

We must know how to leave God for God. When I was Assistant in Cambo someone came to fetch me to go and see a poor individual who was at death's door. Furthermore it was a fast day and I was just about to have my meal; I had already prayed; I must add that I was ravenous! But God was calling me elsewhere. What was I to do? Leave God for God, and that's what I did.

(Cachica Notebook nr. 21)



Societas S^{mi} Cordis Jesu
BETHARRAM

105
2015

Generalate House
via Angelo Brunetti, 27
00186 Rome (Italy)

Telephone +39 06 320 70 96
Fax +39 06 36 00 03 09
Email nef@betharram.it

www.betharram.net

NE

NOUVELLES EN FAMILLE
NOTICIAS EN FAMILIA
NOTIZIE IN FAMIGLIA
FAMILY NEWS

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

A WORD FROM THE SUPERIOR GENERAL

113rd year
10th series, nr 105
14th June 2015

In this issue

Page 4 • 17th May 2015
Page 5 • The secret of the saints
Page 6 • A contemplative life but a full one
Page 9 • What saint Mary of Jesus Crucified means to us
Page 12 • Bird's eye view of the Congregation
Page 13 • Notices from the General Council
Page 14 • Blessed Fr L.-E. Cestac
Page 15 • † Father Henri Lataste scj
Page 16 • † Father Bruno Ierullo scj
Page 18 • The Fondeville Notebook (6)
Page 20 • Listening to St Michael...

Our Life is a Prophecy

In the last issue of NEF, May 2015, I was sharing how much the witness of Maria Eugenia had struck me: the way she knew the charisms of the congregation, thanks to a Religious Brother for his sermon and his apostolic work, as well as his way of life. That delighted me to see that the life of one of our brothers was so attractive, appealing, capable of stirring up a conversion in this young woman. And I gave thanks to God for it.

This witness made me think a lot about the meaning of our Betharramite life. Since today an education is given to everyone, whether it is by the State or privately, it seems difficult for the life of a teaching Brother to be as meaningful as in the past. Difficult but not impossible. That goes too for those who work in the field of Health. So often Education and Health are professionalised.

The event of travelling to a far-off place for a mission also appears to be hardly significant to the men and wo-



Icon of Saint Michael Garicoïts
painted by Fr. Philippe Hourcade scj

tions, sometimes putting their lives at risk. When the first events flared up in the Ivory Coast, the French Embassy employed helicopters to facilitate the evacuation of French nationals working within the framework of different relief organisations. They suggested to Father J.M. Ruspil to return this way but he refused to abandon the people who had been entrusted to him; this gesture was appreciated by the faithful of Dabakala. The same thing happened a year later (or so) to Father Bacho, and later on in Central Africa with our Italian missionary brothers. Equally, the presence of Father Sergio Gouarnalusse by the side of the peasants of Santiago del Estero, in the North of Argentina, in their struggle to defend their land, was significant and prophetic.

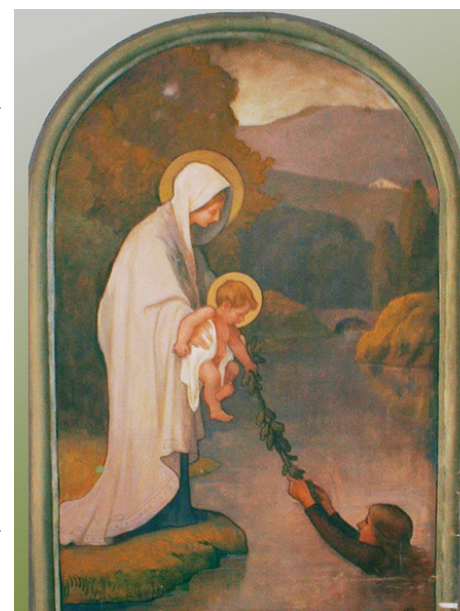
When our lifestyle surprises those around us and makes them pose questions, that is what is significant. That is how we are

prophetic – we become a living word of the mystery of the God of Love for those close to us.

It is the seriousness, the coherence and the responsibility with which we live day by day, individually and as a community, that produce our life's contribution: That way, our spirituality within a material context thirsts after spiritual experiences; our celibacy in a pleasure-seeking atmosphere, our poverty in the face of those who only want to stockpile; our obedience in a world that puts self first, our

were living in the rue Lamothe where they had an apartment. Soon the purchase of Lacortide House on the High Street by the Bishop for his pied-à-terre in Pau afforded the Congregation with a beautiful spacious house. That too was the work of Our Lady of Betharram. Our Lady of Betharram continued to be the refuge of sinners, the consolation of the afflicted and the handicapped for in the missions in Orthez, Mauleon and Pau there was much

talk about Our Lady of Betharram and of the wonders which she continued to do in her chapel. The unfortunate husbands and wives were punished and soon returned to the rules of chastity and to what was their duty. The youth learned how to discern their vocation; great projects for marriage reached their climax and consequently lives of crime gave way to a Christian way of living. In missions and jubilees where she sent her workers Our Lady of Betharram consoled those souls slaves of sin and overcome with remorse. These workers were formed in her own sanctuary. They had opened the eyes of the people; they had prayed for the sick and if the sickness was going to be long and resisting the art of the specialists, if the



