

Écho Montfortain

No. 552



**Yearbook of the Company of Mary
(Montfort Missionaries)**

ÉCHO MONTFORTAIN n. 552
Yearbook of the Company of Mary (Montfort Missionaries)

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Editorial

Joji Antony Paul KALARICKAL, SMM



The year 2020 will be remembered in history for many years for its peculiar uniqueness; viz, getting the obligatory Eucharist and the sacraments cancelled, postponement of all engagements and appointments, flights annulled and life that is enveloped with precautionary measures of masks and social distancing. The God of history will certainly have something to convey through this entire phenomenon. We have to listen to it carefully and learn from it realistically and also live it courageously. In spite of, and despite all that is happening around us, everyone has to arise with the Lord as an effective embodiment of hope for a healthy, happy and holy humanity that has to be resurrected sooner or later.

The good news for us is that Montfortians across the continents have been steadfast in their mission with a new way of communicating through television, print, Facebook, YouTube, Google Meet and Zoom meetings. The pandemic has pushed us to the edge of all

we were doing, and it has opened new ways of responding to the mission according to the signs of the times. By God's grace and providence, we as *Pilgrims Without Borders* have been able to reach out to the poor and accompany them in their sufferings.

Besides the official news and nominations, this edition offers eight articles from the General Curia, especially the history of the 70 years of the General House in Rome. Moreover, you can find nine articles in preparation of the Extraordinary General Council 2021 and ten articles on the Continental year "Montfort_EurHope20". As every year, the statistics of the Congregation and the bibliography are available. Thanks to the Holy spirit who enflames us with the fire of love in the spirit of our beloved founder, St. Louis-Marie de Montfort.

We hold a magnificent heritage worthy of dedicating all our life and strength, of sacrificing for it without counting the cost. We remember our confreres we have lost during these difficult times. The happy memories of pastoral, spiritual and missionary spirit that they have left with us will keep them alive in our hearts and minds. They will continue to live on, through us who take up their missionary zeal and continue the mission in a radical way. We bring to you in this edition those confreres who have gone before us in the last year. May they enjoy the communion of saints and the eternal life promised by our Lord.

I would like to request you, dear confreres, to be generous in giving your suggestions and feedbacks on this edition EM20.

I wish and pray that the *Écho Montfortain 2020* (EM20) may inspire our confreres in this time of pandemic around the world to keep the flame alive of our Montfortian spirit and love of Blessed mother. Dare to dream of new initiatives to be at the service of the congregation, for we do not know what tomorrow will bring but we know who holds tomorrow.

*Come to my help, O Queen of Heaven, Come to my help, O Virgin, pray.
That I might fight this wretched world, Against its fear of what men say,
That I might triumph with your Son, With all its perils overcome. (Hymn 39:18)*



Interview with the Superior General Creativity, closeness, co-responsibility and solidarity

Marco PASINATO, SMM

At the end of an unprecedented year, Fr. Luiz Augusto STEFANI, Superior General, shares experiences and ideas for the coming meetings of the Congregation.



Celebration at the General House

1. What image do you think best describes the year 2020?

I think the best image to describe the year 2020 is the one used by some Latin American theologians to define the epoch change paradigm. It is as if we are in a train that has entered a long-curved tunnel without light and we continue to curve. Looking back, we no longer see the entrance of the tunnel and we cannot see its exit, everything is dark. The virus took us by surprise and we were hoping that everything would quickly come back to normal. We are eager to get out of the tunnel to be back in the light, but we're far from getting out.

2. In your last circular letter on the occasion of the solemnity of saint Louis-Marie de Montfort, you hoped that this year would be more than ever a period of creativity, closeness, co-responsibility and solidarity. Can you tell us how you saw these four wishes come true? First of all, a time of creativity.

Everything happened very fast. By April, we realized that COVID-19 had generated a real pandemic; it is contagious and has spread rapidly throughout the whole world, making different types of action necessary for community life, evangelization, formation, that is to say in all areas of religious life. As for creativity, I received a lot of good news in all areas.

There was no lack of it on the part of the Montfortian communities. Creativity in the parish ministry, in the field of the diffusion of spirituality. They have used and continue to use social media and other media to good effect. Online broadcasting of speeches, Eucharistic celebrations, preparation sessions for Montfortian consecration, rosary recitations and many other activities. I saw that we were very creative.

3. A time of closeness

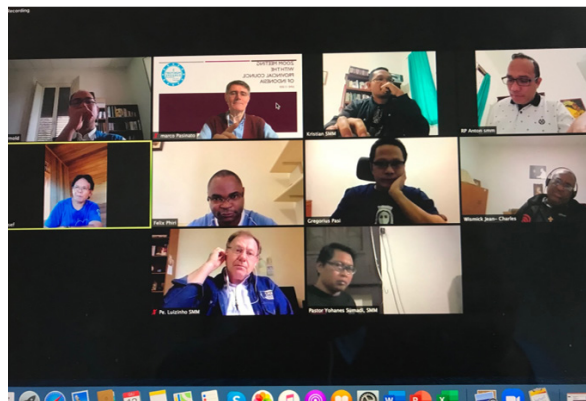
This is the exact opposite of what reality forces us to do. They tell us not to hurry, and that's understandable. They tell us not to meet and it's not easy for us. They tell us to keep away from each other. You can't touch him, you can't hug him and you can't shake hands. Where will we arrive? Despite this reality, the desire to be close to each other has materialized: closeness in mutual concern, virtual closeness with meetings through social networks, closeness with the same feelings. Communication became more frequent and we seek one another. We want to know how we are, how the life situation and mission of each one are. I think we realized that we are not alone and we somehow managed to get closer. As a General Administration, we have never had as many meetings as in the year 2020, at least virtual.

4. A time of co-responsibility

I think we have understood that we are all in the same boat and that no one is saved alone. We need each other. The world of economics, above all, given the success and loss, has published the low risk of the virus in many countries of the world, downplayed the effect of the disease and create an atmosphere of rivalry and disinformation. This vision has also entered certain sectors of the Church. I have received reports that our communities have taken safety measures to provide health guarantees to all members. In the community of the General House, we respected the rules, the directives of the Ministry of Public Health. In Rome, we reorganized our prayer times, we formed groups for prayers during the day, we also organized our presence in the dining room to maintain a safe distance.

5. A time of solidarity

One of the significant acts of solidarity that we have seen here in Rome has been singing on the balconies in the late afternoon, instruments, chanting and shouting



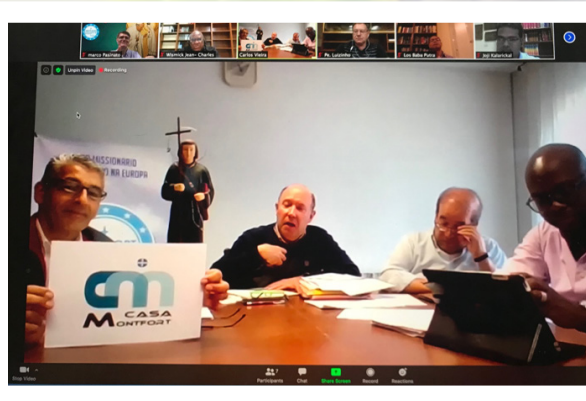
Zoom meeting with the Council of Indonesia



Zoom meeting with the Council of France



Zoom meeting with colleagues in Belgium



Zoom meeting with the Council of Portugal





Zoom meeting with colleagues in GB / I

in support of the recommendation to stay at home. Although these months were difficult for everyone, the difficulty was not experienced in a passive way, but in mutual support. As for the Montfortian family, in the rapid response to requests for financial assistance from the neediest countries, I saw the generosity and concrete solidarity. Thanks to this congregational solidarity, many families received food, medicine and sanitary equipment to fight against the virus. We have seen the young confreres in our parishes act in the distribution of food, putting their own health in danger. Solidarity in communication and prayer. The three congregations of the Montfortian family have lost some members due to Covid-19. We exchanged feelings of regret, we organized times of prayer to remember our deceased loved ones.

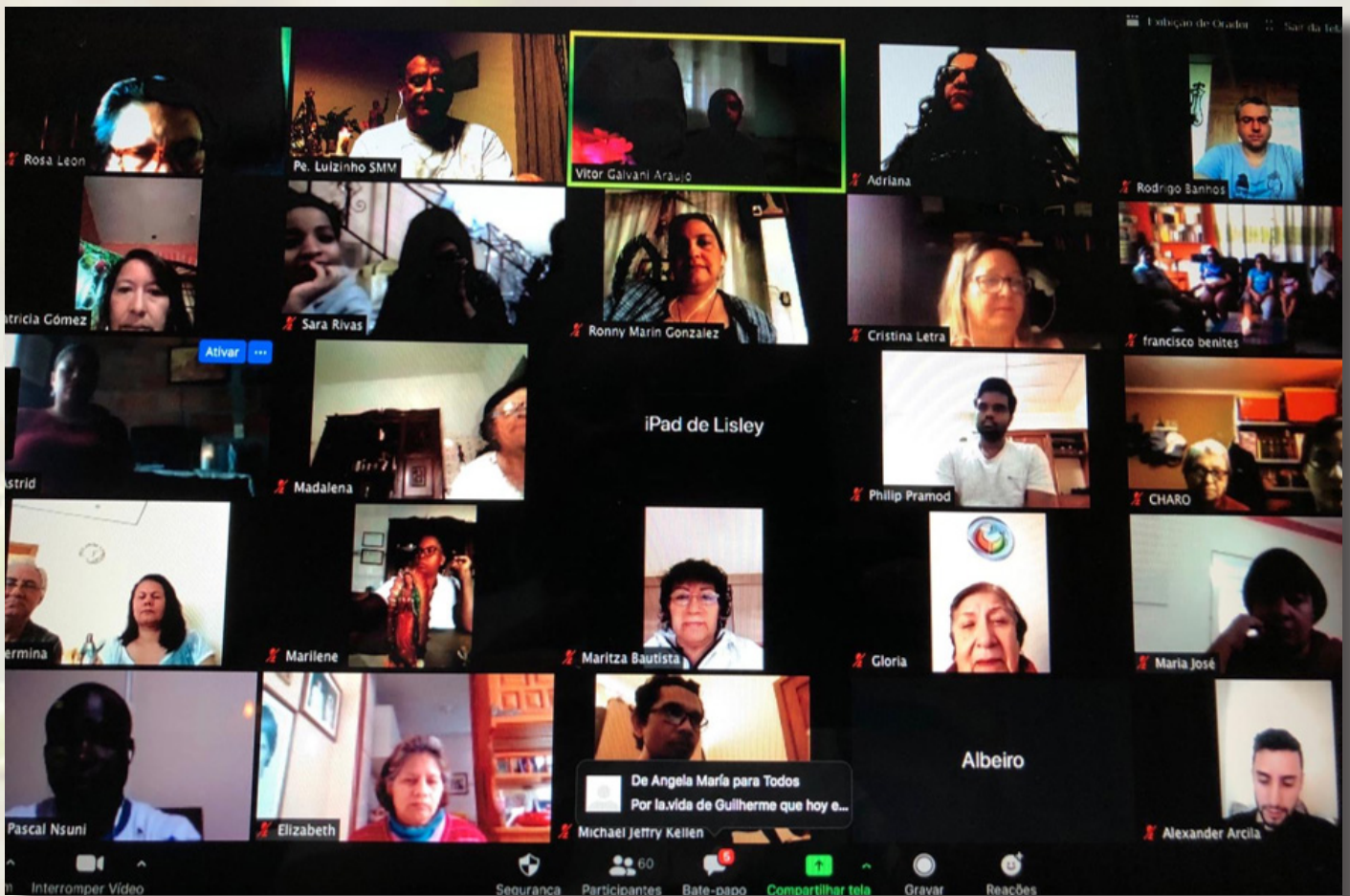
6. In this overwhelming context, how did you manage the continental year “Montfort_EurHope20”?

Who could have imagined that the celebration of the opening of the missionary year for Europe on January 31st was the only activity in the program prepared for the whole year? After this meeting in Rome, only the Finance and Spirituality Commission could hold their international meetings. We have lived through times

of great concern. All of us, members of the General Council, first felt incapable of managing the new reality of confinement, of social distancing. We consulted other religious congregations to find out how they were handling the situation, we consulted the superiors of our entities to make decisions. The possibility of carrying out or not an international activity, a canonical visit, any travel decision was consulted with the entities; every month we contacted superiors to find out about the possibilities. Many activities that could not be realized with physical presence, we carried them out via Internet, in particular via Zoom-Meeting. In this way, we have “visited” almost all of the provincial and delegation teams. Furthermore, we pray daily in our community for Europe, asking the Virgin Mary to intercede for everyone and to protect each confrere. Sadly, all planned visits to Europe have been canceled and postponed until next year, praying that this will be possible.

7. The preparation of Extraordinary General Council 2021. How’s it going?

After receiving the evaluation of each entity and their suggestions on the subjects to be covered, we proceeded to the second phase of preparation by



Video rosary with Latin America

sending a booklet with “*the News of our pilgrimage without borders 2017-2020*”. Through a series of zoom-meetings in December we were able to discuss the reality of the Congregation with all the superiors of the entities, grouped by language. We will soon assess the results of these exchanges and relaunch zoom-meetings on other consultation subjects such as the new “*Ratio Formationis*” and the “*Administrative Directory*”.

8. What will remain from 2020?

I think that, among others, three very precious things will accompany the Montfortian mission in the future. First, the certainty that we need each other, we cannot just close ourselves off by looking after ourselves and turning our backs on others. We need to strengthen the fraternal spirit from this awareness. Secondly, the urgency and courage to evangelize “*à la Montfort*” by new methods, new channels of communication and to enter into other fields which previously seemed closed or obscure, making communication even more creative and dynamic. Third, the experience of growing hope in us, thanks to which we continue to invest in new evangelistic projects. May the prayer to the Virgin Mary for Europe who has accompanied us

throughout this year always resonate in our hearts: “Mary, give us Jesus. We follow and love him. He is the hope of the Church, of Europe and of humanity. He lives with us, among us, in his Church”.

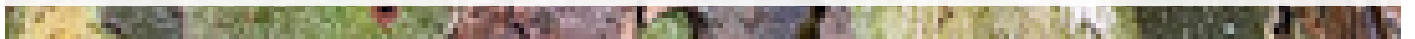




General Curia



General Curia



Official News

from 01 January 2020 to 31 December 2020

Professions & Ordinations

First Professions

On 31 May 2020, in Kanathi, India: ARIKA Surya Prathap, RAITO Salatil, SWAMY Arogya.

On 2 June 2020, in Ruteng, Flores, Indonesia: GABUR Didimus Aryanto, GHAWA GAGA David Erichson, DAMANG Mauritius, NGGARANG Aleksander Fontaine, RONDIDAN Fransisko, SARIYONO Salvianus, SATO NGGERE NGGA Basilius, SUNARDI Dionisius, SYUKUR Robertus, WIPARLO Valerianus.

On 1 August 2020, in Quezon City, Philippines: ABASOLO Oliver De los Reyes (PH/GB-I), KAVA Michael Hilton (PNG).

On 20 September 2020, in Santeramo in Colle, Bari, Italy: LEGUTKO Daniel (PL), MACIEJCZUK Marek (PL), MOLÉ Alessandro (IT).

On 20 September 2020, in Montfort-sur-Meu, France: LEFETY Franco (MG), MONFORT Max Alfred Stanley (HT), SAINT-JEAN Ceryl (HT).

Perpetual Professions

On 28 April 2020, in Kisangani, Congo RD: MUMBERE KIPUTSU Charles (CD), WENZA ESEMBE Jean-Louis (CD).

On 15 August 2020, in Malang, Indonesia: NJO Saferinus, NASREDIN Bronislawa Saryono, SOLA DOPO Petrus, EDISON Hironimus.

On 29 September 2020, in Rome, Italy: MAGDIĆ Josip (HR), GIAPUNDA MUKWABADI David (CD).

On 19 December 2020, in Tamatave, Madagascar: NILAINA Henri Samuel, RIJANIAINA Lucien.

Diaconate Ordinations

On 8 August 2020, in Port-au-Prince, Haiti: JOSEPH Love, CLÉSIAS Guivenks, REMARAIS Robert Junior, OCGENOR Serge Orry.

On 16 August 2020, in Malang, Indonesia: NJO Saferinus, NASREDIN Bronislawa Saryono, SOLA DOPO Petrus.

On 23 August 2020, in Kisangani, Congo RD: MUMBERE KIPUTSU Charles (CD), WENZA ESEMBE Jean-Louis (CD).

On 6 December 2020, in Rome, Italy: MAGDIĆ Josip (HR), GIAPUNDA MUKWABADI David (CD).

On 20 December 2020, in Tamatave, Madagascar: NILAINA Henri Samuel, RIJANIAINA Lucien.

Priestly Ordinations

On 9 January 2020, in Bangalore, India: CHINNAPPA Philip Pramod, RAYAPPAN Jesu Doss.

On 12 January 2020, in Port-au-Prince, Haiti: FLEURIMA Sony, VITAL Vélinès.

On 11 July 2020, in Balaka, Malawi: ABRAHAM Damiano Michael, MAGANGA Bernard Bassiano, MWANOKA Innocent Ignatius.

On 8 September 2020, in Putussibau, Indonesia: HERMIAWAN Nikodemus, WEKIN Oktavianus Klido.

On 20 September 2020, in Leuven, Belgium: KAMANDA SOLOMO Aimé.

On 20 December 2020, in Tamatave, Madagascar: ANDRIAMIARANTSOA Ermond Ernesto, RANDRIANANDRASANA Onjatiana Frédà.

On 26 December 2020, in Port-au-Prince, Haiti: JOSEPH Love, CLÉSIAS Guivenks, REMARAIS Robert Junior, OCGENOR Serge Orry.

At the level of the General Administration

COMMISSION OF FINANCE

On 1st July 2020, Father Luiz Augusto STEFANI, SMM, Superior General of the Missionaries of the Company of Mary (Montfort Missionaries), with the consent of his Council, has appointed the members of the Commission of Finance:

Father Luiz Augusto STEFANI, SMM, Superior General and Responsible of the Commission; **Father Balaswamy KATA, SMM**, General Bursar of the Company of Mary; **Father Matthew CONSIDINE, SMM**, Provincial Bursar of the Vice-Province of USA; **Father Samuel Paul SATIELE, SMM**, President of the Commission of Finance of the General Delegation of Anglophone Africa; **Father Armando NOVOA PIRAQUIVE, SMM**, Member of the Finance Committee of the Province of Colombia; **Madam Caroline MARTIN**, Finance and Administrative Director of the Province of France; **Mister Servé KENGEN**, Member of the Finance Committee of the Province of the Netherlands.

At the level of the Entities

NEW COUNCILLOR OF THE GENERAL DELEGATION OF FRANCOPHONE AFRICA

On 6 January 2020, Father Luiz Augusto STEFANI, S.M.M., Superior General, with the consent of his Council, named **Father Guelord ASEME MUKE, SMM**, as Councillor of the General Delegation of Francophone Africa, in the place of Father César Andres GUTIÉRREZ RINCON, SMM.

NEW ADMINISTRATION OF THE GENERAL DELEGATION OF PERU-BRAZIL

On 25 March 2020, Father Luiz Augusto STEFANI, SMM, Superior General, with the consent of his Council, has appointed **Father José Angel JULCAHUANCA PARIATÓN, SMM**, as Superior of the General Delegation of Peru-Brazil for a mandate of three years. The Councillors are: **Father Alexandre ALVES DE AZEVEDO, SMM**, **Father Jesús Leopoldo CUCHO PUCHURI, SMM**, **Father Luis SALVADOR AVILA, SMM**, **Father Taddeo PASINI, SMM**. The mandate of the new administration is effective from 1st July 2020.

NEW ADMINISTRATION OF THE GENERAL DELEGATION OF GERMANY

On 10 August 2020, Father Luiz Augusto STEFANI, SMM, Superior General, with the consent of his Council, has appointed **Father Gerd-Willi BERGERS, SMM**, as Superior of the General Delegation of Germany for a mandate of three years. The Councillors are: **Father Francis Xavier ANTONY, SMM**, **Brother Johannes BOSSMANN, SMM**. The mandate of the new administration is effective from 1st September 2020.

EXTENSION OF THE MANDATE OF THE PROVINCIAL SUPERIOR IN THE NETHERLANDS

At the meeting of 1st October 2020, Father Luiz Augusto STEFANI, SMM, Superior General, with the consent of his Council, decided to extend the mandate of **Father Peter DENNEMAN, SMM**, Provincial Superior of the Netherlands, until the next Provincial Chapter, in accordance with art. 184 of our Constitutions.

At the level of the Formation Houses

NEW SUPERIOR AND FORMATOR AT THE INTERNATIONAL FORMATION COMMUNITY OF ROME, ITALY

On 29 June 2020, Father Mario BELOTTI, SMM, Provincial Superior of Italy, after consulting his Council and with the consent of the Superior General, appointed **Father Aldo BOLIS, SMM**, as Superior and Formator at the International Formation Community of Rome (Via Romagna), for a three-year mandate, starting from 1st September 2020.

TEMPORARY NOVITIATE IN KUMBAKONAM, INDIA

On 26 May 2020 Father Luiz Augusto STEFANI, SMM, Superior General, authorised the beginning of the Novitiate in the Pre-Novitiate House in Kumbakonam, India, and authorised **Father Amalraj Madhivanan KULANDHAISAMY, SMM**, to be temporarily responsible to follow the novitiate program in coordination with Father Reny Joseph PUNNAPPANAL, SMM. As soon as the travels from one state to another will be permitted the novitiate will continue in the Novitiate House in Kanathi, India.

NEW SUPERIOR AND FORMATOR AT THE INTERNATIONAL SCHOLASTICATE OF GITEGA, BURUNDI

On 22 October 2020, Father Luiz Augusto STEFANI, SMM, Superior General, with the consent of his Council, has appointed **Father Guelord ASEME MUKE, SMM**, of the General Delegation of Francophone Africa, as Superior and Formator at the International Scholasticate of Gitega, Burundi. His mandate is effective from 1st January 2021.

TEMPORARY NOVITIATE IN PORT-AU-PRINCE, HAITI

On 4 December 2020, Father Luiz Augusto STEFANI, SMM, Superior General, with the consent of his Council, authorized the temporary opening of a Novitiate in Port-au-Prince, Haiti, under the direction of **Father Jean-Marie Weber COPPÉE, SMM**. As soon as the travels will be permitted the novitiate will continue in the house of the International Novitiate of Montfort-sur-Meu in France.

At the level of the Holy See

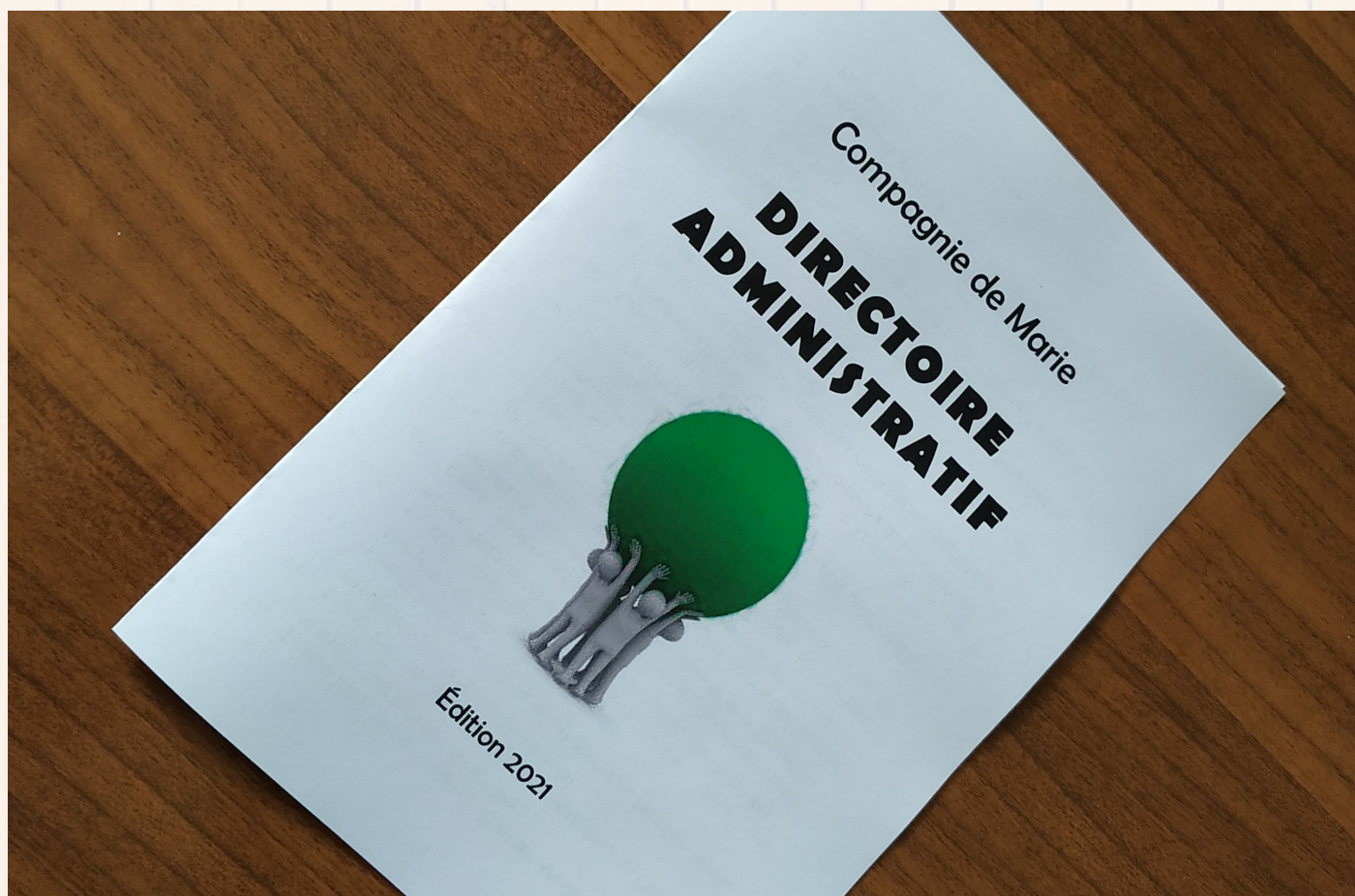
ORDO PROFESSIONIS RELIGIOSAE of the SMM

Following the request of Father Luiz Augusto STEFANI, SMM, Superior General, the Congregation for Divine Worship and the Discipline of the Sacraments, with its Decree of 8 September 2020, approved the *Ordo Professionis Religiosae* of the Company of Mary (*Societatis Mariae Monfortanae*), in its Italian edition.



Updating of the Directories of the Congregation

Luiz Augusto STEFANI, SMM



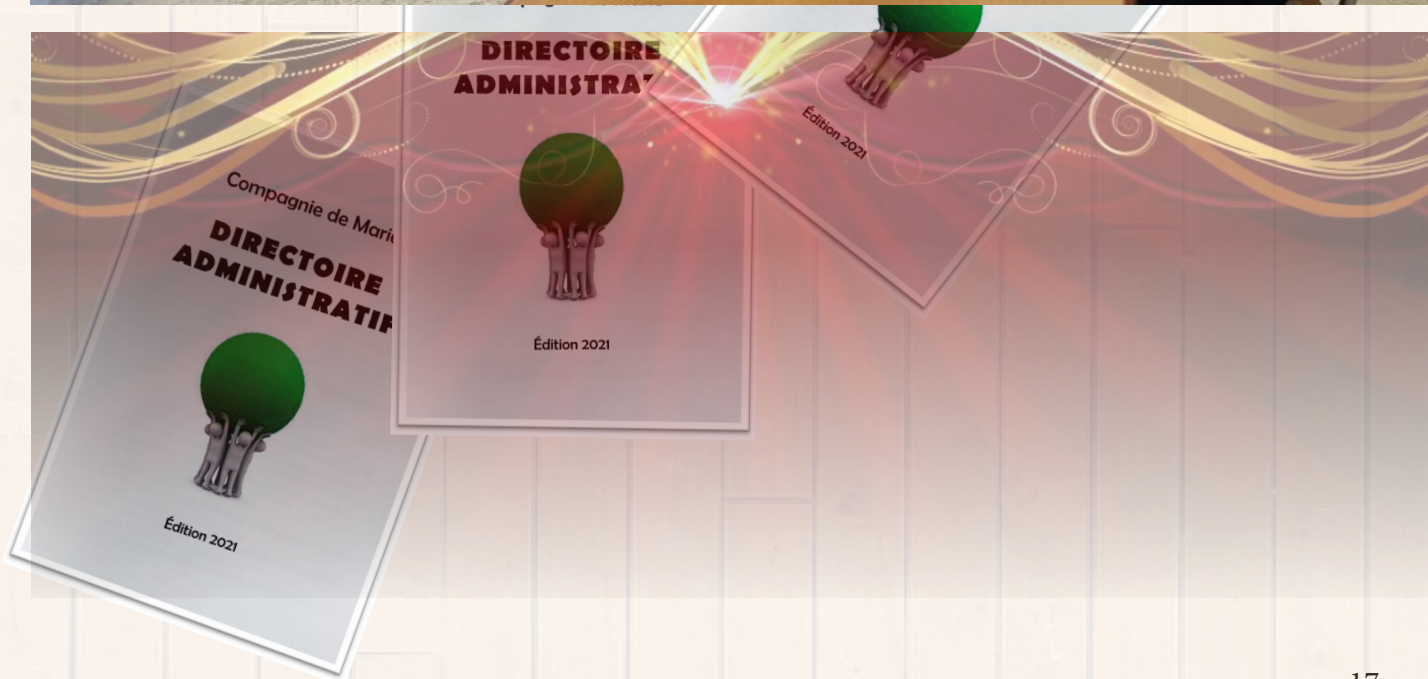
We have two types of Directories in our Congregation: the Administrative Directory and the Directory for the administration of Temporal Goods.

The purpose of the Directories is to facilitate the administrative and financial work of the general Government, of the Provinces, Vice-Provinces and of the Delegations. They are prescriptive documents that show the way forward, or how certain things should be done in the areas of government, formation, mission, finance, and general administration. These are practical and concrete guidelines deriving from the *Code of Canon Law* and *Montfortian Today*, which specify the way of governing in the Company of Mary.

After the new Edition of *Montfortian Today* and the preparation of the second volume of the *Ratio Formationis*, the updating of the *Administrative Directory*, whose last “ad experimentum” Edition dates back to 2000, and the *Directory for the administration of Temporal Goods*, which was last updated in 2014, has become a necessity.

The General Administration is in the process of revising and updating these two Directories. The changes will bring forth a new Edition which will be approved after the consultation of the Extraordinary General Council scheduled for May 2021.





Professional Studies by Confreres after Final Profession

Marco PASINATO, SMM

After having collected information from the superiors of the entities, the general administration presents the situation of the confreres with perpetual vows who studied during the year 2020 and proposes some guidelines in this area.



Rome, General House - The fathers studying in Rome, Anar BANI (Indonesia), Prem KUMAR (India), Alexandre SWAMY NATHAN (India), Richard DASS (India), Judis Valan JEROME (India), Peter MAKINA (Malawi), Montfort SOUFFRANT (Haiti).

Within the framework of ongoing formation, advanced studies are planned both as a specialization for a service requested by the Congregation or as an update for personal renewal (cf. Ratio I 60).

Some data from 2020

During 2020, 37 confreres were studying. They correspond to 6% of the priests of the SMM and are distributed as follows by area of origin: 17 for Asia-Oceania (9 Indians, 7 Indonesians, and 1 Filipino); 8 for America-Caribbean (3 Haitians, 2 Colombians, 2 Peruvians, 1 Ecuadorian); 8 for the African continent (2 Malawians, 2 Ugandans, 2 Congolese, 2 Malagasy); 4 for Europe (2 Croatians and 2 Angolans from the Portuguese delegation).

Regarding the places of study, 17 colleagues during their study live outside their original entity (6 Indians, 4 Indonesians, 2 Haitians, 1 Malawians, 1 Colombian, 1 Congolese, 1 Filipino, 1 Malagasy), 20 study within their original entity (3 Indians, 3 Indonesians, 2 Ugandans, 2 Croatians, 2 Peruvians, 2 Angolans, 1 Malawian, 1 Malagasy, 1 Congolese, 1 Colombian, 1 Haitian, 1 Ecuadorian).

These confreres live at 26 distinct places, of which

eight are montfortian communities, where the confreres will stay only for the duration of the studies; the academic institutions chosen are 28, including 16 universities, 11 institutes and 1 international training center.

Disciplines and objectives

13 different fields of study are covered: Psychology/IFHIM (8 colleagues); Spiritual theology (7); Dogmatic Theology (3); Philosophy (3); Economics and Finance (3); Scriptural Studies (2); Educational Sciences (2); Communications (2); Youth Ministry (1); Pastoral Theology (1); Marian Theology (2); Canon Law (1); Pastoral and Religious Leadership (2).

Seven of our confreres, nearly 1/5 of the total, are striving towards a Doctorate, namely: Frs. Montfort SOUFFRANT from Haiti, in Canon Law (2018-2020); Maria Cletus DAVID of India, in Marian Theology (2017- ...); Jean-Marie RAKOTONDRAVAO of Madagascar, in spiritual theology (2017- ...); Nepo JAMES of India in dogmatic theology (2017- ...); Alexander SWAMI NATHAN of India in Biblical Theology (2019- ...); Goris PASI of Indonesia in Marian theology (2019- ...); and Arnold SUHARDI of Indonesia in spiritual theology (2020- ...).

As for the purpose of their studies: 15 confreres are preparing for formation, 3 for teaching, 4 for economic and administrative management, 3 for working in the Marian center, 3 for the diffusion of spirituality, 1 for youth ministry, 2 for communication, 1 for legal expertise.

In addition, 5 are studying to update and renew their mission. The twelve confreres who asked to study for their continuing education chose the following disciplines: spiritual theology (2); IFHIM (2); psychology (2); pedagogy (1); Marian theology (1); communication sciences (1); pastoral and religious leadership (2) and philosophy (1).

Funding and involvement

The studies are financed by the general administration's GSA fund (13), by their entity (15), by a grant (5), by another SMM entity (2), by the local community (2). Studies can be carried out in different ways: either in a time exclusively dedicated to academic study, or through part-time engagement, in one's own country or elsewhere. Of these 37 confreres, up to 22 are engaged full-time in the study, while 15 are engaged part-time.

Some guidelines

In their overall vision of the ministerial activities and services to be supported within their entity, superiors can and must take the initiative to identify colleagues for studies in areas deemed important for the mission and for the acquisition of tools which support certain activities. In particular, the entity is called upon to be proactive on four points: the selection of colleagues, the choice of the discipline of study, the choice of the place of study and the funding.

Selection of colleagues for studies: According to Canon Law § 819 and the Ratio for Formation n. 185 the choice should go to colleagues able in terms of disposition, virtue and ingenuity. Superiors, therefore, have the task of gathering information and assessing the candidate's aptitude for advanced studies, not simply from an intellectual point of view.

Choice of discipline or subject of study: For each confrere who studies to be an investment for the congregation, it is desirable that the choice of specialization, even when the request comes from the confrere, be part of a SMM missionary project. For this reason, in order to follow specific courses in universities, permission is requested from the major superior, who, to give it, receives the consultation of his counsel (cf. S 158.4).

Choice of study location: The decision to study in his own country allows the candidate to take courses in

his own language and the entity not to deprive itself of a confrere for a few years. However, in Rome the general house remains open to welcome our confreres who will undertake studies here.

