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## A word from the superior general

### “Go out and tell”, ...but with a Gospel-like conviction and approach

*‘God is the Saviour through His Son Jesus Christ and by the gift of his Spirit.  
“In the depths of our hearts where he fosters a ceaseless fermentation”.  
God seeks to reveal His name and His face.  
Our mission is to reveal this face of God by the witness of our lives  
and the proclamation of the Word’.*

*(Rule of Life nr. 15)*

Dear Betharramites

This year, we have decided to go out and tell. In the context of Easter and in a world severely afflicted, the message of salvation cannot be hidden behind the tombstone. We need to go out and tell !

But we don't want to do it in a dogmatic or preachy fashion, or to try to explain everything. This would create the feeling of not having a stake in the message, no doubt, in those we speak to. And it's not good to cause even more disinterest and withdrawal in these times of indifference.

While we suggest telling something, a piece of news of any kind whatsoever, we should admittedly focus our missionary fervour in a more emotional way rather than intellectual. “We have come to know and believe the love God has for us.” (1 John 4 :16). It is not so easy to know how to tell of this love, and it’s something we should all learn to do as servants of the Gospel. I admit for my part that I have not finished learning...

Indeed, in these times of communication and reciprocal listening, we must question ourselves often about the expectations of those we are speaking to.

*What do people expect from the message of the Church?  
What do they expect of us as Betharramites?*

In the Gospels, notably in the encounter that Jesus has with each person, we notice **a way of communicating** that can guide us even today. It is characterised, let’s say, by a *Christlike approach*, where communication is flowing and establishes a connection that goes beyond words.

Jesus always presents his message – including when he corrects and reprimands – in a way that respects the person he is speaking to, taking into account their story, their psychological, cultural, social and religious characteristics. He never imposes himself on the other person, but offers them his message while respecting their free choice, considering their true possibilities.

In the Gospel of John, the intimacy of Jesus reveals itself more clearly in his way of approaching others. At times, even if there was an uneasiness (as with the Jews), the message was not blocked as Jesus always answered **in his good, touching way which is capable of welcoming and transforming opposition by reviving dialogue.**

We can say that Jesus puts into practice *an active listening*. It’s not simply about listening to what the other person says, but about being able to enter into a deep empathy with them, taking on all the aspects that are not revealed clearly ; It is being able to make room for their needs as well as their opposition, to bring them progressively to an awareness of their possibilities and resources.

Let’s consider just the news of the encounter with Nicodemus



or with the Samaritan woman (John 3 and 4). An American psychologist said *"He who listens tries to grasp the feelings of the one who speaks, the meaning of his message. Then he tries to reformulate what he understood with his own words, hoping for confirmation. He who really listens does not make assessments, does not give opinions or advice, and does not analyse. He limits himself exclusively to decoding the message of the one who speaks, without adding anything or taking anything away."* (Thomas Gordon, *Efficient Parents*.)

In continuing this way, Jesus teaches us how to walk beside another person, how to enter into a relationship with them in an empathetic way *"in our conviction and approach"*. In the way he acts, Jesus gives us the key to how to make the question spring up in the hearts of those we are speaking to. He walks with them to the end of the road, as with the disciples on the way to Emmaus; he lets them speak; he gives free reign to their disappointment and frustration, without judging them. That is how an atmosphere of friendship and trust is established between them that leads the two disciples to invite Jesus to share their meal that evening, even after causing such awkwardness.

We want to be like the pilgrim Jesus, but we often betray his ways. The desire to 'educate' others, when we are communicating with them, then becomes the concern to teach *what we consider as*

'our good': our points of view, our certainties, the plans in our head. We start off content, without noticing that we have replied to questions that no-one asked us. No doubt, our assertions were genuine, indeed correct, but they were not *interesting*. They didn't allow the other person to get past their doubts and their difficulties by making them aware of the real possibilities and challenges that await them.

Finally, Jesus always speaks clearly. He confronts a person with his words or actions, but he never discredits or rejects anyone. Quite the opposite, he takes those he speaks with into account and validates them by giving them a place. His way of communicating is not ambiguous ; his words and his actions are in perfect harmony. Jesus listens, without diagnosing, without generalising, without being dogmatic, without analysing, and without talking down to them. But he acknowledges every human truth with love. Even when he encounters fragile, indecisive and anxious people, he offers them all the same pattern of relationship, characterised by listening and a brotherly welcome, so that the other person may feel capable of developing their own self-awareness and open themselves up to the possibility of change.

Will we, Betharramites, be capable of incorporating this conviction and this synodic approach?

In contemplating *Jesus, humbled and obedient*, we find in Him a continuous model, a prompting and a means of transforming our style of communication akin to His.

Betharram needs an "us" as we have not been called to be a sum of individual beings, but a community gathered around the Heart of Jesus.

To live in the authentic way of the Gospel message is not only to know it and to convey it; it is also to choose the way (the style) of communicating between ourselves and to others. Even if the modern man always has the choice to reject the Truth, it is our responsibility to allow him to choose in all freedom.