Painting by Joseph Castaing (1909), in the chapel of the college at Bétharram

symptoms were unusual, then a visit to the sanctuary was often suggested. There Mary would have a novena of prayers suggested to them. She would have a medal showing her statue, or an image of her chapel to be worn; she would have them make a vow to visit the hallowed place, the Calvary, the tomb of the venerable superior two or three times according to the distance separating them. It would be interesting to know how many

cases of epilepsy were cured! For 32 years women obtained in Betharram the grace to offer to the Lord the children they wanted. People overcome by the loss of animals or by other misfortunes on the land or in the sheepfold would receive pictures with the monogram JMJ, or the invocation "Oh Mary, conceived without sin, pray for us". For the fields medals were usually given; the novena was always recommended together with trust in Our Lady and followed by a genuine conversion.

Simon Fonderville scj
(1805-1872)

(to be continued)

Secondary Education at Betharram... The election of the community superior... New Foundations... The blessings of Notre Dame...

The more you have the more you want, as the saying goes. As M. Garicoits contemplated the abundant fruits of having a high class school in the building under the direction of M. Didace Barbe, he decided that the Congregation would recruit more easily in an institution where Latin was on the curriculum.

He judged that the time was ripe, just as M. Gaya wanted to withdraw from his parish ministry knowing that he had a BA. M. Gaya couldn't resist such a sign of trust and so it was that after his holidays in 1847 the Institution opened and the number of pupils reached 200.

In 1848 the Congregation obtained from the Bishop the permission to elect its own superior. The election was conducted with all the seriousness of a conclave and M. Garicoits was elected unanimously. A solemn Te Deum was sung immediately. At the same session the council consisting of Messrs Guimon, Didace Barbe and Chirou was renewed. The latter was named assistant and bursar at the same time.

To this must be added the purchase of the Esquerre property, situated in Montaut to the north of the village. By this time Betharram had enrolled several brothers; they were already more than 14 or 15 and for vegetable patch there was only the little garden near the Gave. This property was bought for 10 or 12000 francs. It was called Ste Marie and rightly so since the price was found by our Foundress Marie. She made use of the generosity of M. Delestre to raise three quarters of the sum needed. He was a retired army officer whom she had invited to her sanctuary. This God fearing man from Burgundy was

holed up in this part of the world as the result of a fall from his horse. He had the opportunity of making several trips in the area, he liked what he saw as well as the devotions at Betharram; finally he settled there in 1848.

Meanwhile the Bishop had bought the old manor house, Moncade in Orthez. He entrusted it to the Congregation and M. Perguilhem was appointed first superior; M. Barbe was sent with him as well as a few students to open a primary school. M. Serres, a priest with a BA, raised it in 1852 to the rank of an institution where teaching continued to year 3. Soon the conduct of the masters and pupils gave such pleasure to the town, as well as the progress made in their studies, that everyone wanted a free school so the local council offered the old college to the Congregation.

In 1852 the Bishop bought the old convent in Mauleon to open a boarding school. M. Romain Bourdenne, ordained in 1853, was appointed to this establishment with M. Goailhard and M. Saubatte until 1856.

Already in 1851 the Bishop had had the church of St Louis de Gonzague built in Pau as a special vicariate. His Lordship appointed M. Vignau as Vicar in 1852 and gave him M. Lassus as assistant. They

brotherliness in an individualistic society; and our selfless devotion in the activities of our missions in the service to the poor and the good news of Jesus Christ, while in the average mindset only lucrative activities and sources of economic gain are looked for.

It can also happen that those who share our faith, as those who have other convictions, do not perceive this seriousness in our lives and do not see clearly that we are living by these values. Often from another perspective, our lifestyle contradicts our speech when we claim that we are dedicated. In our desire to live with others, we have not been capable of showing that there are things which, due to our free life choice, must be different, breaking away from the spirit of the world and must therefore be significant.

If we were to avoid this difference too much which would make us stand out, we would become changed by the world around us, as Pope Francis says. The individualism, which hampers the brotherly life, is well known to us all, as it is to those we are close to in the Parish or whom we live our mission among. We can say the same thing about the independant way we use our wordly goods or, as another example, our resistance to obedience to change. In the end, it is the lack of conviction, of passion, of servant-mindset or of joy with which we carry out our mission and which should be so characteristic of it.

