

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

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

Telephone  
00 39 06 320 70 96  
Fax  
00 39 06 36 00 03 09  
E-mail  
nef@betharram.fr

Visit us on our website  
www.betharram.org

↓ continues from  
page 13

was working flat out at the education of the poor children.

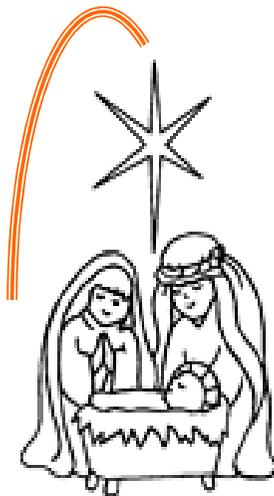
In 2002 Father Lanusse retired to the Mission Centre, at Chiang Mai. In 2005 he fell and from then onwards his health deteriorated. Hospitalised on the 4<sup>th</sup> November, the doctors could see that the end was not far off. On the morning of the 5<sup>th</sup> he had a visit from the Bishop and at 14h00 he entered his Father's House. Mgr Joseph Surasarang presided at the funeral at Chiang Mai on 8<sup>th</sup> November. We shall accompany our big brother with respect and devotion.

A. Pensa, P. Leborgne and E. Lhouerrou, SCJ.

## The approval of the Society of the Sacred Heart

Rules printed. The Bishop wept with joy; he kept on saying "Its heaven which has intervened to have such a quick reply" I sent telegrams to everyone. I hope you received my telegram from Pau, and that the news will have been a fitting crown for the feast of Calvary, and that next day, octave of the Nativity, all will have given thanks for such a great favour. What a joy at the end of all our trials! And of all our efforts! To be thus connected, through the hands of the Holy See, to a way of life which is really perfect! Not ever to suffer again, but at least to suffer with greater merit and in a more religious and perfect spirit, what a great recompense!"

Thanks to this decree placing it under the authority and protection of the Holy Father, Saint Michael Garicoits' work has finally been saved. After fourteen years of efforts, work and prayers, Father Etchecopar's satisfaction is huge. Under his initiative, on 28<sup>th</sup> April 1890 and 6<sup>th</sup> September 1901, the Society of the Sacred Heart of Jesus would receive the final approval of its Rules ●



# Happy Christ- mas!



11

The end



# Family News

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



**A word from the  
Superior General**

## The New Betharramite communities

### In this issue

- Page 4: An icon of Saint Michael
- Page 7: Thoughts of Thai seminarians
- Page 8 : Bird's eye view of the Congregation
- Page 9: 5mn with Fr Gaston
- Page 11: + Fr Guillaume Etchecopar
- Page 13: + Fr Jean Lanusse
- Page 15: The approval of the Society of the Sacred Heart (11)

One of the aims of the regionalisation of the Congregation was the formation of communities which would be fraternal, prayerful, welcoming and missionary. (General Chapter 2005, 7). We believe that the life of the Congregation flourishes in the fidelity of each Religious to his vocation and mission, and in the experience of brotherhood lived out by each community on the strength of the charism.

There was a time when communities were numerous and basked in the prestige of our works. Community life consisted of all doing certain things together, all foreseen in the rule book, and of having a devotional type of community prayer. The Superiors, hell-bent on an interpretation of obedience, possessed a form of authority which left little room for dialogue. For the good of the Community they were bound to give a weekly conference. This unique modal applied to all Congregations, and was monastic in form. There is no doubt that with such a style of community many Betharramites lived their vocation to the full and reached a high degree of sanctity.

Today, the style of community life has changed, just as the theology of the consecrated life has changed and the society in which we live. We want to live the brotherhood in community. A charism finds its expression in a mission and in an original manner of living in community. Communities today are small, a minimum of three religious according to the new Rule of Life. The core of the community is the experience of the vocation of each religious. We

**106<sup>th</sup> year  
10<sup>th</sup> series, n°33  
14<sup>th</sup> December 2008**



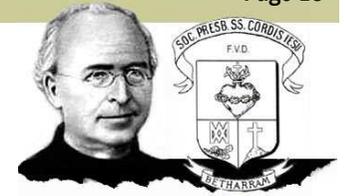
*But let's remember that we are not only in community to recite the Liturgy of the Hours, but also to carry out together a mission in conformity with our charism*

have been called; we have been summoned to live out our experience of God and to experience community together. We have been summoned to live out the Christian values of the charism, but also to help each other to be faithful to our consecration. We have been called, summoned, consecrated and sent to carry on the consoling and saving mission of Christ.

