

this work was finished. The Summary and the Common Rules were already part of the way of life of the Betharramites. By the end of the century they were already using the Spiritual Exercises and the Lanciai Meditations, and would continue to do so for many years to come. The Rules brought to Rome in 1875, despite the inexperience of their authors in matters of legislation, were inspired by the same school. Perhaps Fr Bianchi under the pressures of his work didn't understand this. Or else the mentality reigning at the Sacred Congregation at the time was otherwise. The fact is that the text as modified was gradually moving away from the Jesuit line. The new Constitutions were placed under the patronage of the Rule of St Augustine. Furthermore the text was almost completely cleared of its spiritual contents. For the "Curial Style" which already laid down the law and which was going to find its summit in the 1902 Normae, decreed that all religious constitutions should only deal with juridical matter. Anything spiritual was to be more or less brushed out. The lovely chapter on the "Spirit of the Institute" disappeared to be replaced by a short chapter entitled "Devotions special to the Institute".

Fr Etchecopar spoke of his surprise to Fr Magendie on 18 November 1875:

"We would never have imagined that such alterations could be made to the Constitutions. It was God's will."

However, at that time, the Fathers were more impressed by the fact that they were bound up with Rome with the Laudatory Brief than by some alterations to the legislation. The new text was accepted without discussion.

Never the less, Fr Etchecopar was worried. He was afraid that this new orientation would cause the Institute to veer away from the thoughts of Fr Garicoits.

To these objections Fr Bianchi replied that the Constitutions were on trial, that approval by the Holy See would only be given after three years; meanwhile he suggested that the Fathers should list the alterations which they wished to see included, and he promised to have them examined graciously. For his part Fr Etchecopar undertook to keep a watchful eye on the whole question. He bore this in mind during the whole of 1876. As soon as it was pointed out to him that the three year delay could be curtailed, he got down to the revision.

Pierre Duvignau, scj
(continuation)



Societas S^{mi} Cordis Jesu
BETHARRAM

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NOUVELLES EN FAMILLE
NOTICIAS EN FAMILIA
NOTIZIE IN FAMIGLIA
FAMILY NEWS

News bulletin of the Congregation
of the Sacred Heart of Jesus of Betharram

111th year
10th series, nr 83
14th June 2013



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A WORD FROM THE SUPERIOR GENERAL

Superiors at Betharram

The life of the religious at Betharram is essentially a community life. We willingly chose to abandon organising our lives ourselves and opted for community and sharing by attaching importance to the commandment of love in the way Jesus loves us and seeking at all times with the brother what is God's will according to the instructions left to us by Jesus in his Gospel. (Rule of Life 279).

In the tradition of consecrated life, as a body the community has always had a facilitator who, according to the charism and the history of the Church was known by different titles, for example father, abbot, prior, minister, master, rector, superior; whenever it is a question of authority in the community, he can never be other than first among equals, for a limited length of time (3, 4, 6, 8, 12 years). According to our Rule of Life the superior is the responsible and facilitator of the community (No 276).

The Rule of Life talks of four levels of responsibility: local with the community (276 – 281); regional with the Vicar (261 – 267); then the regional superior (246 – 251) and finally the General superior (186, 188, 196 – 199). Such is the order of our lives: the life of the congregation is present in the religious and communities where life, faith, goods and

CONGREGATION OF THE SACRED HEART OF JESUS OF BETHARRAM

6 – The 1875 Rule and the Laudatory Brief



The life of the religious at Betharram is essentially a community life

mission are shared. The regional vicar has responsibility for the animation, relation and facilitation of the religious and communities in his vicariate. The other superiors, whether regional or general are major superiors for the religious of the congregation or of the region according to the rules laid down by the Church and the Institute (No 196 – 232). With the exception of the general superior who is elected, all the others are appointed by the competent major superiors.

The function of superior demands the following conditions: to be a moral authority by the witness of his life, recall constantly the original character of the charism, accompany the religious in the fidelity to their vocation, animate the life of the community by encouraging all in sharing the life, faith, goods and mission, promote unity in diversity, provide for a genuine communi-

ty discernment, to be the guarantor that the mission of the community will be faithful to the charism at the heart of the Church, encourage the religious to pursue their on- going formation, take the decisions which are vital.

