 23 km away, in Manresa, he sacrifices himself to God. Inspired by a Benedictine prior, he begins to write the Spiritual Exercises.*
- *After a pilgrimage to Jerusalem, Ignatius begins studying in 1528, in Paris. In 1529, he shares a room with François Xavier and Pierre Favre.*
- *In 1534, at Saint-Pierre de Montmartre there are seven of them laying the foundations of the Society of Jesus. The war with the Ottomans closes the entrance to the Holy Land: they offer themselves to the Pope to go as missionaries, wherever he would send them.*
- *At Easter 1541, Ignatius is the first General of the Company. A year later, he and his companions make their religious profession in the Basilica of St Paul outside the Walls.*
- *In 1548, the Spiritual Exercises are approved. In 1550, the Pope confirms the Society of Jesus.*
- *Ignatius directs his Order and writes the Constitutions, completed after his death on 31 July 1556.*



crippled and deaf, he died on 20 December 20 1873.

A man of prayer and action, gentle and cautious, Father Le Blanc allowed Michael Garicoïts to adopt and adapt the teaching of Ignatius of Loyola.<sup>5</sup>

5) In 1838, Michel Garicoïts put the Founding Text in the preface to rules adapted from those received from Father Le Blanc. What changes has he made? According to Father Miéyaa the question is unanswered. Especially because of Bishop Lacroix's opposition ... "Time and circumstances have conspired for too long to deprive the family of St. Michael Garicoïts of the only programme of spiritual and religious life that this father had prepared for his children. Cf. Correspondence, note to the letter 154.

## Influence of Ignatius of Loyola on Michael Garicoïts

Everyone can see it: the hand of Ignatius of Loyola is evident in the writings of Michael Garicoïts! In 1949, Father Duvignau dared to say it: "*The only one who has made his mark on him is the Basque of Loyola, St. Ignatius*". No doubt this judgement should be mitigated!

One of the first companions, Father Larrouy, is categorical: "*Yes, it is by meditating and deepening the role*

of the institute of the Jesuits that our father Superior conceived the first idea of the congregation of Bétharram. (...) He retired to a house of the Society of Jesus and (...) he was confirmed in the thought that this idea was pleasing to God; and from this recognised heavenly idea (...) came the congregation of Bétharram or of the Sacred Heart.”<sup>6</sup>

When, in the absence of true rules, the young society is a little insecure (late 1837 - early 1838), Michael Garicoïts receives from Fr Le Blanc the elements that will structure the Institute of Bétharram. Therefore, “in the correspondence as in his instructions, St. Michael Garicoïts, with a marked preference, is insistent, referring to the rule, the rules.”<sup>7</sup>

Alongside Bossuet another source emerges: Ignatius of Loyola and his disciples: Alonso Rodríguez (1538-1616) and Claudio Acquaviva (1543-1615), among others. Michael quotes them, summarizes them, imitates them; not only with “rules” or “obedience”. ... Often removing this input would create a blank page! Fr Duvignau shows it by comparing the two founders in the Method to know and follow to will of God (cf on the opposite page); this example is sufficient!

In the autumn of 1838, at Bétharram, Michael Garicoïts presented the Constitutions he had prepared for Bishop Lacroix, the new bishop of Bayonne. He refers to them with a few words:

6) Cf. Jean-Luc Morin, *Le Cœur de Jésus chez Saint Michel Garicoïts*, p. 38

7) Miéyaa, *Correspondance*, note to the letter 154.

“Take hold of the spirit of this abridgment of the Constitutions, and observe them while awaiting the rules which will be given to you in accordance with the above mentioned Constitutions.

November 6, 1838  
+ François, Bishop of Bayonne.”<sup>8</sup>

What was the value of this enigmatic encouragement?

## Method to know and follow the will of God

With remarkable clarity, [Michael Garicoïts] notes that the armour of Saint Ignatius is a bit heavy for the souls of his time, who no longer knew how to slow down to reflect. He therefore tried to lighten it, without taking anything away from its striking force. He composes a Method to know and follow the will of God. (...) A simple comparison of this method with the one well known to Saint Ignatius is enough to understand the dependence.

*This page reproduces Duvignau, Un Maître spirituel du XIXème siècle, pages 17 and 18. In his memoir La volonté divine selon la doctrine spirituelle de saint Michel Garicoïts, (Catholic Institute of Toulouse, June 2006), Fr Thomas Vu-Dinh-Hieu, rightly notes the junction between two spiritualities: «The founder of Bétharram does not deviate from the Ignatian schema, except by the addition of a formula, ‘Here I am’. The reference to the Ecce venio of the Incarnate Word bears the mark of a current of inspiration which has also played an important role in the spiritual evolution of Father Michael.” (p. 33)*

8) Miéyaa, *La vie de Saint Michel Garicoïts*, p. 732.

## SAINT IGNATIUS

**1<sup>st</sup>) To put before me the thing on which I want to make election, such as an office or benefice, either to take or leave it.**

**2<sup>nd</sup>) It is necessary to keep as aim the end for which I am created, which is to praise God our Lord and save my soul, and, this supposed, to find myself indifferent, without any inordinate propensity; so that I be not more inclined or disposed to take the thing proposed than to leave it, nor more to leave it than to take it, but find myself as in the middle of a balance, to follow what I feel to be more for the glory and praise of God our Lord and the salvation of my soul.**

**3<sup>rd</sup>) To ask of God our Lord to be pleased to move my will and put in my soul what I ought to do regarding the thing proposed, so as to promote more His praise and glory; discussing well and faithfully with my intellect, and choosing agreeably to His most holy pleasure and will.**

**4<sup>th</sup>) To consider, reckoning up, how many advantages and utilities follow for me from holding the proposed office or benefice for only the praise of God our Lord and the salvation of my soul, and, to consider likewise, on the contrary, the disadvantages and dangers which there are in having it.**

**5<sup>th</sup>) After I have thus discussed and reckoned up on all sides about the thing proposed, to look where reason more inclines.**

**6<sup>th</sup>) Such election, or deliberation, made, the person who has made it ought to go with much diligence to prayer before God our Lord and offer Him such election, that His Divine Majesty may be pleased to receive and confirm it, if it is to His greater service and praise.**

## SAINT MICHAEL

**1<sup>st</sup>) Redouble one's zeal in performing one's duties;**

**2<sup>nd</sup>) Give up all inordinate affection;**

**3<sup>rd</sup>) Be disposed to imitate our Lord Jesus Christ perfectly;**

**4<sup>th</sup>) Pray;**

**5<sup>th</sup>) Analyse pros & cons up with careful reflection**

**6<sup>th</sup>) Describe everything to a suitable person;**

**7<sup>th</sup>) Obey, as far as one is concerned, without delay, without reservation, without return, rather out of love than for any other motive.**



*Let us pursue peace, the peace of truth. Before it or after it there is only relaxation or rigorism. In terra pax hominibus bonae voluntatis. (And on earth peace to people of good will) Pious souls should live without fear; why do they very often live in fear, discomfort and discouragement in the beautiful position Our Lord has made for us...? The main reason is that the teaching of the Gospel is generally only there in one aspect... We only focus, for a sad necessity, on making know the factors that caused us to fall, and on showing of the many and varied opportunities which can cause us to fall, of the alarming carelessness leading us into sin: hence the timid souls fall into distress. It is important then, to make know not only what breaks the law, but also what does not break it, which is usually much neglected. | M 442*



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