We proclaim that our ministry is the good news of Jesus Christ, the building up of the Church, but the people of God realise that we are doing it to make ourselves feel good, to exercise a clerical power, to

earn our living by means of a gainful activity. As it emerges, we are self-serving. The message that we send that way to others is a kind of professionalising of the ministry just as society has professionalised Education or Health. We are losing sight of the unique purpose of our ministry – having experienced the love of God which fills our lives with enthusiasm, we want to bring the same happiness to others. On the other hand, people notice that certain lay-people, without saying a Word, live the Gospel more earnestly than we do.

Our life must be the sign of light, of salt; it must be a catalyst. It must have coherence between what we say, do and have. These three dimensions of our existence cannot be in contradiction as the message must be clear, not confused, transparent, not opaque. All this depends on the consistency of our life. *"You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven."* (Matt. 5: 14-16.)

Gaspar Fernández Pérez, scj
Superior General

17th May 2015



*« My child, treat yourself as well as you can afford ...
Do not refuse yourself the good things of today. » (Si 14, 11.14)*

ritual director at St. Joseph College in Buenos Aires. Arriving in 1978, he was asked to be director of the College of the Sacred Heart in Rosario, a position he occupied until the late 90s. In 1991, he was appointed Provincial Superior of the Rio de la Plata (Argentina and Uruguay), a post he fulfilled for two terms until late 1998. During that time, he was also college director at Saint Joseph in Buenos Aires. These were difficult years combining many struggles and research into educational engagement. He participated in the constitutional convention in 1993 as a representative of the education sector for the province of Santa Fe. Each summer, he was a tireless missionary in Catamarca and Santiago del Estero. In 1999 he was appointed General Councillor for two terms and Coordinator for Latin America. He lived in Argentina taking on pastoral responsibility in the colleges of the Sacred Heart and St Michael Garicoits for two years. In 2001, he returned to Martin Coronado, his beloved city; there he was to be the religious advisor in charge of pastoral responsibility until just recently. He had become, in some way, the priest of the college for a generation of numerous fathers, children and grandchildren. So many camping trips, climbing Champaqui, excursions to Calamuchita, his favourite place in Bariloche, always accompanied by him, always having an unassuming manner, organizing everything, cooking, celebrating mass, hearing confessions, fixing what was broken, healing wounds, and taking care of buying everything necessary to make everyone feel good ... Father Bruno left us af-



ter having celebrated his 72 years, after a disease he faced with courage, attended very carefully by doctors. A recent development was severe and certainly hit him hard. He had to spend the last two weeks at a British hospital. These words are only the outline of the life of a religious Bétharramite priest so fruitful it is so difficult to summarize in a few sentences. An existence entirely devoted to creating the Kingdom of God wherever he was sent. With a very special human quality, a great love for his congregation and for children, youth and families, he accompanied them as a father and a pastor with tireless energy and attention. His departure leaves a great void in the heart; only the power of hope can fill this, the hope that wherever he is now, by the mercy of the Lord, he enjoys eternal rest in a heavenly Bétharram.

Gustavo Agín sci

ever, I may fly to all the demands of my vocation so as to act at all times according to your wishes and in the state where your love holds me" (June 1933) "To all the demands of my vocation". The vocation of Henri Lataste was where God had put him and where he accomplished His will. (...)

The ministry of Father Lataste at La Rochefoucauld and at the Alma, his accompaniment of so many engaged couples and families for the christening of their children, his presence with those who had reached retiring age is witness of the beauty of life as God has ordained; and his presence with his parishioners in their hour of need bears witness today to the gentleness of a God who gives strength to the soul.

The extraordinary journey of Father Lataste is to be seen through his vocation in the service of souls and which had already been

expressed by Michael Garicoits in that dream of his. This holy missionary was putting into practice in the 19th century the great art of directing souls and leading them to God. How can we not be amazed on seeing how Henri Lataste resumed in his priesthood the ideal of the French Spirituality of the humanity of Jesus that is of his heart aflame with love for the whole of humanity? (...)

Right up to the end Father Lataste thought that tomorrow would see him fit for his mission either on foot or on his motor-bike! Providence had willed that he should reach the end of a well-filled life. It is evening and the door has closed in the study where he has been waiting to hear some confidence. The shaft of light has died down; he has met up with the angels; like them, we can be sure that the faithful watchman that he is, is still on guard.

Father Bruno Ierullo scj

Vallelonga (Italy), 21 March 1943 - Buenos Aires (Argentina), 2 June 2015

Father Bruno Ierullo was born in Vallelonga, Calabria, on 21 March 1943. It was at the age of 12 that he emigrated with his family to America with his father, his mother and five younger brothers. Even as a child he helped his parents by working on modest tasks such as selling vegetables on the market or shining shoes in Avellaneda. After a few years, the family he always loved came to live in Wilde, a district of Avellaneda where they still live. He then entered the Bétharramite Apostolate at Barracas at the age of 13, where, over time, his vocation matured. He did his novitiate and studied at the seminary in Villa Bétharram at Adrogué. As for his studies,

he pursued them at Rafael Calzada taught by the Fathers of the Divine Word; there he developed his interest in philosophy and theology. In 1969 he was ordained a priest in the chapel of the Holy Family of Adrogué (Bétharram). He began his ministry as a religious priest, first at Villa Bétharram going into ordinary neighbourhoods, still devoted to the catechesis of children and the service of the poorest people. There he met a group of young, engaged and married people who helped him realize his dream: the children's home of Our Lady of Bétharram which he founded 40 years ago!

