

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

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## Agenda of the Superior General

The Meeting of  
the Superiors  
general (USG)  
will be taking  
place in Rome  
on **November  
25<sup>th</sup>-27<sup>th</sup>**.

## Betharram in Ivory Coast (10)

cial assistance of the French Province. On this occasion the congregation sent as an extra Fr Elie Kurzum, a young Betharramite priest from Bethlehem to be assistant priest in St Bernard's.

In December 1992 the construction of five houses got under way giving more living space in a more fraternal atmosphere. With the candidates at the Dabou lycee, there were up to 20 members in the community. Nothing of this would have been possible without the help of the Pontifical Missionary Works, representing up to 55% of the budget, the rest being provided by the French Province. On the 14<sup>th</sup> September 1993 the Formation house was blessed by Mgr Mandjo; the first religious profession for three novices was celebrated in the hands of Fr Firmin Bourguinat; the same day two other Ivoirians and two Zairois began their novitiate.

At the same time another building site was launched at Dabakala; the new church would be consecrated on 11<sup>th</sup> April 1994 by Mgr Keletigui during a great popular festival in the presence of all the top brass of the Republic! Fr Paulo Cesar, a religious-priest from Brazil, recently arrived, greatly appreciated the African enthusiasm; he took over from Fr Tarcisio Vera who returned to Paraguay after 5 years service.

At Adiapodoume in May it was time to pass on to a new team: it's good bye to Fr Beñat Segur and Fr Elie Kurzum, and to say welcome to Fr Gabriel Verley who was delighted with this second visit. Then came the visit of the new Superior General – an architect by profession, Fr Francesco Radaelli, who could give interesting ideas for the construction of the future chapel to be dedicated to Blessed Miriam of Jesus Crucified. Meanwhile on 14<sup>th</sup> September our four novices pronounced their vows in Dabakala church.

10

(Continues)



# Family News

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



**A word from the  
Superior General**

## You are worth more than the birds or the lilies

I remember the catechism of my childhood: *Divine Providence is the loving care whereby God protects everything, but especially mankind.* Divine Providence is part and parcel of our faith in a God-Father who is good and is always seeking what is best for us, who created us through love, and who with the same love, watches over us to keep us in life. This Father of all goodness knows our limits and our weaknesses, and wants us to derive benefits from every situation, whether favourable or not, to increase and mature. God protects us so as to facilitate the unfolding of the potential which he has put in us from the moment of our conception and thus liberate *the secret spring of love* of which our Father St Michael used to speak. God watches over us, so much so that if we should lack something he gets it to us either through the solidarity of a brother or in some other way.

I remember at the height of the crisis in Argentina, at a time when there wasn't a dime in the Provincial coffers, a stranger called on the community in Montevideo and gave them a donation of \$30 000. The Superior of the community sent his share to the Provincial account with the result that they were able to meet their most urgent financial obligations for the end of the month.

On 11<sup>th</sup> October I had the joy of being present in St Peter's Basilica for the canonisation of Jeanne Jugan, foundress of the Little Sisters of the Poor. I knew the Sisters in the Foyer Marin de la Plata where they were looking after Fr Antonio Perez, SCJ during the last years of his life. I had the grace of preaching them their annual retreat. I remember seeing at the

107<sup>th</sup> year  
10<sup>th</sup> series, n° 43  
14<sup>th</sup> November 2009



entrance to the Foyer a statue of St Joseph and notes asking him for NAPPIES, RICE, MILK, OIL... I remember that Fr Miner from our college in La Plata, used to bring them oil every month. *The crisis is felt also in the donations. Doors close, but others open*, explained Sr Maria del Monte. *A lot regret not being able to give as before, but other benefactors come forward and we receive an unexpected legacy or the surplus from a shop. The world has seen many crises, but the Congregation has always forged ahead. The Lord sees to it that help reaches us.*

It is not easy to believe in Providence at a time when some people think that man can do everything, or that he can succeed. Either one must take advantage of everything or cultivate the illusion that everything is at our disposal. Such a mentality prevents us from seeing how our lives and the life of everyone is daily full of the discreet intervention of God, "small miracles," which often go unnoticed by their beneficiary. This is how St Michael Garicoits expresses this: *We must be abandoned to Divine Providence, expect anything, however righteous we may be. Then, we ought to show, in our reasoned conduct that on this question our mind is made up and our heart is filled with the feeling of total abandonment, without which there is no real conversion.* (DS 67)