The Community Superior: He draws up the community Project with the help of the community and guarantees its realisation in fidelity to the charism left by St Michael Garicoits. He encourages fraternal communion in Jesus Christ by his own life of prayer and that of the

community. He assures the monthly community meeting. He is close to each of his brothers in the community to help them to remain faithful to their vocation and mission. He keeps a watchful eye so that the sharing of goods is carried out with simplicity and openness. He takes particular care of the senior members and the sick (no 278). He is member of the Council of Vicariate. His mandate is for three years renewable.

The Regional Vicar: The Regional Vicars participate in the authority of the Regional Superior; they have delegated power of government in the Vicariate to which the Superior General has appointed them (No 246). His mission consists in accompanying and leading the religious and communities whether at a spiritual level or an apostolic one to help them remain faithful to the Regional project. He encourages the integra-

On 2nd May 1875, wrapped in ecstasy, Sister Mariam a Carmelite from Pau heard a voice saying to her: "Tell Fr Estrate (Betharramite) and Fr Bordachar (secular clergy) that they must go to Rome during this month; there they will obtain the grace which they will not get later on".

Fr Estrate and Fr Bordachar set out immediately for the Eternal city. They could rely on no kindly friend to introduce them; their mission consisted in going to the Secretariat for the Sacred Congregation for Bishops and to present the documents which they had with them, then to withdraw and wait their turn. They were supported only by the assurance given by Sister Mariam that this was the favourable moment.

The outcome was going to justify the prophecy of the Sister and explain the intervention of Fr Bordachar in something which didn't concern him at all. Since he was chaplain to the Dominican Sisters in Mauleon he had been entrusted with a message from these Sisters for Fr Bianchi, Procurator General of the Dominicans; our two travellers went to La Minerve to deliver the message. They had no idea of what was awaiting them

After kindly greeting them, Fr Bianchi wanted to know what they were doing in Rome. When he heard that it was a question of obtaining approval for Constitutions. "Give them to me" he said, "it so happens that I am one of the consultants for the Sacred College of Bishops. I shall examine them myself and shall make it my business to be the reporter."

From The Life and Work of the Venerable Michael Garicoits by Basilide Bourdenne



The two messengers appointed by the Seer of Carmel handed over the Betharram Rule to Fr Bianchi, OP, Prefect to the Sacred College of Bishops and Regulars, who undertook to have it approved. As a matter of fact things went quickly and the Laudatory Brief was signed on 23rd July.

But when it came to reviewing these Constitutions so as to match them with the legislation from Rome, Fr Bianchi made a cer-

tain number of changes: "Our constitutions have been profoundly changed" wrote Fr Etchecopar on 18th August 1875.

The Congregation, while it retained its own special character, had been placed by our Founder in the wake of the Society of Jesus. Towards the end of his life he used to have passages from the Institutum of the Jesuits, copied, with the idea of adopting it as the Rule for Betharram. He died before

JUNE

15	Feliz cumpleaños	Hno. Victor Torales
17	Joyeux anniversaire 65 años de sacerdocio	P. Jean Laclau P. Enrique Lasuen
18	25 ans de sacerdoce	P. Elie Kurzum
24	Joyeux anniversaire	P. Dominique Etchepare
25	Bom aniversário	Ir. Marcelo Rodrigues da Silva
26	Joyeux anniversaire	P. Jean Couret F. Marius Angui
27	Bom aniversário	P. Robson Antonio Leite
28	Bom aniversário Feliz cumpleaños 40 anni di sacerdozio 10 years of priesthood	Ir. Pedro Waldomiro Merlo P. Milciades Ortigoza Acosta PP. Giancarlo Monzani, Piero Trameri, Mario Colombo Fr. Chan Kunu
29	60 ans de sacerdoce	PP. Joseph Domecq, Pierre Grech, Pierre Salla, Jean Suberbielle
30	Joyeux anniversaire	P. Jean Lambert F. Jean-Paul Kissi Ayo