In the 70s he was a religious teacher and spi-



The secret of the saints

FOUR RELIGIOUS SISTERS, INCLUDING MARIAM BAOUARDY WERE CELEBRATED ON THE 17TH MAY IN ROME. PERFECT WOMEN? PERHAPS NOT BUT THEY WERE CERTAINLY MODELS OF HOLINESS! IN HIS HOMILY, POPE FRANCIS UNDERLINED THEIR RADICAL COMMITMENT TO FOLLOWING CHRIST THANKS TO THE GUIDANCE OF THE HOLY SPIRIT, OR IN THE CASE OF OUR SISTER FROM PALESTINE, THROUGH A DIALOGUE WITH THE HOLY SPIRIT.

"We base our faith in the risen Lord on the witness of the Apostles, which has come down to us through the mission of the Church. Our faith is firmly linked to their testimony, as to an unbroken chain which spans the centuries, made up not only by the successors of the Apostles, but also by succeeding generations of Christians. Like the Apostles, each one of Christ's followers is called to become a witness to his resurrection, above all in those human settings where forgetfulness of God and human disorientation are most evident.

If this is to happen, we need to remain in the risen Christ and in his love [...]. This is the secret of the saints: abiding in Christ, joined to him like branches to the vine, in order to bear much fruit (cf. Jn 15:1-8). And this fruit is none other than love.

An essential aspect of witness to the risen Lord is unity among ourselves, his disciples, in the image of his own unity with the Father. Today too, in the Gospel, we heard Jesus' prayer on the eve of his passion: "that they may be one, even as we are one" (Jn 17:11). From this eternal love between the Father and the Son, poured into our hearts through the Holy Spirit (cf. Rom 5:5), our mission and our fraternal communion draw strength; this love is the ever-flowing source of our joy in following the Lord along the path of

his poverty, his virginity and his obedience; and this same love calls us to cultivate contemplative prayer. Sister Mariam Baouardy experienced this in an outstanding way. Poor and uneducated, she was able to counsel others and provide theological explanations with extreme clarity, the fruit of her constant converse with the Holy Spirit. Her docility to the Holy Spirit made her also a means of encounter and fellowship with the Muslim world. [...]

To abide in God and in his love, and thus to proclaim by our words and our lives the resurrection of Jesus, to live in unity with one another and with charity towards all. This is what the four women Saints canonized today did. Their luminous example challenges us in our lives as Christians. How do I bear witness to the risen Christ? This is a question we have to ask ourselves. How do I abide in him? How do I dwell in his love? Am I capable of "sowing" in my family, in my workplace and in my community, the seed of that unity which he has bestowed on us by giving us a share in the life of the Trinity?

When we return home today, let us take with us the joy of this encounter with the risen Lord. Let us cultivate in our hearts the commitment to abide in God's love. Let us remain united to him and among ourselves, and follow in the footsteps of these four women, models of sanctity whom the Church invites us to imitate."

LIFE OF THE CONGREGATION

A contemplative life but a full one

THE LIFE OF **MARIAM BAOUARDY** IS AN UNUSUAL STORY : ORPHANED AT 3, HOMELESS AT 13 BECAUSE SHE REFUSED TO RENOUNCE HER FAITH, SHE WORKED AS A SERVANT WHEREVER PROVIDENCE LED HER : ALEXANDRIA, JERUSALEM, BEIRUT, BEFORE LANDING UP IN MARSEILLES. AND THAT WAS ONLY THE START! BUT WHAT EMERGED FROM HER STORY WAS A WOMAN WHOSE CHARACTER BECAME STRONG AND WHOSE RARE DETERMINATION WAS PUT IN THE SERVICE OF OBEDIENCE AND HUMILITY.

This Palestinian Carmelite Sister has just been canonised in Rome on Sunday 17th May. She had been beatified on 13th November 1983. Why is the diocese of Bayonne interested in Mariam Baouardy, born in Galilee 5th January 1846 at Abelin, not far from Nazareth and who died in the Carmelite monastery at Bethlehem on 26th August 1878, at the age of 33? Quite simply because she lived for 6 years of her short life in Pau, in the Carmelite monastery of the Sacred Heart and which, in 1969 became



Maison Saint-Michel with the Betharram religious.

She was christened Mariam.