As Betharramites, our vow of poverty makes us into *men attached to Jesus poor, trusting in Providence and stripped of all links with ownership.* (R. V. 47) Without that trust in the loving care which God has for each one, it is impossible to live one's faith. It is equally impossible to perform dangerous ministries where the mission is concerned either from lack of means for working with the poor from whom there is nothing to be expected, or from persecution or rejection of the faith. Believing in the loving Providence of God makes us responsible, grateful; it frees us from greed and the idea that we can have everything and use it to gain social standing, honours and influence. Faith in Providence frees us from all such illusions and helps us to live in truth, doing our duty in a responsible and faithful manner, by earning our bread by *the sweat of our brow.*

## BETHARRAM IN IVORY COAST 1959-2009 - 10. The Beginning



Father Laurent  
Bacho, SCJ

In September 1990 the formation community "Saint Bernard of Adiapodoume" opened with Fr Beñat Oyhenart, in charge of the parish while following a course at the Catholic Institute of West Africa, and Anatole, a first year seminarian at Anyama. In November they were joined by Fr Beñat Segur, after getting the go-ahead from the doctors; he will be giving lessons at the Catholic lycee in Dabou, where he is chaplain. Then in December came Felicien to follow a course in accountancy in Yopougon; they are fully aware that they are living through the beginning of something, giving an impression of weakness but which hid great hopes. Thanks to his presence at the ICAO Fr Beñat became more sensitive to questions of inculturation. The community in the South was also in contact with the Servants of Mary in Toupah and Adzope.

In the Djimini region, collaboration with the Daughters of the Cross (Boniere) and with the Sisters of Peltre (Dabakala-Nyangourougbonon) meant that there was progress in apostolic work. The religious (male and female) would meet one morning a week to assess the work done and plan for the future "*This masculine-feminine method of assessment of the work is an amazing wealth.*" Brother Jean-Claude got cracking on building a barrage. Fresh outlooks are opened up with camps for lobbies, for the villagers of Bassawa and Sokala-Sobarra who were asking for instruction.

At the time of his 2<sup>nd</sup> visit in January 1990, Fr. Firmin Bourguinat encouraged serious reflection on the possibility of a scholasticate and the preparation of a dossier with the General Bursar. The following year saw the return of Fr. Beñat Oyhenart in Boniere and the departure of Fr Laurent Bacho for Adiapodoume; two other young religious joined Anatole and Felicien. The transactions for the purchase of a site took time and energy. At last it was just opposite the parish, another nod on the part of Providence. The first novitiate opened on 14<sup>th</sup> September 1992 for four young men from Ivory Coast under the care of Fr Laurent Bacho, in our buildings belonging to the parish, refurbished thanks to the finan-



2009

NOVEMBER

17	Feliz cumpleaños	Ho. Alfredo Alfonso Ho. Alberto Zaracho Barrios
18	Buon compleanno	F. Claudio Mantegazza
19	Joyeux anniversaire	P. Narcisse Zaolo
23	Happy birthday	Br. Arul Gnana Prakash Joseph
24	Buon compleanno	P. Giacomo Spini
26	Feliz cumpleaños	P. Giancarlo Monzani
	Happy birthday	Fr. Chaiyot Charoenkun
28	Happy birthday	Fr. Dominic Innamorati
	Buon compleanno	P. Ercole Ceriani
	Bom aniversário	Ir. Rodrigo Naves Batista
29	Happy birthday	Fr. Kriangsak Kitsakunwong Br. Jesurai Mariadas
30	Buon compleanno	P. Andrea Antonini