Funding: Over the past three years, the GSA Fund has funded 59% of the total expenses related to the studies of colleagues, their entities 29%, scholarships 8% and other SMM entities 6%. As the costs of continuing education increases it is very clear that our General Support Account (GSA) cannot meet all of the current and future demands. There is an urgent need to rely more heavily on other sources of funding. In particular, the receipt of a scholarship is of great help to the congregation. Scholarship applications are more likely to be obtained if it is made by the original entities well in advance of when he is to begin his coursework. The General Administration is giving useful information to the entities which have candidates, so that they become proactive in the search for scholarships. The entity (or the Congregation) receives this grant in the name of the student to use toward the total cost of his professional education; generally the grant does not cover all the financial expenses to have someone take time to earn a higher degree.

Our general statutes provide that the superiors of the entities regularly communicate to the superior general what is being done for permanent formation (cf. S 158.3). What better opportunity for good planning of specialized studies than the "aggiornamento" of our confreres?



The New Format of the *Écho Montfortain*

Marco PASINATO, SMM

*For two years, the *Écho Montfortain*, yearbook of the Company of Mary, has been published in its new color format, enriched with HD photos. It is an annual publication, in two languages (French, English) and is published in E-Book and PDF format which replaces the paper version. Behind this publication, there is a lot of teamwork and planning.*



Editors during their meeting

The *Écho Montfortain*, in its newest presentation, is conceived in the meeting of the *editorial team*. Fr. Joji Paul KALARICKAL, editor-in-chief, summons the other editors, that is the members of the General Council, to sketch the draft of the number which is given concrete form in the table of contents.

A *publishing committee*, composed by Fr. Joji Paul KALARICKAL, Fr. Marco PASINATO, Fr. Reynaldo BULLAS Jr. and our employees Cristina LAZZARINI and Rodrigo JACABAN Jr., after having prepared a timeline, shares it with the editors along with further instructions

Then begins a phase of *creating articles and statistics* with HD photos with captions. The editors can

entrust the subjects to other people, but they have the task of ensuring the methodology and the translation in English and French, of sorting the photos and of sending the article to the editor before the deadline.

A new stage sees the editor-in-chief engaged in a *general revision* by bringing to each article a title and a brief introduction. All files are arranged according to the table of contents for the upcoming issue before they are sent to the proofreaders. We have an official volunteer proofreader for French (Mrs. Josiane PELTIER) and one for English (Fr. Jim BRADY) with replacements.

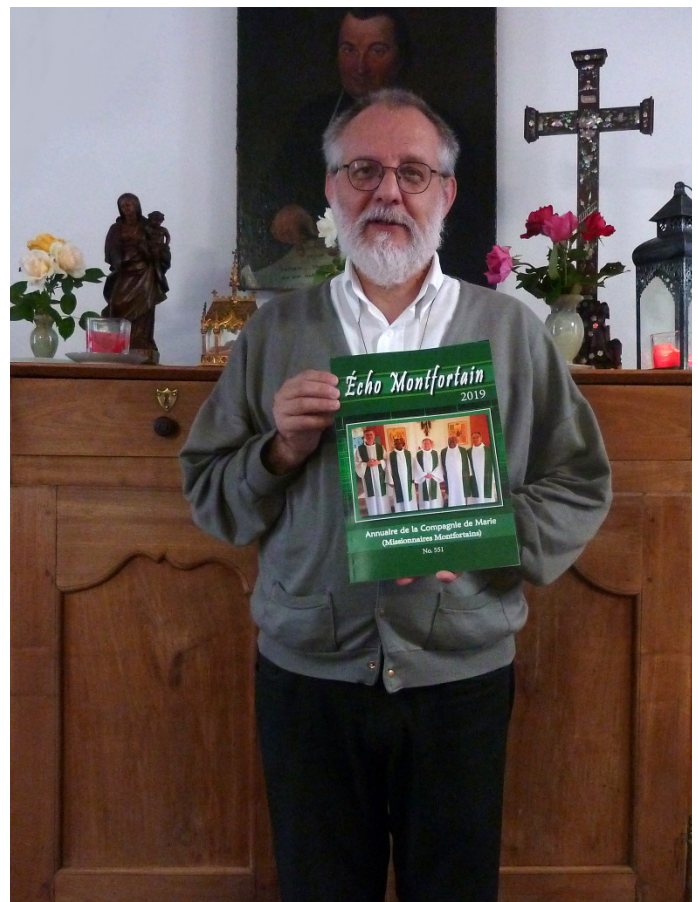
Once the two versions have been read, Fr. Reynaldo BULLAS Jr. and Rodrigo JACABAN Jr. take care of the



The Publishing Committee

layout stage. Only after a lot of back and forth does the *Écho* get the editor's approval and, the latest edition of the *Écho Montfortain* is prepared and sent to the readers. The team's satisfaction comes for the readers' reactions, remarks and suggestions for improving the next edition.

This overview of the editing and coordination for each new edition shows how much effort goes into the final document. It is our hope that the *Écho Montfortain* is a pleasant and effective tool of information, formation and of sharing important documents. The wish of the general administration, is to strengthen the bonds of fraternity, and to promote ongoing formation in our shared communication.



Some entities have not given up the paper

Platinum Jubilee of the General House in Rome (1950-2020)

Alexandre SWAMI NATHAN, SMM

Seventy years ago, the General Curia moved from saint Laurent-sur-Sèvre to Rome. Some information from the archives tells us about this historical change.



General House in 1949

“Unless the Lord builds the house, those who build it labor in vain. Unless the Lord watches over the city, the watchman stays awake in vain” (Ps 127:1). It reminds us that everything depends on God and without Him we can do nothing. With God’s grace, the long-awaited change happened in the Company of Mary. As the saying goes “Change is the only thing that does not change”, there has been many changes and twists in the history of the Company of Mary. One such a change in the Congregation is the transferring of the General House from Saint-Laurent-sur-Sèvre to Rome. The idea had been mooted several times since the General Chapter of 1919, but it was realized only in 1950. The General House began to operate in the present house from 18 August 1950.

Planting a Seed

Rev. Fr. Alexandre JOSSELIN SMM, the Superior General, is remembered easily for two things: The Canonization of St. Montfort on 20 July 1947 and shifting the General House to Rome in 1950. According to the testimony of our Italian Fr. Gaetano BARBERA SMM who also worked in Rome at Saint Louis Montfort’s parish in the first few years,

when the Superior General was present in Rome for the canonization of Montfort, according to his competence, he expressed to Pope Pius XII the desire to transfer the General House next to the Holy See, that is, to Rome. Thus, the seed of shifting the General Curia was planted in the history of the Company of Mary. Towards realizing this project, a big land was bought in Monte Mario, Rome. This piece of land was known as “picnic spot” for the inhabitants of Rome on the occasion of First of May.

The property

The property was bought from the Missionary Sisters of Immaculate Conception on 01 October 1947, that is, shortly after the canonization of Montfort. There existed already a building (the present archives) where the sisters stayed and there was also a chapel. Rev. Fr. Jean Marie Le BAIL was the legal representative of the Company of Mary. Our confreres from the Montfort International college, via Romagna, Rome, would come and work in this land and they transformed this land into a beautiful park. Later there was a vineyard in it.

Construction of the General House

The request for the new construction was made on 16th May 1949. In the same year, under the supervision of Rev. Fr. Jean Mathieu MOORS, the general bursar, the compound wall was built by the engineer PASSERELLI. He too engineered the new General House. Due to late commencement of the construction, the General House was still under construction when the administration officially started functioning from the new building. In other words, the construction work continued even after occupying it.

General House of 1950

As for the exact date of the arrival of Rev. Fr. Superior General is not clear. However, there are evidences to show that the Superior General travelled from France to Rome between 17-22 July 1950. Pope John XXIII writes in his diary that as Nunzio for France he visited Saint-Laurent-sur-Sèvre on 17 July 1950 and prayed at the tomb of Montfort. After meeting the Superior General there, he mentioned that the general was getting ready to leave for Rome to live in the new General House. From the Mass register of Montfort International college, via Romagna, Rome, it is attested that on 22 July 1950, the Superior General celebrated the Holy Mass with the procurator general in their chapel. The Superior General's arrival is confirmed by his letter from Rome dated on 05 August 1950 in which he says that Fr. Giuseppe RUM, SMM has helped him to apply for his residential permit (*permesso di soggiorno*) and he also mentions about the Daughters of Wisdom who lived in via Toscana which is next to Montfort International college. The book by Fr. Michel BERTRAND, SMM records that the General House in Rome started functioning from 18 August 1950. After the arrival of the Superior General, Rev. Fr. Alexandre JOSSELIN SMM, the other members of the curia arrived slowly. The first community consists of Fr. Léo-Marie FOURNIER first Ass. General (CA 1903-1985), Fr. Jan BERTRAND second Ass. Gen (NL 1897-1973), Fr. Marcel BIDET third Asst. Gen (FR 1897-1974), Fr. Alfons WELTERS fourth Asst. Gen (NL 1895-1963), Fr. Henri LEMMENS Secretary General and Superior of the community (NL 1882-1960), Fr. Jean Marie Le BAIL Procurator (FR 1883-1962), Jean Matthias MOORS General Bursar (BE 1886-1964), Fr. Gabriel CAPDEVILLE Ass. of the General Bursar (FR 1878-1956), Bro. Marie-Joseph (Roger LACHAPPELLE) Fac-totum (CA 1914-1982), Bro. Pascal (Hervé Marie CROZON) cleaning (FR 1905-1979), Bro. Domenico (Pietro SQUIZZATO) shopping and sacristan (IT 1917-1978), Bro. Philibert (Joseph FORTIN) Gardener (FR 1908-1965) and Bro. Patrice (Gabriel BLOURDIER) Gardener (FR 1926-1970). Bro. Theofiel (Theodorus SNIJDERS) (NL 1922-1998) and Bro. Aquilée (Nicolas TUAL)



foto 3 La curia vista dall'ingresso di viale dei Monfortani - Anni '50.

General House in 1950

(FR 1884-1958), both were in charge of the Kitchen. Fr. Dorio-Marie HUOT (CA 1914 – 2015) was the Archivist from 22 March 1952.

“Viale dei Monfortani”

The property of General House was between the two roads without being connected to each other. Thanks to our Italian Bro. Domenico SQUIZZATO, who through his influence and hard work, requested the civil authorities (municipality) to connect these two big roads, Via Trionfale with Via di Torrevecchia. Thus, “Viale dei Monfortani” Road was born and this road ran through the property of General Curia and divided the property in two. A small gate that gave access to the chapel in General House was in Via dell'Acquedotto Paolo 26. The old address of the General House was Via di Torrevecchia 41.

The Chapel in the General House

Montfort General House in Rome had a chapel which served as “pre-parish” of the present Saint Louis Marie de Montfort parish, Monte Mario, Rome. The General House chapel was the humble beginning of the present parish. The Italian Montfort Fathers of 1950s assisted spiritually the inhabitants of the neighborhood. In fact, there were other parishes in the vicinity, namely, the parish of Our Lady of Guadalupe and Saint Cyprian's parish. The faithful who could not or did not want to go to these parishes came to the chapel in the General House not only on Sundays but also on the week days for the morning Mass and the Rosary in the evening. The present archives at the Generalate was then chapel. The faithful came for the daily Mass through a small iron gate, green in colour, in the part where we now find the fuel station and the flower shop (via dell'Acquedotto Paolo 26). Since the land was spacious, children used to come to the campus to play football every evening after which they prayed the Rosary in the chapel with Fr. Lorenzo LOCATELLI and Bro. Domenico SQUIZZATO.



Bro. Domenico taught catechism to the children on Sundays and he, being the master of everything, did everything except celebrating the Holy Mass. After the Mass, he would stand outside the chapel, on the stairs, with the magazine “*Famiglia Cristiana*” in his hands and he would sell them. He could sell at least 350 of them every week. For any need, Bro. Domenico was “the man to go.” On the other hand, father Lorenzo was the principal (almost the only) preacher for every Mass on Sundays. On Sundays there were more Masses and he would take up the preaching and it was appreciated by all.

The General House chapel served the faithful for twelve years (1950-1962) till the erection of the new parish and the parish church. Cardinal Clemente MICARA, the vicar general of the diocese, for Pope John XXIII, declared the erection of the new parish dedicated to Saint Louis Marie de Montfort on 16 December 1961. He decreed that till the new parish church is built, the General House chapel would function as usual for the spiritual needs of the new parish. The decree of Antonio SEGNI, the president of Republic, on the erection of the new parish was published in the Official Gazette of the Italian Republic on Wednesday, 29 July 1964. Thus the chapel in the General House played an important role in the initial period.

General House at present

The General House at the time of Rev. Fr. Santino BREMBILLA SMM, the General Superior (2005-2017), was also used as scholasticate of the Italian province and the Montfort International College, for the student priests from different countries who came to study in Rome. At present the scholastics stay in another community in Via Romagna, Rome. Currently, there are 18 members in the General House both the general administration and the student priests, namely, Fr. Luizinho Augusto STEFANI, the Superior General, Fr. Wismick JEAN-CHARLES (the vicar general), Fr. Marco PASINATO (the asst. general), Fr. Arnold SUHARDI (the asst. general), Fr. Felix Mabvuto PHIRI (the asst. general), Fr. Joji Paul Antony KALARICKAL (the general secretary and local superior), Fr. Balaswamy KATA (the general bursar), Fr. Reynaldo BULLAS Jr. (in charge of communication), Fr. Severo AGOSTINELLI, Bro. Albino CRESCENTI, Bro. Desiré RAKOTONANDRASANA, Fr. Francesco FERRARI, Fr. Louis-Marie Montfort W. SOUFFRANT, Fr. Prem KUMAR, Fr. Judis Valan JEROME, Fr. Apolinaris Dari BANI (Anar), Fr. Richard Dass AROGYA SWAMY GOKUNTE, Fr. Peter Alifane MAKINA and Fr. Alexander SWAMY NATHAN. It is a real international community whose members are from nine different countries (Brazil, Haiti, India, Indonesia, Italia, Madagascar, Malawi, Philippines, Zambia).



First community in 1955



Former chapel of the General House in 1932





Former chapel of the General House in 1960



The community at prayer in 2020



Pope Paul VI speaks at the entrance of the House in 1971



Card. G.P. AGAGIANIAN visits the chapel in 1960

The Meeting of the Montfortian Family

Felix M. PHIRI, SMM

In the spirit of unity, hope, trust and fraternity the three general administrations of the Montfortian Family (the Daughters of Wisdom, the Montfort Brothers of St. Gabriel and the Missionaries of the Company of Mary) on the 16th June 2020, organised a Zoom (videoconference) meeting.



Zoom meeting of June 16th 2020

Since that evening of the 27th March 2020, I have carried in my vision the image of Pope Francis on a dark and rainy evening walking alone without any accompaniment through an empty St. Peter's Square to deliver the *Urbi et Orbi*: [to the city (of Rome) and to the world]. Walking alone in the dark, rainy, empty and sombre square powerfully told the story of what the world is going through: isolation, uncertainty, loneliness, and fear caused by the COVID-19. The coronavirus has cast upon the entire world the shadow of death, isolation, darkness and fear. The Pope made his special address and apostolic blessing to the city (of Rome) and to the world (*Urbi et Orbi*) to powerfully proclaim communion, closeness, togetherness, and above all hope and trust in the Lord in the face of such a threatening pandemic.

Pope Francis began his address with a reflection on the story of Jesus calming the storm on the sea. "When evening had come" (Mk 4:35). The Gospel passage we have just heard begins like this. For weeks now it has been evening. Thick darkness has gathered over our squares, our streets, and our cities; it has taken over our lives, filling everything with a deafening silence and a distressing void, that stops everything as it passes by; we feel it in the air, we notice in people's gestures, their glances give them away. We find ourselves afraid and lost." It is very true that the storm of the virus exposed our vulnerability and called us to get in touch with our inner selves to discover once again our common belonging as brothers and sisters to the Lord. The message announced hope, trust in the Lord, and unity in facing the pandemic because we cannot save only

ourselves from the virus and leave all others to their own fate.

In the spirit of unity, hope, trust and fraternity the three general administrations of the Montfortian Family (the Daughters of Wisdom, the Montfort Brothers of St. Gabriel and the Missionaries of the Company of Mary) on the 16th June 2020, organised a zoom (videoconference) meeting. The meeting was not only meant to break the yawning gap of isolation and silence created by COVID-19, but also to share and highlight experiences of heart-warming acts of resilience, solidarity, kindness, grace, and hope amidst the dark, rainy, empty, and distressing void that the pandemic brought forth. The sisters shared with the entire Montfortian Family that among all their communities in the world, Italy was the most affected, where 12 sisters in a community of Sanremo (Italy) and 4 sisters in the USA lost their lives to the virus.

For both the Montfort Brothers of St. Gabriel and the Missionaries of the Company of Mary their worst loss happened in Canada. For the Montfort Brothers of St. Gabriel, six brothers lost their lives (Canada-5, Spain-1). For the Missionaries of the Company of Mary, out of seven confreres at the residence in Ste-Dorothee, Canada, we lost five including Fr. Gérard LEMIRE, the former Superior General. While in Italy, we lost one confrere, Fr. Francesco VALDAMERI, in Bergamo, with several other confreres infected. We also lost one from Haiti, Fr. Jean Nicolas GÉRARD. We thank the Lord that all the infected confreres are now recovered. The three administrations suggested a visit to the communities most affected, once the borders are opened and the civil authorities have given permission for movements, to pray and offer our fraternal support. Apart from the pain of the loss of our brothers and sisters to death, the coronavirus has also brought about a lot of suffering to our confreres all over the world especially those whose livelihoods depend on the parish ministry. The suspension of Church services has its direct impact on the communities which receive their basic necessities of life like food and utilities from the generosity of the faithful.

The meeting also offered the opportunity for the members of the three General administration not only to share and talk about how they are living the lockdown but also to speak about the activities they have been engaged in for the congregation during the time of the lockdown. The sharing revealed that there has been a reaching out to one another through

social media more than ever before, praying for one another, planning, reading and continuing to work by using and adopting new means of communication. This sharing also highlighted common projects of the family.

In addition, we reflected on the future of Montfortian patrimony (especially places of Montfortian heritage) like Maison Longue in St. Laurent-sur-Sèvre and Maison Natale in Montfort-sur-Meu. These places stand as testimony to traditions received, transmitted and remembered. People of all times and places feel drawn to these places of remembering the work of God accomplished in the lives of Louis-Marie de Montfort, Marie-Louise of Jesus and Gabriel Deshayes. If we want to tell the story of the marvellous work of God accomplished through them in the next three hundred years, we need these referent places. It is here where we can concretely discover the stories of our holy founders and indeed the story of whole Montfortian Family.

Already in pilgrimages to these holy places, in responding to the art and architecture which have developed around these sites, and in witnessing and participating in the liturgical celebrations performed there, many people have experienced transformation. This conversation on places of heritage was coupled by the desire to deepen the engagement with our spiritual patrimony. This was a wakeup call to engage ourselves as a family and as individuals in research on Montfortian Spirituality. The meeting opened avenues for further dialogue on the future of our patrimony.

Moreover, this year marks the 300th anniversary of the arrival of Blessed Marie-Louise at St. Laurent-sur-Sèvre and the celebrations will take place on 11th October 2020, not only to remember the past event in the life of Marie-Louise, but to relive the experience of Marie-Louise arriving in this yet to be a holy place for an incredible journey of faith and grace in the school of Wisdom. In the event that the borders will be opened by then that people could travel, the Montfortian Family will meet in St. Laurent-sur-Sèvre to enact the experience of the arrival of Marie-Louise to an incredible journey of faith, service, and holiness. Our coming together as a family in this meeting made the experience of the dark, rainy and fierce days of the pandemic illuminated by hope and trust in the Lord who will not leave us walk alone to perish because he cares.



Montfortian Ritual of Religious Profession

Marco PASINATO, SMM

By a Decree dated September 8, 2020, Cardinal Robert SARAH, Prefect of the Sacred Congregation for Divine Worship and the Discipline of the Sacraments, approved the Ritual of the Religious Profession of the Missionaries of the Company of Mary.



The text officially approved in the Italian version has been translated into several languages for the needs of the Congregation. The adaptation of the Ritual for the Missionaries of the Company of Mary is the result of the work carried out by a commission (Fr. Luiz A. STEFANI, Fr. Efrem ASSOLARI and Fr. Marco PASINATO, under the precious supervision of Fr. Corrado MAGGIONI) which followed the criteria indicated in *Praenotanda* n. 12-15 and in the Letter of the Sacred Congregation for Divine Worship giving the Indications for the adaptation of the "Ordo of Religious Profession" (cf. *Notitiae*, 1970, pp. 318-322) in order to retain the aspects characteristics of the Montfortian charism.

The ritual in Italian, worded as "typical", adopted the edition published by the Italian Bishops' Conference, with subsequent updates after the 1983 edition of the Code of Canon Law. The same work was done for the French, English, Spanish, Portuguese and Indonesian version.

Indications are given on the places where the modifications or the text of a new composition are introduced with the references to the writings of Saint Louis-Marie de Montfort which inspired these modifications:

INITIATION TO RELIGIOUS LIFE: 27 The texts of the universal prayer are inspired by numbers 2, 20, 25, 29 of the *Prayer for Missionaries*; 29 The texts proposed for intercessions, in case the celebration is included in vespers, are taken from the volume *La Famiglia Montfortana in preghiera*, pages 148-154.

FIRST PROFESSION DURING MASS: 41 inspired by number 2 of the *Prayer for Missionaries*; 44 inspired by number 4 of the *Prayer for Missionaries*; 46 inspired by number 19 of the *Rule for missionary priests of the Company of Mary*; 47 inspired by number 10 of the *Admirable Secret of the Holy Rosary to convert and be saved*.

PERPETUAL PROFESSION DURING MASS: 68 inspired by *Letters* 2 and 11; 71 the invocation is inspired by number 2 of the *Letter to the inhabitants of Montbernage* and number 56 of the *True Devotion to Mary*; 76 the refrain is inspired by number 233 of the *True Devotion to Mary*; 77 inspired by numbers 6-12 of the *Prayer for Missionaries*; 84 the formula of

solemn blessing is inspired by the numbers 2 and 18 of the *Prayer for Missionaries*; of number 223 of *The Love of Eternal Wisdom* and of number 56 of the *True Devotion to Mary*.

The wish of the General Administration is that this Ritual of Profession be, for the new generations of Montfort Missionaries, a sign of unity and of sharing in the same mission.



Continental Mission Year 2021 for Africa and Madagascar

Felix Mabvuto PHIRI, SMM

“Montfort, a sign of hope and life in the family of God.” The goal of this continental mission year is to relive, as Montfort Missionaries in this geographical zone, the burning desire which enkindled the heart of St. Louis-Marie de Montfort to preach the gospel of Christ in docility to the Spirit and under the guidance of the blessed Virgin Mary and to inspire hope through the gospel.

The General Chapter of 2017 gave the mandate to the Superior General and his council with an exhortation from the challenge number six of the Acts of the Chapter: “Governance is not simply a way of managing, but a way of being present, of entering into relationships. A leader must be a contact person, actively involved in the life around him, loving humanity.” The General council, responding to this call will dedicate its close fraternal presence, in the year 2021, to the geographical zone of Africa and Madagascar. This presence is meant to stimulate the confreres, to know them better, to share in the mission of the entity, to inspire enthusiasm and to reignite once more the fire of Christ’s love which enkindled the heart of Father de Montfort to preach the gospel of Christ. The continental mission year for Africa and Madagascar is an opportunity to journey together towards meeting squarely three important objectives: to strengthen a sense of belonging and unity of the entities within the geographical zone and extending to the entire congregation in a world where we are confronted by human division and isolation; to take stock of the kind of presence we have offered to the continent as Montfort Missionaries; and to outline new missionary perspectives for the future.

The theme chosen to be the guiding light for this continental mission year comes from the experience of the Church in Africa. The synod of bishops of Africa, Madagascar and surrounding islands in 1995 named the Church in Africa as follows: “The Church as Family of God.” Pope John Paul II in his Post-Synodal Apostolic Exhortation, *Ecclesia in Africa (EA)*, highlights the central place that the family holds in the African worldview. The family is the environment where the values of life, love, and solidarity are born and nurtured. The Pope, during his visits to 38 countries of Sub-Saharan Africa, discovered that “in

African culture and tradition the role of the family is everywhere held to be fundamental. Open to this sense of the family, of love and respect for life, the African loves children, who are joyfully welcomed as gifts of God. *The sons and daughters of Africa love life.* It is precisely this love for life that leads them to give such great importance to the veneration of their ancestors. They believe intuitively that the dead continue to live and remain in communion with them... The peoples of Africa respect the life which is conceived and born. They rejoice in this life” (EA 43). The African conception of life is not only biological but touches an expanded spectrum of what it means to live. This is why all principles of African morality and ethics are to be sought within the context of preserving life and its power or force.

The Pope clearly states that “African cultures have an acute sense of solidarity and community life. In Africa it is unthinkable to celebrate a feast without the participation of the whole village. Indeed, community life in African societies expresses the extended family. It is my ardent hope and prayer that Africa will always preserve this priceless cultural heritage and never succumb to the temptation to individualism, which is so alien to its best traditions” (EA 43). However, John Paul II, citing the Synod Fathers, decries to see what has become of Africa: “One common situation, without any doubt, is that Africa is full of problems. In almost all our nations, there is abject poverty, tragic mismanagement of available scarce resources, political instability and social disorientation. The results stare us in the face: misery, wars, despair. In a world controlled by rich and powerful nations, Africa has practically become an irrelevant appendix, often forgotten and neglected.” How, then, do we dare to hope in such a context that very much respects life and yet we see the contrary? The other way of putting

the question is to ask: “In a Continent full of bad news, how is the Christian message ‘Good News’ for our people? In the midst of an all-pervading despair, where do we find the hope and optimism which the Gospel brings? (EA 40).

In response to the preparatory document for the continental mission year of Africa and Madagascar the input from the entities revealed the same feeling of our Synod Fathers. The centrality of family and respect life as what makes Africans tick, and in the context of the events that appear to obscure these important elements of African worldview what will the continental year highlight. All the responses are summed up in the theme of the continental mission year: **MONTFORT, A SIGN OF HOPE AND LIFE IN THE FAMILY OF GOD**. The goal is to relive, as Montfort Missionaries in this geographical zone, the burning desire which enkindled the heart of St. Louis-Marie de Montfort to preach the gospel of Christ in docility to the Spirit and under the guidance of the blessed Virgin Mary and to inspire hope through the gospel. This desire of Father de Montfort to preach the gospel of Christ form the prayer of the continental mission year. All these aspects have been depicted in a Logo in order to highlight the fact that “evangelization stands for many of those essential values which our continent very much lacks: hope, peace, joy, harmony, love and unity (life)” (EA 40) that the family of God ought to offer.

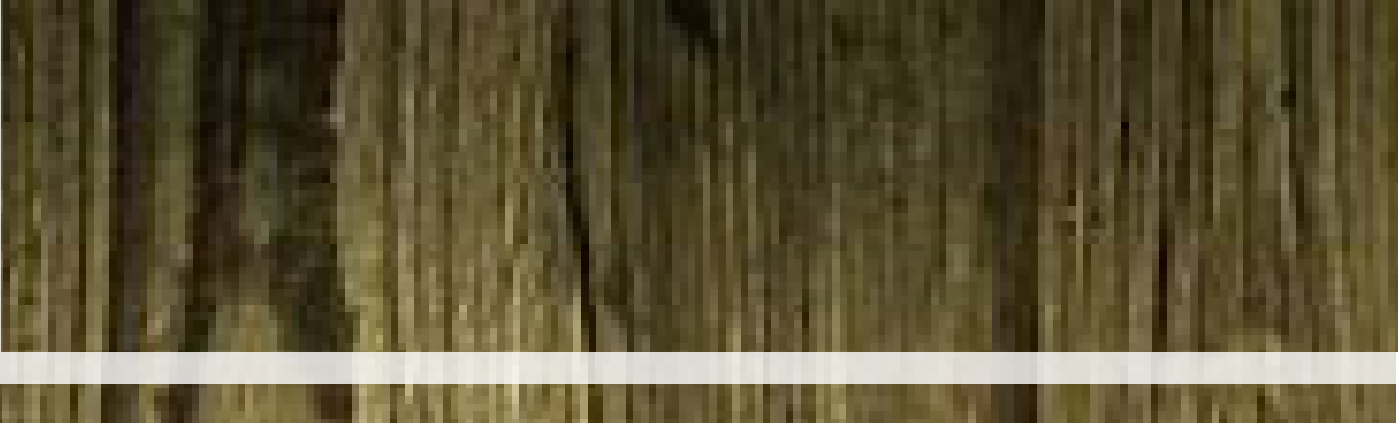
The continental year will be officially launched on 31st January 2021 in Gitega, Burundi, in the presence of the Superior General and his council, some confreres from the three entities of Africa and Madagascar, also in attendance will be the representatives of the lay associates. Between the opening of the year and its closure there are several event within entities and outside the entities among which are the canonical visitations, the continental assembly from 19th-23rd October 2021 in Malawi, and closure of the year on 31st December 2021 in Madagascar. With the




Superior General’s announcement of the continental mission year of Africa and Madagascar, the members of the company of Mary, starting with the general administration, are invited to pray and help the Montfort family living and working in Africa and Madagascar to be faithful to the Montfortian charism.



Towards
the Extraordinary
General Council
2021



Towards
the Extraordinary
General Council
2021



Letter from the Superior General Preparation for the Extraordinary General Council 2021

In his circular letter of July 20, 2020 (SG 32-2020) to the Superiors of Provinces, Vice-Provinces, General Delegations, on the occasion of the 73rd Anniversary of the Canonization of Saint Louis-Marie Grignion de Montfort, the Superior General traces the steps of preparation for the next Extraordinary General Council, scheduled for May 2021.

Dear Confreres,

I hope that this letter will find you healthy and joyful in the mission. Even when the current situation in the world does not allow for itinerant missions, the mission continues. After the example of our Holy Founder, we must make our life a mission. With this in mind, I rejoice, on this day of the 73rd Anniversary of the Canonization of Saint Louis Marie de Montfort, to cite Pope Pius XII in his discourse the day after the canonization of Saint Louis Marie de Montfort; he said: *“Your gaze today lifts up with pride toward the new saint, this priest of Jesus Christ who consecrated to the pure glory of God and the salvation of souls his entire life, without reserve, without condition, without limit, in the full spirit of the Gospel. Dear Sons of Montfort remains faithful to the precious heritage this great saint has entrusted to you!”*

This anniversary of the canonization of Montfort reminds us that we hold a magnificent heritage, worthy of dedicating to it and sacrificing for it without counting the cost *“all our strength and all our life”*.

In addition to recalling this beautiful word of Pope Pius XII that invites us to show ourselves *“worthy inheritors”* of our Founder, by this letter I would also like to thank you for your contribution to the preparatory work for the Extraordinary General Council (EGC). Your responses to the questionnaire submitted in my letter of 24 January 2020, your reactions to the material proposed in my letter of 13 April 2020 have completed, enriched and deepened what we had decided at the General Chapter of 2017. We have made this part of the journey together. I thank you most sincerely.

This work of the first stage allowed you to express yourselves. If that was burdensome in time and worry, because each one already had much to do, we have gained in *“fraternity without borders”*. It is this generous gift which builds up the body of the Congregation and makes us stronger for the mission.

Now we approach a new and final stage before the realization of the EGC foreseen for the first week of the month of May 2021, in Rome. I would like to offer you some information about this final phase.

In your last communication, you recounted the progress and the changes realized since the last General Chapter, but also the lines of progress that remain open. We take all that into account in a booklet entitled: *“News of our Pilgrimage without Borders”*, which will be sent to you and which you may distribute to all the confreres. This document will be simply one to read, to become aware of the dynamics of the entire Congregation.

In response to the questionnaire in my letter of 24 January 2020, you have expressed your preferences for the themes to be treated at the EGC. Two themes received more than 100 points: *Formation (initial and ongoing)* and *Finances*. Then came the themes: *new missionary experiences, protection of minors and governance (leadership and synodal)*. The other themes received less than 75 points. Other themes were also suggested,

such as: *Montfortian spiritual life, the pertinence of the Montfortian mission in the contemporary world, inculturation of the mission, the care of the aged confreres.*

Based on all the work of reflections and discussions from the first stage, for which we thank you, for the second phase, we make the following propositions:

a) We will send you the booklet “*News of our Pilgrimage without Borders*”, to share with the greatest number of confreres possible, and also to lay associates if that seems good to you. You will receive the booklet for distribution toward the end of the month of October 2020.

b) Our Commissions have worked very hard. Their contributions have greatly aided the General Administration to take decisions and clarify orientations. We acknowledge all the help brought by the Commissions in this booklet so that each one might see how the synodal leadership of the Congregation is already bearing fruit.

c) Two priority themes retained, following the consultation in the letter of 24 January 2020 are: *Formation* and *Finances*. Speak about these to your Councils and your communities, according to your local realities, in the context of your normal animation. You will find at the end of the booklet: “*News of our Pilgrimage without Borders 2017-2020*” in the month of October, a small memory-aid to help you in these discussions on the two important points, both as a preparation for the new participants in the next EGC as well as to deepen the questions with a view to the next General Chapter.

d) In the course of the last months of 2020, we envisage constituting six discussion groups at the level of superiors of entities, linguistically coherent, by Zoom (we will offer suggestions of dates in order to facilitate this time of discussion) with a view to gather your reactions on the two priority themes, *Formation* and *Finances*, in order to better prepare the EGC on the month of May 2021.

Hoping that this lightened methodology will help us continue our pilgrimage without borders up to the next General Chapter with the same momentum, we assure you of our friendship and we remain at your disposition to clarify any point that might seem vague to you.

In the name of your brothers in the General Administration, united to you in the realization of the mission without borders, following in the steps of Saint Louis Marie Grignon de Montfort, I renew my sentiments of gratitude.

Fr. Luiz Augusto STEFANI, SMM
Superior General



FORMATION

New Vocations for the Third Millennium

Marco PASINATO, SMM

In his powerful "Prayer for Missionaries," Saint Louis-Marie de Montfort pleads with the Lord for new vocations called "Liberos". On behalf of the General Administration, Fr. Marco PASINATO shares some convictions and provocations about vocations.

Two realities not related directly to formation make the need for personnel in the congregation even more explicit: since the mandate of Fr. Luiz, 78 confreres have returned to the Father's house; 11 entities have requested the General Administration for new impulse to their mission and 30 confreres from other entities have been sent to help them.

Challenge for new vocations

The challenge of "new vocations" in our congregation can be presented both quantitatively and qualitatively. 1) On the quantitative level: every continent has a rich tradition that deserves to be passed on to future generations. Although our confreres from each entity manage to grasp the needs of the church, there are not enough missionaries. In addition, many of our entities are situated in a context where Montfortian spirituality is not yet known. Furthermore, montfortian missionaries have been invited to be present in other countries. 2) On the qualitative

level: today's evangelization demands people who bear witness to Christ as the hope of the world and the Montfortian charism can advance creatively only under the guidance of the Spirit. Discernment of vocations requires confreres who, as Christ's disciples, are accustomed to listening to the Spirit. And spirit-filled confreres are needed to accompany those who are undergoing identity crises with prudence in the ways of God.

How does the Congregation respond to the many needs of new vocations? With the forthcoming publication and dissemination of the second volume of the *Ratio*, the General Administration wants to open a new season of formation by inviting each entity to update or draft a local Ratio Formationis, which can guide and orient the ongoing and initial formation in today's world, and to give an impulse to the formation of superiors and formators, who will have to deal with this great challenge of formation.

In the meantime, the General Administration has taken several concrete actions for formation in the Congregation for the future of every entity. During the current mandate, two formation houses have been opened such as the novitiate in Italy and the scholasticate in PNG, not forgetting that some entities have already begun to receive pre-novices (GDEA, GB/I, Italy/Poland, Peru/Brazil, Portugal and USA/Nicaragua) and two entities have asked to open officially their novitiate. With regards to the candidates, 36 confreres with temporary vows and 6 with perpetual vows have left the congregation, but 53 scholastics have been admitted to perpetual profession.