Her parents had made a promise to give her this first name during a pilgrimage they had made to the Manger at Bethlehem; they had gone here distraught having lost their first 12 baby boys who had died in infancy. The following year another boy, called Boutros, was born. By the age of three Mariam had lost both parents and she was entrusted to an uncle, a trader in Alexandria, Egypt. It was at Pau that she

opened. Those who see the glorification of their human nature have an even greater happiness" It was with the eyes of faith that Henri Lataste celebrated the mystery of Jesus in the service of his brothers.



Father Henri Lataste SCJ

Captieux (France), 10 February 1928 - Paris (France), 10 May 2015

If only we could have a group of priests whose programme was that of the Heart of Jesus...! Such priests would be a real flying corps of good priests, ready to rush where ever they have been sent, even and above all if it is in the most difficult of ministries which others wouldn't even want!

Homily at Saint-Pierre du Gros Caillou parish (Paris) on May 15

by Father Richard Escudier

I don't mean to say that Father Henri Lataste wanted to go to Saint-Pierre du Gros Caillou where others were unwilling to go! But it is a fact that this devoted servant of God spent 50 years there, in the service of La Rochefoucauld parish and the families of the sector. This morning we share the pain of his family and the prayer of all those who knew and loved him. We can be grateful that his departure towards God and the celebration of his funeral are taking place round the feast of the Ascension. As we look towards heaven we know that the things of this earth are transfigured by the light of the Glory of God and of the Risen Christ. In contemplating the One now seated at the right hand of the Father, Christians cherish the hope which is given them that God's love has definitely enlightened the world. "Blessed are the pure of heart, for when they don't see God, they hear Him. Blessed are the pure of heart because God shows Himself to them..... He speaks to them". In her Journal (27th February 1930) Marthe Robin says that what Henri Lataste accomplished in his heart as a priest: throughout his whole priestly life he celebrated the Eucharist believing in the invisible. St Leo the Great wrote: "At the breaking of bread the eyes of the guests were



opened. Those who see the glorification of their human nature have an even greater happiness" It was with the eyes of faith that Henri Lataste celebrated the mystery of Jesus in the service of his brothers.

There are some who say that all that seems very mysterious! But a priest's life should be a mystery or else it is not a reality. Father Lataste proved this discretely in performing his priestly duties in the service of all. Those who came into contact with him understood that the passing days were not empty of eternity. Christian hope is easily accessible to those whose lives have been touched by God. Those who had been through trials and who had profited by his ministry know it better than anyone else. Since Father Lataste was a regular visitor to the Hostel at La Flatiere, I am going to quote these words from Father Jacques Ravanel, who is the founder: "The life of faith does not grow through doubts, but through non-evident assurances."

Now one can begin to talk about the mystery of the special vocation of each individual, such as Marthe Robin expressed, she who had the first idea of the Charitable Hostels: "My God, fill me with an ever greater fire, with a new fire; fill my soul with all the flames of the Holy Spirit so that, more generously than

LIFE OF THE CONGREGATION (CONTINUATION)

Blessed Father Louis-Edouard Cestac

ON MAY 31, FATHER LOUIS-EDOUARD CESTAC, FOUNDER OF THE SERVANTS OF MARY AND COMPANION OF MICHAEL GARICOÏTS IN THE SEMINARY, WAS BEATIFIED DURING A SOLEMN CELEBRATION PRESIDED BY CARDINAL ANGELO AMATO (PREFECT OF THE CONGREGATION FOR THE CAUSES OF SAINTS) IN THE SAINTE-MARIE CATHEDRAL, IN BAYONNE. OUR CONGREGATION WAS PRESENT WITH OUR SUPERIOR GENERAL, FR GASPAR FERNÁNDEZ PÉREZ SCI, THE REGIONAL VICAR, FR JEAN-DOMINIQUE DELGUE SCI AND THE SUPERIOR OF THE COMMUNITY OF ANGLET, FR BEÑAT OYHÉNART SCI.

Mgr. Amato began his homily with these words... :

« The diocese of Bayonne shines out in the Church by the holiness of two of its priests, St Michael Garicoïts, founder of the Congregation of the Priests of the Sacred Heart of Jesus of Bétharram, and Blessed Louis-Edouard Cestac, founder of the Congregation of the Servants of Mary of Apostolic Life and of the Bernardines of Contemplative Life. Cardinal Lavigerie, who had known both priests, considered them really holy and worthy to be proposed as models of priestly virtues and apostolic zeal. (...) »

...and he concluded it as follows:

« Blessed Cestac offers us three teachings to meditate upon today. Firstly, he invites us to have faith in God and in his divine Providence, present in the history of mankind and the Church and especially in the circumstances of our family and personal life. We are sons of God, who loves us, guides us, forgives us. Let us give thanks daily through the prayer, Our Father. Secondly, Blessed Cestac invites us to turn to our neighbours in need and to those outcast, to be welcoming, generous and merciful. Finally, as much to us as to his Servants of Mary, he strongly recommends to aim at holiness, the ultimate purpose of Christian life. It is the daily holiness made by loyalty, by work, by absence of sin, by connecting ourselves to His Grace, by receiving the Sacraments frequently and especially by communion with Jesus. By ourselves we cannot do a lot, but with the help of the Lord, with the protection of the Virgin Mary and by connecting ourselves to the grace, we can too climb the mountain of the holiness. »



