

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.net

Agenda of the Superior General



November 5-19th

Canonical visit to
the communities
of the English
Vicariate

Betharram in Ivory Coast (9)

first vocational camp. A vocation only comes from God. Woe betide the man who claims such a right! But one needs to help recognise God's call; make it more visible. (DS 278-279). We adopt this vision of our Founder, with the result that the following year Anatole spent the year at Dabakala: our first postulant.

In September great upheaval in the Djimini country! A religious community of Sisters in Dabakala and Boniere, and the return of Brother Jean-Claude in Ivory Coast after spending 8 years in Ouagadougou! Two years previously the area meeting comprised two only; now we were 11. In November, Fr Vincent Landel, General Bursar, came for visitation; it was decided for Formation it would be best to get closer to Abidjan. Mgr Laurent Mandjo was contacted to ask for a house for our future young aspirants. No problem! He took us to Adiapodoume where he proposed the care of St Bernard parish to the Congregation. The Bishop also wanted Fr Segur back to be responsible for Diocesan education. With Fr Vincent Landel, we saw there the hand of God, discreet but sure: *Divine Providence doesn't progress by magnificent overtures and superb declarations; it doesn't deal in quack methods. It starts off with a small cot and a small child.* (DS 183-184).

9

(to continue)

Continues from page 3 ▶ The religious community is the scene and place of the growth of every religious, where each one is responsible for the growth of the brethren. Furthermore, the religious community is the place where, day after day, there is mutual help as religious, driven by the same charism to respond to the needs of the marginalised and the challenges of today's society. The religious community is the natural milieu where the passage from me to us is checked, from my commitment to the commitment of the community, from the seeking of my own interests to seeking those of Christ.

Gaspar Fernandez, SCJ



Family News

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



A word from the Superior General

Let him who is first among you be the servant of all

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Before the Council, Betharramite communities had a considerable number of members. The religious devoted themselves to a common task. The superior imprinted his personality on the life and mission of the community. Many of the religious wished to become superiors. After the Council things went in the opposite direction, and in actual practice the superior's authority is no longer recognised. Anything goes. No one in the community wants to accept this service. In some places the role of the superior has completely disappeared. The slightest personal problem in a community is referred back to the Provincial Superior.

Every human group, and consequently every community needs a form of authority; if the person who is meant to exercise this authority under the terms expressed in the Rule of Life doesn't do it, then another one will take over and there is no proof that the brothers will be any better treated. Of course, authority in consecrated life, as in the Church, is copied from the authority of Jesus (Mt 20, 24-28). It is equally true that community life and the exercise of religious authority within it, are only possible if the members of the community are sufficiently mature, that they believe in it and in their mission, and that consequently they are convinced that our life style is at the service of the growth of our freedom and the blossoming of our personality. Having said this, here are the characteristics of the superior which our communities need today.

The superior should have a moral authority based on the witness of his life: he is faithful to his vocation and mission, he practises the Christian and Betharramite virtues,

107th year
10th series, n° 42
14th October 2009



he observes the Rule and traditions of our religious family, he is convinced that his primary mission is to take on the service of the brethren entrusted to him by the Congregation. He directs the community according to the Rule of Life and according to the orientations of the Church and the Congregation.

The superior is an authority which accompanies spiritually: he loves each one of the religious entrusted to him by the Congregation, as individuals and as sons of God. He knows and enhances the qualities and capacities of each religious helping them to make the best of them for communion and for the mission.

With respect and charity, he accompanies each brother to be faithful to his vocation and to his mission, helping him to share in community. He is at the service of the spiritual progress of the religious. He listens to each one and encourages him to collaborate, with conviction and personality, in the life and mission of the community.

He incites the voluntary obedience of the religious respecting the individual, through dialogue and in fidelity to his vocation. He helps each one, in a suitable way, to provide for his own needs. He takes care of the sick and visits them as often as possible; he corrects the anxious; encourages the timid and is patient with all (c. 619).