DECEMBER

1	Joyeux anniversaire	F. Fernand Fonquerle
	Buon compleanno	P. Francesco Radaelli
2	Joyeux anniversaire	F. Émile Garat
3	Happy birthday	Br. Stervin Selvadass Fernando Fr. Biju Anthony Panthalukkarar
	Bom aniversário	Ir. Luiz Henrique Ribeiro
5	55 años de sacerdocio	P. José María Ruiz Caillava
6	Joyeux anniversaire	P. Beñat Oyhénart
8	45 años de sacerdocio enhorabuenas	P. Rogelio Ramírez P. Francisco Daleoso
10	Happy birthday	Fr. Anthony Box
11	Buon compleanno	P. Luigi Speziale
	Happy birthday	Br. Pascal Ravi
12	30 anos de sacerdocio, parabéns!	P. Sebastião do Nascimento Pereira
14	Joyeux anniversaire	P. Paul Fourcade
	Buon compleanno	F. Fiorenzo Trivelli
15	25 años de sacerdocio	P. Carlos Ecurra P. Miguel Angel Cardozo
	Happy birthday	Br. George Varghese Korandakkatte
16	Happy birthday	Br. Sa-at Prathasantiphong

Would that we could be amazed at the sight of such love, which is evident in the countless details of our life when, without knowing how, we experience what gives value and meaning to our existence. For God shows his Providence by countless good deeds, performed by unknown souls, which makes them better. For example the support of our benefactors for better results in our mission and the promotion of mankind. Would that all that could increase our gratitude! *Bless the Lord, O my soul, and do not forget all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagles. (Psalm 102)*

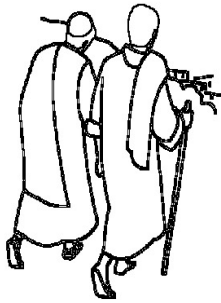
The main reason for our faith in Providence is the person of Jesus Christ; he was trusting and touched when he recalled his Father's care of the little ones "*I bless you Father, Lord of heaven and earth... Yes, Father. (Luke 10,21)*" How can we not be touched when we hear these beautiful words of Jesus, speaking about Providence: "*Life means more than food, and the body more than clothing. Think of the ravens. They do not sow nor reap; they have no storehouses or barn, yet God feeds them. And how much more are you worth than the birds! (Luke 12, 23-24).*"



Gaspar Fernandez, SCJ

*Father Etcheepar wrote...* To his brother Maxime, 21<sup>st</sup> November 1873

*We are without news from you for the past year. God grant that you are not ill! As for the delays and the loss of materiel goods and money, be patient! Don't be discouraged by such upsets, and accidents and such disappointments which are difficult to put up with. The labourer was depending on his harvest and was building all sorts of plans for the future. Then there was a hail storm. It was the will of God! Courage, poor labourer; it's a tough trial. But when the harvest is lacking on this earth, try to reap an abundant one in Heaven. Dear child, let's make use of everything; let's build up a treasure for eternity making use of everything, our successes but especially our failures. Let's go forward, always blessing God saying: Oh Father, your will and not mine.*



On this 14<sup>th</sup> November in Buenos Aires, Br. Sebastian Garcia is ordained priest. Let us pray for the newly ordained priest and read his testimony which finds a lively echo in the hearts of all Betharramites.

### In stormy weather and wandering

A few days ago I came across this text from 2 Sam 7,5-6. *Go and tell my servant David: Thus says the Lord: Are you the one to build me a house to live in? I have not lived in a house since the day I brought up the people of Israel from Egypt to this day; I have been moving about in a tent and a tabernacle.* I connected it at once with this passage from the New Testament: *Foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head.* (Matt. 8,20) These words made me think a lot. In my mind everything gradually built up around the ever present idea in the Bible of *wandering*. In actual fact the whole sacred text can be understood in the light of an exodus, from Adam downwards through Abraham, Isaac, Jacob, Samuel, David, the Babylonian Exile, Amos, Jeremiah, John the Baptist, Jesus and the Twelve. In a word “wandering” simply means an exodus, a never ending process of getting out of one’s self so as to set out on a journey, to open up new paths, and to lead a nomadic existence. This is Jesus’ idea as reported by Matthew: no lasting dwelling place nor definite homeland outside the Kingdom.

This is confirmed in the Gospel according to Mark (6, 8-9) *And he instructed them to take nothing for the journey except a staff – no bread, no haversack, no coppers in their purses. They were to wear sandals but, he added, Do not take a spare tunic.* In view of the coming of the Kingdom it is here a question of total trust in Divine Providence: God takes care of the disciple’s life. Consequently the personal conviction that storms and wandering are but two faces of the same coin.