First steps of founders

« Listening to God's will, without any preestablished plan, each one [Michael Garicoïts and Louis-Edouard Cestac] passed through a long process of discernment to respond to the particular call he received. Michael, in Bétharram, began the adventure with some brothers and in 1835 founded the society of the Priests of the Sacred Heart of Jesus of Bétharram (...); Edouard, moved by the girls he met in the streets of Bayonne, welcomed them in 1836, working together with young lay women who would become the first Servants of Mary. When, at the end of 1841, Edouard had to write the Rules of Life of the Servants of Mary, he chose to go back to Bétharram: "I needed to gather my thoughts somewhere and work there". (...) The two friends must have also shared their apostolic aspirations ... » Sr Isabelle Lordon, Servant of Mary

was given the name "Marie of Jesus Crucified," in religion. She entered this Carmelite monastery 15th June 1867. The name she was given was meant to signify the sufferings of Jesus which she would share, including the stigmata on her hands and feet, on her side and on her forehead. On 24th May 1868 in the hermitage "Our Lady of Mount Carmel" she had a most extraordinary mystical experience: the piercing of her heart similar to that of Therese of Avila, who had reformed Carmel. It was such a great communion of love with the Lord that she was wounded to the heart. After her death when the surgeon removed her heart the scar was visible; Mariam wished that her heart should be brought back to Pau, "her family home".

In the midst of great trials and tribulations she was the soul of humility, obedience and charity even when her community was full of admiration at her ecstasies and predictions which were to the point. The cloistered existence in Pau was not a life cut off from the world. She quickly felt the missionary call to go and found a Carmelite

monastery in India at Mangalore; she left Pau on 21st August 1870 together with five other Carmelites and three religious of the Third Order which had scarcely been founded in Bayonne by Mother Veronica who had been a great support for Mariam. Three of her companions died on the journey. On 21st November 1871 she celebrated the first religious profession. Soon her friends began to have doubts because of the diabolical possessions for which she was victim; she was sent back to Pau in September 1872. It was only a long time later that her superior in India rehabilitated her. "With all my heart I want it to be known that mistakes were made at Mangalore" God allowed this to happen so that Divine Providence could continue carrying out his projects through this young Carmelite incapable of reading the psalms in French or in Latin. Once back in Pau she began planning a foundation in Bethlehem. Father Estrade, a Betharramite who was her confessor would support her; he found her a benefactor who would finance the entire project, Berthe Dartigaux only daughter of the President of the Ap-





peal Court at Pau. Mgr Lacroix (Bishop 1838 – 1878) had still to ask authorisation from Rome. The letter was composed in the same Hermitage “Notre Dame du Mont Carmel”. Mariam insisted that the Bishop send Canon Bordachar, superior of the college in Mauleon and of the Dominicans, to Rome. As if by miracle Pope Pius IX granted the authorisation on 16th May 1875. On 20th September seven Carmelites set out for Bethlehem accompanied by Berthe Dartigaux, Canon Bordachar and Father Estrate. On their arrival a flock of doves showed the site of the Carmelite monastery as Mariam had been told in a vision. She became the architect and foreman being the only person speaking Arab and consequently capable of talking to the workmen. Before the completion of the building she received a divine call for the foundation of a Carmel in Nazareth. In the course of a visit the site was bought but it would be 30 years before the monastery was built. During this trip she had a revelation that she would be able

to show where Jesus had the meal with his two disciples at Amouas, near Latroun. Several years later a 3rd century basilica was discovered, one of the oldest in the Holy Land. Before leaving for Pau she had another revelation that she would not see the completion of the construction in Bethlehem. On 22nd August 1878 as she was carrying two buckets of drinking water to the workmen, she fell and fractured her left arm; gangrene set in and on 26th August she died exclaiming “My Jesus, pity!” She who described herself as “the last of all” is the perfect model of humility and obedience. “In Heaven there are many vices, but no pride. In hell there are many virtues but no humility”. We are very happy here in Pau to celebrate this canonisation; it reminds us of the great solidarity which we are invited to practice with the Christians of the Middle East who are now facing persecution. The chapel of the former Carmel – now Maison Saint Michel – and the hermitage are the only two places where we can receive the gospel message of the Beatitudes handed on to us by this Carmelite from Galilee. They are both open each day from 8h00 to 19h00. At her request a votive Mass of the Holy Spirit is celebrated on the 2nd Tuesday of the month at 19h00. For the past 45 years the Betharramite religious are present in the former Carmel convent.