The superior is an authority who creates unity and continues to support it: he builds unity for the good of all (the common good), respectful of differences. He promotes the spirituality of brotherly communion in Christ, based on personal and community prayer, and on mature and respectful relationships based on the Gospels (RV 96, NMI 43, VC 51). He creates the climate favourable to dialogue and co-responsibility. He keeps an eye on the contribution of each to the affairs of all: participation. He encourages the brothers to take responsibilities and to assume them right to the end.

As a man of dialogue he gives priority to specific times for meeting. He knows how to bolster courage and hope in trying moments. He keeps an eye on the future in the

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BETHARRAM IN IVORY COAST

1959-2009 - 9 Birth



A series by Father
Laurent Bacho, SCJ

As soon as he got back home, the Provincial Superior informed his Council of the favourable response from the Dabakala community, suggesting Betharramite Religious Life to Ivory Coast young men. An agreement was quickly reached with Fr Laurent Bacho, of the Pibrac community, the formation house for the Province. Fr Firmin was also backed up by the Christian community of the parish of Pibrac. Meanwhile Dabakala was getting ready for this birth. "In the face of young men, who want to join our family, we are going to have to accept a simpler way of life; we are going to have to show how we live and show ourselves just as we are. We know that with them we are going to have to find a new life style". The cot is being prepared.

In October 1988, Fathers Laurent Bacho and Tarcissio Vera, a young priest-religious from Paraguay, ordained two years previously, joined respectively Fr Jean-Marie Ruspil at Dabakala, and Fr Benat Oyhenart at Boniere. Meeting two days a week, the old hands train the new arrivals for pastoral activity in villages steeped in traditional religions and bearing the weight of Islam. From the beginning of the year, the Brothers publish a monthly magazine for catechists, 200 copies of which are distributed in the parishes: "Throw out your nets." The old duplicator gave Fr Benat many a headache, but the rotation was maintained.

The community was also concerned about the reception of young men attracted by Religious life. At the beginning of 1989, Fr Firmin Bourguinat relaunched the idea of "Betharram in Ivory Coast". The little green shoots of hope were still there. It was the time "of discernment and accompaniment" entrusted especially to Fr Bacho. An understanding was reached with several young men well known in Katiola. One of them, who had already shown interest two years previously, was still very interested. It was Anatole Koffi. At Boniere, it was decided to fit up two houses ready to receive the 12 youngsters from the



2008

OCTOBER

15	Feliz cumpleaños Happy birthday	P. Osvaldo Caniza Br. Wilfred Poulouse Perepadan
19	Feliz cumpleaños	P. Javier Irala Cabrera
20	Buon compleanno	P. Aurelio Riva
21	Buon compleanno	F. Severino Urbani
22	Buon compleanno	P. Romano Martinelli
23	Happy birthday Buon compleanno	F. Terence O'Malley P. Raimondo Perlini
25	55 años de vida religiosa felicidades	P. Antonio Cano P. Carlos Rodríguez
28	Bom aniversário Feliz cumpleaños	P. Lino Illini P. Tarcisio Vera Ho. Sebastián García
29	60 ans de profession Feliz cumpleaños Bom aniversário	P. Pierre Grech P. Nicolás Ayerza Ir. Davi da Silva Lara
30	Joyeux anniversaire Feliz cumpleaños 10 years of priesthood	P. Pierre Monnot Mons. Claudio Silvero Acosta Fr. Subancha Yindeengarm