It’s stormy weather to be lacking a place where you feel you own nothing, except life itself. And it’s a nomadic existence when life becomes one long pilgrimage, with no fixed abode to settle down and avoid the temptation of getting bogged down and becoming middle class. In reality they are both closely linked; for a Christian storms and wandering are two aspects of a radical following of

### in memoriam

**Let us pray for Mr Roberto Leite**, brother of Bro. Robson Leite, who died on October 12<sup>th</sup> in Tres Pontas (Minas Gerais, Brazil).

**Mrs Ramona Escurra**, mother of Fr. Carlos Escurra, who died on October 15<sup>th</sup> in Asuncion (Paraguay).

**Mother Marie-Ambroise**, sister of Fr. Pierre Grech, who passed away on October 25<sup>th</sup> at St Scholastica Abbey (Dourgne, France).

but it is at Brumadinho that there are dozens of his chapels. But the jewel of these is the “sanctuary” to Beautiful Branch where he spent the last years of his life and where he died in the care of the Carmelites of St Joseph whom he had brought there in the first place. If it happened that he repeated his plans there is no denying that he was a fighter, and very often not only did he direct operations but he managed to get the necessary funds as well.

Of course, he had the shortcomings linked to his qualities: the porcupine syndrome – sort of fickleness, and at times he gave the impression of doing what he liked. Besides, trying to be popular he had brutal replies which could easily have discouraged those who didn’t know him well.

Apart from the positive or negative aspect of the man, at great depth he was a person guided by faith. Many a time he gave proof of total obedience and a childlike spirit which was totally evangelical. He was sincere and was a good friend and could be gentle. In a word he was a man full of contradictions.

Of the three names received at Baptism he used Dante, but I suspect that his preference went to the third one: Mariano. Proof? First of all it was the saint of his birthday, it was his mother’s choice and he always remained much attached to her; then there was his unshakable devotion to Our Lady of the Beautiful Branch, whom he celebrated in song, pictures, poetry and architecture.

He knew that his father was a man who could plough a straight furrow, whom the neighbours invited to plough the first furrow in the new season so that the entire plot would be perfect. Like his father, Dante succeeded in making his life into a straight furrow from which he never departed.

His memory will not be forgotten very easily; already in the Blessed Miriam Community a baby about to be born soon will be called *Dante Angel...*



## IN MEMORIAM

## Brazil



Monte Corrado (Italy)  
8<sup>th</sup> September 1911



Brumadinho (Brazil)  
6<sup>th</sup> October 2009

## Father Dante Angelelli

I would have to be as good an artist as Fr Dante to draw his portrait really well without producing something silly... but when we lost him, we lost his talent! He was an artist in every sense of the word. He had a highly developed sensitivity which was expressed as much in art as in music and literature. His natural talent was even more emphasized by the healthy competition which he met during his studies in the Holy Land, with companions whom he never forgot. It was a generation which had to confront the horrors of World War Two, and afterwards the Spring of Vatican II.

In the domain of music Dante seemed more as a singer. I don't think that he hardly composed any melodies himself. As a singer he was marked by his beginnings as a soloist in the Miracoli Church. His words and adaptations were often remarkable for the quality of their poetry and creativity. He could write a sonnet in three different languages while at the same time respecting the actual spirit of each one.

But there was more to Fr Dante than that. He could be described as a pioneer: a pioneer for the work in Brazil where he was the first co-operator to Fr Apetche; later on he was a pioneer for the mission in Sao Paulo, the new community in Nova Granada, with Fr Lasuen. Later on he went with Fr Paulo Vital to undertake the Brumadinho parish. There, in an isolated corner of the countryside he was to spend forty years, although everyone thought it was going to be a short stay, being the type of man destined to live in the city. There were to be only two or three breaks, never more than for three years.

At Brumadinho his creativity found its expression in the construction of countless chapels in the small communities. On arrival in Brazil he acquired a diploma which enabled him to be a "builder". Where ever he went he left his mark,

Christ. One's life is placed in the hands of God who abandons no one and life is spent in seeking what is best for others, for the brethren.

If this can be viewed in the light of our charism, I think that everything has meaning. We, Betharramites, have been fascinated by the Heart of Jesus, dejected and obedient, saying to his Father: *Here I am!* And for love's sake, assumes our nature, that is becomes totally man. Therefore we are the followers of Christ who has no fixed abode here below and who constantly lives for others, so that they may have life in abundance.