May God, our Father, grant that you be the spokesperson of a Triduum of hope and of a Holy Easter of Resurrection.

***Fr. Gustavo Agín scj***  
Superior General



Homily (3<sup>rd</sup> and last part), Feast of the Presentation of the Lord,  
26th World Day for Consecrated Life

*St Peter's Basilica, Wednesday, 2 February 2022*

**Two elderly people, Simeon and Anna, await in the Temple the fulfilment of the promise that God made to his people: the coming of the Messiah. Yet theirs is no passive expectation, it is full of movement. Let us look at what Simeon does. First, he is moved by the Spirit; then he sees salvation in the Child Jesus and finally he takes him into his arms (cf. Lk 2:26-28). Let us simply consider these three actions and reflect on some important questions for us and in particular for the consecrated life.**

*(follows from the NEF of March 2022)*

[...] Finally, a third question: what do we take into our own arms? Simeon took Jesus into his arms (cf. v. 28). It is a touching scene, full of meaning and unique in the Gospels. God has placed his Son in our arms too, because embracing Jesus is the essential thing, the very heart of faith. Sometimes we risk losing our bearings, getting caught up in a

thousand different things, obsessing about minor issues or plunging into new projects, yet the heart of everything is Christ, embracing him as the Lord of our lives.

When Simeon took Jesus into his arms, he spoke words of blessing, praise and wonder. And we, after so many years of consecrated life, have we lost the ability to be amazed? Do we still have this capacity? Let us examine ourselves on this, and if someone does not find it, let him or her ask the grace of amazement, amazement before the wonders that God is working in us, hidden, like those in the temple, when Simeon and Anna encountered Jesus. If consecrated men and women lack words that bless God and other people, if they lack joy, if their enthusiasm fails, if their fraternal life is only a chore, if amazement is lacking, that is not the fault of someone or something else. The real reason is that our arms no longer embrace Jesus. And when the arms of a consecrated man or

woman do not embrace Jesus, they embrace a vacuum which they try to fill with other things, but it remains a vacuum. To take Jesus into our arms: this is the sign, the journey, the recipe for renewal. When we fail to take Jesus into our arms, our hearts fall prey to bitterness. It is sad to see religious who are bitter: closed up in complaining about things that never go right, in a rigidity that makes them inflexible, in attitudes of supposed superiority. They are always complaining about something: the superior, their brothers or sisters, the community, the food... They live for something to complain about. But we have to embrace Jesus in adoration and ask for eyes capable of seeing the goodness and discerning the ways of God. If we embrace Christ with open arms, we will also embrace others with trust and humility. Then conflicts will not escalate, disagreements will

not divide, and the temptation to domineer and to offend the dignity of others will be overcome. So let us open our arms to Christ and to all our brothers and sisters. For that is where Jesus is.

Dear friends, today let us joyfully renew our consecration! Let us ask ourselves what "moves" our hearts and actions, what renewed vision we are being called to cultivate, and above all else, let us take Jesus into our arms. Even if at times we experience fatigue and weariness – this too happens – , let us do as Simeon and Anna did. They awaited with patience the fidelity of the Lord and did not allow themselves to be robbed of the joy of the encounter with him. Let us advance to the joy of the encounter: this is beautiful! Let us put the Lord back in the centre, and press forward with joy. Amen. ■





## *The use of social networks during formation*

|  
*General Council & Betharramite Formation Team*

After the online meeting of the Betharramite Formation Service held last February, the document of the Congregation Guidelines & Directives for Formation has been updated with the addition of three articles: 1.17, 1.18 & 1.19.

The latter touches on the issue of the use of social networks, which must be the subject of special attention during the initial and permanent formation process.

1.19 “There are some criteria with which we want to accompany our young people in formation (listed in an attached document), regarding to the use they make of social networks. [...]”

We propose below the attached document in question, intended mainly for formators, but with which everyone can compare in his personal path of growth.



We share in this text a reflection and a few criteria intended to be applied in the process of our formation, in order to help in the internalization of certain values which is necessary to acquire in the vocational path of a Betharramite.

*‘Modern means of communication must favour a real deep encounter amongst each other and exchanges within the community, and outside.*

*Their use “must facilitate a better knowledge of the complexity of the world, allow the opportunity to challenge and question and know how to put these means at the service of evangelisation”.*

*Their restrained and prudent use (bearing in mind our commitment to poverty) should be accompanied by enlightened and communal discernment.’ (Rule of Life nr. 107)*

# REFLEXION AND CRITERIA

**We dedicated much time** of the online meeting on 24 February 2022 at the meeting of the SFB (Betharramite Formation Team) and the Scholastic Masters, to reflect on the problems of the use of media & the social networks in formation, especially on the use of mobile phones, tablets, computers, etc..

**There is a great concern** among the Scholastic Masters and other formators about the excessive use of social networks. Generally speaking, young people in formation use their mobile phones constantly in every circumstance. The formators agree that this shouldn't happen and attempts are made to limit this use to certain times and places.