NOVEMBER

2	Feliz cumpleaños Bom aniversário	P. Carlos Escurra Cantero Ir. Wagner Ferreira
3	Happy birthday	Fr. Colin Fortune
5	Joyeux anniversaire	P. Sylvain Dansou Hounkpatin
6	50 ans de vie religieuse Bom aniversário Happy birthday	P. Henri Marsaa-Poey P. João Batista Ribeiro Br. Anthuvan Savari Muthu
8	Joyeux anniversaire	P. Firmin Worou Ogougbe
9	Joyeux anniversaire	P. Jean-Baptiste Olçomendy
12	Feliz cumpleaños Buon compleanno	Ho. Henri Cha, P. Carlo Luzzi P. Constancio Erobaldi
15	Feliz cumpleaños	Ho. Alberto Zaracho Barrios
16	Joyeux anniversaire	P. Narcisse Zaolo
17	Feliz cumpleaños	Ho. Alfredo Alonso

hope of opening new missionary horizons – this is what is called the prophetic outlook of authority (Instrumentum Laboris of the 2005 General Chapter, 23). He is concerned about the balance between prayer and work, ministry and formation, apostolic activity and rest. He watches over a real pooling of resources and the witness to evangelical poverty given by the community.

The superior is an authority capable of accompanying community discernment. He is attentive to the life of the religious, as well as to social and church news. He helps the religious to reflect on them and to take commitments which strengthens their vocation and mission. He knows how to bring a discussion to a close and guarantee the application of the decisions taken. If need be, he can command too*.

The superior sees to it that the community's mission corresponds to the charism and is on the same wave length as the Congregation, the local Church and the universal Church.

The superior is that authority which favours on-going formation: One of the aims of on-going formation is the construction of communities which are mature, evangelical, brotherly, prayerful, open and missionary, that is, a favourable environment for on-going formation in everyday life. A religious community is the place when important orientations are put into practice, thanks to the constant and patient intervention of daily life.



* *Perfectae Caritatis*, 14.

 **continue
at p. 16**

Father Etcheccopar wrote... to his sister Julie, 25th October 1870

To God! To Jesus! To Mary! To Joseph! To Eternity! As I say these final words I am thinking about All Saints, of Heaven where there will be peace, joy, perfect and eternal life. But Lord, who is going to reach your holy mountain? He whose heart and hands are pure. My God, in your eyes everything is soiled and our justice is like a cloth steeped in mud. The only holy one is the Lamb of God immolated for our crimes. It is true; but for us there is the holiness of repentance full of trust, at the foot of the Cross and of Mary, our Mother. Oh my Mother, I shall not let go of you. Oh sinners' Ladder, here is a sinner who will mount into Heaven through you!

From crisis to hope

From the 12th – 13th September the second meeting of the Betharramite parishes of Italy took place. About 50 participants from every corner of the Peninsula spent moments full of encounters and sharing. There was much reflection after a talk on “*The Power of defeat. From crisis to hope*”. Fr Pietro Villa, from Montemurlo community, gives us here the essential of the meeting.

The first thing to notice is that we are in a crisis – economical crisis, crisis of values a political crisis, crisis in the Church, crisis for vocations. Can such a situation have any future, contain the seeds of hope? Paolo Bianchi, 46, married, anthropologist and consultant, tackled the question. According to him, the crisis can be interpreted as a defeat or as a possibility. For example, the Christian knows that Christ – despite his crucifixion, better still, thanks to it, conquered death; he therefore looks at every situation under this light. So, to go from crisis to hope means taking another route, see everything and reinvent everything with a fresh look, so that what seemed a dead end before becomes an opening.

What is the meaning of “crisis”? For the West, crisis means rupture, sudden degradation, a moment in life difficult to accept with consequences more or less serious, and an unknown and dangerous situation. The accent is therefore on the negative aspect. For the East, it’s different. In Chinese “crisis” = *wei ji*, a word composed of *wei* = danger and *ji* = chance. The Oriental therefore doesn’t focus on the risk but on the ideas of maturity, of new occasions. A good example therefore for those who have overcome problems, at some time in their lifetime, and have come through strengthened, and not only interiorly.