To be a Betharramite therefore, means making the storms and wanderings of Jesus the very project of our life. In him we can see what it means to have no fixed abode; he leaves his Father's bosom to enter Mary's womb and to become one of us. This dejection constantly leads him to forget himself so as to work at the salvation of mankind. This stripping of self is so great every time until it reaches its summit in the drama of the Cross. There is no storm greater than that of Jesus crucified and nailed to the cross. There is no wandering greater than that of Jesus walking the dusty roads of Palestine to show God's love, than to set out for Jerusalem and thus give a new meaning to the feast of Easter.

Jesus' whole life is constantly swaying between storms and wanderings. Christ has no other dwelling place except his Father's Heart and the hearts of mankind, his brothers. Jesus' whole life consists in renouncing all comfort, stagnation, and an easy way of life so as to transform the hearts of men into an intimate and personal dwelling place. Living life under the aspect of storms and wanderings is deeply Betharramite; we are St Michael's *flying camp* ready to go where ever we are called to share with others the same happiness, and ready to withdraw when we are no longer needed.

This was the ideal we wanted to make ours when, at the beginning of the year, we formed the community dedicated to the pastoral care of education. A group of reli-

gious (6 priests and 2 brothers) responsible for the pastoral care of 8 colleges in the Vicariate of Argentina-Uruguay. From this base camp we make regular visits to the colleges. We are maintaining a new type of presence, by introducing ourselves first of all as religious. We visit the colleges with one mission in mind: *obtain for others the same happiness*, by keeping in contact with the pupils, accompanying holiday camps, outings and retreats, working along side catechists and head teachers, meeting the pupils' parents, reflecting and sharing with the laity pastoral activities. There are times when we dispose of only one room in the communities where we are working. Far from settling down in comfort, it leaves us enough freedom to get to know the different realities of Argentina and Uruguay.

It's the same kind of itinerance which is the lot of a religious community in missionary activity, lost in the north of Santiago del Estero, where the country is suffering. Three religious are entrusted with the charge of a parish 200km long and 150k wide, with more than 75 Christian communities to be visited, helped, confessed and where Mass and the Sacraments are celebrated.

We have decided to make our wanderings and stormy weather the two fundamental characteristics of our new personal and community life. It is certainly a *new way of life* for there isn't a single trace of anything like it in Betharram of Rio de la Plata. It is a *new way of life* because it is meant to express our identity as religious: to have no other dwelling place than the experience of God in prayer, shared and celebrated with the Brothers, and in living our wanderings so that no one is deprived of the joy of knowing, experiencing and celebrating the love of Christ.

The wanderings and storms are perhaps the two new aspects of the face of Jesus obedient unto death, who fascinated us to the point of wanting to consecrate our lives to him. May God continue to grant us the gift of availability, so as to live like Jesus, having no other homeland save in the Heart of the Father.

Sebastian Garcia, SCJ

the same happiness for them. My whole Pastoral existence is enlightened by this. Furthermore, the message left us by St Michael corresponds very much to that of Charles de Foucauld who rediscovered the Jesus of his youth on the road of Morocco on seeing the Muslims at prayer. And didn't St Michael also say that in meeting with someone different ennobled us, even in our Christian faith?

***In your many functions you have been following closely the development of Betharram in Africa; in September you were in Adiapodoume; what calls can you see for the Congregation?*** - I want to thank the Congregation for inviting me to ordain Emmanuel, for the 50 years of our presence in Ivory Coast. My Religious life has always been deeply marked by Africa; I began my novitiate in 1959, at the time of the foundation at Ferke, and I was very attentive to everything happening there. I was full of admiration on seeing our brothers trying first of all to be embodied in the country and to serve the Church gratuitously. After years of free service the bishops trusted us. Is that not the mark of the true Betharramite? I can see a call to continue like this, not to be "officials of the cult" but witnesses of a Love which has captivated us and continues to make us live. More and more I believe that the Church is lacking in real witnesses; wouldn't that also be the vocation of Betharram for the Church and for the world: to be part of those genuine witnesses by the truth of their lives?