Regarding the formators, in addition to those who are involved directly in the animation for vocation, the



Rome - The scholastics SMM

pre-novitiates, six novitiates and nine scholasticates, 15 confreres are being prepared to become formators. Four international formation houses have already received their new formators.

As for the ongoing formation, 59 confreres have committed themselves to further studies or refresher courses. With two other congregations of the Montfortian Family, the General Council organizes the Montfortian International Formation for five weeks, conducted alternately in French and in English every year. Our confreres are then offered two supplementary weeks for deepening the knowledge of Montfortian places and the writings of the founder. The members of the General Council are involved directly to offer ongoing formation sessions, spiritual exercises, meetings of spiritual and human formation or they nominate other confreres to present those sessions.

A vocational culture

While these initiatives, on the one hand, make us thank the Lord, on the other hand they must not deceive us. All the commitment to formation at the general and local level risks not being enough to guarantee truly new vocations for the third millennium. Only if all our presence and missionary action promotes an authentic “vocational culture” will the Company of Mary continue its mission with fidelity and quality.

Vocational culture could be defined as responsibility towards one’s own life and that of others, life received as a gift and to be generated in others. It is the culture of those who seek to fulfill themselves according to a call and as a likeness to the One who has imprinted his image on each and is not reduced to the choice of well-being and economic security, to sentimental and emotional satisfaction within the horizons of their own views and not according to strictly personal self-realization interests.

How can this culture be promoted? Three ways seem important to us. 1) It is necessary to recover the ability to dream by attuning to God’s desires and by responding to them with the altruism that promotes the dignity of all. 2) It is also important not to be afraid of the big questions, which lead to the decisions in ordinary life, such as that of faith or a specific vocation. Since these great questions are present in every man (even in the man who denies them) this culture is the terrain of self-evangelization and of the new evangelization, where a new model of man can be born and where

new saints and vocations can flourish for the third millennium. 3) Finally, it is necessary to practice the art of discernment and listening to the Spirit in order to be able to make personal and community choices according to the commandment of charity. But only a mature and docile person to grace can discern in filial obedience and truly work according to conscience.

These three paths lead together to a better collaboration with the grace of God who always wants the best for us and for our brothers, in every season of our life, even in those moments that seem less fruitful or unsuccessful. Similar to what Simon Peter did when he said to Jesus, “We labored all night and caught nothing, but I will do as you say and let down the nets” (Lk 5:5). As the General Administration, we are convinced that the lack of vocations or the phenomenon of “false vocations” is due above all to the absence of this vocational culture. Therefore, its promotion must be the first objective not just in the vocational animation, but also in each of our life projects, formation and missionary action. What kind of missionary action that does not cultivate the freedom to respond to God’s calls and to generate newness of life in oneself and others?

Personal Evaluation

The observation of Jesus “the harvest is abundant, but the laborers are few” (Mt 9:37) has always inspired the Church to pray for vocations and particularly for our congregation to join in the burning prayer of St. Louis-Marie. This prayer forms in us an authentic vocational culture. Some concluding questions can help us to verify if our life is imbued with this culture and our apostolate is promoting it: 1) How do I cultivate and manifest openness to the Lord’s call? 2) With what contents and methods of evangelization do I promote a vocational culture? 3) How to discern a true vocation in me and in others? May the true devotion to the Virgin Mary educate us to meditate on the mystery of our vocation, hidden in the very mystery of God and our heritage in Christ and in the Church.



MONTFORTIAN ASSOCIATES

A Clear and Distinct Description

Arnold SUHARDI, SMM

One of the most important things we have done at the General Council has been the "narrow" formulation of the Identity of the "Montfortian Associates".

We did this at the General Council meeting in June 2020. Until now, we never had a "clear and distinct" description on this subject. I still have in my files the explanation given by our old site, "Montfort.org", of "MONTFORTIAN ASSOCIATES". We can read there a lot of things, too much! We find a very "broad" explanation as to include in the category of "MONTFORTIAN ASSOCIATES" all the people who are in some way related to Montfort, to the Montfortian Family or to the Montfort Missionaries. However, we find that when a description lacks conciseness, the more floating and fuzzy we are, and the more we become confused in formulating policies for an animation because we do not know exactly the recipients of our animation and the specific expectations of different groups whose basis of relationship with us is almost unknown.

We also know that not all Entities use the word "Associates" to refer to the baptized who are associated with them and live the Consecration while participating in the mission of the Entity. Besides the word "Association", there are Entities which use the words "Fraternity", "Flower", "Friends", etc. Whatever the term used, the word "Lay Associates" should be avoided because these "Montfortian Associates" members are not just lay people but all are baptized: it is Baptism that is renewed by Consecration. To be clearer, here are the traits of the "Montfortian Associates".

First, the person's name is registered in the "Membership Register". This Register is found at the Regional, National or International Center of the "Association". These Centers and their Spiritual Directors are established and appointed by the International Director who is the Superior General of the Company of Mary. In this way, these Associates are in full relationship with us: we are one family. Through these Directors, the Superior of an Entity

will have access to "Associates" and vice versa.

Secondly, living the Consecration to Jesus through Mary proposed by Louis-Marie de Montfort as master and spiritual guide is the content of the formation of Associates. For this reason, a session of preparation for the Consecration is always planned as well as a renewal of the Consecration in a spirit of on going formation.

Thirdly, participating in the mission of the Company of Mary goes automatically. The form of participation in this mission is of course adapted to the life states and circumstances. However, it is first necessary for an Entity to be able to specify exactly what the mission of the Company of Mary is, through the Entity in which these "Associates" will be involved.

The text referred to, to describe membership in "Associates" is the Statutes of the "Association Mary Queen of All Hearts" of 2001, approved by the Congregation for Consecrated Life and for the Society of Apostolic Life. Our General Statutes state: "The Montfortian Associates, recognised as such, are the members of the *Association of Mary Queen of All Hearts*" (Sta. 61.1). The diffusion and implementation of this document was encouraged by the document of the General Chapter 2005: "Encourage implementation of the Statutes of the Association of Mary, Queen of All Hearts" (113). As these Statutes are not always known by Confreres, I believe it is good to include them here in their entirety.

STATUTES OF THE MONTFORTIAN ASSOCIATION OF "MARY QUEEN OF ALL HEARTS"

1. Nature and purpose

Art. 1 - The Association of Mary, Queen of All

Hearts gathers together the faithful, clerics or lay, who, desiring to be witnesses to the truth of the Gospel, intend to live the commitments of their Baptism with the help of a total consecration to Christ through the hands of Mary. To this end, they commit themselves to the perfect practice of true devotion to the Blessed Virgin taught by Saint Louis-Marie de Montfort, whom they choose as spiritual Guide and Master.

Art. 2 - §1 - Organically united to the Company of Mary, the Association of Mary, Queen of All Hearts does not possess any autonomous juridical structure. Its members participate, each in his or her own life situation, in the mission of the Montfortians in the Church: to prepare the Reign of Jesus through Mary.

§ 2 - The Association of Mary, Queen of All Hearts is thus an “extension” of the Company of Mary, not in the sense that the Congregation would seek to recruit all for itself, but rather that “in the near or distant future the Blessed Virgin will have more children, servants and slaves of love than ever before, and that through them Jesus Christ, my beloved Master, will reign more than ever in the hearts of men and women.”

§ 3 - The Association is thus not at the service of the Company of Mary but, with the Company of Mary, at the service of the Queen, the service of the holy Church, the service of souls, the service of the people of God, the service of the Reign of Jesus through Mary.

Centres

Art. 3 - The international centre of the Association of Mary, Queen of All Hearts is established at the General House of the Company of Mary. Each country may have a national (regional, ...) centre erected by the Superior General or his delegate.

Art. 4 - § 1 - The Superior General of the Company of Mary is the Director General of the Association of Mary, Queen of All Hearts. He has the power to name, for the various centres, a national, regional, or local director delegate.

§ 2 - If the Superior General desires to name a secular priest as director of a centre of the Association, he must first obtain the accord of the Ordinary of this priest; in the case of a religious priest who is not a Montfortian, he will first ask authorisation of the Major Superior of this religious.

Role of the Directors

Art. 5 - § 1- The Director General communicates to the Directors of the Centres directives and instructions which he judges useful and sees to their application.

§ 2- It belongs to the Director General to authorise the erection of new centres; equally it belongs to him to examine and approve, with the consent of his councillors, the statutes of each centre.

Art. 6 - § 1- The Directors of the Centres are at the service of the members of the Association, in order to help them to better know and deepen, and to better live the spiritual path passed on by Saint Louis-Marie de Montfort. They encourage them to have a perfect baptismal fidelity, that is, a faithful following of Christ, who is Wisdom Eternal and Incarnate for the salvation of the world, by means of a total abandonment of oneself to her through whom, by the all powerful action of the Holy Spirit, He desired to come to us.

§ 2- They will recall to the members their duty - especially by the example of their lives - to make others around them know this path of life, so that the Reign of Jesus through Mary might come even more.

Art. 7 - If the members have a true right to receive the formation which they need and which they have come to seek, the directors have the obligation to provide directly or indirectly for their initial and ongoing formation.

To this end, the Superior General will take care to prepare or have prepared a programme or a manual, where he will establish with clarity the stages to cover before the candidate may be enrolled in the Association, as well as the obligations of ongoing formation. He will submit the programme or the manual to the judgement and approbation of the general council.

Members

Art. 8 - The Association of Mary, Queen of All Hearts is open to all the faithful (lay persons, clergy, religious) who desire to engage themselves in the spiritual and apostolic journey proposed by Saint Louis-Marie de Montfort. For religious can 307, §3 will be taken into account.

Art. 9 - One who, after the necessary formation



and preparation, pronounces the consecration to Jesus, Eternal and Incarnate Wisdom, by the hands of Mary, according to the formula of Saint Louis-Marie de Montfort, may be received into the Association.

The incorporation is made, following the motivated request of the candidate and acceptance by the Director, at the moment when the consecration is made in the presence of the Director or his delegate and its inscription in the register of the Association.

Commitments

Art. 10 - The consecration by which a person engages himself or herself in the Association implies the commitment to live, in one's own state of life, in one's own milieu, in one's own work, the spirit and the spirituality left us by Montfort. The members will seek to make it the heart of their lives, impregnating all their activities and apostolate.

Renewing their consecration each day, members collaborate, according to their possibilities and their own condition, in the apostolate of the Company of Mary following the directives of the Director General.

Art. 11 - For the members who might desire such, the Director General could create, within the Association:

- a group of associates who commit themselves by promises or by vows, according to their state

in life, to live the evangelical counsels in the spirit and the spirituality of Saint Louis-Marie;

- groups who commit themselves to a specific apostolate, always with the spirit and the spirituality of Saint Louis-Marie de Montfort.

Art. 12 - The Director General will prepare, to this end, particular statutes which respond both to the call of these members and to the nature of the Association. It belongs to him, with his councillors, to examine and to approve them, if they are judged apt to guide the faithful on the path that leads to Eternal and Incarnate Wisdom, Jesus, Son of God and of Mary.

Sharing of spiritual goods

Art. 13 - By their entrance into the Association, the members are in spiritual communion with the entire Montfortian Family. They delight in celebrating the liturgical feasts which are the sign and fulfilment of this communion: the Annunciation of the Lord, March 25th, is the principal feast of the Association; the Nativity, December 25th; the Immaculate Conception, December 8th; and the feast of Saint Louis-Marie de Montfort, April 28th, are also celebrated with a special character by the members of the Association.

The members participate as well in the spiritual riches which Mary pours out on the Montfortian Family, she “who gives herself completely in a wondrous manner to those who give themselves



completely to her.”

Art. 14 - Entrance into the Association creates a reciprocal bond of fraternity and solidarity among all the members of the Montfortian Family. The new member participates in the joys and sorrows of this new family. If one is happy to drink from the spiritual treasures of this family, one strives to enrich it more by prayer and the offering of one’s life animated by the Montfortian consecration.

Modification of the Statutes

Art. 15 - With the consent of his councillors, the Superior General may bring to the present Statutes, approved by the Holy See, modifications which do not touch the nature and purpose of the Association. *Servatis caeteris de jure servandis.*

Each Entity should develop this Association in its zone if it does not exist. The Superior of the Entity should not hesitate to propose the name of a Confre in his Entity to Father General for nomination as National or Regional Director of this Association in the Entity.

We are sure, where there is the sharing of spirituality and mission with our "Associates", SMM will live. The time has come to live the Montfortian Consecrated Life in the spirit of "communion" with our "Associates". We must promote sharing and cooperation with the "Montfortian Associates" not only in the deepening of spirituality but also in our apostolic projects. Experience has shown that if there are "Associates"

in an Entity, the Confreres are encouraged to deepen Montfortian Spirituality and to find ways of sharing it in today's culture, in all fidelity to what Montfort teaches.

Since these "Association" Centers are independent in organizing their meetings and determining training materials, etc., what we have to do at the General Administration level is to provide space and opportunities of sharing among them. This is where the strategic role of the sharing and information newsletter "Jesus Living in Mary" lies, which is published monthly and simultaneously in seven languages and spread online, among others via the website: montfortian.info and <http://misioneros-monfortanos.org/smmfrance.htm>.

This newsletter is the result of a simple but real, generous and constant collaboration involving many people around the world to provide and research articles, to translate the articles into seven languages (French, Spanish, Portuguese, Malagasy, English, Italian and Indonesian), to correct the translations made, for the layout and for the publication on the website.

If your Entity has "Associates", you should provide them with this newsletter to broaden their Montfortian Vision. This newsletter is also useful to the Montfortian Confreres to bring about a radical change of understanding and attitudes on the place and role of these "Associates" in our life and our mission as Montfort Missionaries.



MONTFORTIAN SPIRITUALITY

Limited Sensitization

Arnold SUHARDI, SMM

For this sharing, Fr. Arnold SUHARDI describes the work of Spirituality Commission at the level of the General Administration, by referring to the "work program" that they drafted at the beginning of their mandate. The article also presents some very legitimate concerns and questions.

What's up... what happened in 2020?

First: A «Montfortian Encounter» followed by the annual meeting of the Spirituality Commission. This "Montfortian Encounter" was in a way a succession of "study days" on certain themes of Montfortian Spirituality. This time was intended to stimulate joint research and to open a debate or discussion for further research. This year, we carried out this session, from February 10 to 14, 2020, in Rome.

The speakers who contributed to the reflection were: Peter MASCARENHAS, François-Marie LÉTHEL, Benigno ZORRO CORREDOR, Girolamo DAL MASO, Alberto VALENTINI, Arnold SUHARDI, Miljenko SUŠAC.

The participants in this encounter were members of the General Council, Confreres who study in Rome (they were on vacation between semesters) and other Confreres of the Generalate.

One of the challenges of this session was, as always, to find the basis of a common language that could be used or understood by all participants. Fortunately, the participants were helped by the articles that were sent by the speakers a few days before, so that those who did not understand the language used by the speaker could familiarize themselves with the written articles, using "google translate". Although imperfect, this translation could provide insight into what would be conveyed in the content of the article.

Second: Publication of the journal "Spiritualità Montfortiana 12". Several articles presented during this "Montfortian Encounter", after having been revised by the authors, have been published in this journal. The editors had on hand, at the time of this edition, other

articles. They were able to publish them even if they did not come from this "Montfortian Encounter".

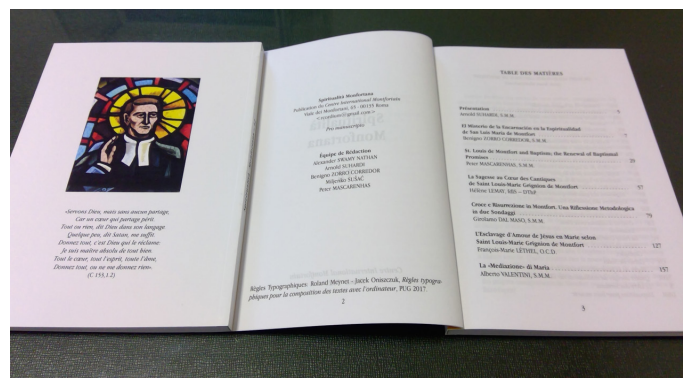
If, until now, this journal has been coordinated and produced by one person, from this year we have created an "editorial team" made up of colleagues available to participate in the publication of this journal. The challenge now is to know how to involve the members of the editorial team, by distributing the tasks, so that the existence of this journal can truly be the fruit of teamwork.

The title of this journal is written in Italian. But the editorial language is French. The articles are published in the international language used for writing (French, English, Italian, Spanish).

Third: Coordination of the implementation of FIM 2021 (in French: *Formation Internationale Montfortaine* meaning "Montfortian International Formation"). The French language session will be held from July 3 to August 15, 2021, in Saint Laurent-sur-Sèvre. These precise dates for the staging of FIM activities involve the three Montfortian Congregations. For this coordination, I am in dialogue with Brother Jean-Paul MBENGUE, SG and Sister Antonella PRESTIA, DW.

After this joint activity, a special FIM activity will continue for the participants sent by SMM: they will spend three weeks in France "in the footsteps of Montfort" and two more weeks in Rome to deepen the Montfortian Spirituality in addition to the ordinary training sessions. That's a lot, but it's about making the most of participants' Schengen visa, which is valid for three months.

We are currently accepting applications for eight or



nine potential participants proposed by "French-speaking" Entities. At least one of these participants will be an Associate. Indeed, the aim of this session is to deepen and share Montfortian Spirituality with the advantage of achieving a beautiful inter-Congregational Montfortian cooperation and greater involvement of our Associates.

Challenges

- The mapping of the Company of Mary shows that we should expect an ever-greater contribution to the field of Montfortian Spirituality from "developing Entities". For this reason, the preparation of personnel in these Entities is of the utmost importance, as recommended by the General Chapter of 2017. Several young Confreres, who are currently studying in various disciplines, express their concern in this area among others through the choices of the themes of their research. The challenges in this area are certainly enormous, for there is a complex cultural chasm that must be crossed in order to discover a language that manifests both fidelity to Montfortian inspiration and sensitivity to the spirit of today. It is certainly a long-term investment.

On the other hand, it should also be emphasized that the signs of the times in "long-standing Entities" should encourage them to undertake a "missionary conversion" capable of keeping within them the missionary fire in the line of "the Montfortian apostolate" (this is completely in line with the interpretation and spreading of Montfortian Spirituality) so that our existence is in harmony with the concerns of the General Chapter of 2017. But how many Confreres are aware of this? Some people may worry about it, but it stays instantaneous and is not accompanied by a "transformative power" which

is multidimensionally conditioned to simply boldly continue what has been and is being done so far.

- In the activities carried out by the Entities to animate the Continental Year, it appears that the space for raising awareness in the field of Montfortian Spirituality is very limited, both at the level of the continents and at the internal level of an Entity. We find almost no activity intended to introduce and deepen Montfortian Spirituality in the context of initial formation, in the meeting of Confreres in perpetual vows, in the circle of Associates, in dialogue and in cooperation with the different Movements or Religious Congregations that refer to Montfort as their master and guide. There seems to be a lack of "Montfortian imagination" in this area. Furthermore, we know that some Entities do not even have a Montfortian Spirituality Commission.

Despite these flaws, we remain firmly convinced that Montfort's heritage is extraordinarily rich and that it constitutes our missionary identity, that it is our distinctive contribution to the life of the Church. Let us ask ourselves how the spiritual-missionary impulses in the Company, especially if they are small, even on the backburner, can spring up and be strengthened so that missionary life "à la Montfort" can find today, in the space assigned to it, its contribution through our Company, in the Church and in the world?



MISSION

Challenges of the Mission “à la Montfort”

Felix Mabvuto PHIRI, SMM

In general, the questionnaire about mission was well received and ensued a fruitful reflection on the implementation of the challenge of evangelization of our contemporary world à la Montfort. The exercise has opened up the avenue to identify the innovative initiatives of the missions, to plan and risk bold new missionary projects, to coordinate and to evaluate the existing missionary activities and map out a way of accompanying entities in their missionary projects.

Several responses draw to our attention that in many entities we have bureaucratized ourselves that there is very little time for pastoral mission. This is to say we have prioritized administrative pastoral to missionary pastoral. Instead of going to the people we wait for the people to find us in our office (sacristy, church, rectory). We haven't taken up the challenge of being an “outgoing Church” or the Church that leaves its “comfort zone” as Pope Francis asks of us. We believe that we have to question ourselves about our “administrative” communities: e.g., those of the provincial curia and that of the general curia. Is it necessary to fill these houses with so many people who study, who deal with the economy, the secretariat, the library, communication, etc? Aren't there many things that can be done “from a mission community,” and thus have more missionaries available?

In our missions there is a challenge of what the bishops want and what the congregation sent us to do in the places where we are. The bishops want Parish Priests who will be dedicated to parish apostolate which advances the diocesan pastoral plan. Therefore, we experience a tension between itinerant missions and parish apostolate that it oftentimes becomes difficulty to create a healthy balance between the two. The question is: do confreres find any differences, except in name, between them and the diocesan priests?

Some entities see the challenge of the formation for mission which takes place in communities that understand themselves as communities for mission. Mission without a community or mission without the acknowledgment that we are sent by the community has led to many individual missionary project sometimes contrary to our Montfortian missionary

marks of availability and acting together. Mission without the community is like the Eucharist without communion. Put in another way, do we live mission on personal basis or we feel sent by a community?

Some find no clarity on the notion of the laity with whom we are called to share in the mission. Does the involvement of the laity simply mean dividing roles like those of the catechists, the members of the parish council and/or are they merely material executors of what we cannot do on our own? There is no clarity on the notion and what it means to be Montfortian lay associates, could we have a guideline?

The challenge of most of the older entities, although this happens everywhere, there is the waning out the Montfortian missionary zeal, the numerical decrease and the fatigue of working together, and the attitude that everything is almost over let us just wait for the end.

Lack of sufficient funding for missionary projects.

Other entities encourage the animation of parish retreats “à la Montfort”. On the other hand, we are called (we would even say condemned) to create from scratch a new form of evangelization whose recipients are practically “pagans” devoid of any religious affiliation and for whom God is a vague notion or even an outdated concept. As evangelizers, we must give up crowd success and rely on two elements: 1) be with: live among people, create links, and respect them; 2) be relevant witnesses who speak through their experiences more than through words.

Looking to the future

How can our current context, during the pandemic and after the pandemic, renew us towards mission through social networks and through technology?

Is it possible to make a move from administrative pastoral to missionary pastoral or create a healthy balance?

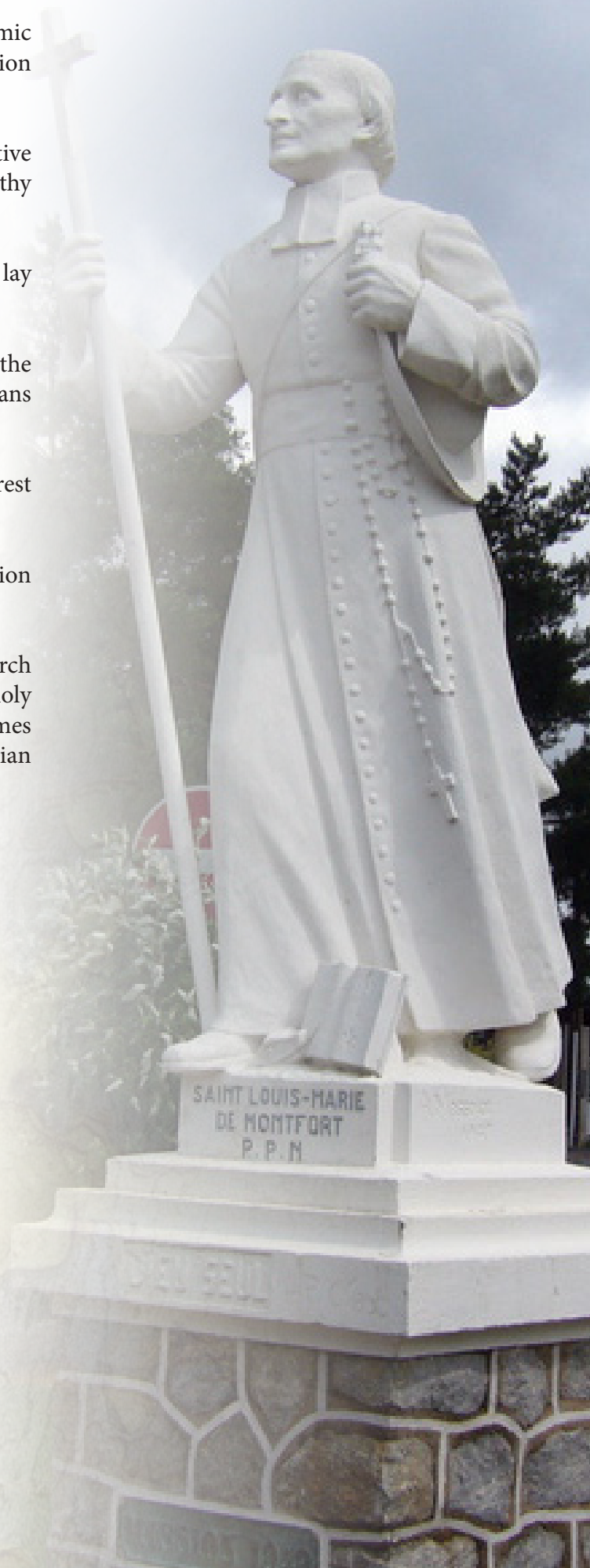
Could we have clarity on the notion of the lay associates or could we have a guideline?

Can we develop pastoral plans that even within the diocesan pastoral plan we remain visibly Montfortians in mission?

How do we engage the confreres in the houses of rest to feel part of the Montfortian mission?

Could we have a guideline to the Montfortian mission in our current world?

In a society where not many people go to church anymore, but go for pilgrimages or visits to holy places as tourists, could we have programmes of accompaniment for the renewal of Christian commitment directed towards such people?



PROTECTION OF MINORS AND VULNERABLE ADULTS

Towards a Global, Coherent and Consistent Approach

Wismick JEAN-CHARLES, SMM

In this article, Wismick Jean Charles, the assistant general in charge of the international Commission for minors and vulnerable people within the SMM, recognizes the grown and significant progress that has been made in the issue of protecting the vulnerable in the Company of Mary and calls for the urgency of the task of prevention through awareness and training of members at all levels.

The 2017 General Chapter of the Missionaries of the Company of Mary recommended to continue the implementation of our Congregational program “Protecting the Vulnerable”. Indeed, this “program of abuse prevention, response and ethical responsibility for the Fathers and Brothers of the Company of Mary” initiated in 2014, as a follow-up of the General Chapter of 2011, comprises four phases:

Phase 1: Vision and commitment

Phase 2: Education and Resources

Phase 3: Implementation

Phase 4: Ensuring quality and sustainability

Since the first major education week for superiors and Entity representatives held in Rome from June 2 to 6, 2014, tremendous progress has been made to ensure that Montfort Missionaries worldwide are actively involved in the Universal Church efforts to protect minors and vulnerable adults. Official Congregation-wide communication of the vision for the Company of Mary on this issue was sent. Policies and procedures at the level of a certain number of Entities have been developed. Training seminars for several entities in some continents for superiors, formators, confreres, and young people in training have been conducted. Cases involving members of the congregation have been investigated and resolved.

However, despite these considerable advances, it is worth mentioning that some entities have not yet finalized their protocols. It is also fair to point out that, specifically, one of the major challenges facing the Congregation concerns the Phase 4: *Ensuring the quality and sustainability of the 2012 initiative.*

It is important to remember that due to the natural

leadership changes within the congregation, some current superiors have not yet participated in the leadership development program on this issue implemented within the Congregation. While, over the past 5 years, the Universal Church and the community of professionals working in this field have identified new methodologies, among others, for the treatment and prevention of sexual abuse, for the functioning of the contact points and codes of conduct for employees and collaborators. Thus, the Congregation will have to integrate them in its document of “Basic Criteria” of 2014. In addition, the standards of care are continuing to evolve; consequently, some entities will have to review their protocols that have been in place for more than six years. Finally, the important documents of the Holy See on this issue such as: “Sacramentorum sanctitatis tutela (Sst) and Vos estis lux mundi (Velm)” must be known throughout the Congregation and the new orientations of the Velm will have to be incorporated into the policies and practices of all entities.

It is imperative for us as a Congregation to act in a coherent and consistent manner. Apart from the interventions that continue at the level of certain entities, prevention must become a priority for the entire SMM. Thus, we would like to invite each superior, each confrere to collaborate, in a transparent and proactive manner, in this coherent approach, in a spirit as open as critical. Of course, we look to the future with confidence and serenity. But solid policies, known procedures, socialized preventive measures are important bases for this global and coherent approach and this responsible management of the problem of abuse of minors and vulnerable adults within the Church, our blessed Mother.





COMMUNICATIONS

Fraternal Communication for the Mission

Marco PASINATO, SMM

The reflection on communication in the Congregation of Fr. Marco PASINATO, Assistant General in charge of communication, offers each reader the opportunity to collaborate in improving our communications in the service of the fraternity and the mission.

In the light of the General Chapter 2017, challenge n. 6 and alert point n. 1, the General Administration (GA) has encouraged communication and proximity to all the realities of the Congregation and has made efforts to improve information by using the means placed at its disposal and by training personnel in the service of the communication. The choices to appoint a confrere of the General Council to accompany each continent and to create a communications office go in the same direction: there are many issues that must be followed in a spirit of dialogue in order to grow and make improvements to the mission, as well as a lot of information which reinforces the feeling of unity in the Congregation.

After three years, we can say that we have grown in the style of communication and dialogue and that we have experienced the richness of many suggestions coming from the Entities and the confreres on the subject of consultation and community discernment. The many signs of reception of the General Chapter in the Congregation are also the fruit of effective communication. In addition, through circular letters and the service of the communications office, we have encouraged the testimony and sharing of many confreres on what makes them live.

The option of dialogue

In this movement, the GA realizes that despite the signs of growth, communication in the Congregation still suffers at the interpersonal, community and missionary level. Sometimes there is no reaction to messages like missed appointments. Other times, the lack of consistency slows down the mission: correspondence is not taken care of, appointments are not kept, information is approximate or imprecise, etc. What to do? To give up communicating while reducing to an insufficient minimum the comings and

goings or to straighten and purify this communicative passion which inhabits us? The current GA has decidedly opted for this second direction and is seeing the results.

Learn to communicate

The experience of these three years has taught us that in order to improve our communication skills and activities at all levels, we must discipline ourselves, because communication is learning. This discipline should be mainly cultivated in the following three levels.

1) *Learn to recognize and heal our own communication difficulties.* First of all, we are invited to let ourselves be healed by the Gospel of communication. God communicates to us and allows us to communicate with one another, healing our blockages. Authentic communication is a gift to be received as a participation in the mystery of God that is communication. It is only in the light of the Gospel that we can become aware of our difficulties in communication by trying to remedy them: lack of listening, prejudice, shyness, verbal violence, flattery, ingratitude, gossip, lack of sincerity, manipulation, logorrhea, etc.

2) *Learn to properly manage communication opportunities in a fraternal and effective manner.* Life, responsibilities, and mission offer daily opportunities for communication. But these opportunities must be seized quickly and managed well, so that they do not generate frustration and mistrust. The art of informing, of involving, of discerning together cannot be improvised, but on the contrary it requires continuous training, so that our exchanges do not stop at unresolved conflicts, so that our meetings are not no more monologues or power struggles, our exchanges do not fall into gossip, our consultations



are not empty formalities.

3) *Learn to use the means of communication.* Not everyone is an expert in means of communication such as newsletters, emails, WhatsApp groups, videoconferences, social networks, etc., but everyone can get help so as not to make their lack of preparation a brake on fraternity and mission. In the international dimension of our Congregation, the challenge of translations must also be taken up with patience and mutual aid, so that the language barrier does not become a factor of isolation.

Evaluate communication

In the episode of the healing of the deaf-mute, Jesus presents himself to us as a master of communication (cf. Mk 7:35). With the following questions, let us check how we allow ourselves to be healed by the Gospel and what improvements we can make for authentic communication in the service of the mission. 1) What are my difficulties in communication? 3) What can I learn from Jesus, master of communication? 2) How to evaluate my communication with confreres and with superiors? What improvements? What suggestions?

4) How to assess the organization of communication in my entity and in the general administration (SMM website, etc.)? On behalf of the General Council, I thank in advance all those who will allow themselves to be challenged by these questions and who will share the fruit of their reflection on the subject, because communication is, above all, a dialogue.



FINANCES

Solidarity and Self-sufficiency

Balaswamy KATA, SMM

In his reflection, Fr. Balaswamy KATA, Bursar General, starts from a personal conviction: "With your solidarity, do not make another fragile, but make him strong and live with responsibility".

I was wondering what title should I give to my article when I take into consideration the present financial situation of the Congregation. Should it be "Solidarity or Self-Sufficiency", or "Solidarity and Self-Sufficiency"? I chose decisively my title as "Solidarity and Self-Sufficiency". Hope I will make you understand in this article the reason for it.

The Present Financial Situation in the Congregation

Prayer for Missionaries 21: *"And who are these creatures and these poor folks who will dwell in the heritage you have given them and there feed on the divine sweetness you have prepared for them? They are none other than the poor missionaries, entirely dependent on Providence, who will feast to their hearts content on the spiritual delights you provide for them..."* When I read this number of Father de Montfort's Prayer for Missionaries, it gives me courage and hope, and at the same time it helps me to live a more humble and simple way of life. We do not have a great wealth to deal with, but He, in his Providence, as this Congregation was offered to His care at the foot of the Cross, provides for the poor missionaries. It is the reality of our Congregation today. I call this dependence on the Providence "solidarity." It is a solidarity that exists between the entities in need and entities with sufficient resources (Statutes 91.1 & 91.3) of our Congregation, because of which the Congregation is moving ahead carrying out joyfully the spiritual heritage that is entrusted to us by our Founder. The Northern entities, like Canada, France, Germany, Great Britain and Ireland, Italy, Netherlands, Portugal and the United States of America are self-sufficient, and have been helping the General Administration to accomplish its mission and to support the formation (initial and ongoing) and other missionary projects of the entities in need like Africa Anglophone, Africa Francophone, Haiti, India, Madagascar, Papua New Guinea, Peru-Brazil and the Philippines. That is why I call them with gratitude, donor entities. We need to appreciate their hard work and their sacrifices because of which they are able not only to sustain themselves, but also are able to support those entities which are in need of help. The entities of Colombia and Indonesia are also self-sufficient and

can look after themselves. The entities in need are trying their best to participate financially to run their missions and formation with minimum resources that they have. But they have more than 75% dependence on the solidarity.

The Challenge of the Solidarity in Future

The challenge that we are going to face in the future is the continuation of this solidarity. We notice that the needs of the growing entities are rising and the contributions from the donor entities for the IMA are reducing, and therefore, there remains a deficit to be covered from other sources. As the donor entities are becoming smaller in number and their resources reduce the total responsibility in the future will fall on the General Administration and the entities in need. I have a fear that in the future some of the donor entities, after having exhausted the income from the sale of the properties, will surely lack resources as they do not have any other source of income and will surely look for help from the General Administration. Let us remember that the donor entities need their money to look after their old confreres and therefore, they do not like to take a risk of exhausting their resources.

Initiative of the General Administration

I strongly feel that the aspect of the self-sufficiency be pursued with perseverance. All of us know that the theme of self-sufficiency had been introduced during the time of the previous General Administration. Just to remind ourselves, Fr. Santino BREMBILLA, the former Superior General, in his circular letter "Our Resources at the Service of the Mission" said that solidarity reveals our "prophetic necessity" in this present world which promotes more individualism and it is to be used for the "charismatic mission" of the Company of Mary. But unfortunately, it has produced "an attitude of dependency" in some cases. I would like to add that we must take care that it will not produce a kind of favouritism in the Congregation. True solidarity is that it takes into account everyone and develops a relationship with everyone.