**We are aware that** there is a conflict between banning the use of the mobile phone at certain times and letting the young in formation to mature and grow in personal freedom..

**We realize that the use** of social networks, among other things, needs a serious accompaniment, so that everyone can use them freely and responsibly, thus preventing people in formation from falling into real "addictions" which limit their effective freedom and jeopardize a harmonious development of their vocation in all dimensions.

**Moreover, there is also the**

**risk** that other important values of religious life may not be internalized during the process of formation, due to an "apparently normal" use of the networks. This happens when we do not challenge the formees, when they are driven to the networks by their needs for exhibitionism or social approval or emotional dependence, etc. This leads to false self esteem, to center on their external appearance or on their social image and not on who they are and what they are called to be.

**The integral, regular and systematic personal accompaniment** is the privileged place for the formee to know himself better with the help of the Holy Spirit and with the help of the formator (witness, elderbrother). It is a matter of helping him along a gradual process in which he becomes aware of his needs (especially those which are not in tune with the Gospel and which he is often not aware of), a process in which he captures the values to be put into practice and learns to integrate both (values and needs) in his daily life, as a response of acceptance of the received vocation, which implies a progressive configuration with the sentiments of Jesus Christ.

**Here below are a few criteria** to be taken into account both by

the formee and the formator during the accompaniment. They imply a correct approach and an explicit commitment which will help the formee to grow in his vocation:

a) The initial objective belongs to common sense: the young person in formation should be able to determine freely when he can use and when he should not use the mobile phone. For example: he can use it for his study purpose in the Faculty of Theology and for his personal communication during his free time; but he cannot use it when he must concentrate on his personal learning, during both personal and community prayer, during community activities, at lunch, in the community meetings or during rest time, etc.

b) The mobile phone is an instrument that serves for communication, and for many other proper purposes, but it is not a good instrument any more when it is used to satisfy the pleasant curiosity about what is going on in the social media (...this isolates the religious – although he may feel well connected –, this makes him withdraw in himself, although he thinks he has plenty of friends...).

c) A distinction should also be made between the quantitative and qualitative use. 'For me everything is permissible; maybe, but not everything does good. True, for me everything is permissible, but I am determined not to be

dominated by anything. Foods are for the stomach, and the stomach is for foods; and God will destroy them both. But the body is not for sexual immorality; it is for the Lord, and the Lord is for the body. God raised up the Lord and he will raise us up too by his power.' (1 Cor 6, 12-14) We can apply these verses to social networks which do good for communication but not for satisfying curiosity. There are people in formation – and we know that formation is a lifetime process – who expose themselves and even display in the network, pictures or videos in which they seemingly look for comments for their own image, which is often far from the image of a consecrated person. By doing so, they apparently don't see that they are exposing the entire congregation of which they are members. The use of networks is not neutral and it can take us far away from what we have promised to be and to do for our vocation and for the religious family that has welcomed us.

d) *"For me everything is permissible; maybe, but not everything does good. "For me everything is permissible", but I am determined not to be dominated by anything (be dominated = addiction) (1 Cor 6, 12). Being disciples of Jesus implies taking three steps: denying oneself, taking the Cross of the position every day, and following Jesus, that is, reproducing in*

*our life Jesus' way of being, of acting and of speaking. Social networks are good which help us to communicate better (communicate better = real good). When we use social networks to satisfy unaccomplished pleasures, this becomes evil for me, for my personal composure, although I think it is doing me good... (it is only an apparent good).*

e) We cannot sustain the project of being like Jesus, humbled and obedient, if we do not deny ourselves and take the cross of the position. In order to draw from our hearts the best of ourselves, and to unite ourselves with Jesus and his commitment, in order to become people who give themselves to others, we have to be willing to give up what also comes from our heart and makes us prisoners of non-sense: "Only God, only God, the self must be put aside" (DS § 68).

This means that, if we really want to internalize the sentiments of Christ, then we have to give up what prevents us from being like Jesus or assuming the values of the Kingdom.

In other words: using social networks meant to communicate well, but not to gratify our needs. Just as, indeed, we have given something up in many other areas of our life, so we are also called to do so in the field of social networks.

**It is necessary to evaluate** the

person who wants to pronounce the vows according to these criteria. If the formee has been accompanied, challenged, cautioned and corrected with much patience and if he is still not able to make a proper use of social networks, then he cannot renew the vows nor can he be admitted to perpetual vows. His choice for such an inappropriate use of a good would be incompatible with his choice for Christ and his Gospel. It is good that the formee learns to give up something "important to him" (subjective value), for something "important in itself" (objective value). If he shows that he is able to do so, in view of a greater good, he will give a clear sign that he is preparing properly for his vocation and mission.