***Is there some aspect of the spirituality of St Michael Garicoits that you would like to share?*** - What I hold dearly today is that availability to carry out the "mission of the Church" and not just one's "own mission". That was a source of suffering for St Michael and at the same time launched him in the service of the universal Church. This service in availability must be lived out in real love, rooted in the Heart of God. We cannot be servants unless we are contemplatives. "And where is this law of love to be learned if not at the foot of the Cross" where we let ourselves be overwhelmed by the Love which flows from the pierced Heart of Christ?



### 5 minutes with...

Continues from page 7

thanks to the skill of the General Secretary, Bishop Eterovic, and the work programme. The logistics (hall, translations, sono, and video) were perfect. More than 220 of us spoke for 5 minutes each... A time for listening which was often deeply touching, in the face of certain situations which we knew about already, thanks to the media, except that this time we had living witnesses.

***The Church in North Africa holds a special place apart on the continent; has she been recognised and listened to?*** - That was our great worry on arriving; in certain mentalities an African can only be “black” and the Arabs don’t want to think of themselves as “Africans”. Yet, as the days went by, this image began to change, so much so that the final documents, whether in the message sent to men of good will or in the “propositions” for the Pope, what we said was taken into account. At the end of the meeting one Ethiopian Bishop even came and asked me if eventually he could send some of his priests to us and how best to prepare them. That too is a grace of the Synod.

***What convictions and lines of action emerge from these three weeks of meetings?*** - As a result of the central theme of the synod, justice, peace and reconciliation were stressed. Interventions concentrated on the Social Doctrine of the Church, education, the place of the family and of the woman in particular, the accompaniment of politicians. On the strength of our impulse inter religious dialogue and the importance of “doing things together” were considered important. Naturally these two points will be a priority for my ministry. A lot of the Muslims, in the universities or on the work place only get to know Christianity through the witness of leaders or through the students. Christians must be helped to assume this ecclesial responsibility: a real conversion!

***How does your identity as a Religious affect your personal life and your mission as Pastor?*** - My Religious life invites me, just like any one of you, to show the urge of the Incarnate Word saying to his Father: “Here I am” Together with you I am invited to continue living this; that’s what makes me take to the roads to meet others, and to obtain

### 5 MINUTES WITH... Bishop Vincent Landel

***Nef: Can you tell us what life is like for you in Morocco?*** - In the Lord’s name I try to carry out the service of communion entrusted to me in a diocese which is bigger than France, with 25 000 Catholics, all foreigners, and living in harmony with 35 million natives, all Muslims (Religious freedom exists for foreigners but not for the natives). A service of communion first of all between Christians; we are at least 90 different nationalities, therefore different cultures and languages. A service of communion also with the Muslim world with whom we work and which affects all social activity. It is there that we have to witness to a God who gives of himself and who is so very merciful. This means that we must rid ourselves of all our certainties to achieve communion *around Jesus Christ and Morocco*.

***In what state of mind did you arrive in Rome and how are you now that you are leaving?*** - When I arrived for the Synod with my brother Bishops from the CERNA (the Bishops’ Conference for North Africa) I was a bit worried because during the preparation we didn’t get the impression to be fully understood (even the little mention of Islam was only referring to Sub-Saharan Africa). Consequently we had prepared our talks together in Conference so that they gave a better image of our reality. What impressed our brother Bishops was to hear that the Maghreb hosts more than 30 000 students from the Sub-Saharan and many clandestine migrants, we often talked about this whether in the official meetings or during the coffee breaks; finally several Bishops thanked us for helping them to discover something they didn’t even suspect. In a word, our witness was inviting them to get out of the “ghetto” in which the Church was in danger of closing in.

***This synod was a first for you: how do you feel about how it was conducted?*** - Right from the start I wasn’t lost, for I met several bishops I had already met in meetings of the Symposium of Bishops’ Conference of Africa and Madagascar. Then the synod went very smoothly



From the 2<sup>nd</sup> to the 26<sup>th</sup> October, Bishop Vincent Landel put down his bags at the Generalate. The Betharramite Archbishop of Rabat (Morocco) was taking part in the special assembly of the Synod for Africa, in his role as President of the Northern Regional Bishops’ Conference. For the 50<sup>th</sup> anniversary of the presence of Betharram in the southern Sahara (Ivory Coast) and more than 70 years in Africa (Morocco and Algeria), it was important to have his impressions and convictions.