The General Administration began assisting the

entities that are in need to begin to study their situation and plunge into a concrete action. As a result, there are many projects that are built in different entities. But this is not sufficient to be totally independent by themselves. Therefore, the General Administration needs to put down its hope of convictions on a paper with regard to the sustainability of help that is to be given to the entities in need, and discern new initiatives or creative ways that promote self-sufficiency. There is a need to plan for short-term as well as long-term strategies to address the present issues and to ensure the continued sustainability.

The Role of the Entities

“Called to live by our work is a move towards self-sufficiency, which should stem from our own missionary work and close to the life-style of the local people” (Our Resources at the Service of the Mission). This is a call to every confrere of an entity in need to ponder over it and see how one’s own work helps to sustain oneself and helps one’s own entity move towards self-sufficiency.

The entities with sufficient resources can also participate in the projects of self-sufficiency of the Southern entities. The solidarity in this context has more meaning. True solidarity consists in making people stand by themselves and not dependent on others. The entities, in which solidarity is well-discerned and well-invested, could become promoters of solidarity in future and we can, with courage, open new missions. This is the goal of many of the social organizations who would like to invest their money. “The solidarity is going to be realized in a such a way that even the entities in developing countries can little by little grow towards auto-sufficiency, so that it gives each one dignity, interior strength and responsibility to live by the fruit of his own labour.”(Our Resources at the Service of the Mission). The entities in need should not be afraid to renounce and sacrifice, if the situation demands, to become self-sufficient and this will bear good fruit in the future. Let us remember the parables of the treasure in the field and the pearl of great price in the Gospel of Matthew 13:45-46.

The Challenges of Self-sufficiency Projects and the necessity of discernment

But the challenge is that some of the self-sufficiency projects need more money to be invested with less income or they take a long period to produce desired returns. Therefore, it is the responsibility of the entities in need to study what type of projects in their country will help them to become self-sufficient. If construction of apartments, retreat houses, farming, etc. do not work for self-sufficiency in their entities, then they need to discern which possibility would work for them according to the charism of the

Montfort Missionaries in the world. During the Finance Committee meeting which was held on 10-13 March 2020, it was suggested that the entities in need could invest their money in the projects of self-sufficiency in other entities if the study shows that the profit will be great for both the entities. During the same meeting it was said that the entities in need have to take guidance in its organization, take help of the on-site experts (finance committee, experts in financial and property management, etc.) and guidance in its organization must lead to the creation of a vision of the future. Guidance from local experts can lead to major financial benefits.

Questions for reflection

I would like to close my article with these final questions:

1. What does it mean for the General Administration, the Extraordinary General Council and the entities in need by saying “earning from our missionary work or apostolate” to become self-sufficient? Is it forbidden to speak about and to do so in our Congregation?
2. How often, during a year, the entities in need have meetings and assemblies to talk on self-sufficiency? Do you consult local experts for your financial and property management, and to put them to right use to become self-sufficient?
3. Are the entities in need not challenged by their future – more numbers, less resources, donor entities growing into old age, etc.?
4. How can the donor entities participate in these projects of self-sufficiency or the sustainability of the help given to the entities in need?
5. Is every member of the Congregation preoccupied with the issue of self-sufficiency?





JPIC A Long Way to Go

Luiz Augusto STEFANI, SMM

For many years, our general administrations have tried to give shape to the Justice, Peace and Integrity of Creation (JPIC) Commission. They have sought to create a JPIC commission at the level of the Congregation in a process that is going slowly but surely.

The goal of a JPIC Commission for the Church in general and for our Congregation in particular is to collaborate in the exchange, participation and communication concerning justice, peace and the care of our common home /creation. The Commission wants to be a space in the Congregation with the vocation of inviting each confrere to take responsibility for the life of people, for the defense of human rights, in particular, the poor and excluded, and for the care of creation.

The Commission wants to promote communication within the Congregation, sharing of experiences carried out in the various Montfortian missions in all continents. It seeks to organize workshops on topics related to JPIC, formation meetings to develop JPIC activities within our entities. It promotes dialogue and solidarity between our Congregation and other congregations or organizations.

The horizon of hope

The current reality of JPIC in our Congregation does not meet the objectives mentioned above. We do not yet have a commission. Some initiatives have been carried out so far, for example: members of the General Council participated in a "course for JPIC promoters" at the beginning of our mandate; three confreres (Father Fernando GUEVARA MORENO from Colombia, Father Yosef JEHARA from Indonesia and Father Steve DAVIDSON MUKUSA from Uganda) also participated in the same course at the end of 2019. But there is still a long way to go.

Obviously, there are concrete activities in many of our Montfortian missions in the JPIC field. However, there is not yet an articulated and systematized reflection which helps to transform local experiences into inspiration for the whole Company of Mary, so that the

concern in the field of justice and peace is integrated in all fields of the life of the Congregation: formation, spirituality, finances and missionary projects.

Pilgrims, persistent in walking - Latin America

A permanent group on WhatsApp called "Amazon Synod" is a concrete activity at the level of entities in Latin America. It is one of the initiatives of the meeting held in Colombia in 2019, during the continental year of America, sharing information at all levels, ecclesial and political, on justice and peace.

The confreres of Ecuador, religious and lay, have also set up various programs to defend human rights that denounce actions that threaten the environment and workers, in particular those who depend on rivers for water to survive. Itinerant Montfortian teams in Seville and Sucumbíos, province of the Amazonian region of Ecuador, seek to live the spirituality of justice, peace and the integrity of creation, starting from the fundamental principle that as the missionaries we are called to bring the Good News to all people, especially the most vulnerable, and to all creation. From this commitment, they are united with the social and environmental struggles which, as Pope Francis says, are not two crises but only one: the socio-environmental crisis.

Pilgrims, persistent in walking - Anglophone Africa

The General Delegation of Malawi is also sensitive to the reality of justice. Father Steve MUKUSA, SMM, in an article for September 2020, published in our SMM Communication, reminded us that the defense of human rights calls for action by all Montfortians and all the Church. He quoted the Pope himself who, in his *Laudato Si*, clearly indicates "the deep relationship that exists between the poor and the fragility of the

planet” (LS 16). This obliges us to strive, in all our work and ministries, to accompany the victims, whether in the countryside or in the cities, who lose their life in exchange for the satisfaction of competition for the well-being by the use of natural and human resources. This business is good, but has challenges.

On the African continent, in particular, we are faced with many challenges to promote peace, justice and care for creation. The culture of silence in many parts of Africa makes the job a little difficult, as the public does not have access to information. Recently, due to the Covid-19 pandemic which has forced people to stay at home, there has been an increase in domestic violence in which many women have suffered the most and unfortunately some of them have lost their life and many of them were dispossessed of their properties. Children have been victims of sexual abuse and exploitation by adults and are marked by physical and psychological injuries.

The stories of most of these victims go unnoticed, but they leave an indelible mark on the rest of their life. In addition, arrogant and inflexible politicians have opposed the promotion of justice, peace and the integrity of creation. For example, for some time there have been cases of murders of albinos orchestrated by politicians in Malawi. Unfortunately, no one is prepared to break this silence for fear of reprisals.

In the footsteps of Pope Francis

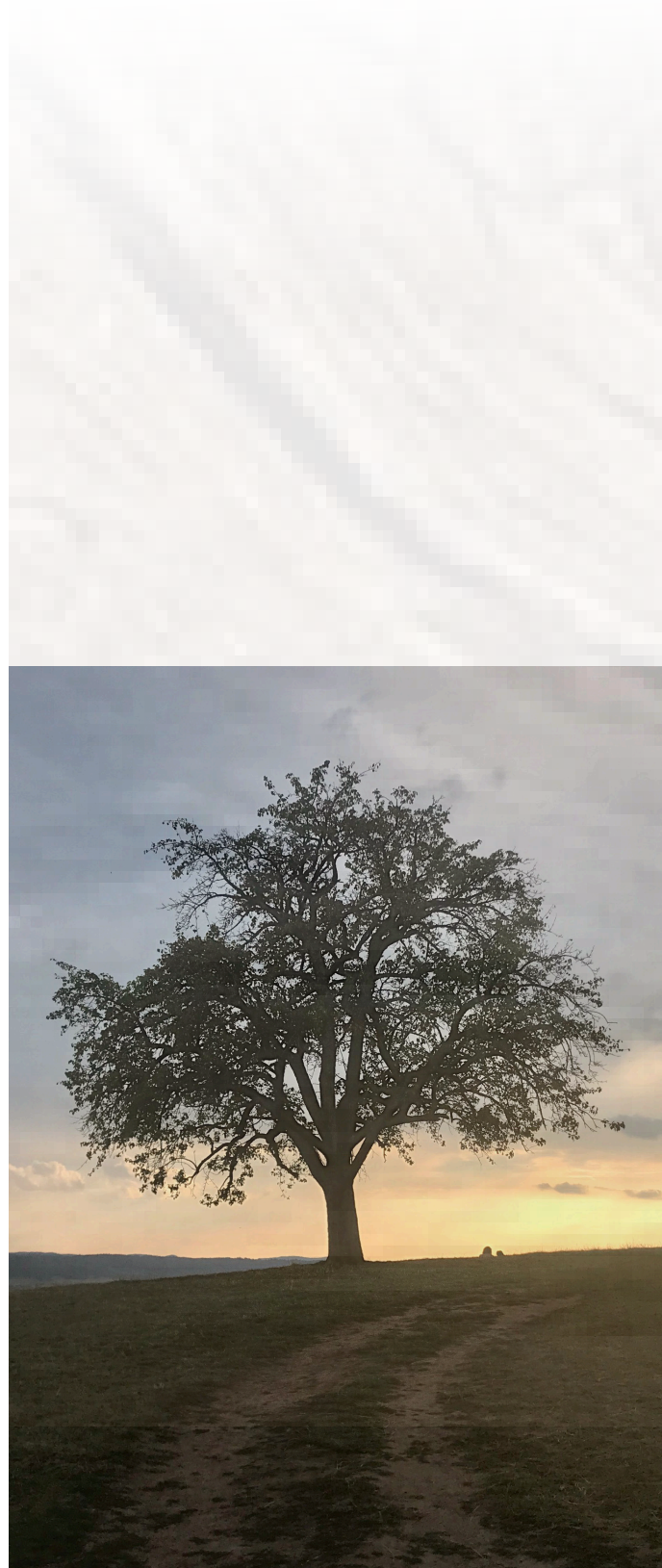
On May 24, Pope Francis, at the end of the Angelus, on the occasion of the fifth anniversary of the encyclical "*Laudato Si*" made an important announcement by declaring that the *Laudato Si* week which had just been celebrated (May 16-24, 2020), continues from May 24, 2020 to May 24, 2021 with the special year dedicated to the theme of the encyclical. The Holy Father invited all "people of good will" to take care of our common home and of our most fragile brothers and sisters.

In short, the way to promote the organization of JPIC within the Company of Mary is open. However, the process is still slow. Although there is not yet at the level of the Congregation a well-structured Commission for the theme Justice, Peace and Integrity of Creation, it is clear that there is no lack of initiatives in this area.

We therefore invite all the confreres to promote actions for the organization of JPIC in your missions, to deal the issue in your chapters and your assemblies, to encourage the formation of the laity in this field, to

participate in courses, seminars and to invent concrete gestures in the field of JPIC.

Dear confreres, share with us the initiatives and activities that are currently being carried out in your Entities. Send us news of your actions in this area. It is very important to share the good news in the field of justice and peace with the whole Congregation.





Continental Year
2020



Continental Year 2020



CONTINENTAL YEAR

Montfort_EurHope20

Marco PASINATO, SMM

From the Interview with the Superior General on the occasion of the launch of the continental year dedicated to Europe which took place in Rome from January 30 to February 1, 2020.

What is the objective of this continental year for Europe?

The continental year "Montfort_EurHope20" is a special time with three objectives: take stock of the presence of Montfort missionaries on the continent, strengthen the sense of belonging and unity, retrace the missionary perspectives for the future. This year, all the members of the Company of Mary, from the General Administration, are invited to listen in order to help the confreres and lay Montfortians who live and work in Europe to be faithful to the Montfortian charism today.

Why the Montfort_EurHope20 title?

During these first two years of our mandate and during the preparatory consultations of the various entities, we have noticed that phenomena such as advanced age, the decrease in confreres, pessimism, closure and materialism meander in our communities in Europe. These phenomena are shared with many brothers and sisters who live on this continent. The virtue of Hope helps to detect the signs of the blessing of God who calls to serve him and to trust him in difficult situations, as we knew how did Saint Louis-Marie de Montfort, Blessed Marie-Louise of Jesus and many brothers and sisters who preceded us in faith. As I wrote in the year's announcement circular on December 2, 2020 is a year of renewed hope for the Montfortians of Europe.

Explanation of Logo and Motto

LOGO:

The word "Montfort" surmounted on the Cross: recalls the great missionary of Western France, Saint Louis-Marie, and the Montfortians who for many generations continue to give their life to announce Christ Wisdom.

The linguistic composition "EurHope" (Europe + Hope): "Europe" is invited to be open to "Hope".

A line related to the word "Hope" is the short, easy and perfect spiritual path "to Jesus through Mary" that St. Louis-Marie shared with all the baptized and first to the poorest and the simples.

The year 2020: a year dedicated to evaluate and revive the Montfortian's mission in Europe, with new adapted paths for the poor and people seeking for sense in life (presented by the blue line that marks the year 2020).

Twelve stars in the circle: according to the Book of Revelation (Rev 12:1), the twelve stars above the head of the "Woman", who symbolizes both Mother Mary and the people of God, are the saints and witnesses that continue to impact Europe.

Colour: the white colour symbolizes the earth where snow falls (representing the people in Europe), encircled with the colour blue to symbolize the sky and the sea (representing the people coming from overseas).

The circle: represents the world and society where the mission turns to.

The MOTTO "Montfort_EurHope20" invites to renew the Montfortian's mission in Europe with Hope. As Pope Francis says: *"Do not let yourselves be robbed of Hope"*.





Belgium

"Montfort and the Montfortians in Belgium 1920-2020"

Frans FABRY, SMM

Exactly 100 years ago, Cardinal MERCIER asked the Montfortians to come to Belgium to make known the Marian devotion of Father de Montfort. He had personally discovered the benefit of it and he wanted this devotion to be better known. A new book illustrates 100 years of Montfortian presence and of the Marian apostolate in Belgium.



*Book presented in Scherpenheuvel (Belgium) on
September 18th 2020*

In August 1920, from Holland, the first fathers arrived and they set to work on a double level. Together with university professors and seminaries they offered priests and Christian intellectuals a Marian brochure; then, responding generously to the many invitations from monasteries and parishes, they presented in simple language Father de Montfort and his Marian devotion. They experienced an unexpected welcome responding to requests for retreats and recollections all over the country. They were also asked to organize pilgrimages to Lourdes and Fatima in their own way. Later, they launched the popular Marian review which still exists today, and today bears the title of “*Marie, Médiatrice et Reine*”. From the secretariat in Leuven, enthusiastic volunteers supported a movement that was emerging all over the country. World War II could hardly dampen the momentum, on the contrary, people needed spiritual support.

After the war, the canonization of Louis-Marie Grignion de Montfort brought about the definitive breakthrough of the Marian Apostolate of the Montfortians, which is still alive today. But in the meantime, our society in Europe has changed profoundly. For a lot of people, God and religiosity have become of less importance. Then the fathers who animated the movement got older, as well as many collaborators. Religious and secular vocations have become scarce, the Church is losing its momentum. Despite the difficult times, the review and the pilgrimages are still alive and well and are appreciated. This is the moment to ask ourselves the question of the importance of the Marian Apostolate and its mission in the Church. Hence a daring initiative.

Helped by a theological section of the University of Leuven, we reached out to experts in the field, asking for their advice. What about Marian devotion? In these times in which we are living, can Father de Montfort

and his doctrine revive the faith of Christians? Due to the coronavirus, the colloquium scheduled for September at the university couldn't take place, but the experts have finished their work. The group consisted of a very enthusiastic former dean of theological faculty, a confrere who taught systematic theology, a woman with a doctorate in biblical science, two professors of Church history and a young confrere from India who is doing his doctorate in Mariology. We have gathered their research in a book that was presented in Montaigu in September.

The last chapter of the book presents the study of Cardinal Jozef DE KESEL, Archbishop of the Archdiocese of Malines-Brussels. Referring to the texts of the council and to documents which accompanied it, the cardinal first reminds us that the fathers of the council made a new approach to the Virgin Mary and to Marian devotion in general. With reference to the Christian ardor which has waned, the cardinal bases himself on another conviction of the same council for a renewal of the faith. This is a call, recently renewed by Pope Francis and addressed to Orders and Congregations, asking them to remember the initial intuitions of their founders and their charisms. In fact, they have often breathed new life into Christianity. Then, based on the charism of Father de Montfort, the cardinal assesses the work of the Montfortians in the country.

Our Cardinal DE KESEL puts it this way: "What do we expect from the Montfortians? Instinctively I would say that they continue the activities which are proper to them in the sense of their charism and which distinguish them from other Orders and Congregations. I am thinking in particular of their Marian review, of the organization of pilgrimages, but also of their research in the Marian field and that of their founder. Why should they not invent new methods of evangelism using modern communication techniques?" Let me explain.

Let me start with the most important point. I dare to hope that the members of the *Company of Mary*, along with the Virgin Mary, continue to explore paths that lead to Jesus, while having the attitude of the Virgin of the Magnificat. I suggest that they constantly draw inspiration from their founder, Father de Montfort, whose life was deeply marked by Marian devotion. Above all, he took the poor and the sick to heart. He made himself poor, he wanted to be one of the Anawim to whom Mary refers in her hymn, the Magnificat.

The Anawim are the 'poor of God', the helpless, the little ones, the humbled. Not just the economically poor, but people who bow down to the Lord and follow him. In my opinion, when it comes to poverty, the Virgin Mary and Montfort have a lot in common, especially an attitude that has inspired so many people in the past and still today. In this constantly changing world, the Montfortians should invent new ways to make their pilgrimages of a Marian character a reality. Montfort attached great importance to catechesis and, in concrete terms, he addressed himself to adults. In my opinion, initiating people into the Christian faith is an urgent mission ...

I am not announcing great news by saying that in the last 25 years, many important magazines have disappeared. Evangelism through the written word is not easy. However, I hope that today and tomorrow, at the national and international level, the Montfortians will continue to render this great service: by means of the spoken and written word to make known the exceptional person that is Mary. I know that the Montfortians are men who move: taking Mary as a spiritual guide, they organize pilgrimages, they publish the magazine "*Marie, Médiatrice et Reine*". I specifically ask them to continue to use these important means of communication. To abandon them would be easy and radical but, in difficult times, to hold on and continue is an important mission ...

In these times of migration and globalization, their own history can inspire them. In Europe, and elsewhere in the world, they have been itinerant missionaries, faithful to their mission. This is why I renew Cardinal MERCIER's request 100 years ago asking them to come and work in Belgium: send your missionaries to Belgium, men who come to warm our lukewarm hearts. "

Referring to the history of the Marian Apostolate, he thanks the Montfortians for their initiatives and their services to the Church, he does not seek to flatter us by disguising the truth, on the contrary, he launches challenges. Referring to Father de Montfort's daring and his Marian inspiration, he encouraged the young confreres who had come to Belgium as true missionaries (the third who came to us, Aimé, had just been ordained a priest). He encourages them to dare to dream of new initiatives to be of service to the Church.



Launch of the Book on Montfortians in Belgium





Croatia and Poland

Good Laborers for the Harvest

Miljenko SUŠAC and Mihovil FILIPOVIĆ, SMM

What future awaits the Montfortian presence in Croatia and Poland? We asked the Croatian colleagues Miljenko SUŠAC and Mihovil FILIPOVIĆ and here is their response.

Father Miljenko SUŠAC, SMM: As for our presence in Croatia, the future is in the hands of God. As far as we are concerned, we wish to continue on the path taken and in the same direction. Undoubtedly, more people would be needed to do more and to live better certain realities which belong to our charism and our identity, in particular a greater commitment in the itinerant apostolate, a greater accompaniment of groups and a more systematic work in the promotion of vocations. These tracks are still open, but the superiors of our congregation have decided to transfer three of our Croatian fathers to Poland who could have engaged for Croatia.

So for us, Montfortian Croats, the foundation in Poland was a joy, but also a suffering because the Croatian foundation, which promised so much, has weakened. We are happy with the work that the fathers do in Poland and the beautiful Montfortian fruits that we already see there. We are waiting for our young confreres in initial formation in Italy to complete their studies and return to Croatia. In this way, we will be able to carry out many projects that are important to us. During this time, the most important thing is that the passion for the great treasure that we have, that is to say our spirituality, does not weaken either in fathers or in people. We entrust everything else to God alone, through the intercession of the Queen of Hearts, Saint Louis-Marie and Blessed Marie-Louise.

Father Mihovil FILIPOVIĆ, SMM: In Poland, we look to the future with hope and a lot of enthusiasm. We see that God is great and works through small, discreet forces, and we don't want to stop him. On the contrary we pray to be faithful to our charism, which is very beautiful and dynamic, in order to excite others. For this we expect many other vocations from Poland (we have already sent candidates to Rome for formation). We, therefore, mainly focus on working with the laity and on vocations, spreading our spirituality.

In the future, we plan to do something for people who wish to become attached to our community by

private vows, like the community of Trinitapoli in Italy. We are open and pray for greater sharing with other Montfortian entities: with lay people attached by the association "Mary Queen of Hearts", for the good of the Church throughout Europe. We have a good experience of the presence of lay people, as volunteers in our community. Perhaps we should try to do something to give some guidelines on how to deal with this reality. It is certain that in the future, other possibilities of activity will open up and we must ask ourselves how to face and move forward by forming international teams for the evangelization of Europe. Since last year, I have started in Međugorje a three-day retreat with Polish groups in preparation for the consecration to Jesus through Mary, at Majcino Selo. This year will be the second year that I will accompany the group from Poland and we are also open to people of other nationalities who wish to join us during these experiences. In the future, perhaps we could try to provide simultaneous translation to suit different nationalities. Why not?





Rome - The scholastics from Poland and Croatia

France

The Arrival of Two Brothers of Saint Gabriel at the Calvary of Pontchâteau

Jean FRIANT, FSG

Bro. Michel LE GALL and Bro. Jean FRIANT, Brothers of Saint-Gabriel, arrived in Pontchâteau on September 2, 2019. So the whole Montfortian family is present in this Montfort site.



The community of Pontchâteau - 4th and 5th from left the two Brothers of Saint Gabriel.

Why this coming of the Brothers of Saint Gabriel to Pont-Château?

Brother Michel LE GALL and myself, Brothers of Saint Gabriel, arrived in Pont-Château on September 2, 2019. The whole Montfortian Family is therefore present in this "high place" of Montfort.

The Montfort Missionaries arrived here in 1865. They were joined there in 1878 by the Daughters of Wisdom. But the first to be present are the many lay people who, from Montfort and throughout the generations, have built and maintained this place of pilgrimage. There are currently more than a hundred lay volunteers from the "Association of Friends of the Calvary of Pont-Château" who maintain a 14 hectare park and the many monuments that have gradually been built here. It is also these lay people who are on duty for the reception of pilgrims and tourists, the flower decorations, the hymns of celebrations ...

There are even, since last year, Italian craftsmen who come to ensure new developments and major repairs. In addition, an Italian artist, Riccardo Scotti, designed 25 panels which evoke the highlights of the Bible and which decorate the main hall of the Temple where the summer Eucharists take place.

In addition to this already rich reality, in April 2019, there is the establishment of a St Joseph village. There is a couple who welcome about ten people in great solitude, have a disability or suffer from material, emotional or spiritual poverty and who are looking to rebuild themselves. This is done in a family setting where the welcomed people get back on their feet through a regular life based on work, prayer and a fraternal spirit. Thus the poor, the excluded, the wounded of life, these privileged people of Father de Montfort, are now present in this place.

We arrived at the same time as the new parish priest, Father Didier DRONNEAU, diocesan priest attached to the secular institute of "Notre-Dame de Vie" (Our Lady of Life), who wished to benefit from a community life instead of living alone in his presbytery. He did not regret it because it allowed him to live the period of quarantine, due to the Coronavirus, in a fraternal setting.

All these changes are due to the initiatives of Father Santino, responsible for the place. Superior General of the Montfort Missionaries, after having previously

been a missionary in Peru for 25 years. At the end of his Generalate, he wanted to come to the Calvary of Pont-Château to give new life to this Montfortian place of evangelization. It was he who expressed to the provincial brother of the Brothers of Saint Gabriel of France, the wish for the brothers to come to this Calvary site so that the whole Montfortian Family could be present. The Provincial Chapter of the Brothers of Saint Gabriel, in October 2018, was very favorable to this. We are therefore the beneficiaries and stakeholders of this Calvary revitalization project.

There are therefore eight of us living together in community: five Montfort Missionaries including a brother: two French (Jean and Marcel), an Italian (Santino), an Indonesian (Willi) and a Malagasy (Hervé), the parish priest (Didier) and us two, Brothers of Saint Gabriel (Michel and Jean).

On the site there is also a community of five Daughters of Wisdom. Thus, it is in the Montfortian Family that we meet for the prayers of Lauds, Vespers and the Rosary. For the Eucharist, many lay people also join us.

Why Pont-Château?

We discover that it is a "high place" of Montfort, a place where Father de Montfort came regularly to follow the construction of his Calvary, from May 1709 to September 1710. During this period he preached missions in the region. It was at the end of that of Pont-Château, in early May 1709, that he proposed this monumental construction. Christians in the region have responded to this call with great enthusiasm.

We know the rest. On the eve of the inauguration, scheduled for September 14, 1710, the ban from the court of King Louis XIV of France arrives from the bishopric of Nantes. But others will take over. This will be the case in particular, in 1821, Father François GOURAY, parish priest of Pont-Château, will build up this Calvary at the very site where Montfort had carried out his project.

The Montfort Missionaries will then set up in Pont-Château. They will continue the work started 150 years earlier by their founder. Thanks to their energy and also to the many workers of Pont-Château and the neighboring parishes. Locals, within a 50 km radius, responded to the call with great enthusiasm. It has



been noted that they gave more than 30,000 days of work between 1894 and 1938. They will carry out a gigantic work known as the “Holy Land in Brittany” with in particular a Way of the Cross with its Stations starting at the tribunal of Pilate (Scala Sancta), to end at Calvary. They will also realize other holy places such as the cave of the Nativity, the cave of Agony, the house of Nazareth on the model of that found in Loreto (Italy), that of the Visitation, the Upper Room where the institution of the Eucharist and the Descent of the Holy Spirit on Mary and the Apostles took place on the day of Pentecost. We also find there represented, with beautiful statues, the Ascension of Our Lord and the Assumption of Mary. Approximately 100,000 pilgrims per year come to pray in these different places while strolling in a magnificent park of 14 hectares, planted with majestic trees. This makes it one of the most frequented calvaries in France.

Your mission in Pont-Château?

We come first of all to allow the whole Montfortian Family to be completely present, in these places: Montfort Fathers and Brothers, Daughters of Wisdom, Brothers of Saint Gabriel and lay people, including the poor.

Our letter of obedience received from our Brother Provincial spoke of a double mission:

- a. That which we must have wherever we are and which is written in the decree of approval of our Rule: “to participate in the ecclesial mission of evangelization of the world through religious consecration and life in fraternal community”.
- b. Cooperate - with the Montfort Missionaries and the Daughters of Wisdom as well as with the laity, including the members of the Montfortian Hospitality of Pont-Château, in the reception and animation of the Calvary site, in order to animate this important Montfortian place.

Concretely?

We are of course associated with the animation of this place, in particular by welcoming groups of pilgrims wishing to discover and pray in this Montfortian space.

Brother Michel LE GALL has already had many relations with the Montfort Missionaries. In fact, from 1991, he was full-time at the service of the Montfortian Pilgrimage to Lourdes. In 2003, he was appointed to

the service of the Montfort Parish of Saint Laurent-sur-Sèvre: accounting and above all welcoming the many groups coming to pray at the tombs of Saint Louis-Marie de Montfort and Blessed Marie Louise Trichet. Arriving here at Calvary gives him nearly 30 years in the service of Montfortian works, in association with many Montfort Missionaries. He even lived, from 2003 to 2005, in community with them in the Holy Spirit, the Mother House. He was ideal for this new project of the Brothers of Saint-Gabriel. Here he is continuing what he had started many years ago: building a database of articles and photos on the various places of Montfort in France. He works in particular with Father Efrem ASSOLARI when he was rector of the Basilica of Saint Louis Marie in Saint Laurent. Bro. Michel is completing files on Pont-Château and other regions where Father de Montfort passed.

Personally, I continue an activity of animation, in the Province of France of the Brothers of Saint-Gabriel, as Provincial Councilor in charge of six communities and about thirty brothers, including the 7 Italian Brothers.

When we arrived here Father Efrem had just left and joined Italy. He had offered Christians in the region the possibility of discovering and deepening Montfortian Spirituality. This is how a Montfortian Marian Fraternity (FMM - Fraternité Mariale Montfortaine) of the Calvary of Pont-Château was born.

Following Father Efrem's return to Italy, several members of this Fraternity wanted to continue their training. This is how I have the joy and the privilege of taking charge of this group, for the 2019-2020 session.

Twenty-five people gather regularly, the first Saturday of each month, for a time of prayer and teaching.

Due to the quarantine, these meetings had to be interrupted for 15 weeks. But the Internet has made it possible to keep in touch and continue training.

It was a great joy to be together again physically, on Saturday 20 June, to celebrate the Montfortian Marian Consecration (or its renewal for some) which had been prepared during the previous 33 days, according to the very method proposed by Father De Montfort.

What future?

We are fortunate to be part of a great spiritual family following a great saint. The rich spirituality

he bequeathed to us is increasingly shared by lay people around the world. It is up to us, members of this Montfortian Family, to help all these various groups that are born to discover the richness of this spirituality and its depth.

What will be the future of the Brothers of Saint-Gabriel at Calvary? Other Brothers, coming from France or elsewhere, could join us here and we could perhaps consider forming our own autonomous community, even if we very much appreciate this life with the Montfort Missionaries.

What is certain is that this place is called to continue its role of evangelization. The wish of diocesan leaders and priests is to make it a spiritual center of the diocese which is sorely lacking.

With the blessings of Heaven!



France

300 Years of the Arrival of Marie-Louise of Jesus in Saint Laurent-sur-Sèvre

Jean Didereau DUGER, SMM

Father Jean Didereau DUGER gives us a report on the celebrations for the 300th anniversary of the arrival of Marie-Louise in Saint Laurent-sur-Sèvre, which took place on October 9-11, 2020.

**Pèlerinage avec la bienheureuse Marie-Louise de Jésus
et célébrer le tricentenaire de son arrivée à St-Laurent-sur-Sèvre**
Du vendredi 9 octobre au dimanche 11 octobre 2020

<p style="text-align: center;">Vendredi 9 octobre Centre Spirituel Sagesse 20h00 à 21h30</p> <p>Présentation de la Bienheureuse Marie-Louise de Jésus, première disciple de Montfort et co-fondatrice des Filles de la Sagesse</p>	<p style="text-align: center;">Samedi 10 octobre Centre Spirituel Sagesse 9h00 à 17h30</p> <p>Sur les pas de Marie-Louise : visite de divers lieux : Maison-Longue, Oratoires, Chapelle des Fondateurs, Chapelle de la Sagesse. Eucharistie à 10h30 sur les tombeaux à la Basilique</p>	<p style="text-align: center;">Dimanche le 11 octobre</p> <p>10h30 : Eucharistie solennelle à la Basilique présidée par Mgr Jacolin, évêque du diocèse de Luçon 15h00 : Conférence de Poitiers à St-Laurent par le Père Jean-Paul Russeuil, diocèse de Poitiers et Sr Marie-Laure Paillet, fdls dans la Chapelle de la Sagesse 16h00 Avec Amour et par amour : You-tube sur Marie-Louise de Jésus à la grande chapelle de la Sagesse</p>
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Pour une meilleure organisation vous êtes prié de vous inscrire au *Centre Spirituel Sagesse. Vous pouvez participer à l'ensemble du pèlerinage ou à une journée. Il est possible d'apporter votre pique-nique, un endroit sera mis à votre disposition. S'il vous plaît l'indiquer lors de votre inscription.

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On learning of the death of Father de Montfort, her spiritual guide and founder of the Congregation which was still only a small embryo, Marie-Louise of Jesus wondered what to do? In Poitiers, she meets a brave layman, Jacques Goudeau, guardian of the statue "Marie Reine des Cœurs" in the chapel of Montbernage. He encouraged her to come and settle near the tomb of Father de Montfort to train future Daughters of Wisdom. She had no choice but to come and live near the tomb of the one who had challenged her. She always wanted to stay in communion with him in the search for Wisdom. Marie-Louise of Jesus left Poitiers to settle in Saint Laurent-sur-Sèvre. By this gesture, she showed total abandonment to Providence, like Father de Montfort, by living in the greatest precariousness but always deeply rooted in the spiritual path that Father de Montfort had proposed to her. Thus, following Father de Montfort, Marie-Louise of Jesus is

at the origin of the cradle of the three Montfortian Institutes (the Daughters of Wisdom, the Brothers of Saint Gabriel and the Montfort Missionaries).

This year 2020 marks the three hundred years since the arrival of blessed Marie-Louise of Jesus in Saint-Laurent sur-Sèvre. So, to mark the 300th anniversary of this arrival, a festive celebration took place at the Basilica dedicated to Saint Louis-Marie Grignion de Montfort during the annual montfortian pilgrimage. The great Montfortian family gathered to celebrate this exceptional event in fraternal and shared joy despite the Covid-19 pandemic. This Sunday, October 11, 2020, at 10:30 a.m., a Eucharistic celebration began. The Basilica was well filled with members of the three congregations, the faithful, friends and associates of the Montfortian family and also pilgrims coming from various places to commemorate this

event. At the head of the procession, the Cross carried by a deacon, the banner of Saint Louis-Marie de Montfort, that of Marie-Louise of Jesus, followed by the General Council of the Daughters of Wisdom and the provincial councils of the three institutes. With love and for love, I want to live for You, all together and with one heart, the assembly sang as the procession marched through the main nave of the Basilica to join the choir. The Eucharist was presided over by the Provincial of the Montfort Missionaries (Fr. Olivier MAIRE), surrounded by the Vicar General of the Diocese of Poitiers and about fifteen priests at the altar to give thanks to God in honor of the blessed Marie-Louise of Jesus.

Father Paulin RAMANANDRAIBE, Rector of the Basilica invited Sister Rani KURIAN, Superior General of the Daughters of Wisdom, to introduce the celebration with these words: "It is an important event that unites us in prayer and fraternal affection. I believe that the arrival of Marie-Louise is a daring gesture made by our founder ". And Father Olivier in his homily says: "To follow Jesus for Marie-Louise: it is to follow Wisdom. A very special Wisdom. Paul shows it well in the second reading, letter to the Philippians: He is as happy in abundance as when he lacks everything. Indeed, this is how Marie-Louise lived her life following Christ Wisdom. A sign of great confidence and strong hope in Providence like her spiritual father".

After the Eucharistic celebration, we gathered in small numbers because of the pandemic to share a festive and fraternal meal. And to continue celebrating this event, there were two conferences in the afternoon at the main chapel of the motherhouse in the presence of the Vicar General of the Diocese of Luçon, Father Robert DAVIAUD. The Vicar General of the Diocese of Poitiers, Father Jean-Paul RUSSEIL, retraced the path taken by Marie-Louise from Poitiers until her departure for La Rochelle. Father de Montfort had written to Marie-Louise Trichet and Catherine Brunet: "You do, it is true, great goods in your country, but you will do much greater in a foreign country [...] Since Abraham until Jesus Christ, and from Jesus-Christ to our own time, God removed His greatest servants from their countries". Also sister Marie-Laure PAILLET presented the arrival of Marie-Louise to Saint Laurent sur-Sèvre as a continuation of the mission of Father de Montfort; to eternalize the memory of a saint whose spirituality is a source of life; to proclaim

the hope of the poor and follow in the footsteps of the founder in search of Wisdom. Among other aspects, she presented blessed Marie-Louise of Jesus as a woman of faith, action, obedience, availability and fidelity.