**In the field of formation,** we often come across people who enter into the Congregation as adult to make an experience of religious life. It is important to remember that one of the requirements is to analyze their use of social networks before receiving them in the community – in addition to ascertain a sufficiently consistent human and spiritual background –. It is a relational aspect that is usually assumed in an uncritical way and that the young adult brings with him as a sign of "responsible autonomy", although it may not always be the case.

**In the Betharramite Formation Team, we painfully observe a contradiction between:**

- *the ideal life of a Betharramite religious*, who wants to live a charism based on humility, to go unnoticed (effacé), to know how to stick to the position (obedience), meekness, “all be one” in community, etc;
- *and the behaviour of a religious* who tries to do the same, but naively (or uncritically) adheres to the ideology of the social media, where there are no limits to “virtual reality” (there is no “position”), where one can express ‘comments’ about anything, without filtering and without scruples; where one can even display images or comments about one’s life, without modesty and in an astonishing way; where you can enter indiscreetly into other people’s life, etc.

We also see how the search for social approval, our own or of the others who surf the web, unfolds

without limits. Regardless of what one publishes, one expects a “like” or new subscribers to “our channel”, which implies to cultivate an image, a profile. If our objective is well discerned and if we express ourselves in truth and charity at the service of mission, everything will work out well. But sometimes guided by spontaneous impulses, we expose ourselves without hesitation, and we associate ourselves with certain messages, ideas, identities or contents which are opposed to the values in tune with our choice for Christ and for humanity.

Although the use of social media helps us a lot in various aspects of spiritual, pastoral, liturgical, missionary nature, etc., we can see that common sense and even a minimum of discernment seem to be lacking among some brothers with regard to their common use of these media.

## CONCLUSION

We believe that, without a sincere and self-critical view, we cannot build a true formative experience, which requires discernment regarding the correct use of social networks and media in general. We hope that in such a process, each Betharramite religious chooses freely and out of love Jesus Christ, humbled and obedient.

This means that the proclaimed values must be put into practice in one’s own life.

In this respect, we invite all the religious brothers of the family of Betharram to make well-discerned decisions, being docile to the action of the Holy Spirit and of the mediations that the Church has placed at our side to “walk together”. ■



*Fr. Valan Peter & Fr. Jacob Biso*

## *A school in Langting*

(Community of Hojai-Langting)

The Langting Mission was started in the year 2003 by His Grace Most Rev. Dr. John Thomas Kattrukudiyil, the present Bishop of Ita Nagar Diocese, Arunachal Pradesh and former Bishop of Diphu Diocese. This is how things developed. Bishop John Thomas happened to pass by this village - called Langting - with some sisters for a program. Their vehicle had a breakdown and they stopped in the village to get it repaired. While the mechanic was doing his job, the sisters moved around the market to purchase some fresh vegetables. They did not go unnoticed. The bishop was standing in a shop having black tea, (lal Chai) and his presence drew the attention of some people, who approached him and asked "Are you a catholic Priest?" He said "Yes". He was invited in a house to have some talks.

These talks were about a school, the Hasin English Medium School, which their association (Hasin Club)

had founded, but they were unable to get it off the ground due to some management difficulties.

Then Bishop was taken to the school for a visit and with the word "Let's See" His grace left the place. Then the Jesuit priests who were already serving in the same Dima Hasao district, namely Gunjung Mission were asked by His Grace to look into the matter about Langting Mission. Then the Jesuit priest Rev. Fr. Charles sj took the initiative to study and purchase the land (about 50 bigha) in order to begin the school mission. In the year 2003 Rev. Fr. Valerian sj was sent to take care and to begin the school building. From then on Hasin English Medium School became HM St. Mary's High School, under the patronage of Mother Mary.

Rev.Fr. Valerian sj had developed a good rapport with the local people and learned their language which facilitated him to communicate the



needs of the school. With the support of the Hasin Club, villagers and well-wishers began the development work for the school. Then Rev. Fr. Ashuli sj and Rev. Fr. Owen sj took over the noble work of the school building and the documentation works. It was in the year 2017 that Jesuits thought right to hand over this Mission to Diphu Diocese. Then Most Rev. Dr. Paul Mattekatt, the Bishop of the Diphu Diocese entrusted Langting Mission to the Congregation of the Sacred Heart of Jesus of Betharram on the basis of 3 years agreement.

The Congregation appointed Fr. Jesuraj scj assisted by Fr. Jestin scj to take care of the Langting Mission. Then in the year 2020 the Congregation appointed Fr. Valan Peter scj assisted by Fr. Jacob Biso scj to continue the mission in Langting. From then till now Langting Mission goes on in full swing by the grace

of God, with the Motto "Arise and Shine" for the Glory of God.

#### School Activities:

Langting mission consists of school ministry. There are two schools under this mission, namely, HM ST. MARY'S HIGH SCHOOL, Langting and DM ST. JOSEPH'S SCHOOL, Hatikhali, a place 20 km away from Langting. Two fathers, a brother and three sisters under the guidance of the Diphu Diocese Bishop constitute the management Body with the parents' body committee for the consultation and support. Our school with 630 + 200 students and 32 teachers and 7 non-teaching staff functions as follows,

#### Activities of the School Mission:

1. Regular classes begin at 8.15 am with assembly and end at 2.45 pm in accordance with the Assam SEBA board.

2. For the smooth running of the students' activities, the students are divided into Houses. Namely, Green, Red, Blue and Yellow House. All the activities of the students are dealt in the house.