JULY

2	Buon compleanno	P. Massimo Motta
3	Happy birthday	P. Eugene Lhouerrou
4	Buon compleanno Feliz cumpleaños Joyeux anniversaire 65 ans de sacerdoce	P. Carlo Ruti P. Enrico Frigerio P. Fulgencio Ferreira P. Hervé Kouamé Kouakou PP. Paul Baradat, Alexandre Berhouet, Junes Casenave
5	Joyeux anniversaire	P. Jacky Moura
7	Feliz cumpleaños	P. José María Ruiz
8	Joyeux anniversaire Feliz cumpleaños 40 ans de sacerdoce	P. Pierre Caset P. Gilberto Ortellado P. Jacky Moura
9	80 ans de sacerdoce	P. Joseph Canton

tion of communities, organises the pastoral of vocations and youth pastoral care, he spurs interest and prayer for vocations (no 249). He is member of the Regional Council (No 246), and takes part in the Conference of Religious in his country (No 261). He is the legal representative of the congregation with the civil authorities (No 265) and administers the vicariate property under the guidance of the regional superior (No 266).

The Regional Superior: He is a major superior who directs and administers the Region under the Superior General (No 232). He encourages the human and spiritual growth of each religious; gives him his mission, guarantees the application of the regional project, administers the regional property according to evangelical and ecclesial criteria (No 236). He gives priority to initial and on-going formation (No 237). He visits the communities in his Region so as to encourage them in fidelity to the charism

and to the realisation of the mission (No 238); he keeps in contact with the bishops and leaders of the local Churches (No 239).

The General Superior: He is a major superior with ordinary power throughout the congregation (No 196). With all the members of the Institute he exercises the mission of sanctifying, teaching and governing, and he aims at maintaining the unity of the congregation in fidelity to the Gospel and to the charism of St Michael Garicoits by availability for the mission and service of the Church and mankind (No 197). He admits members into the Congregation by perpetual profession and incardicates deacons. In special situations he can exempt from certain regulations, and he can prolong briefly the mandate of a superior. Only he can reveal discreetly the decisions reached in Councils and Chapters (No 198).

Gaspar Fernández Pérez, scj

Saint Michael Garicoits wrote...



Rule I. Our Society was founded first of all for the salvation and perfection of its members and for the salvation and perfection of our neighbour; let us begin with ourselves so that afterwards we can be of use for the good of others; then apply ourselves to doing good to others while at the same time training ourselves. I have said: for self first of all. This is why the exercises concerning the common good and the contemplative life have been laid down in Rule I, so that every day if we take the time necessary for the examen, for contemplation and studying the lives of the Saints we shall purify our souls, cultivate good moral practice, and arm ourselves with courage and passion for action; finally to obtain the lights to measure the depths of the soul and all activities tending towards God, which is our aim.

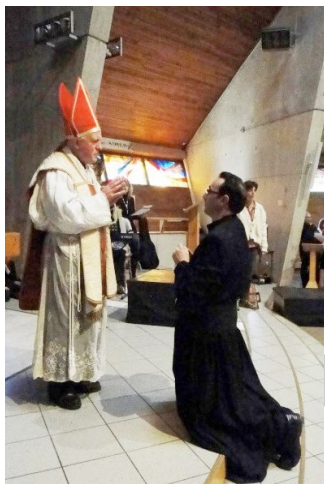
ONE MONTH AFTER THE OPENING OF **St Michael's JUBILEE YEAR** OUR **BIRD'S EYE VIEW** OF THE CONGREGATION COULD EASILY GIVE A DIZZY SPELL. THERE HAS BEEN SO MUCH NEWS ARRIVING AT THE **GENERALATE** FROM THE THREE REGIONS – PROOF OF BOUNDLESS ENERGY AND ENTHUSIASM, NOT ONLY FROM THE **BETHARRAMITE RELIGIOUS** BUT ALSO FROM ALL THOSE ASSOCIATED WITH THEM: LAITY, YOUTH, PARISHIONERS, COLLABORATORS, ALL WILLING TO CELEBRATE THE **JUBILEE OF St Michael GARICOITS**.

So far the initiatives have been countless, a huge variety and sometimes rich in imagination! They are proof of the desire of the religious to share the inheritance received from our Founder; as for the laity and friends of Betharram who partake of

the same source, there is the simple joy of celebrating the event as a family. There

were crowds of young people wanting to pay homage to St Michael and absorb his message! Note how enthusiastic they were in sketching St Michael and his native village, in preparing banners on his life, in making models, in making decorations for their theatre, in reflecting personally to get to know St Michael better, absorbing his witness by listening to their own mates and being friendly with them. All this thanks to a "flying camp" organised by teachers, animators as discreet and as devoted as possible.