Indeed, the arrival of Marie-Louise at Saint Laurent is the sign of an interior disposition of a heart open to God as she always says: *With love and out of love*. It was in extreme poverty that she organized the Mother House of Wisdom for several years but also with a heart filled with Love. She realized in her life this portion of the Gospel of Saint Matthew: Take neither gold, nor silver, nor coin, in your belts; no bag for the journey, no two tunics, no shoes, no staff; because the worker deserves his food... (Mt 10:9-10). Because she said: If we do not risk something for God, we do not do anything great for him. A light is lit in his heart. Behind great faith there is always the hand of God. Under the breath of God, a small mustard seed produced a magnificent tree and that in the branches of which thousands of birds of the sky came to rest (Mk 4:31-32). Louise Trichet was a woman in the field who gave substance to the great projects of the Father through her spiritual director Louis-Marie de Montfort. By gentleness, in the obscure daily life, she embodied the dreams of the prophet in lasting realities. She spent her time teaching poor children, caring for vagrants, sick and plague victims! In his own words, we can repeat: "*Take good care of the poor*". Celebrating the tercentenary of the arrival of Marie-Louise of Jesus at Saint Laurent was an invitation to the whole Montfortian family to dive back into and renew this process of the search for Wisdom taking into account the poorest and to let us enlighten and shaped by the Holy Spirit by this surge of life in Christ Wisdom.

According to Father Jean-Paul RUSSEIL, in this tercentenary, the most important is not just the number of years spent. It is also to know if there is breath in us and daring for the future ... We have to become the carriers of a living memory, bearer of the future and of hope (cf. Jr 29:11). To Do nothing out of fear or to risk out of love: what shall we choose? Blessed Marie-Louise of Jesus chose. May the breath of the Holy Spirit abound in you, may he enlighten your path and guide your steps! *With love and out of love*, Marie-Louise still speaks to us today. She tells us again as the first Daughter of Wisdom to give herself entirely to God alone by devoting herself to the service of the most deprived.



Germany

The Mission-procure: Passion for Christ and His People

Hermann Josef JÜNEMANN, SMM

The missionaries know that they are supported by many who cannot go out themselves, but who are equally aroused by the passion for Christ and the people. The connection between them and the missionaries is cultivated in Germany by the "Missionsprokur der Montfortaner Patres".



Fr. Ferdi PHILIPPI, missionary in Haiti 1965 – 1996

In his message for World Mission Sunday 2015, Pope Francis wrote: "Mission is a passion for Jesus and at the same time a passion for his people."

Passion for Christ and for his people is the characteristic of mission, because it is the characteristic of the Church. At the centre of the mission of the Church is Jesus Christ. Mission is guided by his total gift of self for the proclamation of the Gospel, and from it lives the passion for man.

It is not surprising, therefore, that in all the great missionaries of the Church we find both inseparable: preaching and commitment to the people, especially to the poorest of the poor. This is also the case with St. Louis-Mary of Montfort: in the many missions he has carried out, he has always paid special attention to those who were marginalized: the poor, the terminally ill, the handicapped, those who could not repay him. Yes, he himself lived radically as a poor among the poor.

In his discipleship and inspired by him, the Montfort Missionaries are also driven by this passion: for Christ and his people. They go out into the world to bring the Good News to the people. They know that they are supported by many who cannot go out themselves, but who are equally aroused by the passion for Christ and the people. The connection between them and the missionaries is cultivated in Germany by the "Missionsprokur der Montfortaner Patres". It was established in 1965, when the German Montfortians still belonged to the Dutch Province. At that time the first Germans were sent to the Mission, several confreres to Malawi and one confrere to Haiti, Fr. Ferdi PHILIPPI (1933-2009). In order to support their missionary work, the then Provincial established

the procure in Germany and appointed Fr. Edmund JÄCKEL as Procurator. He is there still today. In the first years he took care of the organization of the journeys, identity papers, luggage shipment etc. It was equally important to him to provide financial means so that the confreres could work at their mission stations. Even when no more German confreres were active in the missions, the procure continued its work. Mission projects of the Montfortians, which needed financial support, were recommended to the benefactors in Germany. For this purpose, circular letters were sent with the request for donations. In this way, over the years, several millions, first DM and later Euro, were collected and distributed. And, of course, emergency aid was always granted when a natural disaster somewhere plunged people into acute need.

In recent years, however, it has become more difficult to collect donations. This has to do with the fact that the number of active believers has been decreasing from year to year, but also with the fact that more and

more organizations are asking for donations. And the Missionsprokur has always kept the expenses for "advertising" as low as possible.

Of course, all this could not have been accomplished without the commitment of many friends and helpers that the Procurator could find. This opened a way for the "Missionsprokur" to continue to exist even if the number of the Montfort Fathers in Germany became less. Indian Montfortians, who have been in Germany for some years, are gladly included. This has now become the case, and the few Fathers are at an advanced age. At the same time, efforts are being made to ensure that the Missionsprokur sees itself more and more as a lay community of "friends and helpers of the Montfort Missionaries". In this way it could have a future.



Bonn – German Procure

Great Britain / Ireland

Poitiers Care

Desmond CONNOLLY, SMM

Poitiers Care is a work of the Community of Montfort Missionaries in England. It is based in the Barn at Saint Joseph's Centre, Ashurst, Southampton. Drawing on the example of Father de Montfort and his mission at the Poor House in Poitiers in France, its purpose is to provide two meals each day every week to poor families living in the Southampton area. It does this through a team of volunteers known as 'Enablers of the Mission.'

There are four teams of 'Enablers': those who collect and sort the 'none' perishable items (tins of food, toiletries) those who pack the bags, those who pack the perishable items (fruit, fresh vegetables, meat, bread, milk) and those who deliver the food to the families. Food is delivered to their homes so that the dignity of the poor is maintained. By delivering the food the poor do not need to queue or come to the centre. This simple work of service is now in its thirteenth year.

The Beginnings

A Montfort Missionary asked the Community many years ago 'who are your friends, who do you spend time with, the rich or the poor? This simple yet profound question challenged the Community greatly! As many of our Confreres may recall, for eight years the Montfortian Community living in Saint Joseph's Centre cared for Refugees and Asylum Seekers. The work began in 1998 and was a joint venture between the Montfort Missionaries and the Daughters of Wisdom (Sister Dorothy DW and Sister Patricia DW). The 160 men who lived for some time with us during those incredible years came from all over the world; countries in conflict and abject poverty. Most of the men that lived at Saint Joseph's were Muslim. There were a few Orthodox Christians and a handful of Catholics. For a number of reasons this work closed in 2006. The majority of these men were eventually returned to their home lands as the British Government became aware of the resentment in the Country towards 'Foreigners' and the impact that would have on their re-election hopes. The remaining Asylum seekers were dispersed around the

major cities of the United Kingdom and a good few were allowed to remain in the Southampton area.

Unfortunately, those who remained in the Country tended to become 'lost in the system'. This meant that they could not work legally or return home. They became 'Sofa Surfers' in that they had to sleep on the floor of their friend's flats, often moving from house to house just to have some shelter. They found the most embarrassing element of this way of life was the fact that they could not contribute toward providing the food they eating. The lack of dignity that surrounded this situation was the trigger that inspired the Community to establish Poitiers Care.

When faced with a difficult situation - do the next obvious thing!

The words of Jesus were ringing in the Missionaries' ears: I call you friends! As a consequence, the Community kept in-touch with many of the men who had lived at Saint Joseph's. Seeing their plight, individual Missionaries would go to the supermarkets on a weekly basis and buy groceries for the men who had once lived with us but were now floundering. The Missionaries became well known faces at the International Food Shops in the Pakistani and Indian areas of Southampton. The food bills became high and the Superior of the Community became rather concerned. To relay his fears, begging letters were sent to all the Catholic Parishes and other Ecclesial communities, to the Catholic Schools and Colleges. They were asked to have a weekly 'food' collection which would then be collected by Poitiers Care





UK, Southampton – Front of Saint Joseph's Centre»

Volunteers. A storage centre was needed and so the barn at Saint Joseph's, which was in very poor repair, was used. The name "Poitiers Care" was adopted because it linked us to our Founders work at the Poor House in Poitiers, France.

Montfort went out every morning, with a small donkey laden with baskets and surrounded by a troop of beggars, to go about the town and collect arms to feed the poorest living in the Poor House.

Poitiers Care touched the hearts of the Catholic Community in Southampton and many people came forward to volunteer. Everyone that volunteered has played an important role in making this work a success. Over time, it became clear that there were many others than just destitute Asylum Seekers in Southampton needing what we offered. Poitiers Care needed a more structured framework. Mr Graham ALLDRED and Mr Brian ARTHUR became the managers. Mr Vincent CLEMAS, our Accountant assisted by Jenny his wife, worked hard to get it recognised by the Charities Commission of Great Britain. Mr Chris MILLER and Mrs Pauline ALLDRED were appointed as Team leaders.

Since the Barn was in such poor repair, the centre of operations was moved to the Parish of the Holy Family in the city centre of Southampton. Father Joseph JOSEPH SMM and Father Blaise JAILOSI SMM were Parish Priests there during some of that time. With the news that Father Blaise was going to be transferred to our house in Liverpool it was decided that Poitiers Care should return to Saint Joseph's Centre. Before

this could happen, Mr Noel WALSH, the Site Manager at Saint Joseph's rebuilt the Barn so that Poitiers care would have adequate and appropriate space. He single handedly moved everything belonging to Poitiers Care from the Parish back to Saint Joseph's Centre.

Poitiers Care, coming back home to Saint Joseph's Centre enabled us to really develop this simple work of love 'à la Montfort'. Many people began to volunteer. Many Montfort Missionaries from all over the world who came to study English at the Lewis School of English in Southampton worked with us on Fridays to deliver the food parcels; Father Leonardo de Jesus B. VELÁSQUEZ, SMM (Columbia), Father Delfim AFONSO, SMM (Portugal) Father Marco PASINATO, SMM (Italy) Father Jean Marie Helpa RAKOTONDRAVAO, SMM (Madagascar) Father Francesco FERRARI, SMM (Italy) Father Nelson CABAÑERO, SMM (Philippines) Brother Dionigi TAFFARELLO, SG, (Italy) Brother Michel MENDY, SG (Senegal).

Then the Lockdown! March 23rd 2020

The news of the lockdown had an enormous impact on Poitiers Care. Most of our weekly volunteers are 70 years of age or older. They were told by the British Government to shield themselves for several months. These new rules meant that we were short of personnel in all the teams that enable Poitiers Care to happen. Aware of the growing needs of poor families; Parents unable to work or having lost their jobs and unable to attain help from the Benefits Offices in Southampton,



because they were locked down, the volunteers wanted us to continue this work of love during these strange and lonely days even if they were personally unable to help. Added to this situation was that fact that Brother Anthony SMM and Mr Brian ARTHUR (who now lives with the Community) were seriously ill with Covid-19. They needed full time care from members of the Community and a lot of attention for several weeks.

The Community and Poitiers Care, experienced the Providence of God in a powerful way. Mr Graeme KEMP who assists Mr Brian ARTHUR the manager and had worked in management in the Southampton Civic Offices negotiated a deal with the Council and with a number of Social Workers throughout the city.

A new arrangement was agreed. Along with Chris, Pauline and Graeme; Noel became pivotal in this new arrangement. Every week for three months he made two journeys each Friday. Using his large van, he delivered fifty food parcels to the Civic Centre, these he handed out to six drivers who then delivered them to poor families in and around Southampton. Noel then returned to Saint Joseph's Centre and took most of the remaining parcels to a group of social workers in the west of Southampton. A young woman called Joanne DONALDSON, who is employed by the Diocese of Portsmouth, took several other food parcels and delivered them to the families in the neighbouring Parish of Holy Family, the former home of Poitiers Care.

Donated food continued to be offered and Noel took responsibility for its collection. The Head Teacher of the local Catholic School, Gerida MONTAGUE, a friend of the Montfortian Community living at Saint Joseph's, was required to provide food for the 'Free School Meals' children of the five schools for which she is responsible. She ordered more food than she needed each week to assist us. This was collected every Wednesday and enabled Poitiers Care to provide high quality fresh vegetables and fruit and fruit drinks to the families in our care.

With a much-reduced team headed up by Brian, Graeme, Pauline, Noel and Chris, Poitiers Care, continued to provide high-quality food to the poor elderly and families throughout the Covid-19 Lockdown.

As a way of thanking the Parishes of Holy Family, Saint Teresa of the Child Jesus and the City Centre

Parish of Saint Edmund who provided us with food items, Noel and a friend cut the grass lawns, shrubs and tidied the fronts of their churches. These parishes looked abandoned during the lockdown but were given a new lease of life when the work was done and were ready for their Parishioners when the Churches would once again be open for Prayer and the Celebration of Holy Mass.

As Montfort Missionaries we are very grateful to all the Team Leaders and to all those who volunteered or supported Poitiers Care in anyway so that it could continue during these difficult days. So many other Food Banks were unable to do so. As the Lock Down eases, we are now back to having our drivers deliver the food parcels throughout Southampton.



*UK, Southampton –
“Poitiers care”, Noel
repairing the Barn*



*UK, Southampton – “Poitiers
care”, Brian, Pauline and Florie*



*UK, Southampton –
“Poitiers care”, Chris*



Italy

Caring for Older Confreres

Mario BELOTTI, SMM

This article, prepared for the 2020 continental assembly, helps us to reflect on a re-ality that does not yet concern all our entities, but that is part of the alert points of the 2017 general chapter.



Italy, Villa Montfort - The community a few years ago

Today our Congregation, like many other communities of men religious, faces a major problem. On one hand, an increasing percentage of brothers and priests are elderly. On the other hand, the number of members able to provide care for older confreres is dwindling. In some instances, the caregivers are themselves elderly. Religious communities considering the development of eldercare resources have multiple needs. They include assistance with personal care, case management, assistance with medication, and nursing home care, depending on the independence of the individual and the care he requires.

What kind of services can we provide?

If an entity decides to establish eldercare, it must determine how various services will be provided. Entities seeking a formal license — for assisted living or nursing home care, for instance — can expect strict

standards. For entities choosing to enhance their own services without seeking formal licensure, the following points can be offered as a guide:

Personal Care. This form of care — especially assistance with bathing and dressing — is a key component of eldercare. Unfortunately, because they are themselves elderly, many religious have difficulty providing such assistance to others. Safety is a concern in such cases. One 80-year-old confrere trying to help another with a shower is an accident waiting to happen. Realizing this, many religious communities hire outside lay people or agencies to perform the services.

Activities. The entity should consider hiring a trained recreational therapist to design and provide stimulating activities.

Nutrition. The entity should establish a high-quality,

nutritious food service program that, with the assistance of a registered dietitian, recognizes the unique dietary needs of older adults, offers low-fat and low-sodium options, and provides such essential elements as calcium.

Health Care. The community or entity is likely to face challenges in trying to provide residents with high-quality health care, even if it decides to preserve its infirmary. It should assign nurses or healthcare assistants responsibility for administering daily medicines to the residents. It should also assign a member responsibility for monitoring scientific and technological developments in eldercare and incorporating new care methods in the centre's facility.

Management. Similarly, an entity planning formal eldercare services must ensure that the laws and regulations pertinent to such services are met, if necessary by hiring lay people to do so. This is particularly important if licensure is being pursued. To meet regulatory requirements, the entity may need to hire a professional administrator.

Placing members in other settings

Entities that decide against creating their own eldercare will benefit from a review of religiously sponsored and secular facilities, including both existing facilities and those under development. Some may choose to rent an entire floor in an assisted-living residence developed by a private company. The entity selects a facility that participates in a Medicaid program and that permits qualified men religious to participate as well. The facility's developer, knowing that part of his units are rented to religious, may be willing to create a multipurpose space in which liturgies could be conducted. This space could be used for religious services, education programs, and major meetings. Other entities may prefer to investigate existing Catholic or other faith-based nursing homes and assisted-living residences, many of which welcome religious in need of care. In their search for these homes, entities may want to draw up "preferred provider" lists based on information gleaned from Catholic directories, local agencies on aging, and conversations with members of other religious groups. The entity, however, should send representatives to visit any such facilities before placing members in them. These representatives should inspect the facility's rooms (assessing the value of private rooms versus semiprivate ones, for example), re-search its regulatory compliance history, and begin to develop

a relationship between the facility and the entity. The entity should also determine:

- Whether a local or visiting superior will be available to the facility's religious residents.
- What type of spiritual support will be available to them?

Some elderly religious may fear that the entity, in placing fellow brothers and priests in an eldercare facility, is abandoning them. To prevent such sentiments from arising the entity's leaders should:

- Explain why the entity must seek outside eldercare services.
- Explain the circumstances in which a member would be placed in a "preferred provider" eldercare facility.
- Review the accommodations and services this facility will provide.
- Describe the efforts the entity will make to maintain its link to the member.

The first few placements will likely be very difficult. But once the entity has identified the facility, and has shown older members that in moving there they will be joining a new religious community, it will begin to receive a positive response.

Improving care for retired confreres

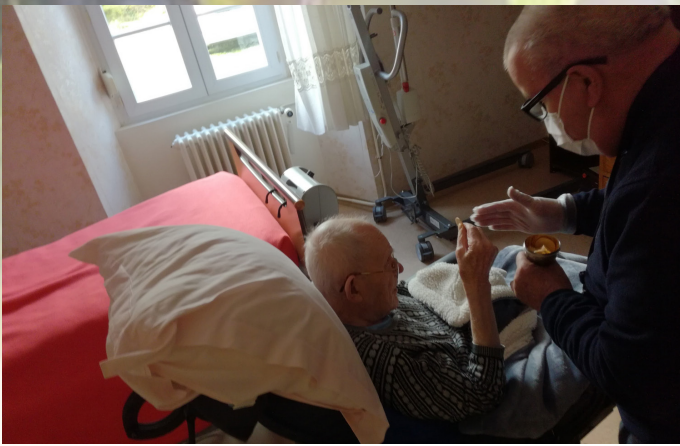
The transition from independent living to an assisted-living or long-term care facility can be fraught with emotional difficulties. People making this transition often feel a sense of loss — of autonomy, privacy, and a familiar routine. This transition is no less difficult for elderly religious and clergy than for other people. Indeed, retired confreres may feel additional stress if they find themselves in a facility not established solely for the members of their own community. Trying to adjust to new surroundings and people, adhering to new rules and routines, and experiencing a sense of loss — all this can have a powerful emotional impact.

If, however, the facility's staff members are aware of a religious' unique set of needs and concerns, they will be able to address them with understanding and compassion.

Recognize that spiritual activities are essential

Spiritual activities are perhaps the most important





France, St. Laurent-s / S - March 2020, Holy communion in the bedroom

consideration for elderly religious brothers and priests who enter an eldercare facility. Religious are accustomed to living in community and celebrating certain rituals, including daily prayer. Maintaining a daily spiritual connection is absolutely essential to them. Among the activities we may include liturgy, planned retreats, special prayer services, celebration of congregational events such as the member's anniversary or the congregation's major feast-day, meetings to discuss religious life, etc.

Recognize the difference between solitude and isolation

All staff must understand that, for religious and clergy, a quiet, solitary time set aside for prayer and reflection is as essential as breathing. This may be perceived by staff as withdrawal or isolation when, in reality, it is an integral part of the religious person's life. Hopefully the staff should be able to recognize the difference. Solitude — characterized by privacy, silence, and a sense of retreat and quiet — aids contemplation, meditation, reflection, and reading, all of which may enhance and enrich spiritual life. Isolation, on the other hand, is characterized by alienation, withdrawal, and loneliness, all of which may result in physical symptoms and depression.

Pain management and religious beliefs

Many religious and clergy have a lifelong pattern of sacrificing themselves for God, for others, and for their communities. Some believe they should suffer silently and offer up suffering and pain to God. In addition, some fear that narcotics used for pain relief can lead to an addiction. It can be helpful if the superiors could talk both to the community and to the individual sick confreres about the Church's position

on pain and suffering and about how Jesus does not want people to be in pain. God wants us to be as pain free as possible, especially during the dying process. Besides, the standards of the Joint Commission on Accreditation of Healthcare Organizations (JCAHO) maintain that "pain management is essential in the life of the suffering individual".

Recognize the need to continue ministry functions

Some of our resident retired priests have found a new ministry both inside and out-side our assisted-living residence. Depending on their physical well-being and mental acuity, they can offer pastoral care by sitting with a dying confrere, praying the rosary, saying the prayers for the dying, or simply being present at this sacred time. Some also serve as greeters to visiting family members, often becoming friends with them as a result. Depending again on his health and mental acuity, a confrere resident can continue his ministry of caring in many ways, such as hearing confessions, doing spiritual direction, celebrating mass and preaching in some chapels including hospital chapels. Sometimes it's very edifying to see confreres who are very infirm participate in the ministry of prayer. Some continue to write or revise their homilies, etc.

Handling behavioural issues

Because religious and clergy have enjoyed a great deal of solitude in their lives, noisy, active situations can at times cause them to become agitated or engage in inappropriate behaviour. If such should occur, caregivers should first determine whether the behaviour is indeed the result of environmental factors, and, if it is, take steps to remedy the situation. This may simply mean allowing the resident to stay in his or her room alone at certain times of the day or to visit the chapel instead of attending a group event. It is important to remember that religious and clergy are human and may exhibit behavioural problems as the result of chronic illness or dementia. Caregivers should use with them the same approaches they would with any other resident, trying to protect the individual's dignity while also addressing his human condition. Above all, we have to remember that each of us is a human being with a unique history. It is not helpful to generalize about the religious. Human nature is the same for all people. Men religious experience different choices and changes in their lifetime, and these choices and changes create the persons we meet in their senior years. Because we are religious does not mean we are saints.



Colombia, Choachi - Our elders on Good Thursday 2019



Our elder community in the USA. Front row: Fr. James Manning (blue shirt), Fr. Bernard Brault, and Fr. John McCann. In the back ground is Fr. Fitz... missing Fr. John Breslin and Father Provincial.

What are some of the characteristics we note in older confreres? Decreased independence and increased reliance on others is difficult for anybody, but it may be even more of a trial for religious and priests whose role in life has been to care for others. Now they find themselves in need of care and assistance: the roles have been reversed. Perhaps they and all of us need a little address — to be told that the value of a person is based not on our potential for productivity but on our status as a person beloved of the Lord.

When we religious brothers and priests retire, we can, like many other people, become depressed because we wonder if we still count. We may suffer from what some call the “old priest in the back room” syndrome. For many of us, our sense of self-worth was based entirely on our formal pastoral role. When this role is diminished, our self-respect and sense of identity are also diminished. Caretakers should know these things about us. But they should also realize that, although the aging process is inevitable, we all age as individuals.

Sponsor In-Service Programs

Some experts recommend educating non-religious staff members about residents' backgrounds. Knowledge of the residents' unique charisms and histories can only serve to facilitate a better understanding. It can be helpful to know, for instance, whether a resident comes from a history of parish, mission, formation work or all of this. The more staff learn about the religious and pastoral life these men have led, the better the care they will provide them.



Netherlands

Mission Country becomes Missioned Country

Peter Joseph DENNEMAN, SMM

This article, initially asked to Fr. Peter DENNEMAN for the 2020 Continental Assembly, is a testimony to the process of welcoming and integrating new missionaries into an entity.

When general assistant Marco PASINATO and general bursar Jim BRADY attended the meeting of the administrations of Belgium, Germany and the Netherlands on December 11, 2017 in Vroenhof, they listened to our doubts and hesitations about the Leuven international project called “Seed Community”. Due to the excessive costs and the fact that this international community risked being disconnected from the local entity, the new general administration abandoned this plan. To our advantage and surprise, they presented a different proposal that actually initiates a revival of the Montfortian mission in our three countries.

Offer from the general administration

Based on the tradition in Belgium, Germany and the Netherlands, of sending missionaries for the remainder of their lives, the general administration asked each of the three entities to discern and present a Montfortian mission project. The General Curia would then help their project by sending confreres from a growing entity that has strong missionary ties with them: two confreres from Congo for Belgium and two from Indonesia for the Netherlands. Several confreres from India have been working in Germany for quite a few years.

This offer took us by surprise. It was discussed extensively at the meetings of the provincial administration on 2 January and 6 February 2018, and the board ultimately agrees to initiate the plan. It is very important that this plan receive broad support, so the provincial administration decided to convene the members of the Extraordinary Provincial Administration (BPR) for an extra meeting on February 20, 2018.

Broaden support

Much time was taken to discuss the offer from Rome during the extra meeting of the BPR and to make critical comments. For example, we discussed why Schimmert is chosen as location; how long it takes

for the missionaries here; how to obtain a residence permit for them. The confreres from Indonesia must feel called to this mission and renewing spirituality has to be the main goal. The Indonesian confreres arrive in a church situation in the Netherlands where there are many tensions, one in which they have to find their own way. Finally, the BPR supported the intended decision of the general administration and accepted its offer to send two Indonesian confreres as missionaries to the Netherlands. Naturally, the Dutch province is to be the financial guarantor. This positive decision was communicated to the general administration by email.

Preparation for the missionaries to come

Stefan MUSANAI was already in email contact with Marco. Originally, he would go to Leuven as a student and missionary. But now this plan is not going to happen for a number of reasons, so Stefan asked to be sent to the Netherlands. He was living in France and working as a chaplain in St. Laurent sur Sèvre. Later on, the provincial of Indonesia appointed Charles LETA as the second candidate. Before their arrival, a lot of administrative work had to be done by our provincial employee Servé KENGEN, in collaboration with the lawyer of the Dutch Religious Conference (KNR) and a civil law firm to complete their residence permit applications. In October 2018, they joined our province.

Integration project

The reception by the confreres of the community of Vroenhof, where they will stay for the first six months, was heart-warming. On December 8, 2018, the day of the joint Dedication, they met all the local confreres and were welcomed most cordially. Everyone was happy to welcome these two young confreres into our midst. Since Stefan was already living in France, the weather in the Netherlands was not too bad for him. However, it took more of an effort for Charles to begin adapting to the climate of northern Europe.

Nevertheless, both found it cold here and they need to keep the heating in their room pretty hot.

The Netherlands is a cycling country, so the first thing was to buy a sporty bicycle. With this, they explore the area and occasionally go up the mountain to the community of Schimmert. Outside of the Limburg region, they took the opportunity travel through the Netherlands and visit various cities using their public transport pass. It is obvious they feel very much at home in a short span of time. They themselves showed how at ease they were at the Montfort celebration on April 28, 2019 and they both expressed it with words and songs!

The most important task for them remained to learn the Dutch language. Up to this point, they have spent several weeks internally at the language institute Regina Coeli in Vught. Besides me as the provincial superior, Servé is their great support. If they are able to understand Dutch and can make themselves understood, they can start with driving lessons. They further develop their Dutch language skills with the help of a friendly couple to the Montfortians. At least

once a week they discuss with me whatever questions they may have. From Wednesday 6 November 2019 to Wednesday 11 December 2019, they went to the University of Nijmegen to participate in the Ecclesiastical Integration Course. During these eleven Wednesdays, they learnt among other things: the relationship between religion, state and society; relationship between missionary parishes and ordinary parishes; relationship between Rome and the Dutch ecclesiastical province; germ cells of spirituality that are important for church life in the Netherlands; women in the church; the arrival of religious and priests from elsewhere; sexuality, intimacy and transgressive behaviour; the Netherlands as a post-Christian country; liturgical innovation in the Netherlands; the Dutch identity. In their evaluation, both of them show that these were particularly instructive study afternoons.

Starts pastoral ministry in the parishes

On April 9, Charles, Stefan and John VAN OSS (pastor) went to the bishop's house to meet the vicar general. On July 2, Bishop Harrie SMEETS visited the community of Schimmert to congratulate the



Meeting of the new missionaries of the BDNL



Installation day in the parish on 19.10.19 - The provincial prays over the two missionaries



Installation day in the parish on 19.10.19

jubilarians Gir Op't VELD (70 years priest) and Jan BOS (60 years priest). He also met Stefan and Charles. Naturally, they were introduced to the parish boards of Genhout and Schimmert. Ultimately, this led to the writing of a letter by the provincial superior to the bishop in mid-July 2019 with the request that Stefan and Charles be appointed half-time chaplains of the Remigius parish in Schimmert and Hubertus parish in Genhout beginning 1 October 2019. On the 14th and 15th of September, they concelebrated weekend Mass with pastor-confreere John van Oss. Later, they presided independently at the weekday celebrations. To the sorrow of the Vroenhof community, they moved to the Schimmert community at the end of September. They were warmly welcomed in Schimmert and they started preaching from the end of September. Their official installation celebration took place in both parishes on World Mission Sunday, October 20, 2019, a very appropriate day! During this celebration, their letter of appointment was read, I laid hands on them with prayer and Father John van Oss handed over the parish candle to them. Since then, they are occupied more and more in parish ministry. They help with the preparation of the First Communion, Confirmation, Baptism, pastoral conversations, visit the sick and the elderly, lead funerals, have contact with young people. They are also members of table tennis and badminton clubs! At the end of the month pastor John, chaplains Stefan and Charles and provincial superior Peter discuss the activities and distribution of tasks for the coming month and record this in writing.

Montfortian project

Stefan and Charles work only half-time in the parish ministry with the hope that they will set up their own montfortian project. The meetings of the BDNL missionaries should also be seen in this context. From May 23 to 25, 2019, Nepo (India) and Gishlain

(Congo) from Belgium, Joseph (India) and Anand (India) from Germany, Stefan (Indonesia) and Charles (Indonesia) from the Netherlands gathered in our monastery in Leuven. The superiors of the Belgian and Dutch montfortians were also present as animators. In order to get to know each other, they took part in the celebrations and meals, shared on what Montfort envisioned and dreamed of, from which they dreamed about the mission "à la Montfort" today in Europe. The second meeting took place from 16 to 18 October 2019 in the Vroenhof monastery. Those present were Nepo and Gishlain from Belgium, Francis and Manickam from Germany, Stefan and Charles from the Netherlands. Again, Jos VAN DEN BERGH and Peter DENNEMAN were the animators. Throughout these gatherings we are inspired by Montfort's Canticle 148 "God hidden in my neighbour" and Canticle 75 "Inner piety." Working on this together has not (yet) resulted in a concrete project. More meetings will be needed. The next meeting was supposed to take place on March 26, but the corona-virus prevented it.

We can learn from each other

The Conference of Dutch Religious was mentioned earlier. This institute publishes a bulletin three times a year. The April 2020 bulletin included an interview of Charles, Stefan and me. The following are some quotes from this interview, entitled "Continuing the montfortian presence".

Charles said, "We are very much aided by the confreres and two volunteers. They come twice a week and help us with the sermon, especially for the pronunciation. Besides the language, the church and civic integration course was very useful for us," adds Stefan. "Church life in the Netherlands is so different from Indonesia. Belief in the Netherlands is not gone. I think it exists in a different way. By showing our way of life, we can



Installation day on 19.10.19 - Reception by the parishioners of St Remigius and St Hubertus



Welcoming of the confreres from the Vroenhof community

share the gospel.” Charles explains, “In the past, the priests were often above the people, but now we have to be among the people and meet them. We should not wait for them to come to church but go to them. Priests and religious are also ordinary people and we are all equal. In the past, Dutch missionaries went abroad to bring the gospel, but everyone is a missionary when he works for God’s people. It is not only a task for priests and religious.”

In general, all three are very positive about the adventure. Peter says, “There have been few setbacks, but we have prepared everything well and so the procedures went well. This means that Stefan and Charles felt immediately welcome.” Peter does not rule out the possibility that more young fellow Indonesian confreres will come in the future. It is important that they have a profession in order to get a paid position, either in the ministry or perhaps somewhere else, so that they can stand on their own feet. I think all future priests should also get a job, like St. Paul who was a tent maker. This is also what Emeritus Bishop WIERTZ said several years ago. During their meeting with Bishop WIERTZ, Stefan and Charles received from the bishop an important message: “Learn the language and learn the culture!”

“In turn the Dutch should also see how we contribute to society and the church in our own way,” says Charles. “The Gospel and also Pope Francis encourage us as religious to be salt and light of the earth. We do that in our own way. We must therefore remain open so that we can learn from each other. It is very important for foreign religious who come to the Netherlands to learn the language and culture. Take your time for that too! That does not mean that you have to fully adapt. But it is important that you know what is going on and how it affects your work!”



Ecclesiastical integration course



Discovering the snow!



Fathers Stefan MUSANAI and Charles LETA

Portugal

"Casa Montfort": A Different Presence

Luis OLIVEIRA RIBEIRO PEREIRA, SMM

The Montfortian community in Fatima, with the new name of "Casa Montfort", is relaunching itself in spreading Montfortian spirituality by the means of communication.



Fatima - Inauguration of the "Casa Montfort"

Montfort Missionaries carry, in their "spinal column", a strong veneration to the Virgin Mary, as was the commitment of their Founder, St. Louis-Marie de Montfort, known for his devotion and his love for the Blessed Virgin. To this day he is a source of inspiration for many faithful through his method of consecration according to "The True Devotion to the Virgin Mary". Montfort is better known and loved through his writings and devotion to Mary, than by the work of his Missionaries. In other words, we can say that Montfortian spirituality gives us a lot of visibility. In this open university, which is the shrine of Fatima,

we have all the ingredients to offer "this school" and to offer all spiritual and formative support. It is very gratifying to accompany the many people who come to us and to whom we offer an intense preparation for consecration, which everyone loves to do with the Montfort Missionaries.

On March 2, 2020, the first case of coronavirus is reported in Portugal, causing great tension among the population and within the government. Restrictive measures are starting to be taken, first with appropriate hygiene care, then due to the increase in the number

of cases, almost everything has been stopped except essential activities such as supermarkets, hospitals, post-offices among others. Portugal is a country with 22.8% of its population over 65, a factor of more concern, since the fatal victims of the coronavirus are mostly elderly people. All this progress of the pandemic has left the population very frightened, anxious.

In our community of Fátima, we had a confrere over 70 years old diagnosed positive. Thanks to God, to his athletic constitution and to his great determination everything was resolved for the best. During this long confinement, we have discovered new ways of communication to reach the parish communities that we usually serve. Times of community prayer brought more cohesion to our group and we came out much stronger.

In a second phase, we only recalled what the gospel of Mark 16:15 says: "Go everywhere in the world and proclaim the gospel to every creature" ". Even if it was not possible to gather people together, to go door-to-door (a form of mission which in Portugal produces a lot of fruit), other ways of speaking about the love of God were put into practice, namely: the use of mobile phones, social networks and the Internet. We found ways to go very far and with a larger audience, which surprised us a lot.

Having a missionary who was one of the first priests in Portugal affected by the coronavirus, a missionary well known for his wide range of social and sporting activities, Portuguese television and some interviews, gave great exposure to the Montfortians. Masses were transmitted from our "Casa Montfort" to the parish communities. Facebook, Zoom and the website of the Montfortians of Portugal have been privileged means.

In the month of May, we took the opportunity so that the daily prayer of the Rosary was transmitted with a better quality by reaching thousands of faithful every day. In this initiative, the creativity and mobilization of all the confreres in the community was remarkable. Needless to say, Montfort's texts were widely used.

It was surprising, one of the days when about 20,000 people attended the Rosary, one of them shared with us that the text of the "Letter to Friends of the Cross," besides being a novelty, carried a feeling never before experienced in his heart!

Devotion to Mary experienced a "wave of youth" in Fatima during this period. We have welcomed young people who ask for spiritual accompaniment. Our community, which once hosted the apostolic school, has received new visibility with this new name of "Casa Montfort", which will soon have a channel on YouTube, Facebook and a Website. From this platform, we hope to reach many more young people.