What adds value to the evangelical brotherhood is the sharing of life, the experience of God, sharing goods and the mission. Every priest in the Congregation is bound to the daily recitation of the Liturgy of the Hours; ever since Vatican II, and according to the orientations of the Church, we recite certain Hours in community; this is very good. But let's remember that we are not only in community to recite the Liturgy of the Hours, but also to carry out together a mission in conformity with our charism. It would be an impoverishment to reduce our community prayer to the Liturgy of the Hours, as was the case when it was reduced to devotional prayers. The movements and the new Communities have been instrumental in proposing other ways of praying. There is no need to be ashamed of learning from them.

Today, we are more aware of the mission than of works, all the more so since there is a variety of missions and we tend to be scattered. This fact requires of those who have been called to live a vocation, consecration and mission to agree when and how they will meet for prayer, to share and live together. This is the whole idea of the apostolic community project. Then, we must be faithful to what was decided in community, while at the same time overcome the difficulties that each one may have about sharing in depth. There in lies the principal difficulty to being faithful to what has been programmed for the community and not so much the activities connected with the mission which we can easily organise. This new type of evangelical brotherhood requires of us a measure of maturity which enhances the freedom of each religious. Each one can, with the same lib-

## *Fr. Etchecopar and the approval of the Society of the Sacred Heart* 11



**Pierre Mieyaa, SCJ**

Thanks to his efforts, Father Etchecopar got an edition of the Betharram Rules fit to be approved by the Sacred Congregation of Bishops and religious. To make quite sure of it, he went on a Pilgrimage to Assisi. There, through the intercession of St Francis of Assisi, he prayed that his religious "would have the spirit of love which says *Here I am!*"

During their retreat from the 6<sup>th</sup> to the 13<sup>th</sup> June 1877, he submitted this text to the superiors meeting for their General Chapter under an indult from the Holy See. Having made a thorough examination of the text and having obtained its unanimous approval, he sent it off to Rome. The approval by Rome came as a great surprise. Nobody dared hope that it would arrive before another year. It was signed much more quickly by Pope Pius IX two months later on 5<sup>th</sup> September 1877.

Fr Etchecopar had gone to take a few days rest at the shrine of Our Lady of Sarrance. There in the pleasant and restful solitude the decree was handed to him, nine days later. Immediately he sent a telegram to Betharram and in a more detailed letter wrote to Father Pagadoy, his Assistant. "Sarrance, 14<sup>th</sup>-15<sup>th</sup> September 1877.

Today, Friday, feast of the Exaltation of the Holy Cross, I have received the brief approving our dear Congregation. What a coincidence! Let everyone say a Mass of thanksgiving and let the Brothers receive Holy Communion and recite the Rosary four times. The decree is addressed to the Bishop. I am leaving for Oloron to take it to him.

His Lordship got me to open the envelope which contained: (1) the letter for the Bishop; (2) The decree, a bit like the brief, except for the mention of the approval. (3) Five words of criticism; that's all. All this seems quite trivial to me and we can now go ahead with having our