There were conferences, meetings, intercommunity reunions, catecheses on St Michael's life; there were meditations proposed by the religious, preparation of videos and leaflets all of which can be taken as signs that we, religious of Betharram, are willing to share our faith



Divine Saviour". I believe that this is the summit of a deep joy. Everybody knows what it is that produces bitterness, moroseness (one has only to think again of the remarks concerning the weather this Spring!), *acedia*¹ in our lives. As well as the "I'm fed up"! "Fed up to the back teeth"! etc... showing signs of failure! To rejoice in the Lord helps have the necessary distance so as not to make a song and a dance of a situation, to be at peace and have the happy measure of our feelings. When Christ faced the trials of his Passion, after the agony in Gethsemane, he shows that deep peace linked to the trust which he feels towards his Father.

¹ *Acedia* is a spiritual complaint which is expressed by boredom, disgust for prayer, for penance and for spiritual reading. Generally speaking it can be a short trial but can be a mood which develops into real spiritual torpor and withdrawal on one's self. It is at this point that it is a spiritual complaint.

To finish I must tell you of my joy during a medical visit when the Cardiologist diagnosed me with an enlarged heart: I simply blurted out: "That's good news! It is a recommendation of our Founder!" She took a moment or two before appreciating the point!

Thank you for wanting to share my joy!

Father Jacky spent his childhood in different villages in the Pyrenees before ending up at Lestelle-Betharram where the Apostolic School accepted him for the whole of his school career. Later on his various missions took him to other regions of France, then to other countries and even to other continents: Bordeaux, Morocco, Limoges, Ivory Coast, Pibrac once, and the Generalate in Rome, Pau, Pibrac twice, and finally the Holy Land. The calls to "Here I am" are many and varied: master of scholastics, provincial, facilitator of formation sessions, postulator, community superior, general assistant and secretary, master of novices, reviser of the Rule of Life. Wow! What a CV you might say! Those who don't know him might even say that this Jacky is a super active individual, dying for functions and posts of responsibility! Those who know him are not going to find him among these adjectives. Super-active, no! Greedy, certainly not! Just a trifle greedy, but for the best dishes and good books! Ready to launch out on new highways and super thoughtful, Yes! In a word, he is inquisitive about everything, desiring to have better knowledge, to understand better, to deepen his knowledge. He is caring of man today not only through his readings, but also through meetings, through listening and sharing. Finally, Jacky is primarily someone with a large welcoming smile, with a good dose of self derision and good humour.



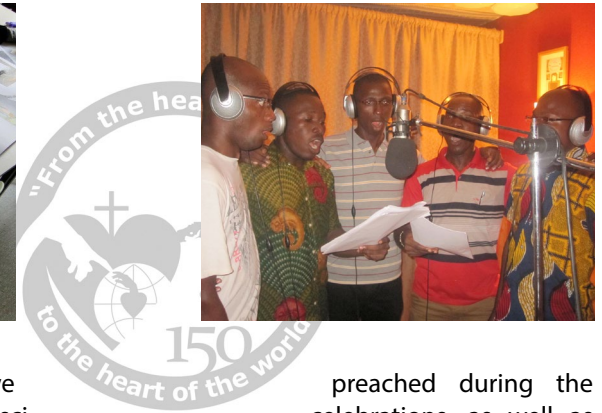
From left to right: Firmin Evasié (novice from Central African Republic), Jacky Moura (novice master), Joseph (novice from Burkina Faso) and Habib (novice from Benin) in Bethlehem

recently been given the latest book by Christian Bobin called "L'Homme-Joie", a real little treasure. I have just finished reading "Sagesse d'un pauvre" by Eloi Leclerc; and I am in the course of reading a book by Jean Clapier (a Carmelite whom I met in Pau). The title of his book is "Itineraire Pascal de Therese de Lisieux" another treasure!

In our daily life we also have countless opportunities of joyful meetings. As we reread and comment on the chapter dealing with "Fraternal life in Community" in our rule of life, with the novic-

es we notice the tiny events which have been instrumental in the evolution and progress of fraternity in the community which we seven religious form here in Bethlehem, with our diversity of ages, cultures, and personal history. We have enjoyed them together like the little treasures of joy which they really are.