3. Once a year Sport's day is conducted, both indoor and outdoor, with various games like Olympic Games, Volleyball, and Football etc.

4. Once a month students' intelligence and grasping capacity are tested by a test.

5. Computer classes and coaching are given on regular basis to the students from 5th std. to 10th std.

6. To facilitate students discipline and physical fitness N.C.C classes are made available to the students.

7. School day and cultural activities are celebrated on 8 September every year in honor of Mother Mary.

#### A Word about the Local Culture:

The people of this area are known as Dima Hasao and the Language they speak is Dimasa. Dima Hasao district is an autonomous council, having 4890 square km area and a population of about 214102. People

by nature are warriors and loving. Rich in culture and tradition. Every year from 27th to 29th of January they celebrate their festival known as Bhushu Dima. All people, rich and poor alike, gather in a chosen place to share one meal, to dance three nights with their traditional dress and to express their unity and family spirit. Though they are rich in culture, the people are in need of empowerment and support for both education and economy status. Therefore, our school mission has a strong impact on the life of the future generation of the Dimasa in Langting. Though we can share very little with the local people about our faith, we can share a lot about our knowledge and we can help people to improve their life. We remain grateful to God for giving us this opportunity and keeping us in good health. May God in everything be glorified.

*Your Brothers in Christ*

*Fr. Valan Peter scj & Fr. Jacob Biso scj*



•\• **Some news** from the scj communities •/\•



» Last Tuesday, March 8, in the Betharramite Parish of the "Sacred Heart" of **Barracas**, the 6th anniversary of the "*Duchas del Sagrado*" (the "Showers of the Sacred Heart") was celebrated. This initiative, inaugurated in 2016 on the inspiration of Pope Francis, offers a comprehensive support to homeless and vulnerable people.

Its main objective is to care for people and their hygiene, to offer hot showers, clothes, food, as well as health and medical assistance. Among other things, it promotes workshops for carpentry, print shops, art, gardening, masonry, cleaning and maintenance, cooking.

For six years, in the heart of Buenos Aires, there has been a place where the poor are given special treatment and are welcomed as they are, to make them feel the warmth of a home and to give them a friendly hug.

» On 17th of March, SCJ community along with Parishioners at Our Lady and St Patrick's, Meadows (**Nottingham**) celebrated the Feast day of St. Patrick. The Civic dignitaries were invited to the feast. The Lord Mayor of Nottingham, Councillor David Trimble and The Sheriff of Nottingham Councillor Merlita Bryan were present. The chief celebrant of the Mass was Fr Austin Hughes SCJ. FR Wilfred



Pereppadan SCJ welcomed the civic dignitaries, parishioners and guests to the celebration and distributed shamrock plants to them as a sign of welcome to the celebration. After the celebration of the Mass all were invited to the parish hall for a festal finger buffet. St. Patrick's school, our parish primary school children were present and took part in leading the liturgy of the celebration. All enjoyed St Patrick's day celebration after two years of pandemic which stopped us to come together for the feast.



➤ **Monteporzio** (Italy), March 16th 1992, on the initiative of the religious in Italy and the "Il Mosaico" association founded for the occasion, the Casa Famiglia of the Villa des Pinto was opened: a respite and long-term accommodation centre intended to receive those suffering from AIDS, with close links to the community. Thirty years, dozens of residents, carers and volunteers later, the venture is still going strong albeit in renewed form. So many reasons to celebrate this happy family occasion on Sunday March 13th, including the celebration presided over by the Superior General and the enjoyable meal shared together, peppered as it was with laughter, speeches and the exchange of greetings.



It was also an occasion to pay homage to Fr Giulio Forloni SCJ who served this charity for many years and who used to speak of it in these terms: "This is how we learn to live and build relationships with all sorts of people and situations, and to accept them as places of education in life and thus create spaces that are genuinely human in scope. It is the experience



of unselfishness and free giving that makes the everyday stimulating and fascinating...”

» The “Notre Dame” community of **Betharram** celebrated the solemnity of the Annunciation of the Lord in the Sanctuary, the principle and foundation of our Betharramite consecration, mystical of the Incarnation. It was easy for us to feel close to our Founder in this place where he so often contemplated the mystery of the Incarnation united with Mary “always disposed to do what God wanted and was always submissive to what God did”. After communion, in unity with Pope Francis and the universal Church, the community prayed with the beautiful prayer of consecration of Ukraine and Russia to the Immaculate Heart of Mary.