What is hope? According to an Eastern saying, the light of a candle can light up a whole night. Hope too is a theological virtue, and to practise it, there is need of as clear vision of time and the future. For the Westerner, the past counts for little, the present scarcely, the future a lot: an idea which leads more to uncertainty (*will we get there?*) than to hope. On the other hand the Oriental sees himself as the child in a long story, thanks to which he can build up the present and have a future. He considers the present as a gift, which will make tomorrow different. St Benedict goes in the same direction when he writes: “*Let’s do now what will be ever useful for us.*”

in memoriam

tan, cook, bursar, responsible for the shopping, the cleaning of the Church and the house, and this under different Provincials: Enrique Urani, Joaquin Chivite, Bruno Ierullo, and Gaspar Fernandez.

Twice he returned to Adroque: in 1973 and 2000, always devoted to the same tasks, always surrounded by children. He was parish secretary, organist for marriages, photographer, player of petanque, and Eucharistic Minister for the sick. Where ever he went, he was the joy of every one, old or young, religious or laity, with his stentorian voice, his guitar, his funny stories and his priceless bursts of laughter.

His countless activities didn’t prevent him from cultivating his tastes. From childhood he was famous for his love of music and his good voice. He could play the organ at San Juan and at Barracas with gusto; he could sing in Gregorian as well as in French, Italian or Basque. He was expert in photography which he made use of for family occasions and Congregation ones too. He loved sport, was mad about football and was an authority on several sports: tennis, volley ball, basket ball, golf, billiards and chess.

Roberto was faithful in friendship. With the No 91 bus drivers, radio DJ’s and sporting coaches, as well as with the Managers of Carrefour Supermarkets, he cultivated friendships from which the needy benefited. And all the collections he made at Adroque for the Day Nursery, for the missionaries in Catamarca and in Santiago del Estero!

This many coloured chaplet would be incomplete without mentioning his pilgrimages. In his youth, Roberto went on foot every year to Lujan. Later on he made countless pilgrimages by coach to Lujan, to San Nicolas etc.

At the end of May his health suddenly began to deteriorate, so much so that he had to be hospitalised. However he recovered amazingly, and two months later returned to San Juan. Little by little his health picked up, but the Master of Life had decided that he was ready to join him. And on the 4th September Roberto pronounced on this earth his final *Here I am* as a religious of the Sacred Heart of Betharram.

On October 6th in Brumadinho died Father Dante Angelelli, dean of Fr. Etchecopar Region, poet, designer and tireless builder of chapels. Let us pray for this great personality of Betharram in Brazil (he’ll be remembered in the next issue).

As a priest, Fr Mathew never forgot his native diocese. You know how he loved his Basque country, his native village, his priest friends who were really his friends in the priesthood.

Pierre Grech, SCJ
Funeral Homily
(Le Refuge, 4th
sept. 2009)

IN MEMORIAM

Argentine



Martínez
12th July 1939



Buenos Aires
4th september 2009

Brother Roberto Miner

On 4th September at 11.10 am, God called Br Roberto to Himself. Roberto was watching a game of golf on Television with Orlando, his faithful servant, when suddenly he fell over backwards and it was all over. That same morning, having said his prayers, he had received Communion, the food of pilgrims, from the hands of Fr Erobaldi.

Here I am! This was his response when, at the age of eight, one day in March 1948, he entered the Junior Seminary of the Claretian Fathers of Rosario where his uncle Fr Joaquin Miner was already. *Here I am!* He repeated in 1950 when God wanted him to join our Apostolicat in Barracas, where another of his uncles, Fr Domingo Miner was teacher of Spanish and prefect of discipline.

His whole life was one chapter of *Here I am* through which Mary moulded in him the religious of the Sacred Heart of Betharram. Some mysteries cost him more than others, for example the passage from young cleric to that of Brother, and having therefore to renounce the priesthood.

Roberto didn't know what it was to refuse. He protested, balked, wept from his powerlessness. But once the dark and bitter clouds had dispersed, he brightened up every one of his *Here I am* with his usual good nature, his laughs and quips.