In the community of Fatima, several groups have passed by to prepare for the consecration. More and more people who have come into contact with the priests of the Sanctuary express the desire to be accompanied spiritually. We were not indifferent to this call. Among the priests who hear confessions at the Shrine, Montfort Missionaries have a long "tradition" of permanence.

Through our charism, we perpetuate this great Marian spirituality, which can only be achieved by a good reception of the faithful, so that, through the witness of joy and dedication, of availability for accompaniment and formation, more and more people can meet Jesus, because we all know that Mary remains the shortest, safest and most perfect way to reach her Son.

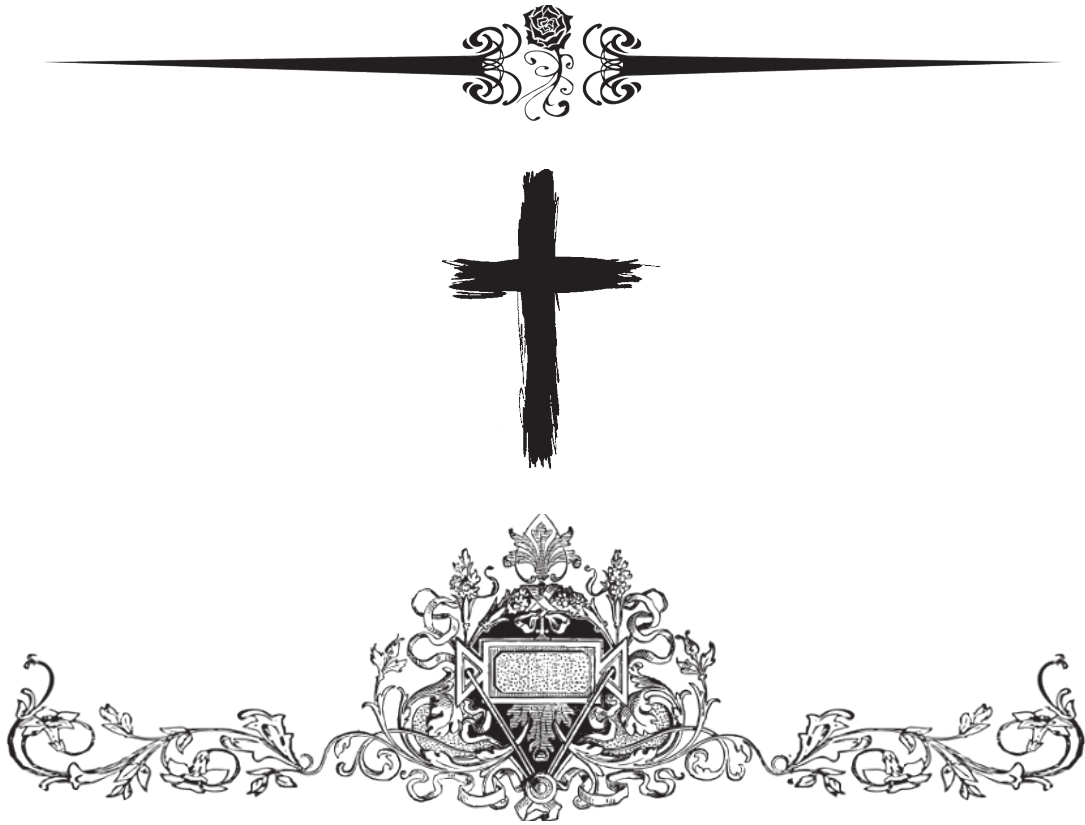
As our Mother wishes, may the graces of Christ continue to flow into another portion of the Church entrusted to the Marian charism, so that the men and women who pass through this "altar of the world" can feel the beauty of the sacred, redeemed in their hearts, through belonging to Our Lady of Wisdom.





NECROLOGY





NECROLOGY





1932 - 2019

*Died on 4 November 2019,
in Choachí (Colombia), aged
87 with 66 years of religious
profession.*

Father Rodolfo AYALA BORBÓN

Fr. Rodolfo AYALA BORBÓN was born on 6 August at Anolaima – department of Cundinamarca – and baptised on 14 August at the same place. He was the child of Francisco AYALA and Carmen BORBÓN. He started his novitiate on 2 February 1952 at San Juanito – Meta, to become a brother in the Company of Mary, On 2 February 1953, He pronounced his first vows and on 2 February 1958, his perpetual vows.

He then started a long life of service in many communities of the Province. For many years, he worked at Gadual in San Juanito. He then went to serve at the cathedral of Villavicencio where his talent as cantor were appreciated. He was a good sportsman, always happy, with a mischievous smile. He started studies in mechanic which he perfected at SENA in 1972. He was then sent at the Apostolic Prefecture of Vichada. After serving in the Puerto Carreno parish, he moved to San Luis del Toma, with indigenous people. This is where he lost an eye while tending to a herd. For a while he was at San Rafael parish in Cucuta – Nord de Santander Department- serving also in other communities.

With the permission of his superiors, he studied theology at the seminary of Cristo Sacerdote for adult vocation in Ceja Antioquia, from 1980 to 1987, and received priestly ordination on 28 November 1987 in the parish of Anolaima, his birthplace.

Following his ordination, he was sent to the Archdiocese of Villavicencio where he served as parish priest in San Luis Maria de Montfort parish (1988), Maria Reina parish (1989) and Nuestra Senora del Carmen in the Apostolic prefecture of Vichada (1990). He then joined the itinerant mission team of the province from 1990 to 1993. He was much appreciated for the kindness he showed in his relations to people. He knew a few magic tricks which he used in his approach to children and simple people.

For many years, he was the bursar of our estate at the Seminary in Choachi, a job he did very well thanks to his many years of experience.

Unfortunately, he was victim of a neurological disease which progressively limited his movements. He then moved to the Residence for Priests and we could see he had great difficulty in all his movements and had to use a wheelchair. But through all these trials, he never lost his good humour in his relations with the community or with visitors. For his last three years, he was pinned to his bed. But with great strength and courage, he was a witness of his faith and love of God, offering all «for vocations and for the Church». He died on 4 November 2019 at the Priestly Residence of Choachi. May this good brother of the Columbian Province rest in peace.

Adolfo Leon BETANCUR, SMM



Father Jean-Paul RICHARD

Father Jean-Paul RICHARD was born on 8 July 1926 in Pont-Rouge, QC and was baptized on the same day. He was the eldest son of Arthur RICHARD and Berthe JULIEN. He made his first vows on 15 August 1947 and perpetual vows on 15 August 1952. He received priestly ordination from Bishop Lionel AUDET, auxiliary bishop of the archdiocese of Québec, on 28 February 1953.

After teaching at the Scholasticate in Ottawa, he became professor at the Montfort seminary in Papineauville (1954-1961), and then master of novices at Nicolet (1961-1966). Followed six years as superior provincial of the Canadian Province (1966-1972). After a year in pastoral studies, he became a member of the itinerant preaching team at Reine-des-Coeurs House in Drummondville (1973-1985).

From 1985 to 1990, he was superior of the house in Nicolet, while continuing his preaching career. After a sabbatical year, he came back to Drummondville, resuming his work in the footsteps of Montfort as preacher of parish missions through all of Canada, and as superior for the last three years (1991-1999). After moving to Nicolet, he didn't stop his work as itinerant missionary (1999-2009).

After staying two years at Drummondville, he retired to Pointe-du-Lac (2011-2014) and then to the Clercs-de-saint-Viateur house in Joliette where he died on 11 November 2019, at age 93. Funerals were celebrated at the Marie Reine-des-Coeurs shrine in Montréal and he was buried at Repos St-François in Montréal.

«If I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe to me if I do not preach the gospel!» (*1 Corinthians 9:16*). This affirmation of Saint Paul can certainly be applied to Jean-Paul, for practically all his life was consecrated at preaching the Gospel. He did that with great sensibility, using concrete comparisons, referring often to his own experience and family life, making us discover a few characters of his native Pont-Rouge.

He was a confrere attentive to the needs of others, a spiritual guide offering active listening, a tireless preacher through all of Canada. He had a deep relation to the Virgin Mary and preferred representing her with a broom in her arms rather than with a crown on her head! She is surely the one who received him in Heaven to present this faithful servant to her Son.

Georges MADORE, SMM



1926 - 2019

*Died in Joliette (Canada),
on 11 November 2019, aged
93 with 72 years of religious
profession.*





1925 - 2019

*Died in Liverpool (England),
on 15 December 2019, aged
94 with 75 years of religious
profession.*

Father Louis CATTERALL

Louis CATTERALL was born on 12 April 1925 in Bootle, England. On 8 September 1944 he had his first profession as a Montfort Missionary. He made his final vows on 8 September 1949 and was ordained priest on 4 March 1950.

In the late 1950s he started teaching at Montfort College in Romsey (Hampshire), the Junior Seminary. He then moved to our Scholasticate in Church Stretton, Shropshire. He taught philosophy as well as looking after many small churches scattered throughout the Long Mynd Mountain range. He was often seen going out on his motorbike to bring the sacraments to the wide-spread Catholic Community. It was real missionary territory.

Fr. Louis had numerous parishes including Romsey. The Parish Church, here, was the Chapel of our Sister Congregation, La Sagesse. It was here that Our Lady and St Louis Marie de Montfort appeared and cured a Nun who was dying. The Miracle room was an attraction for pilgrims (Hampshire).

He had a tremendous memory and was very interested in history. He wrote a small pamphlet about the History of the Montfortian Congregations in Romsey and the founding of the La Sagesse School and the building of the Junior Seminary. While living with the Local Sisters he built a Presbytery and Church in Tidworth, Reading (Berkshire). He was asked to join an international team, by the General, whose aim was to establish a new Entity in Australia. He joined 6 others from the GBI Province in this venture. He became the first Parish Priest in Woodridge for many years. During his life, as a Montfort Missionary, he built two churches, one in Woodbridge (Australian) and the other at Tidworth, Reading (Berkshire).

In 2002 he retired to Monfort House in Liverpool. He had many close family members scattered about the Lancashire area. The whole of the Catterall family seemed blessed with a long life he still ministered to them celebrating baptisms and marriages. As he grew older, and the loss of sight, he had to give up driving, but he still managed to visit his family in Australia.

He was attached to the Liverpool community till the time of his death. He always tried to remain active. He was well known in the area as he tottered around the streets with his walking frame. Walking at least a mile a day come rain or fine weather. On 15 December 2019 he died peacefully at the Aintree Hospital in Liverpool, following a relatively short time receiving medical care. As all of his close family, his brothers and sisters, nephews and nieces had immigrated to Australia, his funeral was broadcast on the net to all his family and friends there.

Kieran FLYNN, SMM



Brother Willy LEMMENS

Willy LEMMENS was born in what is now called Pelt, on 18 February 1938 this was still Neerpelt. In his application to the noviciate of the Montfortians, he made it clear that long since his childhood, he had wanted to become a missionary, specifically in Belgian Congo. However, the assistant priest told him that he'd better see some more of the world before making such a decision. But, a year later, he attended the mission school in Bunde (The Netherlands) to prepare for his dream, a life of working as a missionary. There however, he had to experience that dealing with letters, numbers, languages etc., was difficult for him. Working with his hands was more his cup of tea.

Willy entered the noviciate in Meerssen in 1961 and he took his first vows on 19 March 1962. He received further training as a mechanic and from that moment on, he did maintenance throughout his life. He started it in Oirschot, then in Voorschoten, later in Rotselaar. Willy could gradually handle any car and jeep, he could process wood and build churches and chapels, and decorate them. He took his solemn vows in 1967, again on 19 March, the day of the "saint carpenter". And then he went to where he felt called. With two short breaks between 1968 and 2002, he started to implement what he had in him, in the diocese of Isangi, in Congo. He worked hard there, convinced that this was his contribution to the mission in Congo. Witness the e-mail from Fr. Constantin ATALIPA, now responsible for the French-speaking African entity, on hearing of his death: *"Brother Willy was known for his spirit of discipline and diligence, his achievements are witness to it and they will always remind us of him. May he rest in peace"*.

After 2002 he could always be found in Genk, where he decorated and maintained the monastery and the park with the Way of the Cross and the Lourdes Grotto. Until he was no longer able to.

Bro. Willy died at home, at the Mosselerlaan 133 in Genk. In the morning the nursing aide who came every day found him. During the night Willy had died. In recent months he had been suffering from high blood pressure and water in the lungs. Last month, they started cleaning his arteries, so he was in medical treatment, but this swift, abrupt death came very unexpected. The funeral service took place on 11 January 2020 in the chapel of the Montfortian College in Rotselaar, followed by the burial in the local monastery cemetery.

An "artist" has left us. A man who could forge a decorative gate from a lump of iron. A man who left gems of ironwork and other constructions in Congo, D'Hoppe and Rotselaar, but especially in Genk. Not to mention other pieces of art that he has made with his sturdy and creative hands. When we asked him to think about how we could help aging confreres go up the stairs of the entrance in Genk with less effort, there was only one answer: *"I'll see what I can do"*. And then he started thinking and calculating, his creativity flourished, and a few weeks later there were hefty handles no one could ignore. Last year he placed a now cross on our graveyard in Rotselaar, a piece of art that catches the eye every time we visit that place. Just to say: he was very skilled, a natural born artist.

He worked with material that corresponded to who he was as a person: a very strong man, a bit robust, rather stiff in his relationships, withdrawn when it came to words and talks. Also a man with perseverance, which, in relationships, is quickly described as "stubborn". Had he set his mind on something, he would go for it. If he had a work planned, you should certainly not take that out of his hands or pass it on to someone else. His plan, his job, there was not much to argue about that.

Jos VAN DEN BERGH, SMM



1938 - 2020

*Died in Genk (Belgium), on 5
January 2020, aged 81 with 57
years of religious profession.*





1923 - 2020

*Died in Laval QC, Canada, on
9 January 2020, aged 96 with
79 years of religious life.*

Brother Léo DESHAIES

Brother Léo was born on 13 February 1923 at Ste-Gertrude, in the province of Québec, son of Wilfrid DESHAIES and Rose-Anna BLAIS. He was baptised the day he was born and received confirmation on 5 October 1930 from Mgr. Bruneau, bishop of Nicolet. He pronounced his first vows on 19 September 1940 at the Montfort orphanage and his perpetual vows at the novitiate house of Nicolet on 19 March 1951.

He was in charge of house maintenance at the Papineauville (1940-1947), then at Upper-Melbourne (1947-1949) and again at Papineauville (1949-1951). On that year, he started his long career at Notre-Dame-de-la Présentation parish in Dorval, up until 2002. He filled the role of sacristan, maintenance of the cemetery, and gardener. He was honoured for this long and faithful service by receiving the *Mérite diocésain Monseigneur Bourget* from the diocese of Montréal in 1990. Cardinal Turcotte presented him as «a living example of faithfulness and commitment. He was able to work with eight different pastors without having a nervous breakdown!

Bro. Léo then moved to the retreat house in Drummondville (2002-2009), and then to the shrine in Montréal (2009-2013), always available for many little chores. He retreated at Pointe-du-Lac and then at the residence at Laval where he died on 9 January 2020. His funeral was celebrated on 13 January and he was buried at the cemetery of Dorval.

Bro. Léo was for all who knew him – both lay people and religious – an example of joyous and reserved service. May the Virgin Mary welcome him in her joy, and may Brother Mathurin receive him as a faithful disciple of Montfort.

Georges MADORE, SMM



Brother Similien LE BRETON

Brother Similien was born in Radenac (Morbihan) on 20 October 1924. His father was named Pierre and his mother Clotilde; they were farmers. He was baptized in Radenac on 24 October 1924, confirmed at Notre-dame de la Gardiolle in May 1937. He did his studies at Radenac from 1931 to 1935 and at la Gardiolle from 1936 to 1939. He made first vows at Saint Laurent-sur-Sèvre (Vendée) on 21 November 1940, and his perpetual profession at Saint Laurent on 19 March 1951. He had several professional talents: woodworker, farmer, house maintenance and chauffeur. He had many obediences: at Saint Laurent-sur-Sèvre, as a carpenter from November 1940 to May 1942; at Pelousey, as carpenter and the farm from May 1942 to November 1942; at Notre-Dame du Chene, as carpenter and maintenance, from November 1942 to December 1945; at Montfort-sur-Meu, house maintenance, from December 1945 to November 1946; at Bois Grolleau, Cholet, he worked for the *Règne de Jésus par Marie* magazine and also carpentry, from November 1946; again, he was at Saint Laurent-sur-Sèvre, at carpentry and at the Farm of the Daughters of Wisdom in December 1946. And in 1956 he worked as the chauffeur for the Community of Sagesse. Since 1946, Br. Similien has been at the service of the Community of the Daughters of Wisdom at Saint Laurent.

In 1989 he celebrated his 25th anniversary at the service of Table Tennis. "An example of fidelity, of patience, at the service of the young people and availability for the sector of Saint Laurent. He received his first license in 1964, five years after the formation of the Club. He regularly climbed the echelons to become one of the leaders of the local group. His good humor was legendary and renowned throughout the region. He ceased competition, but you still had to fight hard in order to beat him." (Article from Ouest France).

He died with serenity, aware of his condition. The eve of Sunday, February 9th, I was telling him about the meeting of the Brothers from Europe at Rome, on the occasion of the opening of the year Montfort_EurHope20, consecrated to all the entities of Europe. Sharing about their vocation and mission allowed us to reflect on the theme of vocation to Montfortian religious life in Europe today. We form one single family.

He thanked me and he was very happy to have news on the subject of the brothers. Thank you, Similien, for your kindness, your fidelity to the Lord, and your availability to others. May the Lord welcome you as his good and faithful servant.

Daniel BUSNEL, SMM



1924 - 2020

Died in Saint Laurent sur Sèvre (France), on 10 February 2020, aged 95 with 79 years of religious profession.





1987 - 2020

*Died in Camurlim, Goa (India),
on 15 March 2020, aged
32 with 9 years of religious
profession.*

Father Arun D'SOUZA

Father Arun D'SOUZA died in Camurlim, Goa (India), on 15 March 2020. He was 32 years old and hailed from St. Antony's Parish, Kakkeri, Belgaum Diocese. He was the eldest son among the four siblings. He was born on 26th April 1987 and completed his primary and high school education in Goa. He joined the Company of Mary in the year 2005. He moved to the novitiate in the year 2009-2010 and made his first profession on 31st May 2010 in Kanathi. Later as a scholastic, he did his philosophical studies in DVK (Dharmaram Vidya Kshetram) residing in Maria Bhavan, Major Seminary, Bangalore. He then did his regency in Montfort Farm in Mysore and came back to Bangalore for his theological studies. As a Post-theologian, he got an opportunity along with his companions to do the Preparation of his Perpetual profession in France, where he could witness all the significant places where Montfort journeyed and deepened the spirituality of the founder St. Montfort.

After his arrival back to India, he made his Perpetual Profession on 8th December 2017 and was ordained Deacon by Most Rev. K A William (Bishop of Mysore) on 10th December 2017. He served as a Deacon in Guru Mandir (Minor Seminary, Mysore) and was Ordained on 5th June 2018 by Most Rev. Francis Serrao SJ at St. Thomas Vicar Forane Church in Bangalore and served as Assistant Formator and Administrator in Guru Mandir. From June 2019 he got his new appointment to be the Parish Priest in St Rita's Parish at Camurlim De Bardez, Goa. He readily accepted the responsibility and served the Parish community with his energetic and youthful ministry. Although he served the parish to his best credit, he couldn't serve any longer because of his deteriorating health conditions. Fr. Arun D'SOUZA passed away on 15th March 2020, Sunday, at 6.30 pm in Manipal Hospital, Goa, due to his fibrosis in his lungs.

Fr. Arun D'SOUZA was a bundle of talent who had the qualities of St. Montfort. First of all, he was ever willing and available towards everyone. He worked tirelessly to attend to the needs of his community and his parish. He was very much appreciated for his creative and innovative presentation of his sermons and organizing liturgy. He was a musician who took a lot of effort to learn the musical instruments and took interest to learn new hymns and taught it to his younger brothers and to the parishioners he served. He was an athlete who had the dynamic spirit to involve himself and inspire the younger generation. He was a humorous person, who made everyone happy with his presence. Now in his absence, the Indian Vice-Province and his family grieve as we have lost one of its precious gems in an early stage of life. The Indian Vice-Province misses him and we all pray that his soul may rest in peace.

Joseph JOSEPH, SMM



Father Francesco VALDAMERI

Father Francesco VALDAMERI left us at 88 years of age, after 68 of religious life and 63 of priesthood. He was born on January 29, 1932 in Pieranica, in the province of Cremona. In 1946, he entered the apostolic school of the Montfortian missionaries of Redona at the age of twelve, where he attended middle school, gymnasium and high school. In 1950 he was admitted to the novitiate, in Castiglione Torinese, and on 8 September 1951 he made his first religious profession. In Loreto, in the Montfortian scholasticate, he completed his philosophical and theological studies. He was ordained a priest on March 16, 1957.

After a pastoral year spent in Arona (NO), in 1958 he left for Malawi where he remained for 21 years. His first destination is Mpiri: there he learns the Chichewa language and embarks on the mission. In 1964 he moved to Namwera, a Muslim stronghold. In 1966 he returned to Mpiri as parish priest, but his charisma as a “frontier man” led him in 1971 to open the new mission of Nsanama. In 1979 he took a sabbatical in Italy where he collaborated with the Mission Procure in Caravaggio.

In the meantime, a new destination is emerging for Fr. Francesco, the diocese of Chipata, in Zambia. It will be his true love, a stage trampled on for 40 years (1980-2020), witness to the maturity of his mission. After consolidating the parish of Chassa Sinda, he opens the mission of Mbwindi, and for 27 years he is pastor of a large center, Kalichero, on the road that leads to the Lwangwa National Park. In 2012, at the age of 80, he laid the foundation for his last mission in Kafumbwe.

He is called “builder of bridges”. In the vast forests of Zambia, people often find themselves far from inhabited centers and from the mission, separated by threatening streams. Then Fr. Francesco works to build bridges, connections, schools and wells. He is a missionary who always goes “further,” to discover new and remote areas where he finds Christians, and many other people whom he knows, to gather and evangelize with his simple, direct and persuasive language.

In 2018 he joined the community of Mphangwe, a center of Marian spirituality entrusted to the Montfortians. Returning to Italy in January 2020 for medical checks, he embarks on the days when the coronavirus is raging. After a consummate existence in the service of God and brothers, Fr. Francesco concludes his “race” on March 23, 2020. We can say of him: “How beautiful, upon the mountains, are the feet of the messenger of good news, who announces peace ... and salvation” (Is 52,7). May his soul rest in peace!



1932 - 2020

*Died in Bergamo (Italy), on 23
March 2020, aged 88 with 68
years of religious profession.*

Mario BELOTTI, SMM





1958 - 2020

Died on 13 April, 2020, in Miami, Florida (United States), aged 61 with 36 years of religious profession.

Father Jean Nicolas GÉRARD

Fr. GERARD Jean-Nicolas was born at Arniquet in the South on 14 July 1958. He pronounced his first vows on 8 September 1983 and his perpetual vows on 8 September 1986. He received the priestly ordination on 21 June 1987. He was first sent to the North-West region under the guidance of Fr Roger Gouasdon. It was a troubled period due to the exile to France of the then president Jean-Claude Duvalier in 1986.

After studies in accounting in the USA, he was provincial bursar under the provincialate of Fr Quesnel Alphonse and Joseph Philor. In 1999, he was asked to found the parish St Montfort-des-Cités in Port-au-Prince, at the demand of Bishop Serge Miot, a suburb where the scholastics already stayed.

He was very active in organising and building different services: the parish Church, the rectory, the school, the clinic, the Day Care centre. Besides his involvement in the parish, he accepted to be provincial bursar in 2015, at the demand of the provincial council, a task he fulfilled at the best of his competence.

As he suffered of a high level of diabetes, he had to deal with frequent periods of fatigue, and he had a severe crisis in 2019. He went to the USA for a time of rest and health care as his condition worsened. The borders being closed, he was blocked there. He was admitted to intensive care and he felt better after two days, but he caught Covid-19, which was fatal for him

Because of Covid-19, he could not have his funerals in Haïti. But one of his relative could organise it and they were celebrated in the diocese of Miami, thanks to the help of Bishop Wensky, a friend of the Montfortians.

Fr. Nicolas now rests in the cemetery for the clergy of the archdiocese of Miami. The Provincial has reminded the confreres to celebrate the Eucharist for the repose of his soul, and in thanksgiving for the many services he rendered to the province of Haïti, as provincial bursar, founder of the Saint-Montfort-des-Cités parish, and builder of the provincial house, and the residence at Grépin near Gros Morne.

Members of the Foyer de Charité wrote: «He has left this world, but he he will remain present in our hearts, by the witnessing of his life, his simplicity and his dedication. Farewell Father Nicolas. Pray for us. Your mission just started. We love you and will never forget you. Our only regret is that your last repose is not near us...»

Maurice PIQUARD, SMM



Brother Philip ABRANCHES

Brother Philip was born at Gadag, in the state of Karnataka, India, on 13 September 1934. He was baptised on 20 September 1934 in the parish of St-Ignatius. He was the son of Victor ABRANCHES and Anna-Maria FERNANDEZ.

As a young adult, he migrated to Canada where he received citizenship and worked in Greater Toronto. There, he met a community of Daughters of Wisdom which introduced him to the Montfort Missionaries. He made his first profession on 25 March 1983 at N-D de Lourdes parish in Vanier and pronounced his perpetual vows on 7 September 1987 at the Marie Reine-des-Coeurs shrine in Montréal.

From 1984 to 1988 he was formed in computer and video work and then worked at the Mission Procure at Dorval from 1988 to 2001. He was then assigned to the General House in Rome to do house maintenance (2001-2004). On his return to Canada, he worked at Drummondville (2004-2008), then Nicolet (2008-2009), then back at Drummondville (2009-2010), helping Fr. Maurice THERRIAULT in his many video projects. Afterwards, he joined the community at the Montréal shrine, always available for all kinds of services.

Bro. Philip was a disciple of Mathurin RANGEARD, eager to participate in the Montfortian mission. Either as housekeeper, cameraman, sacristan, the mission was his priority. As a confrere said, we would not notice his presence, but very much his absence, because he served in so many ways, albeit always with discretion.

Bro. Philip was a man of deep piety; the Rosary was his companion through his entire life. He was a likable confrere, always available. His smile will stay with us for a long time.

Bro. Philip died of respiratory insufficiency, due to lung fibrosis, at the Sacré-Coeur Hospital in Montréal on 15 April 2020. Because of Covid-19 pandemic, his body was cremated, and funerals will be celebrated when life gets to normal.

Georges MADORE, SMM



1934 - 2020

*Died in Montréal (Canada), on
15 April 2020, aged 85 with 37
years of religious profession.*





Father Hector BIBEAU

1925 - 2020

*Died at Laval, QC (Canada),
on 19 April 2020, aged 94
with 74 years of religious
profession.*

Father BIBEAU was born on 9 November 1925 at Holyoke, Massachusetts (USA), son of Joseph BIBEAU and Florida PLAMONDON. He was baptized on 13 November 1925 in the church of Most Blessed Blood in Holyoke. Soon after, the family migrated at St-François-du-Lac (Québec) where he was confirmed on 25 September 1932.

Fr. BIBEAU pronounced his perpetual vows on 15 August 1950 and was ordained on 25 February 1951 in the church of N-D de Lourdes, Vanier, by Bishop John GUNNARSSON, smm, Incumbent of Iceland.

He started his long career as teacher at Montfort Seminary in Papineauville (QC), suspending it from 1963 to 1966 to obtain a baccalaureate and license in History, while teaching part time at the seminary. When it closed in 1971, Hector took charge of vocations at the shrine Marie Reine-des-coeurs in Montréal (1971-1973). Afterwards, he joined the preaching team in Drummondville, while being superior of that community (1973-1979). When elected Superior General, Fr Gérard LEMIRE asked Hector to come to the General House, where he engaged in many tasks as General Secretary (1980-1988), while still being available for projects in Canada.

When he became pastor at the Présentation-de-Marie Parish in Dorval (QC), Hector revealed his talents as pastor (1988-2000), so much that he is still well remembered there. In his last years of activity, (2000-2018), he resided at the Provincial House (Montréal), engaging in ministry at St-Jude Parish and writing «his» history of the Canadian Province. He kept working until his health failed at age 90!

Hector was a man of deep faith. On 30 April 1995, in a televised homily, commenting on John 21 (Jesus appearing on the shore of the lake), he said: "To discover the post-Easter Christ, the disciples had to go beyond their souvenirs, beyond the miracles, to encounter that unexpected Christ in their presence. They could not word it, but something deep was happening in their heart. Easter faith was being born... and this can change everything: to discover Jesus, not as a victim, but as a victor. That's why they refused to keep silent. They were afraid of no one."

Fr. Hector BIBEAU died of Covid-19, on 19 April 1990 at De La Salle residence in Laval (QC). Due to circumstances, the body was cremated, and funerals will be celebrated when confinement measures are suspended.

Georges MADORE, SMM



Brother Mathias HEIJENDAEL

Johannes Matheus Gerardus (Math) HEIJENDAEL was born on 10 May 1937 in Wijlre (the Netherlands). In 1950 he comes to Bunde professional education school, where he learns the trade of a bank worker. In 1955 he entered the Montfortians in Meerssen and took his first vows on 28 April 1956 and received his monastic name: Bonaventura. Until 1958 he is a driver of the provincial superior. He then studies and works as a teacher in Bunde and later in Zevenaar. In 1965 he became a member of the provincial working group. From 1991 Math lives in Vroenhof, from 1992 as head of technical service. When he turns 65, he continues as a volunteer and economist of the monastery.

As a little boy of 12 years, Math starts training to become a missionary at the mission professional education school in Bunde. That is his ultimate goal. These are five hard years for him, which he concludes with the application to start the postulate. This will take place in Voorschoten, followed by his novitiate in Meerssen. His first appointment is: driver of provincial superior Kees HEILIGERS, from whom Math could always hear where he had to drive fast or softly. This is how he visits all Montfort monasteries. He does not like the housing of the brothers at that time and he also sees the imposed monastic names of the brothers as discriminatory. But that does not stop him from taking the perpetual vows on 28 April 1961. In the application for this, Math writes: "My desire is to be able to use my powers later in one of our missions. But if Our Lord would deem me necessary here, I will courageously accept it and do my best to live the way that Our Lord and Mother Mary require of me."

Going to the mission is not possible for the time being, because after his perpetual profession he will remain a teacher-bank worker in Bunde for a few years, also with the assignment to follow the training as master painter. The various stomach haemorrhages that he gets during those years nullify his mission ideal. When the mission professional education school is closed, he moves to Meerssen and becomes a member of the provincial working group. For years, with other brothers, he dealt with renovations and used the paint brush to make the monasteries look neat. In an interview for his 50th anniversary celebration, he says: "Inspired by the life of Jesus, I have always tried to bring and give a bit of happiness to people inside and outside the monastery and I took some of that myself!"

Bring a little luck outside the monastery. Yes, Math has always had a weak heart for the less gifted, such as his godson. People in difficulty could count on his special attention, such as the neighbours from Vroenhof. If the father of that family dies suddenly, the next of kin can count on his efforts. As head of the technical service of the monastery elderly resort Vroenhof, the employees find a listening ear with him.

In Math we lose a good confrere, who had his own preferences and more often experienced monastic life as oppressive, which he also showed in his behaviour. He had no easy character. Perhaps he suffered the most from it himself. In the last year his health deteriorated noticeably. Sometimes he gasped. After a few days of care in the care center in Amby, he died in the morning of 23 April. That the Breath of God may now surround him. A Dieu.

Peter Joseph DENNEMAN, SMM



1937 - 2020

*Died in Maastricht (Netherlands),
on 23 April 2020, aged 82 with 63
years of religious profession.*



1919 - 2020

*Died in Laval, QC (Canada),
on 1 May 2020, aged 101 with
81 years of religious profession.*

Father Germain VINCENT

Father Germain VINCENT was born on 23 April 1919 in the small village of St-Théodore d'Acton, first child of Henri VINCENT and Anna PICARD. He was baptized on 27 April 1919. He pronounced his perpetual vows on 22 August 1943 and was ordained to priesthood in the Cathedral of Ottawa, on 4 March 1944, by Bishop Hildebrando ANTONUITTI, Apostolic Delegate to Canada.

After teaching at the minor seminary in Papineauville (1944-1950), Fr. Vincent got involved in many forms of ministry. He first preached parish missions (1954-1958), and afterwards was master of novices at the novitiate of Brothers at Upper Melbourne (1959-1965). Thereafter, most of his ministry was exercised in parishes as pastor, in many areas of Canada:

1950-1951	:	N-D. de Lourdes, Ottawa, ON
1969-1972	:	St-Émile de Suffolk – Ste-Valérie
1951-1954	:	Ste Marie Médiatrice, Jonquière
1972-1974	:	Ste-Bibiane, Richmond
1958-1959	:	N-D. de Lourdes, Ottawa, ON
1975-1982	:	St-Rémi d'Amherst
1965-1967	:	Ste-Marie Médiatrice, Jonquière
1982-1983	:	St-Jean, Thurso
1967-1969	:	Ste Bibiane, Richmond
1984-1989	:	Alban et Noëlville, ON

After that, he became chaplain at the senior House *Au Château* in Sturgeon Falls ON, where he was highly appreciated for his attention to elderly people (1989-1997). He then retired from active ministry and stayed successively at Nicolet (1997-2009), Pointe-du-Lac (2009-2017) and Ste-Dorothée where he died of Covid-19 on 1 May 2020.

Fr. VINCENT was a man of calm and prayer. He suffered from partial deafness, which did not stop him from communicating with a large smile and his brilliant blue eyes.

Because of social distancing measures, the body was cremated, and funerals will be held later when gatherings are allowed.

Georges MADORE, SMM



Brother Gilbert COMEAU

Brother Gilbert COMEAU was born on 30 July 1925 at St-Léonard d'Aston, son of Moïse COMEAU and Anna VINCENT and was baptized the day after. He pronounced his first vows on 19 March 1946 at Upper Melbourne and his perpetual vows on 19 March 1951 at Nicolet. He died of Covid-19 on 5 May 2020 at De La Salle residence in Ste-Dorothée (Laval).

He was first appointed janitor at the minor seminary in Papineauville (1946-1949) and then at Ottawa, working part time at the Grotto (1949-1964). For a year, he helped in the formation of postulants at the novitiate for Brothers in Upper Melbourne. He then moved to the novitiate in Nicolet where he served as carpenter and mechanic, pursuing his role in the formation of Brother candidates (1965-1972). Afterwards, he worked for five years at the Queen of All Hearts shrine in Montréal both as carpenter and receptionist (1972-1977)

With courage and daring, he flew to far away Papua New-Guinea, to help in the newly founded diocese of Daru-Kiunga entrusted to the Canadian Montfortian Province. He served there generously as a jack of all trades: boatman, carpenter, mechanic, tinsmith, etc., answering to many needs, first in Daru (1977-1988) and then in Kiunga (1988-1997). As manager of the sawmill, he acquired the trust and esteem of the workers, offering an encouraging smile and a few *motrus* (PNG cigarettes) at the right moment.

On leave in Canada, he was finally kept there to take charge of maintenance at the retreat house in Drummondville (1998-2009). His last active years were spent at the Marie Reine-des-Coeurs shrine in Montréal, providing many services (2009-2014). He then retired, residing first at the Cénacle House in Trois-Rivières, and then at De La Salle residence in Ste-Dorothée (Laval) where he died.

Always ready to help, Gilbert was happy wherever he lived. He understood and applied what Montfort told us in the Original Rule: «Charity is the queen and superior of the Company, governing it with its golden rod; it is the life, the bond and the guardian of the Company» (RM 45-2).