» The “Amis des Sanctuaires” Association held its general assembly on Saturday, March 26, in Betharram. The Association is made up of 4 Betharramite religious and 30 lay people. The president is Fr. Laurent Bacho SCJ (Regional Vicar in France-Spain). This Association contributes to a large extent to the monitoring of the work of the **Calvary**. The first 6 stations were restored thanks to public contributions (80%). The rest will be paid by the Sanctuaries and the Congregation. We are satisfied with this first part of the restoration which attracts pilgrims and visitors. The Way of the cross is also part of the GR 78 route (a route from Carcassonne to Saint Jean Pied de Port), traveled by pilgrims on their way to Santiago de Compostela.





A new part of the restoration (which includes the stations of the Way of the cross from 7 to 10) should begin in April and hopefully be over with the Chapel of the Resurrection in 2025!



## *In the Peace of the Lord*

Yesterday, April 13, at 1.30 pm, **Fr. Edward Simpson scj**, 92, said his last "Here I am" and returned to the Father's House. Fr Edward was 70 years of religious life. He was a member of the community of Olton (Vicariate of England). May Saint Michael and the Betharram of Heaven come to meet him and present him to God the Father. We join the community and the parishioners of Olton to pray for Fr Ted and express our condolences to Tony, Fr. Ted's brother.



**We express our condolences to our confreres who have lost a member of their family, whom we remember in our prayers.**

*In Thailand* | *Mr. Eurinus Maupauhae Khiriwathanasakun*, father of Father Suthon Khiriwathanasakun scj, died on March 14th. He had contracted the Covid-19.

*In Argentina* | On March 19, in Buenos Aires, *Mrs Marta María Tavcar de Ramos*, mother of Fr Gerardo Daniel Ramos SCJ, returned to the Father's House, at the age of 78 years.

**The Superior General with the consent of his Council gathered on 18, 19, 21, 25, 28 March took the following decisions:**

- **Admission to final profession of Brs Pobitro Minj, Packiaraj Kurush Michael and Avinash Sagayaraj** (Region Saint Mary of Jesus Crucified, Vicariate of India);



- **Presentation to priestly ordination** of **Deacon Christian Yao** (Region Saint Michael Garicoïts, Vicariate of the Ivory Coast) and **Deacon Mariano Surace** (Region Fr. Auguste Etchecopar, Vicariate of Argentina-Uruguay);
- **Presentation to the diaconate** of **Br. Peter Phichet Wijunwayu** and of **Br. Mathew Phanupan Shaichonsrijinda** (Saint Mary of Jesus Crucified, Vicariate of Thailand);
- **Admission to the lectorate** of **Br John Baptist NGUYEN VAN Thang** (Vietnam);
- **Admission to the first profession** of **Br. Francis Xavier Tran Van Hong** and of **Br. Peter Le Ngoc Son** (Vietnam);
- Joseph PHAM VAN My (Vietnam) has not been admitted to the renewal of VOWS.

**The Superior General with the advice of his Council approved the following appointments as Superior of community:**

*(for the St Michael Garicoïts Region)*

*Vicariate of the Ivory Coast*

- Fr. Jean-Paul Kissi Ayo • Community of Adiapodoumé (2<sup>nd</sup> term) ;

*(for the Saint Mary of Jesus Crucified Region)*

*Vicariate of England*

- Fr. Wilfred Pereppadan • Community of Nottingham (2<sup>nd</sup> term);
- Fr. Biju Panthalukkaran • Community of Olton (2<sup>nd</sup> term);

*Vicariate of Thailand*

- Fr. Mongkhon Charoentham • Community of Chomthong-Khun Pae (1<sup>st</sup> term);
- Fr. Tidkham Jailertrit • Community of Maepon (1<sup>st</sup> term);
- Fr. John Chokdee Damronganurak • Community of Huay Bong-Fang-Muangnam (2<sup>nd</sup> term);
- Fr. Kriangsak Luke Kitsakunwong • Community of Sampran (2<sup>nd</sup> term);
- Fr. Suthon Bernard Khiriwathanasakun • Community of Ban Pong-Phayao-Phanaseree (2<sup>nd</sup> term).

Agenda

**Upcoming meetings of the General Council:** • *Thursday 21 April* • *Tuesday 24 May*.

**Journeys planned by the Superior General for the canonical visitations to Thailand (june 2022), England (october 2022);**

**2022 Session at Betharram:** cancelled two years in a row because of the pandemic, the experience of initial formation and international meeting at the source of the charism (program on the next page) resumes this year with the participation of *18 young religious invited*.