I shall finish with the closing sentence of St Michael's text about what St Ignatius calls indifference. Joy can lead us to be "indifferent before success or failure, poverty or riches, and even to be happy and proud in all our trials in following our



and, as Mgr Landel SCJ said, that we want to spread the joy of being disciples of the "Me Voici" of Jesus. From east to west through solemn celebrations, Masses and Eucharistic adoration, religious and laity were associated in a spirit of communion, whether during the ordinations, first and final professions, processions, First Communions, or prayer vigils in the presence of the Saint's relics. More than ever before the Betharramite religious were in union with their Bishops. Several retired Bishops, now that they are liberated from the affairs of their dioceses, made a point of being with us, grateful as they are for the services rendered by Betharram. There were also homilies

preached during the celebrations, as well as messages from afar commemorating the 150th anniversary of the death of St Michael. The celebration in the magnificent chapel in Betharram, in presence of the Cardinal Archbishop of Bordeaux, Mgr Jean-Pierre Ricard, together with several other Bishops and Father Gaspar Fernandez Perez, our Superior General, lent great solemnity to 14th May 2013, and only a few metres from the simple bedroom from which Michael Garicoits departed towards the Eternal Father, 150 years ago. The chapel splendidly ornate and flooded with light, with organ music greeted his many children, as has been



ANNIVERSARY



happening for over a century, but also countless friends, religious of other congregations, as well as the diocesan clergy. From north to south there were fraternal meals marking the festivities, or a parish meeting; there were games and sporting events in the colleges, and celebrations involving several communities. From continent to continent, hearts were full of song and the thoughts of St Michael were expressed in song. Plays and dances illustrated the lives of priests from Betharram and helped us to experience once more the joys and sorrows of a way to holiness. The heart of the world began to beat in unison with the heart of St Michael.



150 years ago, Michael Garicoits, former "Superior of an empty building" was breathing his last. Why are we having such celebrations today? It is because the seed which he sowed and which at the time of his death was still hidden beneath the earth, has well and truly germinated. The inheritance from St Michael is not an antique which we are caring for like any old relic, it is something alive which demands efforts on our part so as to make it ours. St Michael's face, which we are calling to memory with great solemnity, must be reflected every day on the faces of all Betharramites who have shared his experience of God and who endeavour to renew their charismatic identity.



Now I notice that the signs of this joy are given me in the celebration of the sacraments. I celebrated my First Masses in a camp for Youth Eucharistic Movement at La Font Sainte, the project of which was to enter really into a Eucharistic life; the celebrations took place in a real climate of joy, praise, sharing, and adoration which lent colour to how I celebrated. To see the joy on the face of a man or a woman receiving the mercy of the Father has become for me an occasion for openness to the Love which was being manifested.

Seeing the reactions of an infant to the actions and words of his Baptism and feeling him participating really in the event which is opening him to the presence of the Trinity filled me with amazement.

Have moments of friendship, of real communion in such and such a situation, or share moments of real wonder during a concert or a nature reserve.

That's where I find St Michael's language: "Let's render to God the love and devotion which we owe him in the temple of our hearts and in our holy ministries."

The real cult consists in letting ourselves be captivated by the profound joy of discovering the marvels which the Love of the heart of our God produces. We are to settle down in this amazement (not smugly for it cannot last!). For me and after long searching and a variety of experiments, my personal prayer has become a safe resting place where a meeting may be discovered in the opening up of the temple of my heart, my soul within me

where "the ever present God" awaits me and where the constituent elements of my life are diffused into my daily life, "our daily bread". There you have the spring where I can constantly get that living water to irrigate my heart and bring to fruition the fruits of holy joy. There opens up within me unbounded possibilities for joy which will throw a light and trust on how I regard reality. For events and situations and everything that the news bulletins can throw at us breaking down our quest for serenity and peace. Suffering, violence, sickness, death, injustice and wars offer their contradictions. Counseling families in bereavement, especially in painful situations as for example suicides of youth, or sudden illness in a family, the awareness and revulsion in the face of the many examples of injustice have obliged me to dig ever deeper within myself. This is what St Michael has to say: "nature makes proclamations and seeks out opposites" and St Paul: "From the beginning till now the entire creation, as we know, has been groaning in one great act of giving birth, and not only creation, but all of us who possess the first fruits of the Spirit." (Romans 8,22),