Bro. Daniel CROTEAU FEC, of the De La Salle residence, knew him well and witnessed of him in these words: «He was a holy religious who lived in the simplest manner. He liked talking about the time he was in Papua New-Guinea, the hard work on the boat. Like the apostles, he went through storms on the sea. You, his confreres, are losing a laborer with a great soul, an apostle and servant of Mother Mary. Wherever he went, he passed our way reciting Ave Marias».

Because of social distancing measures, the body will be cremated, and the funeral will be celebrated later.



1925 - 2020

*Died in Laval, QC (Canada),
on 5 May 2020, aged 94 with
74 years of religious profession.*

Georges MADORE, SMM





1936 - 2020

Died in Bergamo (Italy), on 9 May 2020, aged 83 with 59 years of religious profession.

Father Eleuterio BERTASA

Eleuterio BERTASA leaves us at the age of 83, including 59 as a religious and 51 as a priest. He was born on June 17, 1936 in Peja, in the province of Bergamo. In 1953, he entered the apostolic school of the Montfort Missionaries of Redona at the age of seventeen, where he attended college and “gymnasium.” In 1959 he was admitted to the novitiate of Castiglione Torinese and, on September 29, 1960, he made his first religious profession.

In Loreto, in the Montfortian scholasticate, he finished his secondary studies and, in 1961, he moved to Rome, via Prenestina, with the whole community, where he finished his philosophical and theological studies. From 1965 to 1967, as a scholastic, he was involved in catechesis and youth ministry in the roman parishes of Monte Mario and Via Cori.

On April 24, 1969, he was ordained a priest in Arbizzano-Verona, where he was assistant to young seminarians. In 1970, he moved to Redona, Villa Santa Maria, as a formator and with a pastoral commitment to the C.R.I. from Bergamo. In 1976, he returned to Rome, Via Cori, to take a refresher course in St. Anselmo. Between 1977 and 1982 he moved from Villa Santa Maria and to the parish of Peja and to Casa della Madonna in Reggio Calabria. From the end of 1982 until 2020, he had his permanent home in Bergamo, in the community of Villa Montfort.

His great passion is the mountains which climb following the most impermeable paths with a professional approach. He finds relief in his physique and especially in his mind, often taken by sensations that are difficult to understand and manage. He combines his mountain performances with his priestly vocation. The small churches dedicated to Mary, who often crosses paths, bring him back to the Montfortian spirituality embraced by him from an early age.

In 1993, in addition to his delicate mental state, he was diagnosed with obstructive hypertrophic cardiomyopathy. This accumulation of fragility did not prevent him from continuing to celebrate life, until May 09, 2020, probably shortened by a heart attack.

Two quotes sometimes come back in his letters to the provincial superior: “brimming with joy at each tribulation” (2 Cor. 7:4), and the Montfortian refrain, “No Cross, what a cross!”

That his soul rests in peace!

Mario BELOTTI, SMM



Father Ernesto ZANGA

Ernesto ZANGA leaves us at the age of 79, of which 58 as a religious and 51 as a priest. Born on November 24, 1940 in Pradalunga, in the province of Bergamo. In 1953, he entered the Apostolic School of the Montfortian Missionaries of Redona at the age of twelve, where he attended middle school and gymnasium. In 1960 he was admitted to the novitiate year in Castiglione Torinese, and on 29 September 1961 he made his first religious profession.

At the Montfortian scholasticate in Via Prenestina, he attended high school and the philosophy course. From 1965 to 1969 he pursued the license in theology at the Pontifical Lateran University and the diploma of Mariology at the pontifical theological faculty "Marianum."

On 1 March 1969 he was ordained a priest in Rome, via Prenestina. His first year of ministry passes through Arbizzano as assistant to the young seminarians. In 1970 he moved to the Caravaggio Mission Office where he devoted himself to missionary animation. In 1972 he was sent to Peru as an *ad-gentes* missionary. He remained there for 35 years carrying out his apostolate on the front lines in Lima, Huanuco and Monzon-Tingo Maria, preaching missions in the sierra.

A man of few words but a fine observer, he analyzed the situations he encountered in life with a strong sense of justice and launched himself into action even at the cost of his own life, especially when it came to defending the rights of the poor. Several times he received death threats but always was supported by his people who found in him a father, a brother, the voice of the voiceless. Many orphaned or abandoned children receive the grace of being able to grow up in a family through his mediation.

In 2007, warning of the beginning of a weakening in his health, he asked to return to Italy. He joins the community of Villa Santa Maria, Redona, and lends his collaboration for the pastoral needs served by the community in the diocese of Bergamo. A few years later, his health conditions complicated. In his clinical picture there is a phase in which he will have to enter dialysis. He signs and leaves a biological testament in which he declares that he "does not want to be attached to any machine or artificially fed."

In a paper he leaves the following reflection: "I love life with all its ups and downs! I dream and fight for good, beauty, truth, love, forgiveness, true justice, a world of peace. All this, however, will only become reality when God wills ... certainly when we are in the afterlife."

May his soul rest in peace!

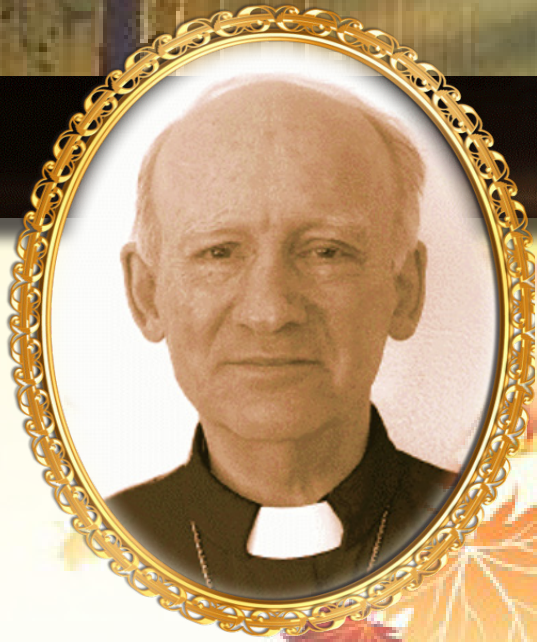
Mario BELOTTI, SMM



1940 - 2020

*Died in Bergamo (Italy), on 12
May 2020, aged 79 with 58
years of religious profession.*





1928 - 2020

Died in Laval (Canada), on 14 May 2020, aged 91 with 72 years of religious profession.

Father Léon SAINT-AMAND



On 14 May 2020, Father Léon St-AMAND died at age 91, another victim of Covid-19. He was residing at De La Salle residence in Ste-Dorothée (Laval).

Fr. St-AMAND was born on 10 July 1928 at St-Hyacinthe, son of Henri St-AMAND and Bella MÉNARD, and was baptised on the same day at N.-D. du Rosaire parish. After completing his studies in theology he pronounced his perpetual vows on 15 August 1952 and was ordained to priesthood in the cathedral of Ottawa on 28 February 1953.

His first ministry was to teach at the minor seminary in Papineauville (1953-1954) and then at the scholasticate in Ottawa (1954-1957). He then moved to Dorval to work at the publication of the *Messenger Marie Reine-des-Coeurs* (1957-1961). For six years, he ministered at St-Vincent-de Paul parish in North Bay, ON (1961-1967). Moving to Drummondville, he worked as chaplain in a secondary school (1967-1975). He paused for one year to study at St-Paul University (Ottawa), and then went to the Marie Reine-des-Coeurs shrine in Montréal (1976-1979). By joining the lay community of Myriam Bethléem in Baie-Comeau, he found the spiritual climate that suited him and served that community from 1979 to 2013, partly at Baie-Comeau (1979-1981; 1996-1998; 2001-2013), partly in Haïti (1981-1996) and partly at Tracadie, New Brunswick (1998-2000). He then retired at Pointe-du-Lac (2013-2017) and then at De La Salle residence at Ste-Dorothée (Laval).

Endowed with quick-wittedness, our confrere never lost his smile and good sense of humour. Through a certain candor, he showed a great love of our Saviour Jesus Christ and the Virgin Mary to whom he consecrated his life.

Because of social distancing measures, the body was cremated, and the funeral will be celebrated later.

Georges MADORE, SMM



Father Gérard LEMIRE

Father LEMIRE had been afflicted by Covid-19 about a month ago, and had recovered, but left very weak. He died last night, 27 May 2020, at De La Salle residence, situated in Laval, QC. Fr. LEMIRE was born in Montréal, on 27 April 1930, son of Rita HAMEL and Benjamin LEMIRE. He was baptised the following day, feast of Montfort, at St-Arsène parish. He pronounced his final vows on 15 August 1956 and received priestly ordination on 3 February 1957 in Ottawa. After a year of study in pedagogy, he was assigned at the minor seminary in Papineauville as teacher and student director (1958-1966). After being master of novices for six years (1966-1972), he was elected provincial superior of Canada (1972-1981). In 1981, he was elected nineteenth Superior General of the Company of Mary and held that office for two mandates (1981-1993). At both provincial and international level, Fr. LEMIRE was intent on offering to those in authority resources in leadership and management. He was a man of vision who created the *Montfort General Fund* and the IMA (*International Montfortian Aid*) two institutions that promote concrete sharing of financial resources towards supporting formation in younger entities. Mindful of the international dimension of the Congregation, he worked at creating the General Delegation of the Philippines and international formation houses, among others in Africa and Madagascar. In 1991, he initiated the *Stage International Montfortain*, a program aimed at deepening Montfortian spirituality and offering an international experience. He was instrumental in the publishing of the vast project of the *Dictionnaire de spiritualité montfortaine* (Novalis, 1994), later adapted in English (*Dictionary of Montfortian Spirituality*).

After a sabbatical in Spokane USA, he returned to Canada where he worked at the Sanctuaire Marie Reine-des-Cœurs, as rector for a year, and offering retreats and sessions on religious formation. (1994-1999) He was then named superior of the retreat house Reine-des-Cœurs in Drummondville where he established a group of Montfortian lay associates (1999-2009). Afterwards started his retirement years, staying at Pointe-du-Lac, and at résidence De La Salle in Laval, being superior of retired confreres during those years.

Fr. LEMIRE was a man of vision and decision who was in the right place at the right time to help the Congregation in a delicate and necessary internationalization process. He was a man of prayer, his rosary always at hand to guide him in the contemplation of Christ and His Mother. Many thorny situations were resolved in peace and harmony thanks to his sense of communication and his affability. He could perceive the personal richness of each confrere and underline his achievements. He was a gift of God to the Congregation at a time it was going through deep changes.

Because of the present restrictions imposed by the pandemic, his remains will be cremated, and the funeral will be celebrated with the funeral urn when circumstances allow.



1930 - 2020

Died in Laval (Canada), on 27 May 2020, aged 90 with 68 years of religious profession. He was Superior General of the Company of Mary for two mandates, from 1981 to 1993.

Georges MADORE, SMM





1933 - 2020

Died in Bergamo (Italy), on 02 June 2020, aged 86 with 66 years of religious profession.

Father Battista TORRI

Father Battista TORRI departed from us at the age of 86, of which 66 were as a religious and 61 as a priest. He was born on October 19, 1933 in Monasterolo del Castello. In 1946, he entered almost thirteen years in the Apostolic School of the Montfortian Missionaries of Redona, where he attended middle school, gymnasium and high school. In 1952 he was admitted to the novitiate, in Castiglione Torinese, and on October 8, 1953 he made his first profession vows.

Following his profession Battista studied philosophy and theology at the Montfortian scholasticate of Loreto. On 21 February 1959 he was ordained a priest in the basilica of the "Santa Casa di Loreto." Together with his classmates, he spent a year in Arona, to familiarize himself with the skills of pastoral care and the art of preaching.

From 1960 to 1967 he was in Reggio Calabria. Here he devoted himself to the formation of seminarians at the Casa della Madonna and then helped in the ministry of Reconciliation and Preaching at the Church of the Rosary. After a few months spent at the P.O.A. of Tecchiena, in 1968 he moved to the Montfort Marian Center in via Prenestina and worked for the diffusion of spirituality. From 1969 to 1977 he devoted himself to parish ministry in the parish of Monte Mario, Rome.

An urgent appeal by the bishop of the very young diocese of Mangochi stirred something deeply personal within him and convinced our confrere to dedicate a few years of his life to the mission "ad gentes". Thus, from 1978 to 1987, Fr. Battista is a missionary in Malawi, where he takes part in the parish ministry and carries out the service of administrator at the minor seminary of the diocese. Back in Italy, he was appointed bursar first at the General House and then at the Scholasticate in via Prenestina. From 1995 to 2001 he was at the Provincial House in via Romagna for the reception service. Transferred to the north of Italy, he spent ten years in Caravaggio and another six in Treviglio, where he devoted himself to the ministry of preaching.

At the beginning of 2017, feeling a significant drop in his health, he joined the Villa Montfort community. Simple man, as sensitive to others as aware of his own frailties, he seeks and cares for the company of those who are in tune with his experience. He often gives voice to his sufferings not expecting the solution, but a friendly and cordial closeness.

When he senses the approach of his last call, he hung-up on the door of his room the cincture and the large rosary of the Montfortian habit, with the request that they be worn on his death. In this way he wished to appear before God and the Queen of Hearts. May his soul rest in peace!

Mario BELOTTI, SMM



Brother Albert (Willem NEDEREND)

This morning in Rotselaar, I was carefully let into a room of the boarding school in the Montfortian College. There he lived, still, because he wanted it that way. I had to be careful, because I had to put on a mask to get into the college and the boarding school during this *Corona* times. Cautious also because the secretaries and educators I met repeated the name of 'Brother Albert' with reverence and awe, when I reported to them that he died early this morning, simply, quietly, but assisted by a nurse and a pastoral worker.

For a moment there was silence and uneasiness, but then someone said: "The brother took care of a lot, of many people, and of many things, he knew the tricks of almost every trade: electricity, plumbing, heating, gutters, plantations, he was a loyal nurse of aging confreres and moreover he was also the sexton of the chapel ... a real 'handyman', for 65 years, care for so many, care in so many circumstances, care for letting everything run smoothly.

He lived very modestly. For him it was important to be really present and to stay in the boarding house, to go around in the buildings in the evening and extinguish the lights, to check in the basements whether there is enough fuel oil in the tanks to get through winter. But he was also the man you could ask almost everything, because his head was full of answers to many questions, if something was broken, if the history of the central heating boilers had to be searched, even when names of all the fathers and brothers Montfortians who lived and worked in the Montfortian College had to be mentioned. At least to a few years ago, because his memory has been failing lately, his legs were not always willing anymore to travel long distances and take many stairs, and it was not easy for him to live with his diabetes but in that, he had no other choice.

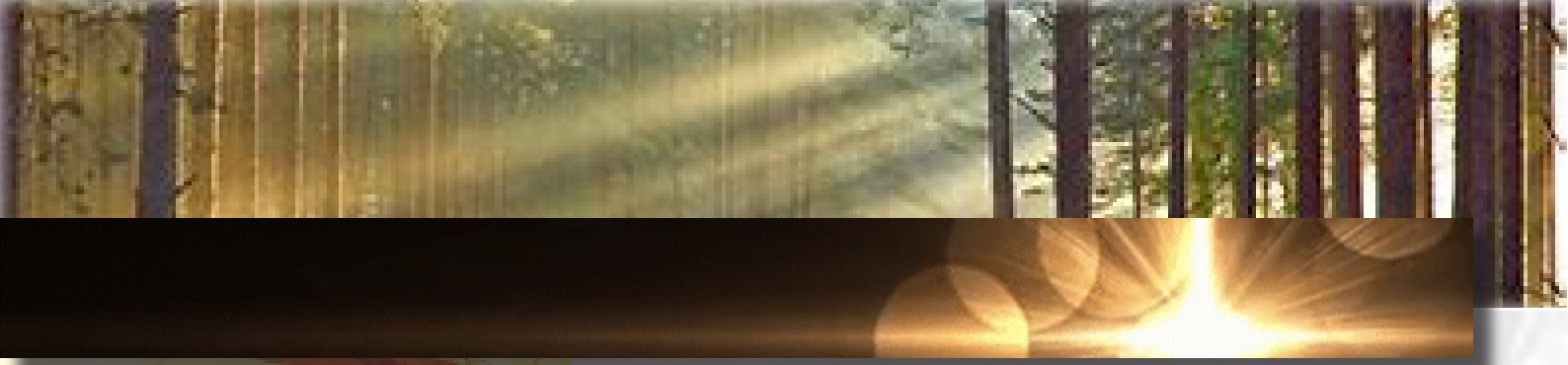
Five years ago, on the occasion of his 60 years of profession, one of the teachers in Rotselaar expressed it as follows: "Brother Albert is steady as a rock with great empathy and a strong listening capacity (at least as long as his ears don't fail him). Support, help and stay of many brothers and fathers in sickness and death. But also a lighthouse and safe haven for many resident pupils, students who stay in the boarding school, which Albert always defended with heart and soul. That's why he continued to live there himself, nothing can drag him away!" What would a school be without such decent men and women!? What would a congregation of religious be without such solid brothers!?



1935 - 2020

*Died in Leuven (Belgium), on
3 June 2020, aged 85 with 65
years of religious profession.*





His life with us Montfortians started when he entered the noviciate in Meerssen in the Netherlands in 1953 and a good year later he took the first vows. The noviciate took a few months longer than expected: the local superior thought it was necessary to say that Willem had to strengthen a bit first, especially physically. A year earlier, he wrote a note to the same superior asking whether 'he should make sure to earn some money before he enters the monastery.

Because that was clear: if he goes, it is to stay.' Here I read the words of a young man who knows what he wants, but who hesitates because of his father's efforts to find enough income for the family. Brother Albert is already a man who understands the words of Jesus: "not my will, but Thy will be done," a man who has committed himself to a cause, and his cause has become the whole domain of Rotselaar. Immediately after his first vows, he was sent Rotselaar, because he wanted to go abroad, to "the strangers", as mission countries were sometimes called, those days. He came to Rotselaar, across the border, to Belgium, a missionary after all and he never left there, Rotselaar was his place to be. He was able to give himself completely there, with his various skills, with his strong piety, with his need also to take real responsibility for his domain, punctually, and sometimes tightly too. You had to let him have that responsibility.

And he has become and remained a devoted servant, devoted to his task, but also devoted inwardly to the One who had chosen and called him, thereby assigning an important place to Mary as the one showing the way to Jesus. Classical music helped him do this when he was musing in his seat.

Brother Albert has been a great helping hand, for 65 years, for the fathers and brothers, for the teachers and educators of this school. First with a strong team of Montfortians in the years after the war, and gradually he has experienced the movements of renovations, expansions, changes of management, fathers who died and were replaced by other lay teachers and educators ... and he has continued to keep up with that, he has continued to keep watch, occasionally commented, but was gradually more and more than satisfied, at peace with this life. He may now rest in peace, he may be united with his sweet saints whom he cherished, his mission is over. That he may live!

The private funeral service will take place on Saturday, June 6 at 11.00 in the chapel of the Montfortian College in Rotselaar, followed by the burial in the local monastery cemetery.

Jos VAN DEN BERGH, SMM



Father Taddeo PASINI

Father Taddeo PASINI leaves us at the age of 68, 40 as a religious and 38 as a priest. He was born on April 22, 1952 in Gromo S. Giacomo (Bg). In 1963, at eleven years old, he entered the Apostolic School of Montfort Missionaries in Redona, where he attended college and gymnasium. In 1970 he went to Rome for his secondary, philosophical and theological studies which he completed in 1982, obtaining a bachelor's degree in biblical theology from the Pontifical Gregorian University. After the novitiate, he made his first profession in Rome, via Prenestina, on November 3, 1979. In Rome, he was also ordained a priest on March 20, 1982. A few months later, he was sent to Peru as a missionary "ad gentes", where he remains until 2013. After joining the Latin American general delegation, he is invited to carry out his mission in São Paulo, Brazil. Between 2017 and 2020, for health reasons, he traveled several times to Italy. His last trip, which took place on a humanitarian flight, brings him back to his homeland, very tired and fragile physically but still robust and serene in spirit.

Fr. Taddeo is easy smiling and spontaneous with a passion for the beauty that he sees and feels around him. He is small, but big in soul, heart and pastoral and charitable action. Those who meet him feel him immediately as a friend. His words are imbued with an evangelical flavor that he spreads with a sweetness that shortens distances and conquers hearts. By motorbike, car or on foot, P. Taddeo makes himself present in all situations of life. He takes people's problems to heart, from home to food, health and school. His motto is: "You have to keep pace with the people!". And to the rhythm of the people, in Peru, he contributed to the construction of Huaycán (the city of hope), a large pastoral center and a church which immediately became the cathedral of the diocese. In the itinerant missionary team on the Peruvian plateau, he is distinguished by his tenacity to proclaim the gospel, despite the prohibitions of "Sendero Luminoso". With the "Supper of Mercy" once a week, he gathers those who are on the street, offering a coffee, a shower, clean clothes, a prayer, a dinner and a moment of joy.

Passionate about the Bible, he "tastes" the Word of God. True devotee of the Virgin and Saint Louis de Montfort, he is always with the rosary in his hand. He loves his congregation and suffers when he feels that things are not going well. In his last days, to those who visit him he immediately asks how they are doing and does not give them time to take an interest in his health. This is Father Taddeo, an "ad hoc" missionary, attentive to the things of God and attentive to others rather than to himself. That his soul rests in peace!

Mario BELOTTI, SMM



1952 - 2020

*Died in Bergamo (Italy), on
04 July 2020, aged 68 with 40
years of religious profession.*





1968 - 2020

*Died in Putussibau, Indonesia,
on 28 July 2020, aged 52 with
22 years of religious profession*

Brother Fransiskus ARA

Brother Fransiskus ARA, was born on 15 November 1968 in Peremese, Nagekeo, Indonesia, as the fourth child in a family of seven children. He was baptized in the next month and was confirmed on 17 September 1980. His father was a farmer. He attended elementary and secondary school in his home village. After Senior high school in 1992 he worked as administrative officer at St John Berkhmans' Junior Seminary, Mataloko, Flores. His desire to become a Montfortian religious brought him to Sintang to undergo his postulancy (1995-1996). He started his novitiate in Bandung on 10 August 1996 and made his first profession on 15 August 1998.

After his first profession, Br. Frans stayed at the Delegation House at Jl. Gunung Kencana, Bandung. There, he took care of the household and helped the Superior in bookkeeping and other works. He also took part in pastoral care at St Borromeus Hospital and became assistant to the spiritual director of a presidium of the Legion of Mary. In 2001, he left the Delegation House and start his new obedience at Deo Soli Mission House, Putussibau, West Borneo. On 15 August 2004, he made his perpetual profession and then continued his pastoral work at Deo Soli until 2006. Then he moved to Ruteng, Flores, where during the next five years he attended courses in pastoral studies at St Cyril STIPAS, Ruteng, while staying at the Montfortian Novitiate in Ruteng. After obtaining his Bachelor degree, he worked for two years in Bandung and in Menyurai, Sintang, as a member of the Montfort Mission Team. Then he went to Manila in the Philippines to take a Sabbatical year for ongoing formation. Returning from Manila, he joined again the mission team at Menyurai for two years (2016-2018) and then moved to his last post at Deo Soli, Putussibau, for another two years (2018-2020) where he also became the bursar of the community.

Brother Frans was a friendly, loyal and welcoming person to anyone he met. People could sense it through his words and deeds. He loved to listen and to share his experiences, forgave easily and related to everybody freely. He loved to do pastoral care for the sick, to visit prisoners, to join prayer groups, and to take part in other social-pastoral works. In every community where he lived, he was a pleasant community member, notwithstanding some shortcomings. He was also known as a good housekeeper. He did a good job as long as the instructions given to him were clear and explicit.

In April 2019, when he was diagnosed with heart problems, he obviously became very restless and his weight started to decrease. On 9 July 2019 he had to undergo a coronary bypass surgery at Kebun Jeruk Siloam hospital in Jakarta. From then on, his health started decreasing gradually. After some time of rest in Bandung, he returned to our Deo Soli community for recuperation. On Friday, 24 July 2020, he got a severe cerebral stroke and was in a critical stage for four days at Putussibau General Hospital. There he breathed his last on Tuesday, 28 July 2020. At his funeral, Most Rev. Samuel Oton Sidin, O.F.M. Cap., the present the bishop of Sintang presided over the funeral Mass and Fr. Antonius TENSI, SMM, the Provincial Superior presided over the burial ceremony. Many Montfort Fathers and Brothers, priests from the surrounding parishes, religious brothers and sisters of several congregations, and many parishioners and other people, from Putussibau who had known and loved him were present. Even the Regent of Upper Kapuas came to pay his last respects. They remembered his hospitality and kindness in all his works. From his own family only one representative, a cousin, could attend his funeral because of the Covid-19 pandemic. Br. Frans was buried on 30 July at the Montfortian Deo Soli Cemetery. May his soul rest in peace!

Fransiskus LAWE DANGA, SMM



Father Raymond JARNIER

F

ather Raymond Alphonse Jean Marie JARNIER was born on 10 August 1940, during the II World War at Saint-Perreux, department of Morbihan, in Brittany, son of Joseph Jarnier and Alphonsine Mahé, fourth of seven children. He was baptised on 11 August 1940 at the church of Saint-Perreux where he was confirmed on 13 May 1952.

Wishing to become a Montfortian, he entered the Apostolic School at le Calvaire de Pontchâteau where he completed his high school from 1953 to 1960. He then made his noviciate at Chézelles (Indre et Loire) where he made his first profession on 15 September 1961. From 1961 to 1966, Fr Raymond completed his formation at the major Montfortian seminary of Montfort-sur-Meu, and then from 1966 to 1968 at Dreux. He accomplished his military service at La Vlabonne, Saumur and Madagascar from May 1963 to 31 October 1964. After finishing his formation in Dreux, he received the diaconate on 23 December 1967 and was ordained to priesthood by Bishop Wierquart, bishop of Coutances, on 6 July 1968.

A short time after his ordination, he left for Madagascar as a missionary at the end of 1968. There, he first had to learn the language (malagasy) till May 1969 and was then sent to Marolambo on May 1969. On June 1972, he was sent to Ilaka-Est where he stayed till 1974, except for a leave in France to study at the Institut Social de Lyon.

Back to Madagascar, he resumed his mission at Ilaka-Est, from 1974 to 1979. Always zealous and available, he returned at Marolambo to work there till December 1982, and then went to Mahonoro till 1984. For Fr. Jarnier, announcing the Gospel meant founding Christian congregations, forming catechists and animators, being with the people to share their joys and problems. And what he has built is still thriving.

From 1984 till 1991, he was in charge of the Formation Centre in Marotsiriry. There, he welcomed young farmers, animators and catechists to be formed in human development. The Daughters of Wisdom have taken over that centre.

From 1991 to 1993, Fr. Jarnier was a member of the international formation team for our young candidates in Antananarive and Nairobi (Kenya). His goal was to prepare future missionaries dedicated to evangelisation. His work bore fruit: before, French missionaries came to Madagascar; now, young Malagasy Montfortians work in France.

In 1993, Fr. Jarnier went back to France where he studied for one year. Afterwards he was pastor of Île-Bouchard parish from 1994 to 1999. He then was sent to the community of Le Marillais (Anjou) where he was chaplain of the Angers centre till 2009 where he left to join the community of the Calvaire de Pontchâteau till 2018. Because of health problems, he then moved to our house in St-Laurent-sur-Sèvre and a year later was accepted at the Care Home (EHPAD) Sagesse where he died.

To sum up, Fr. Jarnier was a true Montfortian missionary, passionate, humble, and always available. He would take time to prepare his homilies and write them down. He would accomplish humble tasks, like counting the Sunday collection, setting the table, locking and unlocking the doors.

Fr. Jarnier, we will always remember your apostolic zeal, your passion for evangelisation, your concern for the future of the Company of Mary. Thank you for all the work you did among us, especially in Madagascar. You will always be in our thoughts and prayers.

Paulin RAMANANDRAIBE, SMM



1940 - 2020

*Died on 24 September 2020,
in Saint Laurent sur Sèvre
(France), aged 80 with 59
years of religious profession.*



1940 - 2020

Died in Bergamo (Italy), on 18 October 2020, aged 80 with 61 years of religious profession.

Brother Ernesto ZANGA

Brother Ernesto Maria ZANGA was born on July 11, 1940 in Tribulina di Scanzorosciate. In 1952, he entered the apostolic school of the Montfort Missionaries of Redona at the age of 12, where he attended college and high school. In 1958 he was admitted to the novitiate in Castiglione Torinese and on 1 May 1959 he made his first religious profession. Ingenious and creative, he was first sent to the scholasticate of Loreto then to that of Rome, via Prenestina, for maintenance. After his perpetual profession on 1 May 1964, he continued to work in Rome, notably via Cori and via Prenestina, as a collaborator at the “Centro Mariano Monfortano” (CMM). In the meantime, he studied business and specialized in electronics (1970). For about two years he was the bursar in Redona, Villa Santa Maria. He returned to the scholasticate in Rome where, from 1972 to 1984, he took care of the maintenance of the house. He fulfilled the same function in Reggio Calabria, Casa della Madonna for two years (1984-1986). From 1986 to 1991 he was assigned to extraordinary work at the Provincial House in via Prenestina and he collaborated with the CMM for the distribution of magazines. From 1991 to 2020, he resides and works in the two communities of Redona Villa Santa Maria and Villa Montfort.

It makes everything about him feel fast, not only his pace of work, but his mind as well. His genius is admired many times, even by people expert in electronics. Many have the opportunity to admire the quality of its performance, such as its well-known artistic crib, its ingenious audio system on the train of the many pilgrimages to Lourdes, and the maintenance work of our houses. He likes to work because the work puts him in contact with his inner freedom which makes him creative. He works in silence, sometimes giving the impression of being distant and cranky, but his service is more for others than for himself. In its special character, not always well understood, it sets an example of religious life with its faithful participation in community life and its punctuality in prayer exercises.

Bro. Ernesto Maria spends the last six months of his life from one hospital to another. It all started with an accident that caused him serious burns as he worked to embellish the grotto of Lourdes in his community. From that day on, he experienced his via crucis, accumulating a series of complications that weakened him to the point where his strength was exhausted. To those who visit him, he can only say: “I have lost the will to live, but I never leave the Holy Rosary”. His soul rests in peace!

Mario BELOTTI, SMM



Father Jacob Gerardus SIJM

Father Jacob Gerardus SIJM was born on 13 December 1928 in Wervershoof (the Netherlands). In 1942 he went to Schimmert to the minor seminary. Subsequently he entered the Montfortians in Meerssen and took his first vows on 8 September 1952. After that Jacob studied philosophy and theology in Oirschot. On 16 March 1958 he was ordained a priest by mgr. W. Mutsaerts, bishop of Den Bosch. In 1959 he was appointed a missionary in Malawi and worked in Neno, Blantyre, Thyolo, Thunga, Mitengo and Nantipwili. From 1994 to 1999 he worked as socius in Uganda. Later he became rector in a care center in Zaandam where he took leave in 2019. Then on 4 June 2020, he moved to the Residence in Amby (Maastricht) where he died on Sunday, 25 October 2020.

Becoming a missionary was his ideal. A few months after he became a priest, he writes to the provincial superior: *"I cannot tell you how happy I am to have possession of the official document for my mission appointment. Christ has, through your words, granted my burning desire to become a missionary. I think that the best tribute I can pay him is to do all I can to do good to the poor people who will be entrusted under my care."* In a following letter Jacob asks if he is already allowed to grow a beard and ask the pastors in West-Friesland whether he may preach for the mission!

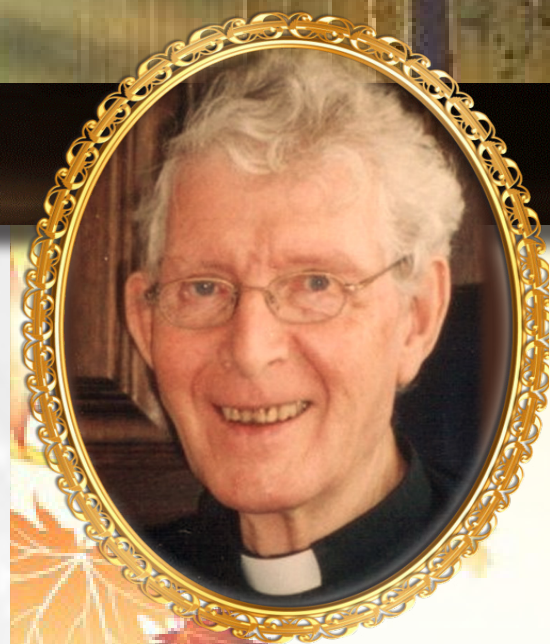
At the superior seminary Jacob got to know Montfort as a repairer of churches and chapel's. After his example Jacob says I was able to build several churches. That's not all, Jacob is also the builder of a medical center, a nursery, an outpatients clinic and schools. But above all it is his pastoral compassion that we must give Jacob credit for. This results also in his appointment as regional superior from 1991 to 1994 until his appointment as socius in Uganda at the Montfortian noviciate.

After 40 years in Africa, Jacob returns to the Netherlands in 1999. Being 70 years of age, retirement is an unknown word to him and he becomes rector at the care center "Saenden" at Zaandam. In spite of his age, Jacob leads in prayer during church services, rosary prayers and other moments of prayer. Faithfully assisted in his tasks - also in the area of housework - by Aïda. Together they visit several shrines of Mary: Fatima, Lourdes and more close to home "O.L.Vrouw ter Nood in Heiloo (the Netherlands). He is and stays servant of Christ in heart and soul and faithful follower of Montfort and in his footsteps of Mary.

Ultimately the rectory weighs too heavy on him and Jacob retires with a festive Eucharistic celebration in the presence of family, confreres, priests and assistants, all very grateful for the things he has done for the inhabitants of "Saenden". One year after that it becomes obvious that it is not possible for Aïda anymore to take care of Jacob in a way that has become necessary. On June 4, 2020 he moves to care center the Residence in Amby (Maastricht). Jacob died unexpectedly on Sunday, October 25, 2020.

For almost 92 years Jacob has lived in our midst. In all these years he has grown into an emphatic and compassionate family member and pastor. Grateful for whom he was and what he meant to each and every one of us, we now lay his life in the hands of God. A Dieu.

Peter Joseph DENNEMAN, SMM



1928-2020

*Died in Maastricht, Netherlands,
on 25 October 2020, aged 91 with
68 years of religious profession.*





1935 - 2020

*Died in Cholet / Saint
Laurent sur Sèvre (France),
on 9 December 2020, aged
85 with 64 years of religious
profession.*

Father Pierre GROPERRIN

Pierre GROPERRIN was born in Valdahon in the Doubs on 15 September 1935. His parents were called Lucien and Georgette MAINIER and were butchers. He was baptized in Valdahon on 19 September 1935, confirmed in the church of Vercel, on 5 July 1945. He completed his secondary studies at the apostolic school of Pelousey in the Doubs from 1947 to 1955 and made his first vows in Chézelles in Indre et Loire, 8 September, 1955. He completed his Scholasticate at Montfort sur Meu in Ille et Vilaine, from 1955 to 1964. He was called to military service from 1 July 1958 to 10 November 1960 in Tarbes and in Algeria. During this period, he would welcome Cardinal TISSERAND on a Pilgrimage to Lourdes. Back in Montfort sur Meu, he pronounced his perpetual vows on 15 September 1963, received the sub-diaconate in Rennes at the Major Seminary by Cardinal Roques on 16 October 1963, and his diaconate on 22 December 1963, in Montfort sur Meu by Mgr. PUSET, bishop of Tamatave. He was ordained priest in Montfort sur Meu by Mgr RIOPEL, auxiliary bishop of Rennes, on 9 February 1964.