2008

DECEMBER

14	Joyeux anniversaire Buon compleanno	P. Paul Fourcade F. Fiorenzo Trivelli
15	Happy birthday	Br. George Varghese Korandakkatte
16	Happy birthday	Br. Albert Sa-at Prathansantihong
17	Buon compleanno Joyeux anniversaire	P. Giuseppe Lietti F. Omer Koutouan Nanghy
18	Buon compleanno	P. Giulio Forloni
23	Happy birthday	Br. Arul Gnana Prakash Joseph Br. J.Bosco Parinya Wonganan
24	Happy birthday	Br. Gerard Sutherland
25	Feliz cumpleaños 50 anni di professione, auguri	P. Francisco Daleoso F. Fiorenzo Trivelli
27	Buon compleanno	P. Alessandro Paniga Fr. Chan John Kunu
26	Happy birthday	Br. Somnuek Phinitphornphan
28	Feliz cumpleaños Happy birthday	P. José Miguel Larrosa Br. Hiran Thomas Klinboakaew
29	Feliz cumpleaños	Ho. Nelson Cristaldo Alfonso
31	Joyeux anniversaire	P. Théophile Dégni N'Guessan
1	Happy birthday	Br. Valan Peter Kanagaraj Br. Peter Nonthaphat Mayoe
3	Feliz cumpleaños	P. Sergio Gouarnalusse
6	Joyeux anniversaire Buon compleanno Joyeux anniversaire	P. Sauveur Londaitzebéhere P. Roberto Cornara F. Brice Hervé Konan Kouadio
7	Feliz cumpleaños	Ho. Jesús Cano P. Daniel Ramón Martín
8	Feliz cumpleaños	Ho. Teodoro Miguel
10	Happy birthday	Br. Yesudas Kuttappasseril Br. Praveen A. Kumar Anandraj
11	Buon compleanno	P. Alessandro Locatelli
13	Buon compleanno	F. Angelo Sala

2009

JANUARY

erty, give up his personal projects every time that the community or the mission are in question.

But this is only possible on condition that we rediscover the role of the local superiors. After the time when superiors were the be all and end all in a community, we have gone on to the time when superiors are deemed to have no authority. It doesn't seem right that the tiniest problem in a community requires the intervention of the Provincial Superior. If the life of the Congregation is to be found in the communities, it is there that there must be dialogue, reflection, respect of the individual; it is there also that the potential of each religious must be recognised, that there must be signs of forgiveness and a solution to clashes inherent to life in community and the mission. St Michael Garicoits himself says *the superiors will be the first to do all in their power to unite all hearts.* (D.S.360). We can depend on the maturity of the religious and on their sense of responsibility. A careful reading of the Rule of Life will show that the personal pronouns most used are *we, all, each one.*

To be a Superior in the new communities is both a service guiding the vocation and consecration of each religious and a service of support for the brotherhood and the mission. With this in view, the Superior must revive a spirit of communion and participation in each religious. He must also encourage the drafting of the apostolic community project and its implementation by involving the whole community. The Local Superior knows that on-going formation is done in the community. In the course of a fraternal chat he will take an interest in what each religious can do on this question. At the same time, aware of what each one can bring to the discussion, he will encourage each religious to prepare and share with his brothers his experiences and skills. And as is stated in *Perfectae Caritatis* whenever necessary the Superior can reach a decision and order its application. (P.C. 14).

Gaspar Fernandez,SCJ

---

*In the community, it is there that there must be dialogue, reflection, respect of the individual; it is there also that the potential of each religious must be recognised, that there must be signs of forgiveness and a solution to clashes inherent to life in community and the mission*

### **An Artistic and Spiritual experience.**

#### **Creation of an icon of St Michael**

#### **DESCRIBE THE ICON**

“It would be a good idea for you to create an icon of St Michael” said Father Gaspar to me when he saw the icon of Christ which I had just realised. I had thought about making an icon of St Michael and the Father General’s invitation encouraged me.

I returned to the “Little Hermitage of the Oaks” at Crochi, in the province of Reggio de Calabre, at the foot of the Aspromonte, where some contemplatives run a school for iconography. The atmosphere is captivating, not only because of the silence and the surrounding vegetation, but also because of the atmosphere of meditation and meeting with God. An icon is born first of all at the heart of prayer, then on the drawing board or *the altar*. This is the lesson taught by the ancient Byzantine iconographers. From this art they have constructed a way of conversion, of purification and of holiness.

Before going to Crochi, I had made a pilgrimage to Betharram. For me it was important to attack the subject through contact with God and the Saint. His personal belongings exposed in the Community Oratory, his birthplace, his signature on the Baptismal register in Cambo, the farm, my walks on the banks of the Gave, Calvary...everything had me tuned to him, everything reminded me of his appearance and his soul.

When I arrived at Crochi the Sisters were captivated by the project. I showed them the photos of Betharram, the drawings I had done, the sketches of the icon which I had in mind. They chose the medium: “a big board, for you have a lot to put on it” they told me.