It is a question therefore of founding and constructing our life on the Rock of absolute trust in the Love whereby I am loved. "Our external and internal conduct in order to find rest in such happiness," "Reason, reflection and acts of faith are the three ingredients which St Michael suggests. There is no secret; other people's experience is a priceless resource either in our relations or in our readings. I have

The Joy with Jacky Moura, SCJ

A STRONG, PLEASANT BUT TIME-LIMITED EMOTION, A FEELING OF FULLNESS... IS JOY PERHAPS A GIFT JUST OCCASIONALLY RECEIVED? OR A STATE OF MIND MADE OF SATISFACTION AND GRATITUDE THAT WE ARE CALLED TO FOSTER ALL THE TIME? "ALWAYS BE JOYFUL IN THE LORD" THIS IS HOW ST PAUL WOULD URGE THE PHILIPPIANS IN HIS LETTER... WHILE HE HIMSELF WAS CONFINED IN THE JAILS OF ROME.

« My brothers, you will always have your trials but, when they come, try to treat them as a happy privilege». (Letter of St James 1:2).

«Give to God the cult of love and devotion that we owe to Him, in the temple of our hearts and in our sacred ministries... Our dignity, our happiness are there. *Gaudete in Domino*. (Phil 4:4.) Rejoice unceasingly in the Lord. Nature proclaims, and seeks the opposite. But nature is corrupt. We should have pity and despise according to their merit, her stupidity and lying impressions. We must pass beyond them and throw ourselves, lose ourselves in the joy of the Lord. *Gaudete in Domino*.

In our deliberate behaviour we must, through reason, reflection and faith, establish ourselves in the joy of the Lord. *Gaudete in Domino*, in such a way that on reflection we will be indifferent to success or lack of success, to poverty, or wealth, and even happy in all the trials, in the footsteps of our Divine Saviour.» DS

PERSONAL SILENCE

Narratio... I have always been afraid of diving head first into the swimming pool. So you must admit that to dive as we are being asked to do here...? How can we "dive headlong, get lost in the joy of the Lord" even if the prospect is exciting? What a joy to bathe in such a beneficial ocean?

Straightaway, I wouldn't say OK to St James's suggestion and I would much prefer to hear the Lord's Words like "I have

told you this so that my own joy may be in you and your joy be complete" (Jn 15:11) and "no one can rob you of this joy" (Jn 16:11). Yet, I know that Jesus pronounced these words at a time when he and his disciples were going to face the sufferings of his Passion and death. And I had to take time and endure storms before seeing in my life the signs given to me like a bath of joy which henceforth are to constitute the environment of my life.

Next appointment: the WYD in Brazil

The World Youth Day is coming up. Many young people around the world are preparing to reach the Dioceses of Brazil where they will live a few days of sharing, meetings, prayer and missionary experience (July 17 to 20) and then (21 to 28 July) the great encounter in Rio de Janeiro with Pope Francis.

Several young people from our communities too (about thirty), accompanied by Betharamite religious will be present. It is an important moment in the life of the congregation: Fr Gaspar has deeply wished that this event should be lived in the context of the 150th anniversary of the death of Saint Michael. That is why during the days leading to the WYD in Rio, the young people will gather in the community of Paulinia, where they will be put up by different families of the Parish. Here, along with young people from Paulinia and from different Parishes of the Diocese, they will make this remarkable ecclesial experience, take up the challenge of Saint Michael Garicoits and "share the same happiness".

SPIRITUALITY

The virtues of the Sacred Heart: dedication

LAST APPOINTMENT OF A SERIES OF LECTURES BY FR. LAURENT BACHO TO THE LAITY IN IVORY COAST IN ADIAPODOUMÉ IN 2012.

This virtue is meant to correct certain misgivings which could include obedience. Far from banning generosity and dedication obedience supposes them to be present. In our Founder we greatly appreciate his courage in launching out into the reconstruction of the Church, manhandled as it had been by the French Revolution; he was fully involved in the education of the young (schools, colleges), in the revival of the Catholic faith through the missions which were proposed in the parishes and which were a kind of retreat lasting two or three weeks; here too he took as his model the Heart of Jesus in his great surge of love: "Here I am without delay, without reserve, without backward glances! Great generosity but well

controlled! Generosity which deals with duties, preferences in the present situation; great generosity which finds a worthy sphere in which it can be displayed, give glory to God whether in Mary's womb, in the crib, in the modest house in Nazareth, as in the magnificence of heaven, at the right hand side of the Father". (DS 42). "Forward march", "flying camps", are recommendations meant to indicate this devotion. Another expression by St Michael which we greatly appreciate "The greatness of charity must be practised within the limits of our mission" (DS 312). Our Founder is not a man to take half measures; he wants total commitment. He is not bothered with the nature of the mission, or the position; what is important is the interior