Then comes the period of obedience: From 1964 to 1966, he was appointed professor at Pelousey. From 1966 to 1967, he was sent as a professor at the college of Port de Paix in Haiti. Then, he studied at the University of Poitiers and received his D.U.E.L. University Diploma in Literary Studies in Modern Letters, 24 June 1969 and his Higher Studies diploma in 1971. In 1971, he was sent to Marseille and was part of the pastoral team. In 1974, he was appointed Superior - Animator of the team, and was reappointed in 1977 and 1980. In 1976, he worked in the parish of St Pierre in Marseille, in the 5th district and, in 1980, he worked in the region of St Marcel.

In October 1999, he was appointed to Paris, at rue Beaunier, 14 and, in November, became Provincial Vicar and Provincial Bursar. In May 2000, he was appointed Director of the Montfortian Pilgrimage to Lourdes. In January 2006, he again joined the Provincial Council for a second term. On 29 May 2020, he put his suitcases down in St Laurent sur Sèvre. It cost him a lot to leave Paris where he was actively helping in the parish of St Pierre de Montrouge and going to celebrate mass regularly in a religious community. He was responsible for the Fraternité Mariale Montfortaine.

When we launched it on the Marseille era, it gave us succulent stories with emphasis and it was great moments of relaxation for all. Pierre was also a musician and lyricist and composed, each year, the song of the Pilgrimage to Lourdes in the company of Father Jean Robert who was in charge of the harmonization. What more can we say, he had a lot of humor and knew how to laugh at his shadow. I know Pierre that you were close to your family, always ready to help in times of difficulties, joy and sorrows, according to your possibilities, putting yourself in and more at their service. Thank you Pierre for the time spent with you for the Pilgrimage each year in order to set up all the editing part of the booklet, the image, the poster, forcing me to be more efficient and to meet your expectations etc. You could never sit back and do nothing, and all of this in simplicity and effacement.

Now that the Lord and the Virgin Mary, receive you as a good and faithful servant. Rest in peace and enter into the joy of your Lord among your people.

Daniel BUSNEL, SMM



Father Leo Nicolaas Willem G. MUITJENS



1937 - 2020

*Died in Nuth (Netherlands),
on 10 December 2020, aged
83 with 63 years of religious
profession.*

Leo MUITJENS was born on June 26, 1937 in Heerlen (the Netherlands). In 1950 he went to Schimmert to the minor seminary. After that he made his noviciate in Meerssen, after which he took his first vows on September 8, 1957. In Oirschot Leo then studied philosophy and theology and was ordained a priest on March 24, 1963 by Bishop W. Bekkers, Bishop of Den Bosch. From 1963 he was a (religious) teacher in Voorschoten and Oirschot, after which he was appointed as a missionary in Brazil in 1975. He worked among others in Parada de Taipas, Cohab-Taipas and Joao Monlevado. From 1998 to 2002 Leo worked in the Netherlands as superior of Oirschot and as a member of the Provincial Council, until he left for Perus in Brazil in 2003. In 2012 Leo returns permanently to the Netherlands and lives in the community of Schimmert, until he is admitted for health reasons to care center 'Op den Toren' in Nuth, where he died in the morning of Thursday, December 10, 2020.

We know Leo as a modest, simple, cordial and attentive brother. In the training years he is not someone who draws attention to himself. But neither is he someone who blows with all the winds. He has an opinion of his own. In an interview on the occasion of his Golden Priest's Feast, he says: 'In the end, I made the decision myself, but it would not have been possible without the help of many others who have thought, encouraged and criticized me where necessary. It helped me to be self-critical, without falling into pessimism.'

'Dedicated to God and to each other' is how Leo typifies his life. Leo has always been a serious living religious. That's what he has propagated as a teacher of religion at the HAVO and PABO in Oirschot. After his teaching he was appointed for Brazil. He works in several parishes. He founds a whole new parish with its own church in Cohab flat in Taipas. Afterwards Leo is involved in the training of young montfortians. Leo has never let go of Brazil in his heart, not even when he returns to the Netherlands for four years to fulfil internal functions. He is happy when - despite the first signs of his illness - he can return to his beloved country. In the parish of Perus the sick in particular have his attention. For them he establishes a pharmacy post, which was blessed by the bishop a few years ago and among others is named after Leo.

In 2012 Leo has to return to the Netherlands due to further deterioration of his health. In the community of Schimmert he finds a fraternal home. Unfortunately, in the long run he needs more care than can be offered to him in the community by his brothers and co-workers. In his last years he is lovingly cared for in the care center 'Op den Toren'. On the 2nd Sunday of Advent he receives the Anointing of the Sick from his youngest brothers. Soon after that he is no longer approachable. A few days later he dies quietly and peacefully.

In Leo we lose a very compassionate brother, brother-in-law and confrere. Grateful for all that he has done for his family, for his beloved fellow-believers in Brazil and for his confreres, we hand over his life to the living God. He will live on in our hearts, just as he will live on with the eternally Living One. Leo A Dieu.

Peter Joseph DENNEMAN, SMM





1943 - 2020

*Died in Nijmegen (Netherlands),
on 11 December 2020, aged
77 with 57 years of religious
profession.*

Father Bernardus (Ben) FAAS

He was born in Kampen on February 11, 1943. From 1956 to 1962 he went to the minor seminary in Voorschoten and then in Schimmert. On September 8, 1963 he took his first vows. In Oirschot Ben studied philosophy and theology and was ordained a priest on March 8, 1969. In 1969 he was appointed missionary in Phalombe, Malawi, where he stayed until 1973. After having studied exegesis in Nijmegen for a number of years, he was sent out again in 1976. This time to Uganda where he taught at the major seminary in Kampala until 1988. After a sabbatical year in the United States, Ben returned to Uganda in 1989, this time in Mbarara, where he was a novice master until 1993. From 1993 Ben lived and worked in the Netherlands, amongst others in Oirschot, Nijmegen and Griendtsveen. In Griendtsveen he was pastor from 1999 to 2017. The last years of his life Ben was struggling with health problems. He was finally admitted to the nursing home 'Aqua Viva' in Nijmegen in 2018. In the first weekend of December Ben broke his hip after a fall and was operated immediately, but he hasn't recovered from it. Ben died on Friday, December 11, 2020.

Kindness, modesty, hospitality and wisdom are some of the characteristics that characterize Ben. Undoubtedly handed down to him by his parents. It will have taken him some getting used to when, as a 12-year-old, he had to trade the conviviality of his home for the somewhat chilly atmosphere of the seminary. But Ben is someone who adapts quickly and turns every situation for the better. A skill that comes in handy when he leaves for Malawi as a missionary. After four years he returns to study exegesis in Nijmegen. He is happy to be able to leave for Africa again after this study. The Africans have captured his heart! With enthusiasm he teaches exegesis at the major seminary in Kampala, Uganda. In those twelve years he witnesses the horrors of dictator Amin. Several times he was threatened with death by soldiers. After those difficult years, a year of sabbatical in America is more than deserved. In that year he increases his skills in the field of spirituality. With this expertise he leaves for our novitiate in Mbarara, Uganda. After having been a novice master for four years he returns permanently to the Netherlands. According to Ben: 'you can do it yourself, I only get in the way'. Ben and the sisters Margaret and Mary, whom he met in Uganda, form a community of their own.

Initially in Oirschot, but soon in Nijmegen, they organize days of reflection and offer shelter to those looking for peace and quiet. This work was continued in Griendtsveen when Ben was offered the opportunity to become pastor of the Barbara parish there. The parishioners soon get to know Ben as a jovial, sympathetic shepherd. This is how Ben is also experienced by the residents of the van Gogh Institute in Venray. Then the cancer attacks him. Partly thanks to his enormous will to live, he overcomes what Margaret fails to do. It takes Ben a lot of pain and sadness to have to let go of his buddy. Luckily, he doesn't retreat into himself and goes out with Liffey, his dog, as much as possible. Unfortunately, his deteriorating health forces him to leave his beloved Griendtsveen and move to the community of Vroenhof to receive the care he needs. The need for care is getting bigger and bigger and eventually Ben moves to Aqua Viva, because we as his fellow brothers cannot offer him the required care. Respect and admiration for the way in which Ben still tries to make the best of his life, now that his sight and also his independence are becoming less and less. Breaking his hip and the operation have become too much for him in the end. In peace and quiet Ben has left us.

With admiration and gratitude, we look back on the many years that Ben has lived among us. His handling of life compels respect. Ben will live on in our hearts as brother, uncle, confrere, just as he will live on with the Eternal One. For a lot of people, including me, Ben has become a loyal friend. Ben, we are grateful. A Dieu. On behalf of the Faas family and his confreres,

Peter Joseph DENNEMAN, SMM



Father Simon Gerardus KUYTEN

Simon was born in Delft on 24 February 1942. From 1955 to 1963 he attended the minor seminary in Voorschoten and then in Gemert. On 8 September, 1964 he took his first vows. In Oirschot Simon studied philosophy and theology and was ordained a priest on 10 May 1970. From 1969 to 1980 he was pastor in the Montfort parish in Tilburg. After that Simon went to the Paulus parish in Dongen. In 1988 he was appointed Dean of Oosterhout. In 1999 he became dean of the Marquisate. He retired in 2007. On December 11, 2020 it became clear that his health was critical and he was admitted to the ETZ in Tilburg. On Sunday, 13 December, he received the anointing of the sick. Simon died on 16 December, 2020.

As a jovial, sporty Rotterdammer Simon comes to our minor seminary in Voorschoten, later he attends the Latin School in Gemert. After this secondary education he starts the noviciate in Meerssen and gets acquainted for the first time with most of his peers, by whom he is introduced to the habits and customs of the Montfortians. He also gets to know Montfort and his spirituality. All this gives him enough basis to enter the Montfortians after the noviciate year, which he gets to know even better during his Oirschot years. Being sent as a missionary to Indonesia has his preference. His health does not allow this and so he prepares himself for pastoral ministry in his own country. And in this Simon has earned his spurs. Initially he works in the ordinary basic chaplaincy with catechesis as his specialty. In this way he has guided several school teams in the Montfort parish through the numerous catechesis projects that appeared at that time. He himself contributes to the realization of these projects. He continues his pastoral work in Dongen and there his talent to organize and lead meetings is noticed by the Diocese of Breda. This results in his appointment as dean of Oosterhout and later for the much larger Markiezaat. As a dean, he is a member of the Diocesan Council, the bishop's advisory panel from 1988 to 2007. When Simon becomes emeritus, he becomes Episcopal Delegate for the Religious until mid-2013. On the occasion of his farewell as a Dean, he says in an interview: 'When I look back on my life, I have been very happy in all my functions. It has made me the person I have become'. Simon is not the person to do nothing after his retirement. So he assists in parishes in and around Dongen, with the Norbertines and Franciscans of Dongen.

Several religious people receive spiritual guidance from him and also within our congregation Simon remains active. From 1999 until now he has been a member of our board and vice-provincial. Simon remains active for as long as possible, but the last few years his strength decreases, which Simon himself can hardly confirm. But none of the large circle of people around him suspected that the end would come so soon. When he received the sacrament of the sick, he was hardly approachable anymore. Fortunately he was spared from severe pains. In peace and quiet he passed away on 16 December.

In Simon we miss a cheerful, cordial and compassionate brother, brother-in-law, uncle, family friend and confrere. We will miss his religious engagement, compassion and his intense involvement in everything that had to do with the church and its policies. Also his generous smile and seeing him enjoying a delicious meal with a glass of wine amidst those dear to him.

Simon, thank you for all you have been able to do as a brother, brother-in-law, uncle, house friend and fellow confrere. It was more than excellent. Simon, thank you. A Dieu.

Peter Joseph DENNEMAN, SMM



1942 - 2020

*Died in Tilburg (Netherlands),
on 16 December 2020, aged
78 with 56 years of religious
profession.*





1926 - 2020

Died in Saint Laurent-sur-Sèvre (France), on 21 December 2020, aged 94 with 58 years of religious profession.

Father Pierre POULNAYE

Pierre Jean Marie Joseph was born on 3 June 1926 at Talensac (Ille-et-Vilaine, a few kilometers from Montfort-sur-Meu), son of Pierre, a carpenter, and Marie-Ange Lagree. It was also at Talensac that Pierre was baptized on 6 June 1926 and confirmed on 29 March 1938. Father Poulnaye was very attached to his family and his village of Talensac, “the most beautiful village in France”, he often used to say.

From 1939 to 1944 he was at the minor seminary of Chateaugiron in Ille-et-Vilaine. Then he joined the Society of the Fathers of Saint James. After a time of military service in Germany from May 1946 to May 1947, Pierre was ordained deacon in 1950 and priest on 29 June 1951 at the seminary of Saint James. The young priest was then sent to Haiti where he would remain from 1951 to 1961. He was vicar at the Cathedral of Cap-Haitien, then at the chancery where he was diocesan chaplain for Catholic Action; it was there where he established the Legion of Mary (“on very solid bases”), witnessed Mgr Cousineau. On 19 August, Mgr Albert Cousineau, bishop of Cap-Haitien, sent letters giving all liberty for Fr. Poulnaye to join the Montfortians... But making clear that once he was a Montfortian, he could return to Cap-Haitien where the Montforts were founding a house. Mgr Cousineau described Fr. Poulnaye as a “priest of zeal, very moral, eloquent, with sure doctrine”. He also wrote to the Provincial of France: “The loss of Rev. Fr Poulnaye for the diocese for us who have so urgent a need for priests; but in no way do I want to oppose his desire to enter the very worthy Congregation of the Montfort Fathers”.

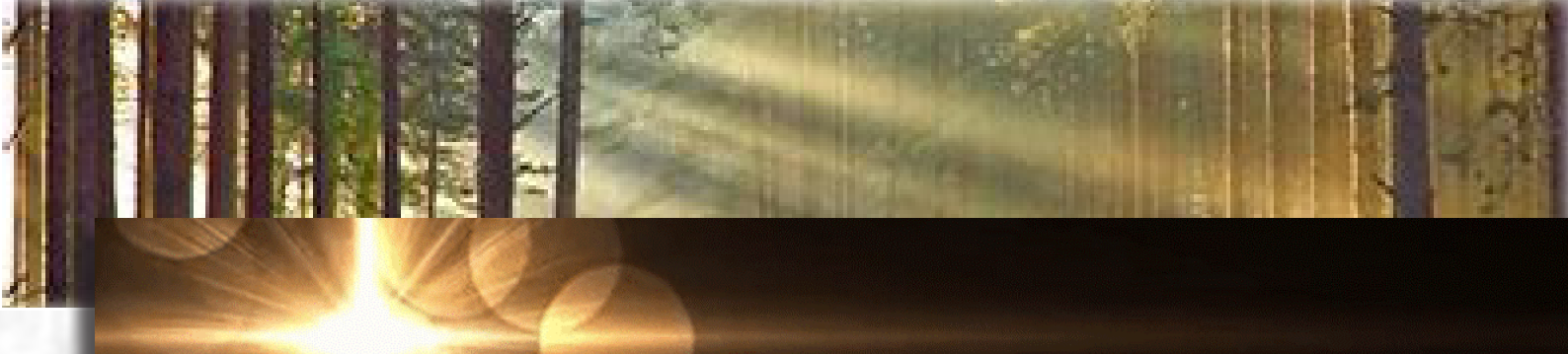
Why did Fr. Poulnaye ask to enter the Montfortians? Mgr Cousineau specifies that it was founded “particularly on his great devotion to Mary”; indeed, Fr. Poulnaye had a profound Marian spirituality that would mark his entire life. Allow me to give this small testimony: a few years ago, coming to greet him in his room, I found him in the midst of praying his rosary; I excused myself for interrupting his prayer, and it was then that he told me: “Praying the rosary is what makes me happy”; that sums up the great love that Fr. Poulnaye held for prayer and for the Virgin Mary, and also the secret of his good humor, of the joyful humor that characterized him.

Returned to France, he made his novitiate with the Montfortians at Chezelles (Indre et Loire) where he made his first profession on 7 October 1962. They note then his qualities that would serve him all across his Montfortian life: a very devout man, with the care of others, who loved to render service with delicacy, good, joyful in community, a friend of order. A charming confrere, his master of novices said. Another confrere would say that Fr. Poulnaye “works for the equilibrium of the community by his gaiety and discretion”; “sower of life and joy in the community”. This character trait stayed with him to the end.

After the novitiate at Chezelles, he was named to the community of Angoulême where he could develop in the ministry he especially appreciated: that of preaching and parish missions. On the other hand, he little appreciated sessions and other ongoing formation that were mixed with ideologies and big trendy ideas. On one occasion Fr. Poulnaye had to say to his provincial superior that he could not accept certain obediences that might take him away from preaching. In 1966 he continued his missionary apostolate and preaching in the community of Le Portereau (Vertou). He prepared his preaching with great care.

On 7 October 1967 Fr. Poulnaye finally pronounced his perpetual vows at Chezelles; on this occasion he would say to his provincial superior that he was not “untouched by the finger of the enormous difficulties that the current world presents to those who believe themselves to be





missionaries and still seek to become that”. Without any doubt, his Montfortian vocation was not only Marian but also apostolic, oriented by preaching to the crowds and by missions in the interior touched by difficulties in a changing world, missions about which he questioned himself.

His missionary inclination was the “traditional type”, he said to his provincial before leaving Le Portereau to rejoin Pontchâteau for a year (1968-1969). His inclination brought him to preaching parish retreats and spiritual retreats; missions that the Superior called (with a little disdain!) “a pastoral of maintenance”.

Then, for seven years, from 1969 to 1976, Fr. Poulnaye was at La Chartreuse d’Auray in the heart of the missionary team. He was very at ease with the preaching but he scarcely appreciated the new methods that only advocated “discussion meetings and debate-conferences”. He was not the only Montfort Missionary who thus found himself lost outside parish missions. Then came years of “itinerance”, painfully lived by Pierre: a year at the parish of Saint-Laurent-sur-Sevre (1976-1977), a year at Pontchâteau (1977-1978), a year at Notre-Dame du Marillais (1978-1979).

From 1979 to 1983 he returned to La Chartreuse as chaplain to the Daughters of Wisdom and superior of the community (in 1980), a responsibility which he held “to undertake as a service, trying to be attentive to each one according to his needs”. From the voice of Sister Francois du Christ (former Superior General), the sisters said that they greatly appreciated Fr. Poulnaye: “he left with many regrets, even disarray among a number of the sisters; he knew how to renew, he knew how to help with his simple but very deep homilies, by his personal contacts, and how to give a true meaning to prayer, to liturgy, to the sacraments, helping them also to accept the changes which leave routine and avoid sclerosis leading to God”. A beautiful testimony. But from 1983 to 1984 Fr. Poulnaye was named chaplain at the hospital of Cholet; then again back to La Chartreuse as chaplain to the Daughters of Wisdom, a service that he assured for six years (1984-1990).

In 1990, Fr. Poulnaye was named chaplain to the Daughters of Wisdom at Saint-Laurent-sur-Sèvre; but health problems (notably with his eyes; beginning of glaucoma) obliged him to take rest at La Gardiolle, then at Rody (1991-1992). It was once more a difficult period which he accepted with a deep spirit of faith: “in short, he said, and I think of the confreres who have passed through the same trial”. He also prepared himself to renounce driving the car because of his eye problems.

It was then that he went to Larnay (1992-1993). Fr. Poulnaye remained there twelve years. And in 2005 he rejoined the community of Saint-Esprit at Saint Laurent-sur-Sèvre. Those who had known him at Saint-Esprit could no doubt witness that he kept till the end the qualities that his confreres had already noticed in Haiti and in the course of his novitiate.

We will no longer hear his often repeated expressions: his “who are you?”, nor his “I don’t understand”... But today, Pierre understands everything. One last remembrance: one day, at Mass, at the moment of the elevation of the Host and Chalice during the doxology, Pierre exclaimed: “How beautiful it is!”

The morning of 21 December 2020, after having received the sacrament of the anointing of the sick, Fr. Poulnaye “gently” fell asleep, withdrawing with discretion. He can now be filled with wonder at the Mystery of Faith.

Olivier MAIRE, SMM





SMM Statistics
as of 31 December 2020



SMM Statistics

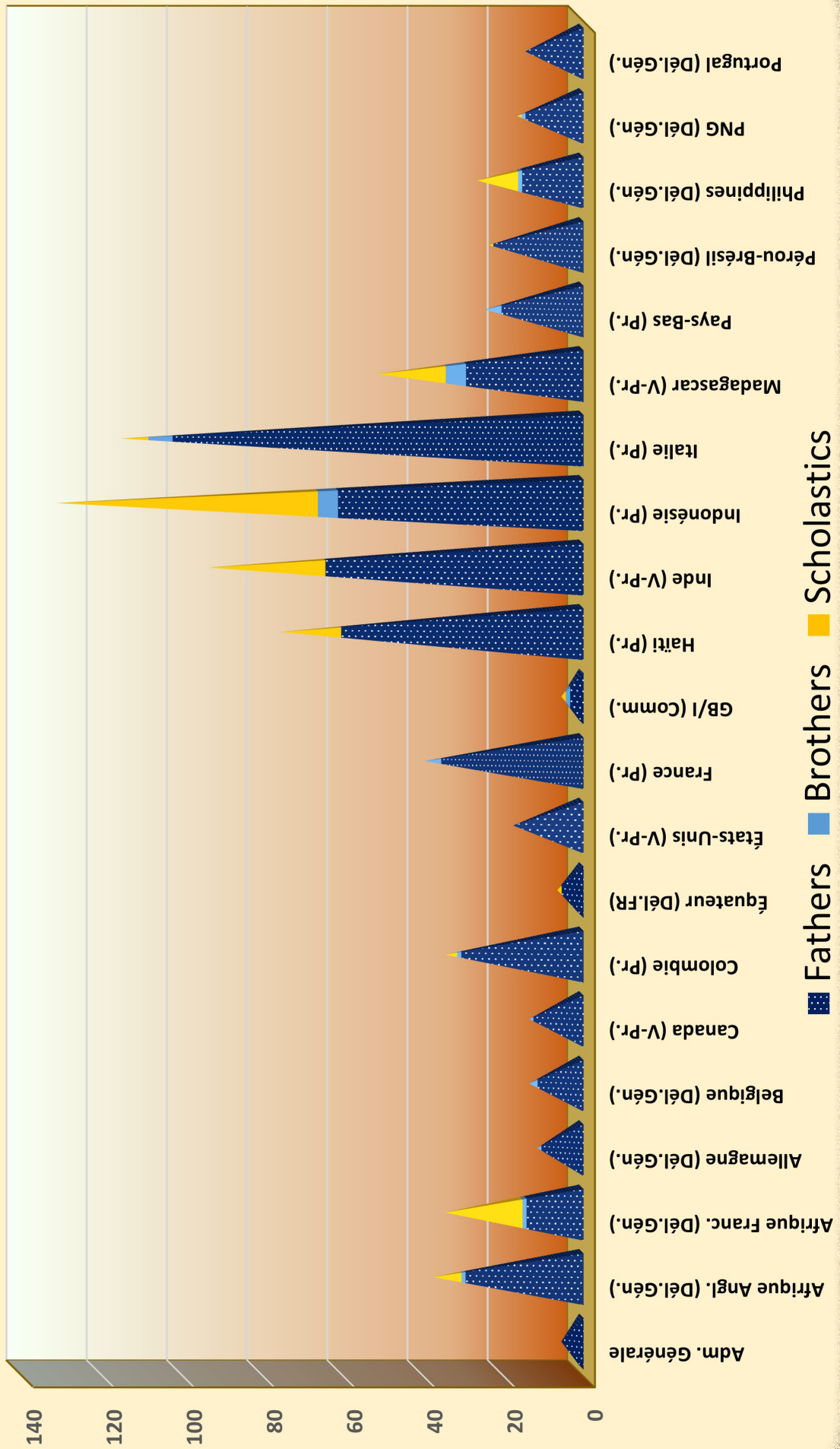
as of 31 December 2020

Juridical Entity	F.	B.	S.	Total
Adm. Générale	5	0	0	5
Afrique Angl. (Dél.Gén.)	29	1	7	37
Afrique Franc. (Dél.Gén.)	14	1	19	34
Allemagne (Dél.Gén.)	10	1	0	11
Belgique (Dél.Gén.)	11	2	0	13
Canada (V-Pr.)	12	1	0	13
Colombie (Pr.)	30	1	3	34
Équateur (Dél.FR)	5	0	1	6
États-Unis (V-Pr.)	17	0	0	17
France (Pr.)	35	4	0	39
GBill (Comm.)	3	1	1	5
Haiti (Pr.)	60	0	15	75
Inde (V-Pr.)	64	0	29	93
Indonésie (Pr.)	61	5	65	131
Italie (Pr.)	102	6	7	115
Madagascar (V-Pr.)	29	5	17	51
Pays-Bas (Pr.)	20	4	0	24
Pérou-Bésil (Dél.Gén.)	22	0	1	23
Philippines (Dél.Gén.)	15	1	10	26
PNG (Dél.Gén.)	14	1	1	16
Portugal (Dél.Gén.)	14	0	0	14
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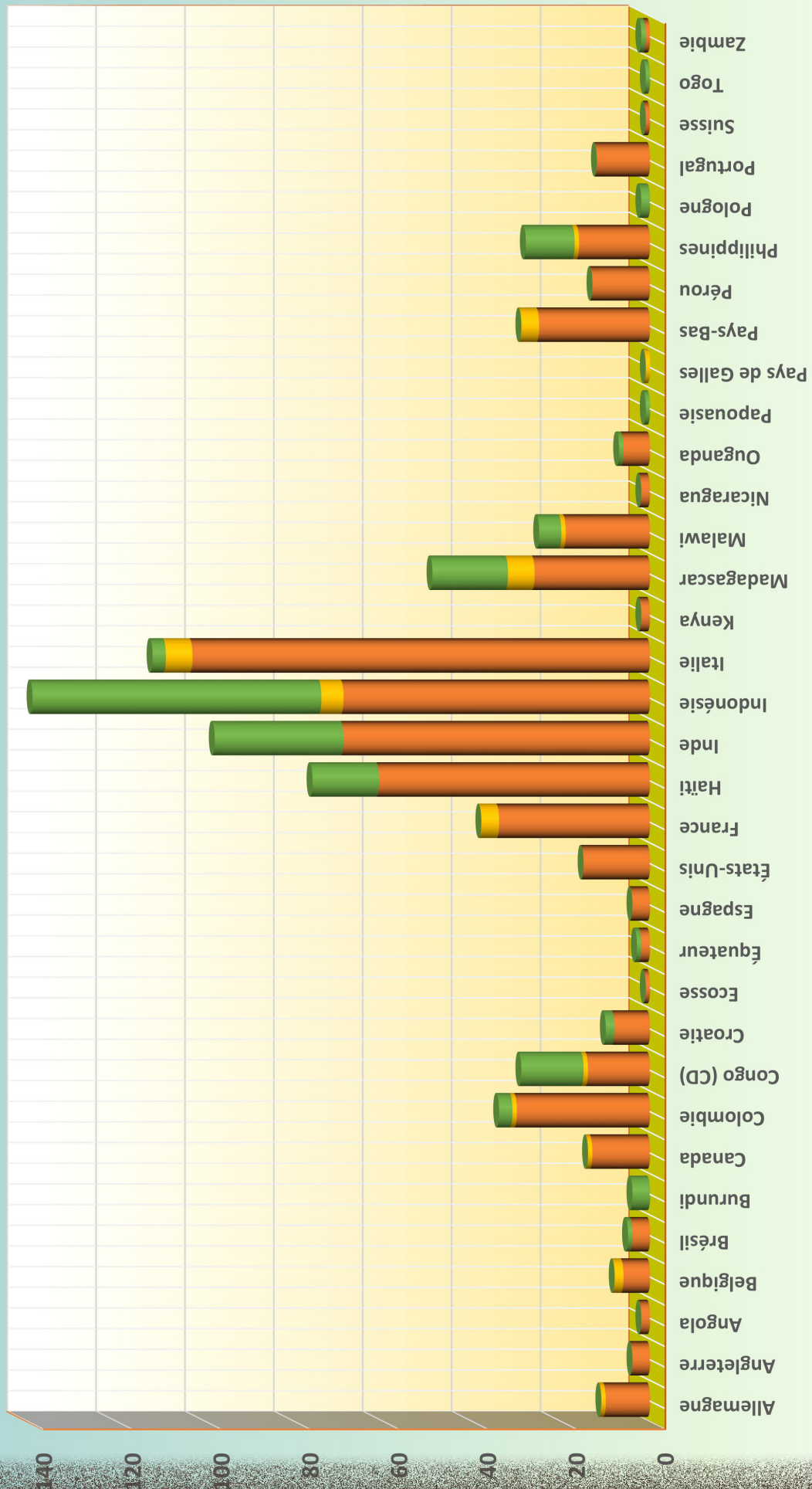
Place of Work	F.	B.	S.	Total
Allemagne	16	1	0	17
Australie	2	0	0	2
Bahamas	1	0	0	1
Belgique	14	2	0	16
Brésil	6	1	0	7
Burundi (BI)	2	0	15	17
Canada	16	1	0	17
Colombie	32	1	2	35
Congo (CD)	8	1	1	10
Croatie	3	0	0	3
Équateur	8	0	0	8
Espagne	1	0	0	1
États-Unis	22	0	0	22
France	40	5	0	45
GBill	4	1	0	5
Haiti	44	0	12	56
Inde	47	0	29	76
Indonésie	53	5	65	123
Italie	85	4	9	98
Kenya	5	0	7	12
Madagascar	24	3	17	44
Malawi	22	2	0	24
Nicaragua	5	0	0	5
Ouganda	7	0	0	7
Papouasie	13	1	3	17
Pays-Bas	21	3	0	24
Pérou	20	0	6	26
Philippines	12	1	10	23
Pologne	3	0	0	3
Portugal	14	0	0	14
Rome	17	2	0	19
Guadeloupe	3	0	0	3
Zambie	2	0	0	2
	572	34	176	782

Nationality	F.	B.	S.	Total
Allemagne	10	1	0	11
Angleterre	4	0	0	4
Angola	2	0	0	2
Belgique	6	2	0	8
Brésil	4	0	1	5
Burundi	0	0	4	4
Canada	13	1	0	14
Colombie	30	1	3	34
Congo (CD)	14	1	14	29
Croatie	8	0	2	10
Ecosse	1	0	0	1
Équateur	2	0	1	3
Espagne	4	0	0	4
États-Unis	15	0	0	15
France	34	4	0	38
Haiti	61	0	15	76
Inde	69	0	29	98
Indonésie	69	5	65	139
Italie	103	6	3	112
Kenya	2	0	0	2
Madagascar	26	6	17	49
Malawi	19	1	5	25
Nicaragua	2	0	0	2
Ouganda	6	0	1	7
Papouasie	0	0	1	1
Pays de Galles	0	1	0	1
Pays-Bas	25	4	0	29
Pérou	13	0	0	13
Philippines	16	1	11	28
Pologne	0	0	2	2
Portugal	12	0	0	12
Suisse	1	0	0	1
Togo	0	0	1	1
Zambie	1	0	1	2
	572	34	176	782

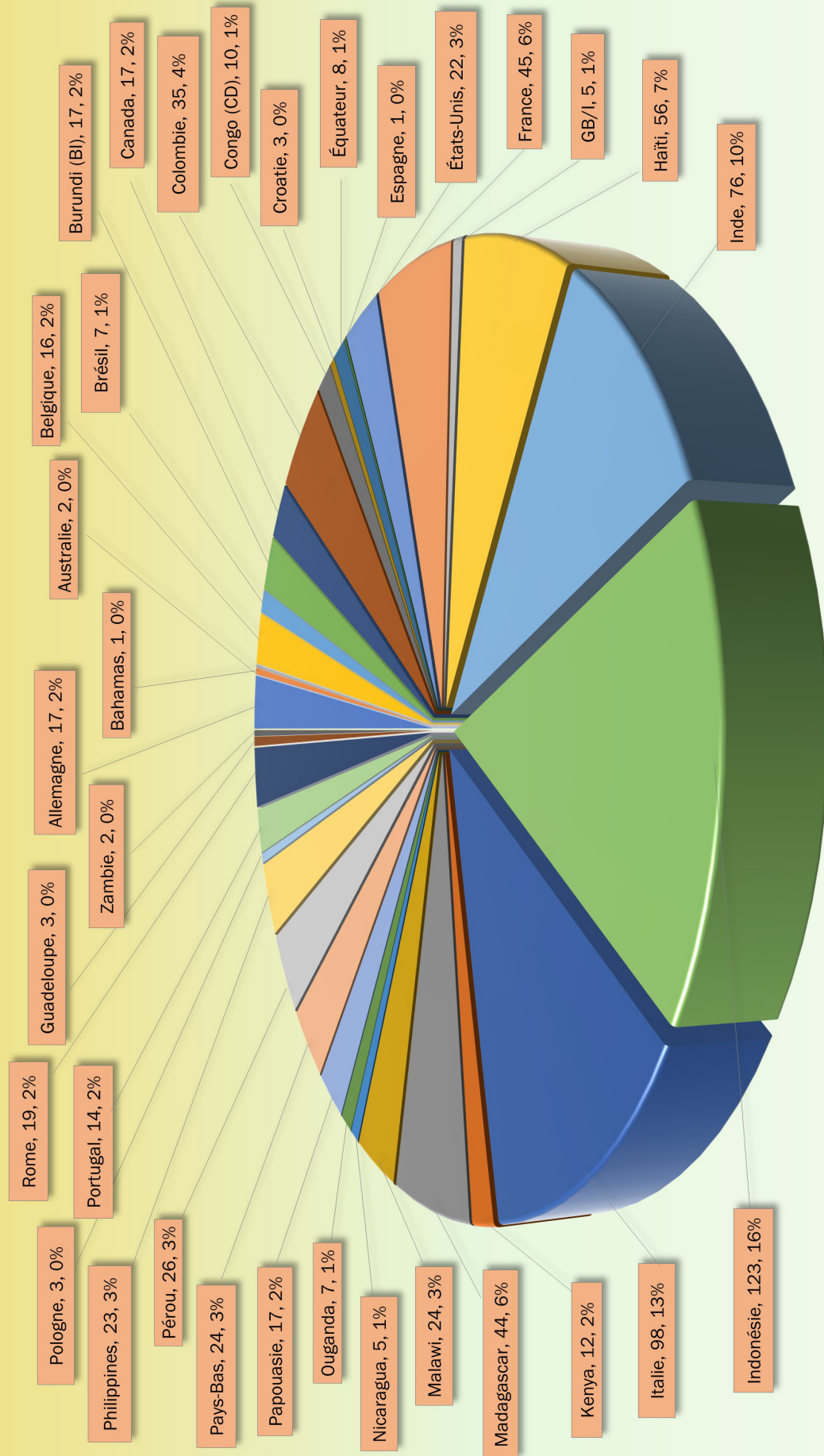
Juridical Entity



Nationality



Place of Work



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Greetings from Rome!



Community of the General House - Seated from left: Fr. Arnold SUHARDI, Fr. Wismick JEAN-CHARLES, Bro. Albino CRESCENTI, Rev. Fr. Luiz Augusto STEFANI, Fr. Severo AGOSTINELLI, Fr. Marco PASINATO.

Standing from left: Fr. Prem KUMAR, Fr. Apolinaris Dari BANI (Anar), Fr. Balaswamy KATA, Fr. Reynaldo BULLAS Jr., Bro. Désiré RAKOTONANDRASANA, Fr. Alexander SWAMY NATHAN, Fr. Louis-Marie Montfort W. SOUFFRANT, Fr. Felix Mabvuto PHIRI, Fr. Peter Alifane MAKINA, Fr. Richard Dass AROGYA SWAMY GOKUNTE, Fr. Judis Valan JEROME, Fr. Joji Antony Paul KALARICKAL (Absent: Fr. Francesco FERRARI).

The background features a vertical wood grain texture in shades of brown and tan. On the right side, there are several autumn leaves in vibrant colors of red, orange, and yellow, some appearing to be falling or scattered. The overall composition is warm and textured.

Montfort Missionaries

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