**Region SMG**

*Br. Emmanuel AGNINAM (Ivorian)*  
*Fr. Serge APPAOUH (Ivorian)*  
*Fr. Arnaud KADJO (Ivorian)*  
*Fr. Landry KOFFI (Ivorian)*  
*Br. Fulgence N'Guetta OI N'GUETTA (Ivorian)*  
*Deac. Christian YAO (Ivorian)*

**Region PAE**

*Br. Sergio LEIVA (Paraguay)*  
*Deac. Mariano SURACE (Argentina)*

**Region SMGC**

*(Thailand)*  
*Fr. Rawee PREMPOONWICHA*  
*Fr. James Thanit PANMANIKUN*  
*Br. Peter Phichet WIJUNWAYU*  
*Br. Mathew Phanupan*  
*SHAICHONSRIJINDA*  
*Br. John Weerapong YOUHAE*  
*Br. Nicolas Surasak DOOHAE*

*(India)*  
*Fr. Joseph Akhil THYKKUTTATHIL*  
*Br. Packiaraj KURUSH*  
*Br. Avinash SAHAYARAJ*  
*Br. Pobitro Minj*



## SESSION 2022



Date	Programme	Date	Programme
29 June We	<b>ARRIVAL</b> <i>Fr. Stervin &amp; Fr. Gaspar</i>	15 July Fr	Pilgrimage to Cambo, Eucharist, Picnic, Bayonne, Anglet, dinner and sharing with the community of the Servants of Mary <i>Fr. Stervin, Fr. Gaspar</i>
30 June Th	Knowing Betharram, Way of the Cross <i>Fr Laurent &amp; Fr. Gaspar</i>	16 July Sa	Breakfast in Mendelu. Pilgrimage to Loyola, Eucharist, picnic, Irun, Hondarribia, dinner at Mendelu <i>Fr. Stervin, Fr. Gaspar</i>
1 July Fr		<b>17 July</b> Su	Pilgrimage to Xavier, Eucharist, picnic. Back to Betharram via Canfranc, Aspe Valley and Sarrance
2 July Sa	Free day	18 July Mo	Free day
<b>3 July</b> Su	Day at Lourdes	19 July Tu	Addictions, alcoholism <i>Fr. Austin</i>
4 July Mo	To Ibarre & Ostàa, Garris, Oneix <i>Fr Laurent</i>	20 July We	Sexual and Power abuse <i>Fr. Austin</i>
5 July Tu	Desert Day at Ibarre: our origins as persons and our baptism <i>Fr Laurent</i>	21 July Th	Use of social media <i>Fr. Austin</i>
6 July We	Saint-Palais, Etchecopar's House and Community, back to Betharram for dinner <i>Fr Laurent</i>	22 July Fr	Meeting with the Superior General, <i>Fr Gustavo Agín</i> , and reflexion about synodality and mission of Betharram
7 July Th	Free day	23 July Sa	Personal project
8 July Fr	Spirituality of Saint Michael Garicoits <i>Fr. Gaspar</i>	<b>24 July</b> Su	Meeting with the young at Pibrac, Betharram, the Basque Country
9 July Sa		25 July Mo	Fraternal life in community <i>Fr. Jean-Luc</i>
<b>10 July</b> Su		26 July Tu	
11 July Mo	Pilgrimage to Igon in Saint Michael's footsteps <i>Fr. Gaspar</i>	27 July We	Evaluation / Preparation for the feast of Our Lady
12 July Tu	Mission of Consecrated Life in the Church and today's world <i>Sister Elisabeth S.G. Servant of Mary</i>	28 July Th	Celebration of the Solemnity of our Lady of Betharram
13 July We	Pau, Visit of the Ancient Carmel, St Mary of Jesus Crucified, meeting with the community	<b>29 July</b> Fr	<b>DEPARTURE</b>
<b>14 July</b> Th	1/2 free day & Sharing with the Fathers & Brothers of the "Maison Neuve"		



## Following the life of Father Auguste Etchecopar<sup>1</sup>

Fr. Albert Sa-at Prathansantiphong scj

As a Betharramite, in the year of Father Auguste Etchecopar, I would like to share my personal reflection on the life of Father Etchecopar to all Betharramites. Of course, we are proud to say that Father Auguste Etchecopar is the second founder of Betharram. And by his hard work the congregation was approved by Holy See. He doesn't only consolidate the congregation and he was the one who started the introduction of the cause for the canonization of the Founder. This is the most challenging question to all for us as Betharramites to learn from him and work out through our life in mission places that are we proud to be a Betharramite? Are we ready to make the congregation known by our simplicity and pastoral zeal? Do we have the courage to perform ourselves according to our charism? Here Fr Etchecopar is a

wonderful model for all.

First of all, I would like to introduce you the portrait that Father Duvignau traces of the young Auguste: 'A rich nature. A tall figure, harmonious proportions, regular and fine features, a clear and frank look, a golden voice, a heart full of delicate and deep affections, such is the young Auguste Etchecopar. Later, he had a kind of majesty; at 17, his appearance was clearly attractive. He was, to say the least, without reserve, the fruit of grace and early self-control.' (Pierre Duvignau: *L'homme au visage de lumière*, Editions Marie Médiatrice Edit Genval, 1968, p. 18.)