The Incarnation is an example of a movement of generosity driven by a love freely given for mankind

disposition of the individual and the courage with which the action is undertaken. "God's work must be undertaken joyfully, strongly, day by day, not worrying about the successful outcome nor about the next day". (DS 234). He was a man who said YES without hesitating, without conditions, without doubting. But at the same time he was a man of the happy medium; his YES was accompanied by great generosity, and also with great sensitivity and with an acute sentiment of providential limits "No delaying and no rushing ahead, no reserves and no extravagance, no looking back and no stubbornness." (Corr. Letter 1, 39)

Today, such a virtue is to be encouraged in a world where commitment is sometimes hesitant, where everything has to be paid for, leaving no room for gratuity. We are sometimes surprised when we see the exaggerated place

accorded to payment; there is little room left for gratuity. Revision lessons are expensive; services rendered in the civil service are fixed-price services. What is to become of this world if everything has to be paid for! What an example we are giving to the young? Sometimes, such devotion is accompanied by high sounding advertising; generous donations are published and NGOs flourish. So devotion can be spoiled by pride and the need to be thanked! And Jesus' word of warning is always news: "When you give alms your right hand must not know what your left hand is doing" (Mt 6,3). When devotion is distorted by this sort of need, it becomes dangerous. There are those who have a natural need to help others, sometimes in God's name or in the name of Justice. They act with more and more generosity, winning thereby proofs of affection from those they have helped. Their good nature be-

comes their enemy! Because their generosity is the result of their need to feel appreciated and loved and not from the wish to help others to gain freedom, causes their downfall" (Jean Vanier). The danger which lies in wait for devotedness can be avoided if discretion is part of the scene. There too our Founder finds in the Incarnation that quality which is often lacking in our world today. "Jesus spent 9 months in the womb of his mother, 30 years in Nazareth before beginning to preach his Gospel and dying on the cross for our salvation. He was waiting to do his Father's will" (DS. 284).

1. In our different commitments how do we experience "the depth of charity"? Putting ourselves forward or leaving it to others to put us forward – Are these not the sort of risks which we have come across?

2. Allowing others to assume their responsibilities requires that we stay within the limits of our position: What experiences have we met with in this particular situation?

3. Discretion no longer seems to be worth anything at a time when publicity means so much. How do we practice this evangelical virtue?



The virtues of the Sacred Heart - Conclusion:

The lesson which God wants us to learn is to forsake power by making ours the love which doesn't impose itself but offers itself to be adopted positively by mankind. "That is how God loved us"! God's desire is to attract us in all liberty by making us partners with him. If God is a God "dissolved in love", living from all eternity in the love of the Trinity, that is how God is showing what interpersonal relations should be like; we cannot be satisfied with only contemplation; we are invited to imitate him.

Furthermore, for us the Incarnation is an example of a movement of generosity driven by a love freely given for mankind. It is to the blossoming of our whole being that he invites us. We lose nothing by giving ourselves to others. On the contrary that's where we fully realise ourselves when we give others the opportunity to blossom. From the Heart of Jesus to the heart of the world, therein lies our way to happiness.

Laurent Bacho, sci

NOTE FROM THE GENERAL COUNCIL

On June 10th, the Superior General, with the consent of his Council,...

- presented to the **Diaconate** the Brothers **Rojo Thomas Kaviyil**, **Jesuraj Mariadas**, **George Anthonyswamy**, and **Yesudas Kuttappasseril** from the Vicariate of India and

- admitted to the **Final Profession** the Brothers **Albert Sa-at Prathansantiphong**, **Athit Dominic Kasetsukchai**, and **David Pitak Bithu** from the Vicariate of Thailand (Blessed Mary of Jesus Crucified).

IN MEMORIAM

On May 11th, **Mrs Pierrette Roussille**, a member of the fraternity, "Here I am" of France, returned to the Father's house. During a long time of illness and suffering she prepared herself for this moment. We pray for her.