Thank God the board was ready for use. To begin with it only needed to be sanded so that there would be no defects on the surface. The Sisters kept on saying: “For God, everything must be perfect”! Then the back of the icon

### **Father Jean Lanusse**

Father Lanusse left us on 5<sup>th</sup> November early in the afternoon. Recently he kept on asking: *When are we going home?* When he was told that he was already at home, he would say: *I mean our own home!*

Father Jean Lanusse was born on the 31<sup>st</sup> January 1921 at Bournos (Pyrenees Atlantiques). He was the eldest of six children and made his first vows with the Betharramites at Balarin. He was 18 years of age. He was sent to the Holy Land for his studies and said his first Mass in the Carmelite monastery in Bethlehem on the 30<sup>th</sup> September 1946. The same day he was given his nomination for the Mission in Tali, China, as was his wish.

After two months at sea we see him ready to get down to the job. The time just to learn the language and to take his first steps in the Mission, the Communist revolution put an end to his presence at Talaba and his dream of evangelising the country. Under house arrest and forbidden to say Mass or to have any visitors, he was finally expelled at the end of February 1951. It was then that he joined up with other Betharramite Missionaries who had withdrawn to the north of Thailand.

Fr Lanusse now began learning a new language and to have a more long lasting apostolate. After experiments at different posts and with promising beginnings, in 1958 he was named for Huay Bong where a group of Karians had just settled. He stayed here for 9 years, helping the families to get settled in; he helped to develop agriculture, and he also helped with catechetics and the liberation of spirits.

In 1969, Father Lanusse was put in charge of the district of Chomthong. Besides the parish of St Michael Garicoits, he had responsibility for a leper colony in which there were lepers on the road to recovery. He simply wanted to greet them provide them with shelter and a means of livelihood, in other words restore their dignity to these outcasts of society. At the same time he

#### **IN MEMORIAM**

**Thaïlande**



Bournos  
31<sup>st</sup> January 1921



Chiang Mai  
5<sup>th</sup> november 2008

➔ continues last page

**Italy**

On November 15<sup>th</sup>, the Lord called to Himself **Mrs. Caterina Lanfranchi**, mother of Fr Tobia (La Colmena, Paraguay) and Fr Carlo Sosio (Milan). Let us remember her in our prayers.

**Brazil**

On November 20<sup>th</sup> by the evening died at Três Pontas (Minas Gerais) **Mr. Júlio Leite**, the father of our scholastic Robson Leite. Let us pray for the repose of his soul and for his family members.

still young enough and alert enough. All those games of pelota! And of course Ozanam had its own pelota court. *Father Etche* was well known at the college.

The Parish Priest of Sarrency died suddenly. A new team was made ready well connected, generous and ready to work together. A solid individual like Father Guillaume was one of the trio. For Sarrency was recovering from its Calvary, in its sanctuary, in its cloister and in the large crowds it would receive. There was enough to keep everyone busy: clearing the ground they planted, and the workshop never emptied. He began to feel old age creeping on and his heart showed sighs of wear. He had to have surgery and a different type of community. A certain loneliness set in and never left him. A few generous years in Saint Palais went prevent from having to finish his days, he the Basque, in the Bearn country (just like Saint Michael, but missing all the joys found in the native soil.

There are a few consolations just the same! Lourdes is next door! He would be called upon to replace a priest missing for health reasons and he would be away like a flash. It was in this type of pastoral activity that *the Ite Missa est* will echo for the priest-apostle. He spent All Saints Day with his brother at Soule and then a few hours with his family over the week end. The unexpected – but not unforeseen struck. He knew he was living on borrowed time Every-body was surprised and his close family was shattered.

The strong personality of Father Guillaume, as well as his Basque temperament, his deep faith, mobilized him and led him to believe that he could answer all calls in a “*me voici*” We can even reflect on St Michael Garicoits saying: “If I gave into my Basque temperament”. Father Etche was a bit like that too. He would be seething sometimes. He will have met up with his parents, with St Michael and all the sick he loved to visit in Lourdes and who went ahead of him Guillaume, you are home and dry. May you rest in the peace and mercy of God!

Gabriel Verley,SCJ

had to be covered and protected so as not to spoil it during the operation.