Laurent Bacho, scj

Mary of Jesus Crucified, the Carmelite Sisters and the Betharram Fathers. After this talk, a Eucharistic Celebration presided by Fr Sylvain Dansou, was broadcast live on a catholic national radio channel.

Region



VIARUR-VIBRA-VIPAR

The three vicariates organized various events, novenas, masses, moments of sharing with the Betharramite laity to celebrate the new Saint (as in Adrogué precisely on May 17th), as the many posts on social networks bear witness. We note also the presence of Fr. Francisco de Assis dos Santos SCJ, invited to Rome to represent his Region, entrusted with the prayer intentions of our Latin American brothers.

Region



England

Olton ► Here in England the celebrations for the Canonization of Sr Mary of Jesus Crucified went well. A leaflet about the life of St Mariam was distributed in most of our Parishes. (It was impossible to distribute them to all our parishes since they were receiving late from the printers). These leaflets were welcomed by everyone. At Olton Friary Parish the day started with the First Holy Communion Children crowning the Statue of Our Lady for May. This was followed by the blessing and incensing of St Mariam Baouardy's picture which was given by an Indian Artist. There was also a small display about her life.

NOTICES FROM THE GENERAL COUNCIL

Notices from the Superior General & his Council

On June 10, in the extraordinary session of the General Council, the Superior General with the vote of consent of his Council decided to present to priesthood **Br. Vincent de Paul Worou Dimon** (Vicariate of the Ivory Coast) and **Br. Jean-Paul Kissi Ayo** (Vicariate of the Holy Land).

In memoriam

- On Thursday, May 28, **Mrs Jeanine RUSPIL**, sister-in-law of Frs Joseph and Jean-Marie Ruspil SCJ has died. We express our condolences to the family of Frs Joseph and Jean-Marie and we pray for the repose of the soul of their beloved Jeanine.
- On Friday, May 29, **Mrs Lucie Arçuby Olçomendy**, 87 years, sister of Fr Jean-Baptiste Olçomendy SCJ, passed away. Please let's hold Fr. Jean-Baptiste and his family in our humble prayers during this sad time.
- Let us also pray for a **sister of Fr. Julian Miguel scj**, who died this month.



Generalate House

17 May 2015 ► After a long period of wait full of prayer and preparation, the community of via Brunetti, along with a large delegation of Betharramite religious, participated in the ceremony of the canonization of Sr Mary of Jesus Crucified, in Saint Peter's Square. The rite, so solemn and so meaningful in all its parts (the petition to the Holy Father to enroll Sr Mary among the Saints, the formula of Canonization, the procession with the relics ...) had as a background the blue of the sky, the white of the vestments of the concelebrants and the colorful congregation of faithful present in Saint Peter's square. The day after, all the faithful from the Holy Land, gathered in the Saint Mary Major Basilica to thank the Lord for the gift of the holiness of Mariam and Maria Alfonsina, the other Palestinian religious, canonized the day before.

Region



France-Spain

Pau ► On May 23, six days after her canonization that had taken place in Rome, Sr Mary of Jesus Crucified was celebrated at Pau. This celebration is traditionally held on the Saturday nearest to the anniversary of the transverberation of her heart, which occurred on May 24, 1868 in the Carmel of Pau. The day began with the celebration of morning prayer in the chapel of

the Saint-Michel community; the singing of the *Little Choir St Michael Garicoits* animated the prayer session. A silent adoration followed, and the faithful had the opportunity to receive the sacrament of reconciliation.

Several events were also organized in the cloister: an exhibition that traced the history of the Carmelites and of Mariam; a display of historical documents concerning the Apostolic Carmel Sisters; a charity sale for our missions; dances of Chaldean Christians in Pau; a testimony given by the Indian Sisters of the Apostolic Carmel residing in the House «Saint-Michel». On May 23, in the Chapel of the former Carmel of Pau, three Betharram Fathers gave a lecture on the newly canonized Saint.

African Republic

Bouar ► On May 17 - The Eucharistic celebration for young people in the Betharramite Parish Our Lady of Fatima gave prominence to two figures very dear to the Betharramites: our Founder St Michael - the choir has been named after him - and the «Little Nothing», St Mary of Jesus Crucified.

Ivory Coast

Adiapodoumé ► The Adiapodoume Community took part in its own way in the canonization: Eucharistic celebration, broadcast lectures to introduce the newly canonized saint to the listeners; For May 17 a special program was prepared: Br. Joseph Ouedraogo SCJ talked about St Mary and her family before her joining the Carmel at Pau; Fr Sylvain Dansou SCJ, spoke again about the relationship between

What Saint Mary of Jesus Crucified means to us

THE LIFE OF MARIAM BAOUARDY IS AN UNUSUAL STORY : ORPHANED AT 3, HOMELESS AT 13 BECAUSE SHE REFUSED TO RENOUNCE HER FAITH, SHE WORKED AS A SERVANT WHEREVER PROVIDENCE LED HER : ALEXANDRIA, JERUSALEM, BEIRUT, BEFORE LANDING UP IN MARSEILLES. AND THAT WAS ONLY THE START! BUT WHAT EMERGED FROM HER STORY WAS A WOMAN WHOSE CHARACTER BECAME STRONG AND WHOSE RARE DETERMINATION WAS PUT IN THE SERVICE OF OBEDIENCE AND HUMILITY.