He rendered many and varied services: at Adroque first of all, he was appointed to milk the cows, to look after the pigs, the hens, and the ducks, to cultivate the kitchen garden and to mow the lawn. Next at San Juan he was sacrifi-

What view have we of ourselves in our reality? A test helped us to understand that our helplessness in the face of the crisis may be the result of our difficulty in calling into question ourselves, our rights, our principles, our habits, our relations. Result - impossible to find a way out. No doubt - one has to have a wider perspective, to have a better view of situations. The solution to the crisis is to be found outside the crisis. A Jewish proverb proves this: *"God is powerful because he is outside the problems and he sees them objectively"*

What answer to the crisis? Paolo Bianchi said that at a time of crisis, personal and professional, he felt the urge to go to a Benedictine monastery; in the rule of St Benedict he found the solution to his problems, and he then had the idea of suggesting the *spirituality of a venture* on the Benedictine model, where man is at the centre.

Here is an adaptation of St Benedict's solutions against the worst calamities for a Christian: (sadness, depression, lack of trust in God)... There are 10 points corresponding to the Latin original.

1. Statio (preparation) Make a complete break with what one is doing to prepare for what has to be done. We are so busy that we lose sight of what we are doing; consequently it is important to call a halt and be silent.

2. Lectio (read, get information). Inquire, listen to people who know better than we do on the question, and never give up learning.

3. Meditation (reflect) Don't act without reflecting on the project.

4. Oratio (pray) Awareness that we are part of a project bigger than ourselves, by taking time to stop, and place ourselves under the watchful eye of Another. This prevents us to be simply a number hitched on to others. *"If I don't exist by myself, no one can do it instead of me"*

5. Contemplatio (be amazed). According to a Samurai proverb "Each one does as best he can until his future is revealed to him When that happens, there are only two options: face one's destiny or reject it". Face one's des-

* It is interesting to note that during two hours and a half Paolo Bianchi hardly ever mentioned the word "problem". He was driven by the conviction that there is nothing definitive in life, that things can change by sticking to facts rather than letting ourselves be influenced by the opinion of others.

tiny means being amazed at what is happening and which can bring about a change in others as well as in our inner self. If we could be fuller of amazement then we could relate the miracles which are taking place every day.

6. Consolatio (self appreciation) There is a tendency towards under self appreciation or over appreciation of our own merits. Self appreciation means recognising our qualities and putting them at the service of others.

7. Discretio (choose) Be ready to make choices, even radical ones. Know where we are going.

8. Deliberatio (decide) Make a determined choice. St Benedict (like St Michael Garicoits) asks, once the choice has been made, no more going back.

9. Collatio (share). Man is a social animal and so has need of others. Sharing means taking into account both good and evil.

10. Actio (action). This is the final step, but only after the other nine have been climbed.

In his daily life the monk bears witness to the fact that life is an act of trust and total abandon to God. In the simplicity of his existence, he focuses his faith and hope on the thoughts, prayers and actions according to the exact programme.

We Westerners are always ready to see objections before the solutions, to see in every problem a further problem without waiting for the possibility of a choice, to repeat endlessly "*it's hard*." By studying and exploring our own history it will be much easier to find and understand our identity. By attaching importance to our actions at the present moment, we shall be freed from the worry about tomorrow, and shall become active participants in a project which is constantly evolving.

The aim is to give rise to men aware that change is necessary. A Tibetan saying describes Westerners racing down the streets of auto destruction because they want to know everything and finally end up seeing nothing. In a certain way this is what happened to the Disciples of Emmaus; Paulo Bianchi ended his talk with them saying Christ is risen, they met him but *their eyes were prevented from recognizing him*.

Pietro Villa, SCl

Father Mathieu Etchenique

The texts which we chose would have pleased Father Matthew. He liked that page of the Beatitudes and the secret of his life was certainly the Love proclaimed by St Paul. As a matter of fact, with strength and courage, for the whole of his life, Fr Matthew tried to serve, to help, to understand and to sympathise with – a fine ideal of a priest and a religious.