The time came at last to transfer the sketch on paper on to the board and to engrave it. For me, this was the most solemn and most sacred moment of the whole operation. Drawing was being printed on *the altar* for all eternity. Like a sacramental character it could never be altered.

I next applied the gold, the sacrament of divine light flooding the whole of creation; then the colours, reflecting the earth, for everything must be natural and humble, colours offered by nature as gifts from God.

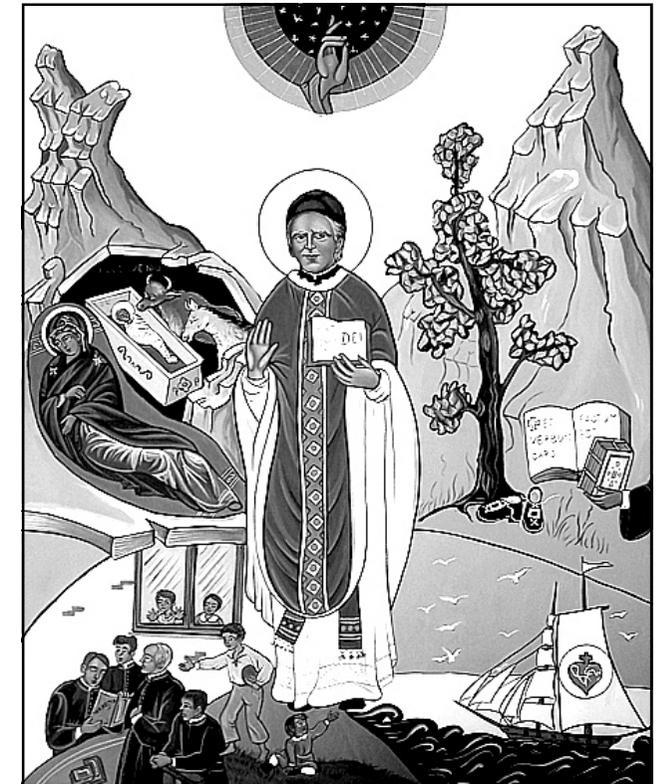
For the next step, after resuming the design, I added fresh light to the colours. Little by little and by dint of patience, the beloved image began to appear, an image begotten in prayer and in listening to the Word of God.

**HOW TO INTERPRET AN ICON**

An icon consists of a central axis around which are four thematic zones.

**The axis:** at the centre of the upper part of the board are to be seen a star studded sky and a hand, signs of God's house and of the election and blessing of the Saint by the Most High.

Thus protected by God, the figure of the Saint occupies the



central position. He is wearing the sacred vestments, not only because he received the anointing, but because he was deeply aware of his priesthood and was happy in that vocation. In proof of which the way he used to sign all his letters and documents *Michael Garicoits, priest.*

**The first thematic setting:** the top right hand side shows us Michael searching for God. The three mountains by which the child is trying to reach God and touch Him. There is the tree symbolizing the ecstasy of the young Michael, and the hedge against which he crashed in his desire to make his First Communion. There are his shoes and books reminding us of his spirit of poverty and humility; one day he even pulled the silver buckles off his shoes and threw them away, just as he did with every other worldly contact, so that at the end of his life he could say: *I have nothing except my Bible and Breviary.*

**The second thematic setting** corresponds to the top left hand side. There is a representation of the Nativity, with the expression *Eccio Venio*, reminding us of the Founder's charism. In this iconographic image, Jesus is born in the sepulchre. The Incarnation is thus associated with the Passion, Death and Resurrection of Christ. This simple image resumes St Michael's spiritual message.

**The third thematic setting** can be found in the lower left hand corner... It's all about the foundation of the Congregation and its early days in France. Seized by his love and passion for Christ and for mankind, Michael assembled a group of priests who want to love with the Heart of the Redeemer through a double choice: preaching and the Christian education of the youth.

**The last thematic setting** is all about the mission. Not only the mission in America, but also the world wide mission. On the main sail of the boat there is a globe in the shape of a heart revealing St Michael's dream of sharing with all mankind the happiness which was his of knowing that he was loved by God.