For me, I have the courage to say that Father Etchecopar is 'A Man of Readiness' and this is my only point to share. What are the readiness from Father Etchecopar to the Betharramites? These are the readiness of Father Etchecopar:

**I. Ready of Faith:** As he

1) Text published in the magazine specially edited by the Vicariate of Thailand to celebrate the 70th anniversary of the foundation in this country.

reveals the secret to his students and novices: "Without prayer, life is simply human ... but sanctified by prayer and regulated by obedience, your work will be a fruitful apostolate. Apostles of the divine heart of Jesus, we must be the light of the world by knowledge and the salt of the earth by piety." (Letter to the scholastics of the 'San José', Pau, 18 March 1886)

**2. Ready to Learn:** He was ready to make a clear distinction between his will and what the will of God might be: when he was twelve years old, he was faced with two options: 'Sometimes I feel as if I am called to follow you to those distant shores where Nature seems so different. Then at other times, it also seems that God has destined me to sing His praises and join the ranks of His ministers.' (Letter Nr. 2, 26 October 1842 [Saint-Palais], to his brother Evariste)

**3. Ready to Act:** According to Father Duvignau "Father Etchecopar had two priorities in his mandate for governing the Congregation:

consolidate the Congregation and do all in his power for the Church to recognize the holiness of the Founder, holiness that he was convinced of, having lived closely with him for seven years at Betharram." (Refer to *L'Homme au visage de lumière*, p. 74)

**4. Ready to Go:** Go forward under the guidance of the providence. The first place we most need to go is: "... Let's go back, let's go inside ourselves; recall what we have vowed, what we are by our vows, before God and before the Church. We must show ourselves to be who we really are and not give men or angels the chance to say: "They talk the talk but do not walk the walk; their name is high but their conduct low; a glorious banner but an easy life, without discipline, without subordination, without spirit of sacrifice..." (Circular letter, 10 January 1888).

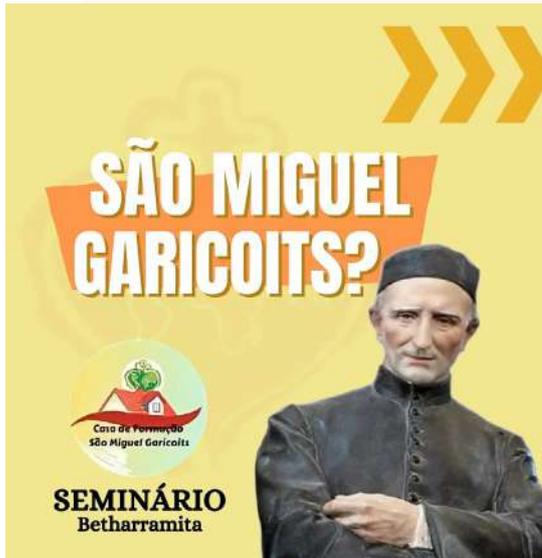
Go and let the charism of our founder rooted in our community, our mission and in the heart of the people. ■

*April Supplement*

*Father Garicoits according to Father Etchecopar*  
| R.Fr. Gaspar Fernández Pérez scj

Available in pdf on [www.betharram.net](http://www.betharram.net)

# São Miguel Garicoits, the saint of the *Here I am*



**SÃO MIGUEL GARICOITS?**

Casa de Formação  
São Miguel Garicoits

**SEMINÁRIO  
Betharramita**

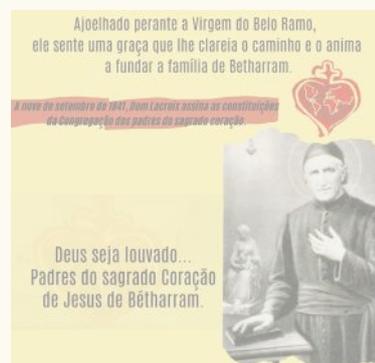


**Padre Miguel Garicoits**

São Miguel Garicoits nasceu em 15 de abril de 1797, em Ibarre, pequeno povoado da região basca ao sul da França



**Homem Disponível**



Ajoelhado perante a Virgem do Belo Ramo, ele sente uma graça que lhe clareia o caminho e o anima a fundar a família de Betharram.

*Em 15 de setembro de 1841, Dom Lacroix assina as constituições de Congregação dos padres do sagrado coração.*

Deus seja louvado...  
Padres do sagrado Coração de Jesus de Betharram.



**O chamado**

No primeiro encontro com Jesus de Eucaristia, Miguel sente o chamado para ser sacerdote apesar das dificuldades, sempre de maneira espontânea: "Quis datus sum pater?"

From the Facebook page of the betharramite seminary in Paulinia (Brazil).

**M**an must therefore sacrifice everything to His greater glory. For this reason, Jesus embraced the cross all His life. His Father wished to be glorified by the humiliations of His Son. Jesus answered: My glory is nothing, so I do not seek my own glory, but the glory of my Father Who sent me. 'Father, here I am. Ecce venio.'<sup>1</sup>

*Happy Easter!*

1) Jn 8, 54; Heb. 10, 7 • (DS § 12)



**Societas S<sup>mi</sup> Cordis Jesu  
BETHARRAM**

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