The Betharram Congregation has an important place in Mariam's letters. In her letter of 30th June 1878, writing from Bethlehem Carmel to Father Etchecopar she said: "In all the holy places where we prayed, I prayed for Betharram, for you dear Father, and for our dear brothers. Everywhere I asked for the grace that they all become saints."

We are amazed to see the links existing between Betharram and St Mariam of Jesus Crucified. Our past history is rich of such links. The best informed biographers are the Religious of Betharram who are still a reference: Fathers Estrate, Buzy and Brunot who spent so many years in the Holy Land and who handed on to the congregation a special affection for Mariam. The new generations are happy to receive her witness; a church has been dedicated to her in Brazil; the community chapel at the formation centre in Adiapodoume built in 1995; the scholasticate in Mangalore is still full of her passage in India. Obviously, the community in Pau has, since 1970, been the watchful guardian of devotion to her, since our congregation accepted to be responsible for the former Carmel where Mariam spent nearly six of the ten years of her life as a Carmelite. Having had the grace of celebrating Mass in the chapel at Adiapodoume and in the Carmel in Bethlehem and to live here in her house in Pau, I am amazed when I reflect

on the Gospel message which she sends us. Her canonisation in this year of consecrated life challenges me to deepen her message. It is an invitation to consecrate myself totally to the Lord and take my eyes off myself as is recommended in the spirituality of Carmel. In order to accomplish this I must put the Lord at the centre of my life, not be satisfied with assiduity in prayer times, wanting to advance in "a heart to heart" with the Lord. Every day I must absorb a bit better the feelings of the heart of Jesus which are the reason why we are religious of Betharram. I admire Mariam's total confidence in God and what progress I have still to make on this chapter!

Humility was the fundamental quality flowing from her trust in God. I know that it is also what is being asked of me in my following of Jesus "meek and humble of heart". But I am bound to admit that there is resistance in becoming this "little nothing", and there is in me a thirst for appreciation and recognition. The passage of time helps in the progress. But where I find it difficult is accepting humiliations. Mariam accepted humiliations, the refusal of the Sisters of St Joseph of the Apparition in Marseilles, or her exclusion from the Carmel in Mangalore! For her it was an invitation to become more and

more a disciple of Jesus, "humble and obedient" which I long for but which I find difficult to attain. I also admire her obedience and familiarity with the Holy Spirit at a time when there was little reference to the Holy Spirit. I have always been impressed by her prayer intentions: "Lord, save me from all illusions!" Sometimes some "apparent good" can be withdrawing me from the Gospel. The only thing which can help me to rediscover the way of the disciple is discernment under the guidance of the Holy



Spirit; my generosity and devotion need to be reviewed in the light of the Gospel. Being present at Mariam's canonisation in Rome and the celebration of the piercing of her heart here in Pau is a pressing call to the conversion which is expected of me.

What amazes me with Mariam is her openness to the world; her cloistered existence didn't shut her in on herself. Her heart was open to worldwide questions. Set out for the foundation of a Carmel in India with all the unknowns of the trip, face the foundation

of the Carmels in Bethlehem and Nazareth, take great interest in the future of Betharram, have contact with the Bishops and the Pope himself despite her poor education, feel for the persecuted Christians in China and the famine in India are all proof. It is similar to the story of another Carmelite, St Therese de l'Enfant-Jesus, a few years later. It is fortunate that this canonisation has helped us to lend an ear to the sufferings from the Middle East which during the Mass in Arab expressed its hope in the Basilica of Saint Mary Major. In Pau, the persecuted Christians from Iraq explained their sufferings to us with a video and during the Mass on 23rd May. Saint Mariam of Jesus Crucified didn't seek canonisation as a reward; she was surely both surprised and astonished! It is we ourselves who need to be reminded to the reality of the Gospel message. Our congregation is really happy with this proclamation from a saint "who really loved our family". (Rule of Life 92). The praise which she bestowed on the Betharram religious when speaking to the Patriarch of Jerusalem, challenges us: "They are not like others; they are full of simplicity and charity" (Letter to Father Etchecopar 171; 18th November 1877.)

«Everybody is asleep. And God, who is so full of goodness, so great, so praiseworthy, but we forget him! Nobody thinks about him! See, nature praises him; the sky, the stars, the trees, the grass, everything praises him; and man who knows his benefits, who ought to praise him, he sleeps! Come on now, let us awake the universe!»

St. Mary of Jesus Crucified

Laurent Bacho, sci