Gian Carlo Monzani,SCJ

assuming our human condition opens the way of filial obedience which prepares us to live in the Communion of Love of the Three Divine Persons.

## Father Guillaume Etchebarne

It was at the age of 81 and in his native country that, on the morning of November 4<sup>th</sup> 2008 Fr Etchebarne was led by the "choirs of Angels" and thus was allowed to give his voice for the glory of the Holy Trinity. He was baptised in Ahaxe which is to become his resting place in God's peace. As a matter of fact he will only have lived there for a few years; already in the footsteps of St Michael Garicoits from Saint-Palais to Betharram, from 1938 to 1945.

After his First at the "Apostolate", together with his class, he entered the novitiate at Balarin. At the close of the 1939 – 1945 war, came a break for travelling. The entire Scholasticate moved to Bethlehem but it was only to last two years, from 46 to 48. Another war broke out: the Israeli-Palestinian conflict. Life was impossible in Bethlehem and all must return to France to make a new foundation - the formation House of Bel-Sito, a huge property situated on the outskirts of Bordeaux, at Floirac.

Guillaume could feel his wings sprouting! For here everything had to be constructed or reconstructed, cleaned, organised! For a man born on the land, he spared no trouble, while at the same time not losing sight of the fact that he was there for his studies! Soon he was a religious in perpetual vows and soon to be ordained priest by Mgr Richaud, Archbishop of Bordeaux on the 29<sup>th</sup> June, 1952. He was 25 years of age. His first nomination was to be at Casablanca, country of light and vast open spaces. He taught the young children whom he really loved, the youngsters of class six. However the college at Limoges, Ozanam, really needed to strengthen their team; Father Guillaume was to spend a large chunk of his life there nearly 23 years. There too he blossomed in the midst of the youngsters; he himself was

## IN MEMORIAM

France



Ahaxe

10<sup>th</sup> June 1927



Ahaxe

4<sup>th</sup> November 2008



5mn with...

***Has this community any particular role in the Congregation?*** -The Religious living here are witnesses to God's fidelity to them. Their routes have been many and varied, and after 50 years separated they come here together for a life of fraternity. Their conversations are mostly a pooling of their souvenirs. And just as the lighthouse shows the harbour to incoming ships, so too this Care Home would like to be a humble light before the return to the Father's House.

***After assuming many posts of responsibility in different communities, how are you coping with this stage in your life?*** - I came here nine years ago; it is my 12<sup>th</sup> community, the one where I have stayed longest. It is not my job to comment on the different communities which have received me. Everywhere I found brothers who have helped me to live the brotherhood.

***Preaching retreats and counselling have always been important elements in your ministry. What is the situation today?*** - During the past ten years, I have given 30 retreats for religious (male and female), diocesan clergy and the laity. For me it was the occasion to discover the richness of life in the Church, the diversity of vocations and the different routes in search of God's face in the service of the mission.

Today, I tend to go for recollections which are less of a burden than a six day retreat. I accompany new beginners: the Holy Spirit hasn't retired. He continues to work in the hearts of the simple folk who are often dissatisfied with material goods. These meetings do me good.

***You have studied our Founder's message. Looking back now, what do you consider the most important and the most fulfilling?*** - I was lucky to have had the grace of studying our Founder's Message for retreats and sessions. What's most important for me is the contemplation of the Son of God coming to live in our midst as a Servant. To bring humanity into the Trinity Family Jesus Christ, by

*Father Etchécoqpar wrote...* Personal notes, January 1870

*Jesus is asking me to become a little Child!! And behold Him! From being the greatest He has become the smallest. From being the seat of wisdom He is now speechless. From being most powerful He is now powerless, and from being active He is now motionless. There He is, suspending the outward exercise of his faculties, so as to become a tiny baby, hidden, powerless, easy to handle like any tiny tot. What more eloquent example than his divine chats! What strength, what powers of persuasion are present in his extended childhood!! How can I not become a little child? To achieve that have I more to do than my God?*

**Sampran**

### **Some thoughts of Thai Seminarians to their Betharramite Brothers**

**VOCATION :**

What is the real meaning of "vocation" for us ?

Are we ready to leave everything to follow Christ?