He was not an intellectual and from the days of his scholasticate he was more gifted for practicalities than for speculation. But precisely, thanks to such gifts, Fr Etchenique was able to be of service to all those who needed him. He had a heart. He loved and was loved. He was a faithful friend.

From the time of his ordination what services he rendered in the different communities where he was sent (in France, Morocco, or the Holy Land)! Above all, he was a good treasurer. He was a trifle stiff, had a sense of duty, of justice, of openness and he was a good member of the community. Faithful to his religious duties, blessed with a good human and spiritual stability, he was an element of unity and fraternity. He trusted and invited trust.

To everybody's amazement, Fr Mathew was appointed chaplain to the Servants of Mary in Anglet. This demanded a real conversion on his part. Up till now he had hardly any experience of direct ministry; now he is chaplain, preacher, spiritual advisor, and it can be said of him that he made a real success of his re-conversion and that right up to the end he remained faithful to his post.

The grace of fidelity to one's duty often works miracles! It was in this position that Fr Mathew felt that he was really a priest. He was fond of the community, the surroundings and the chapel. He devoted himself with his usual energy and he was happy. Without making loud declarations (it wasn't his type anyway), Fr Mathew loved his religious family. He had just made a retreat at Betharram on the spirit of St Michael Garicoits and he was very pleased with it.

IN MEMORIAM

France



Les Aldules
31st January 1928



Anglet
1st September 2009

with the religious for Days of Recollection and special occasions. In one or two of the Parishes they support certain projects such as the SCJ Missions, by fundraising and we all try to highlight the Charism of the Congregation to our parishes to help them understand what makes their parish different to others.

You were the representative for the Lay Betharramites of the English Province in the 2005 General Chapter.

What did this experience mean for you? - I was very privileged in April 2005 to be the English Province's Lay Representative at the General Chapter in Rome. It was an unique experience for me as I had never been involved in anything on an international level before. I was amazed at how communication between so many different nationalities was possible, not only through technology, but also through the mutual attraction we all shared to St Michael and his message.

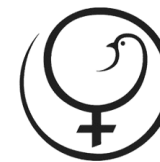
It was great fun and great stimulation meeting the laity from other countries and discussing our reasons for being Lay Associates. We had so much in common, despite the varying backgrounds and experiences we had. It was enlightening to hear how other Lay Associates were involved with their religious and the work they did alongside them and very reassuring to know that we had been following similar patterns.

Is there any particular statement or attitude in St Michael's life which help and inspire you in your daily life?

- It is always a hard question to answer in words when asked what is it that inspires me about the charism of St Michael. I think the challenge of 'Here I am Lord, to do your will' is what has made most impression on me. His unquestioning acceptance of the love of Jesus for us despite what we do or don't do with our lives helps me to continue to strive to follow that challenge even when the way is not always easy or apparent.

In September Bro Carlos Helman Cabello and Nelson Cristaldo Alfonso, from the Vicariate of Paraguay, have been released, at their own request, from the temporary vows. We wish them all the best way and assure them of our prayers.

A French Student with our Indian Seminarians



Last Summer I was lucky to be able to go and spend a month in India with the Betharramite Fathers and Seminarians in Mangalore. For me this has been a most enriching experience. I was able to share the life of the community (with their prayers, masses, festivities, cultural programmes, and songs) and discover a new culture. What impressed me most and marked me was the fraternity, mutual aid, respect, friendliness, and solidarity at the heart of the community. They gave me a very warm welcome, were always pleasant and thoughtful, wanting what was best for me. Consequently I could enjoy lots of things with them.

By the end of my stay, I could tell who was dreaming of going to China or Thailand, who had a particular devotion to St Therese, who liked everything, who didn't like psychology, who didn't like driving, who liked to watch Television, who liked singing, or who was particularly fond of ice cream! They took me to visit several places (a temple, the beach, churches, a zoo, Kerala...); they took me to nursing homes or to orphanages where they themselves go regularly. They let me go every day to the school run by the Sisters to speak about France to the children, to meet a teacher who invited me and so gave me the opportunity of being with an Indian family. Thanks to everybody I had an extraordinary trip.