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## General Council

**A Chinese breeze** ■ The parish priest of Dali (Yunnan) was our guest in the Generalate House from October 18<sup>th</sup> to 22<sup>nd</sup>. Born in Kunming, Fr. Gregorio Taozhibin is currently the only priest for 80,000 Christians on a territory of 200,000 km sq, where our missionaries worked from 1922 to 1951. At the end of a theological course in Freiburg (Switzerland), Fr. Tao was happy to meet the General Council. In Rome, as in Betharram and Pau last year, he was made to feel at home. Such contacts show that the link between the Congregation of the Sacred Heart and the Diocese of Dali is still alive.

## Vicariates of Europe

**"Cogitatio fidei"** ■ The French-Spanish Vicariate gathered in assembly in the cradle of the Congregation, on October 26<sup>th</sup> and 27<sup>th</sup>. Guided by Fr Jean-Dominique Delgue, Superior of the Vicariate, and in the presence of Fr. Graziano Sala, Superior of the Region Saint Michael, the Religious reflected on "Loyalty to Christ, source of our future." The times of celebration (Mass at the old chapel, prayer times) and sharing (study groups, lunch, roast chestnuts party) have strengthened in different ways the bonds of brotherhood for the mission. In the same studious and fraternal climate were held the Assemblies of the Vicariates of the Centre-South of Italy (Monteporzio, October 9<sup>th</sup>) and of the North of Italy (Albiate, October 29<sup>th</sup>). Keep going, Region!

## Vicariate of Argentine

**Honour and fidelity** ■ On Saturday November 7<sup>th</sup>, the students of the Sacred Heart College of Rosario gathered in their college on the occasion of the 70<sup>th</sup> anniversary of their association. Mons Bredice, emeritus Bishop of Santa Rosa – la Pampa (formed by the Betharramites in the Diocesan Seminary, which they ran from 1939 to 1947) presided over the Eucharist. The preaching was given by Fr Bruno Ierullo, pastoral coordinator of a group of 1700 pupils (1300 from the Sacred Heart College and 400 from the College of St Michael Garicoïts) and the leadership assured by some members of the Jube (Betharramite Youth). 150 people then went to the main hall for a banquet during which some representatives of the years 1959 and 1984 took the floor for a



*Saint Michael  
Region*



*Fr Etchecopar  
Region*

short speech. All gave their moving testimony of their affection for this institution and of their gratitude towards the teachers who formed them to face life. The joy of the get-together was as great as the educational work which has been carried out for 109 years by Betharram in Rosario.

## Vicariate of Brazil

**Our Lady of the dance** ■ On September 26<sup>th</sup> and 27<sup>th</sup> in Belo Horizonte, the regional scholasticate community decked itself in shimmering colors of the Guard Congado of Mozambique. In revering Our Lady of the Rosary, the Congado groups celebrate the memory of blacks enslaved in Brazil, and their frantic quest for freedom. Marian devotion is expressed to the sound of drums and through dance. The chapel of Dom Helder was almost too small to host this colourful feast that ended with the Eucharist.

## Vicariate of India

**Series of celebrations** ■ The Feast of the Saints was celebrated twice this year on Mary Hill where our community in Mangalore is located. On the evening of October 31<sup>st</sup>, Brother John Britto Irudhayam made his final vows at the chapel of Maria Kripa; the day after, November 1<sup>st</sup>, with Brothers Valan Kanagaraj and Subesh Odiyatinghal, he was ordained as deacon by the imposition of the hands of Bishop Aloysius D'Souza, in the Chapel of the Apostolic Carmel. Congratulations and prayers for the three new deacons of the Indian Vicariate!

## Vicariate of Thailand

**Youngsters are coming** ■ Ban Garicoïts (the Betharramite scholasticate in Thailand) put on a younger look on October 11<sup>th</sup> and 12<sup>th</sup>. 75 children of Maepon Center (northern part of the country), accompanied by Father Chanchai and his staff, were received on the occasion of a pilgrimage to Saint Peter's church and to the Blessed Nicholas Boonkerd Kitbamroong's shrine. The meals sponsored by benefactors of Bangkok, were served by our scholastics. It was a rich experience of sharing and mutual discovery. Who knows? One of these children might return to Sampran in a few years' time to join our Formation House...



*Blessed Miriam  
Region*