Many people think that to be a priest is to choose a comfortable life. In fact, it is very difficult to deny our own desire, our own-will, to follow God's will. Every vocation is good if we respond to our own vocation.

**LOVE :**

St. Michael said : "*More for love than any other reason.*"

We want to practise love in our own vocation and in our seminarian life. Love is unconditional. We have to practise love like Jesus loves.

Love is in everything and can help us in every trial. We are nothing if we have no love.

Love is the most important thing in our community life. We cannot live in the community by ourselves, but we need others to be our companions. Community life makes us united with the other members. We should act in accordance with community life.

On September 2008, young thai religious have worked the Saint Michael's spirituality with Mrs Isabelle Pommel, theology teacher. Through this final text, they share the fruits of their reflections.

Brothers Andrew Athit, David Pitak, Gabriel Suphot, Gabriel Chaowit, Albert Sa-at and Dominic Athit

**CROSS :**

Every one should carry his own cross.

Our cross is our difficulties in everyday life such as studies, duties, responsibilities, contacts with whom we don't like.

We cannot compare our cross to Jesus' one, it is just a piece of Jesus' cross. We cannot carry it by our own, but with God's help, we can carry it.

**OBEDIENCE :**

Obedience is the first step of following Christ. We would like to live obedience as the Son of God did, unto death.

When we obey God's will, we are like His faithful servants. But obedience should not be a blind obedience.

**POVERTY:**

Poverty is the renunciation of wealth, family and friends, and so on, so that we may follow Christ whole-heartedly. Poverty is self-denial of what make us comfortable.

Poverty is to give ourselves totally to God. Poverty means to be poor in our inner life : trying to empty ourselves to ask God to fill us.



Saint Michael Region

**Province of Italy Central Africa**

**Servant of the Gospel (1)** ■ On December 7<sup>th</sup>, Br Narcisse Zaolo was ordained as a deacon. We share the joy of the Bouar-Niem community, and we pray for the first Betharramite deacon from Central African Republic.

**Farewell Bouquet** ■ The Regional Noviciate of Latin America is going to close the year with a flourish: 7 young brothers will make their first vows: Raul Villalba and Victor Torales on December 19<sup>th</sup> at la Colmena (Paraguay); Eudes Fernandez, Davi Lara, Wagner Ferreira, Glecimar Guilherme and Rodrigo Batista on December 21<sup>st</sup> at Passa-Quatro (Brazil).

**5 MINUTES WITH... Father Gaston**

*Nef: Can you say a few words about the Care Home at Betharram?* - In 1939 at the age of 12, I entered the Apostolic School; it was a four storey house and was meant for "vocations"; there was also a community of missionaries and a few aged Religious. For the past 30 years it has become the Retirement Home for the Betharram religious. Today there are 23 of us. Some lay members make up the number – six women and six men – with the result that all the rooms are taken.

The management and treasury are in the hands of two ladies; the manager did the World Youth Day in Australia, and this is her first experience. The House is well equipped with all the staff needed: a male nurse, state enrolled nurses, and a night watch man. The cooking is done on the spot. The average age of the residents is 80 years. Actually there are three religious who don't leave their room.

As for the Community our days are punctuated by three moments of prayer: Mass at 9.00, Rosary at 12h10, and Vespers at 18h20. Four of our Fathers celebrate Mass regularly at: the Daughters' of the Cross Rest Home at Igon and Nay; at the Benedictine Monastery at Montaut and at the Sisters of Bethlehem at Saint-Pe.

Father Gaston Gabaix-Hiale is superior of the Maison Neuve community, the first of its kind in the Congregation . This is a meeting with a very active retired Father at the Betharram Mother House.

➔ *Continues p.10*

**Province of Rio de la Plata**

**Servant of the Gospel (2)** ■ Brother Guido Garcia has been ordained as a deacon in Buenos Aires on November 22<sup>nd</sup>. The celebration took place in the college chapel of San Jose, where Br Guido was a student. Our prayers accompany him in his service of the Gospel of Charity.

**Vice-Province of Brazil**

**Departure** ■ On October 31<sup>st</sup>, the General Council voted the closure of the community of Conceição do Rio Verde. At the end of January, Bétharram will hand over the Parish to the Diocese of Campanha, as requested.



Fr Etchecopar Region