I was straight away integrated into the community and I introduced the Brothers to French. I was very happy to teach them my language: ever eager for more, their lessons took place in an atmosphere of joy and good nature, despite the difficulties of pronouncing certain words. I was privileged to have Fr Biju Anthony and Fr Biju Paul among my pupils! The use of French was not restricted to lessons, for like all good students, by the end of the month they could recite the Rosary and sing in French.

Fanny Chauveau
Student from Pau



Saint Michael
Region

BIRD'S EYE VIEW OF
THE CONGREGATION



Fr. Etchecopar
Region

I have therefore an excellent souvenir of my stay in India and I want to thank all those who made it so marvellous! I want to thank especially the Bangalore Community with whom I spent a week, thanks to which I was able to visit Mysore and be present at the marriage of the brother of Br Subesh. I shall also remember the football and basket ball matches with the community! Thank you all very much!

I am back home in France, my head full of the memories but also very sad at leaving such an exciting country. I am also very happy every time I have news of the religious and at the thought of seeing them again either in France or in India. There is one thing sure and certain, these communities will be seeing me again. See you next year!

Vicariate of Ivory Coast

After the celebration, back to work! ■ On September 28th and 29th, after the 50th jubilee feast, the Vicariate held an assembly chaired by the Superior general. The religious carefully examined some aspects of their life: community life, apostolic community project, role of the superior, sharing of material goods, vocation promotion, initial and ongoing formation, projects in the vicariate. Then, Father Gaspar gave the report on his visit. At the same time 4 young people started their formation as aspirants; another one is to join them soon...

Vicariate of Northern Italy

A lifelong "Here I am" ■ On September 20th, Fr Angelo Sala made his perpetual vows in Desio in the hands of Fr Enrico Frigerio, vicar general. In addition to his family, friends and religious, Br Angelo was surrounded by volunteers in Central Africa. At the beginning of October, he returned to Bouar to continue the mission of Betharram.

Vicariate of Argentina-Uruguay

A reinvigorating experience ■ From September 18th to 20th, Martin Coronado hosted the 2009 edition of Camjumita (Betharramite Youth Camp). 16 years old and over, young people from our schools and parishes have experienced an eventful week end : reflection, sharing, celebration, relaxation... to live with "Jesus fully" (meeting's catch phrase).

5 MINUTES WITH... Mrs. Jane Farrell

Nef : Jane, for how long and under what circumstances had you been the secretary of the Olton Parish? - I became the secretary at Olton Friary in September 1994 when I gave up teaching. I had already become responsible for the weddings in January '94 so I now combined the two jobs. Over the next few years the job developed as the administration became streamlined.

How can you describe these years of cooperation with the religious? - It has been a great experience working alongside members of the Community over the years and very fulfilling. They took me to their hearts and made me feel part of the community. I became almost the 'big sister' figure to them!! The Indian Students call me 'mother superior'!!

In your opinion, does the presence of a religious community give something different to a Parish? If so, how would you define this difference? - My family and I had been attracted to the Parish originally because we felt there was something different in the atmosphere and ethos of services and the parish community. It was very apparent that what made the parish different was the presence of the Sacred Heart Fathers and Brothers. They were so welcoming and open to all whatever their situations or background, never judging or turning away.

Can you tell us something about the Companions of Betharram: who are they and what are they doing? - The companions of Betharram began around 1995 as a result of a growing interest by a group of laity, myself included, who wanted to know and understand more about the Spirituality of the Congregation and what inspired them to follow St Michael. There are small groups in all the parishes where the SCJs are present. We meet as a national group when the opportunity comes up and join



While retiring from her job as secretary of Olton Parish (near Birmingham), Jane Farrell recalls the 15 years spent alongside the Religious of the Sacred Heart.