

Écho Montfortain

No. 504, June 2000

A Word from Father General

I am writing this from Bogotá, where I am finishing a three-week visit of our Colombian Province. In some parts of the world many of you are thinking about summer holidays and vacations; in other parts you are just beginning a new academic year. What I would like to do in this simple reflection is to remind you of the wider world around you, of the situation of your brothers and sisters in the Montfortian Family in various countries whose lives and ministries have become infinitely complicated by civil wars and unchecked violence. Your prayer and your solidarity accomplishes more than you can imagine; it is love and it is power, and it is felt by those who need it most.

Let me begin with a short description of life at our postulant house in Kisangani, Congo. At the beginning of May we received word from the superior, Fr. Andre Babusia, that as part of the ongoing battles between warring factions, two groups of soldiers had taken up positions near our community. The Rwandans were in front of the house while the Ugandans were nearby across the river. Both sides were firing canons and our students were in the middle. At that point no one had been hurt, but all the windows were blown out, and the students were fairly terrified. A few months ago, in another battle, it had been our sisters' turn to be caught in the middle. Yet despite all this, classes go on, life goes on, prayer and hope go on.*

Here in Colombia more than 50 years of discontent and fighting have now fully blossomed into a terrible, evil flower of death, violence and lawlessness that threatens the rule of law and the viability of the country. Some 30,000 persons a year die by violent means; hundreds of thousands are displaced from their villages and fields by warring factions of guerrillas and paramilitary groups. For the most part, any solid ideological basis for all this has long since evaporated. Now the boundless resources of drug trafficking can finance all groups concerned to their hearts content. The drug addict in Paris, the chic cocaine user on Wall Street, is in reality paying to buy rockets, grenades and sophisticated automatic weapons for guerrillas and paramilitaries. The ravages of drugs may destroy the family of the addict in Europe or North America, but just as surely it will destroy at least ten families more in Colombia. The cycle, the circle of evil is encompassing, a kind of living proof of original sin.

The debilitating effects of this violence and corruption are felt on every level of society here. Business people or landowners must pay taxes and protection money to both guerrilla and paramilitary groups. If eventually they can resist no longer and decide to flee the country, abandoning business and farms, then their workers are left with nothing... except to be at the mercy of the armed groups who commandeer their food, their cattle and even their children. Even in our mission territories in the Vichada, all land transport of supplies from the cities must endure a double series of roadblocks and taxes: once to the guerrillas and again to the paramilitaries. Every tanker with petrol for the mission posts must pay over \$1,000 US to these illegal groups; each truck loaded with food supplies or equipment has its assigned levy. You can imagine how this extortion and robbery augments the cost of running the schools and missions.

In general the missionaries are not molested, though they must endure visits, roadblocks and threats from armed groups of all persuasions. However, for the ordinary family the situation is much worse: fewer jobs, higher prices, kidnapping for ransom, and youngsters taken from their families and

* Since this was written, the postulant house, "La Providence", has been completely destroyed. Fr. Babusia and all the postulants except one, managed to take refuge in the Procure. The Sisters from Kisangani, together with their novices and pre-novices, managed to evacuate to Isangi. This is the last news we have received. Please continue your prayers.

dragooned into service with the armed groups. One afternoon I visited with one of our Daughters of Wisdom whose own sister had been kidnapped by guerrillas. She told of how she had made a journey into the heart of darkness in order to bring the prescribed ransom to the guerrillas in their inaccessible mountain stronghold. Proceeding deeper and deeper into their world of hate and violence, she was forced to give them all the money and then they refused to release her sister! A month later this Daughter of Wisdom had to return to this dreaded place with more ransom money. This time the guerrillas released her sister, and held the religious as hostage for eight days! Finally, with great suffering and distress both women are free. This is but one instance of a horrible plague that has come upon the country. Much of this took place during Holy Week, and makes extremely incarnate and present the suffering, tortured Christ in the midst of this people.

And yet the Risen Christ is also present and his Spirit infuses unexpected and unimagined life, hope, courage and joy. The captivating beauty of the land, the rich human and natural resources, are daily reminders of God's extraordinary creation. In the vast plains of the Vichada we visited mission schools where children beamed with joy, playfulness and great affection. We visited the new "Episcopal see" of Bishop Alberto Roza in Puerto Gaitán, now no more than a frontier town with a tiny church, but a symbol of hope and solidarity for the peoples of the Vichada and for the Province of Colombia. Surely the Risen One is alive in the hundreds of lay people now immersing themselves in Montfortian spirituality, many of whom are committing themselves to help preach parish missions – a week at a time, at their own expense – all in the footsteps of St. Louis Marie. Surely the Risen One is at work in the quality of the new vocations seeking to enter the Company, and in the strong desire and zeal of the novices and scholastics to incarnate the Good News and to share our Montfortian spirituality. As so often is the case, where one finds great suffering, impasse and death, there also are surpassing resilience, reserves of courage and seemingly impossible solutions.

With these reflections, I invite all of you, whether you are deep in the tasks of a new academic year or blessed with the chance to rest on summer holidays, to hold in your minds, hearts and prayers all the peoples of this earth who undergo violence and injustice. In an especially warm and fraternal way, remember your brothers and sisters in the Montfortian Family around the world who live so acutely, so intimately, the Paschal Mystery of Jesus the Lord. "And so we are even more confident of the message proclaimed by the prophets. You will do well to pay attention to it, because it is like a lamp shining in a dark place, until the Day dawns and the light of the morning star shines in your hearts" (2 Peter 1:19)

William Considine, smm
Superior General

Official News Items

Perpetual Professions

On 29 April, 2000, in Odivelas (Portugal), **Delfim Teixeira AFONSO**.

On 12 May 2000, at Hogar Sacerdotal in Choachi (Colombia), **P. Julian Enrique BETANCOURT**.

On 31 May 2000, in Manila (Philippines), **Nelson CABAÑERO**.

Ordinations to the Deaconate

On 9 January 2000, in Port-au-Prince (Haiti), **Nesly JEAN-JACQUES** (We apologise that this was not reported in the last edition of the Echo).

On 30 April 2000, in Odivelas (Portugal), **Delfim Teixeira AFONSO**.

Ordinations to the Priesthood

On 5 May, 2000, in Visakhapatnam (India), **Vara Prasad VORUGONDA**.

On 14 May 2000, in Port-au-Prince (Haiti), **Nesly JEAN-JACQUES**.

On 28 May 2000, in Mataloko (Indonesia), **Yohanes SURI** and **Avelinus AMPUT**.

New Superiors and Councils

On 7 April 2000, during the visit of Fr. General and Fr. Jean-Louis Courchesne, **Fr. Arie van der HULST** was appointed Superior of the General Delegation of the Philippines for a mandate of three years. Also appointed to assist him were three Councillors: **Frs. Richard MAGARARU, Ramon PEDROZA and Carmelo ESTEBAN**.

On 7 May 2000, **Fr. Claude SIGOUIN** was appointed Superior of the African Formation General Delegation for a mandate of three years. Also appointed to assist him are three Councillors: **Frs. Blaise JAILOSI, André BABUSIA and Thomas MSUSA**.

On 26 May 2000, during the Provincial Chapter held in Villa Montfort, Cumaral, from 22 – 27 May, the Colombian Province elected **Fr. Adolfo León BETANCUR** as the new Provincial, for a term of office of 6 years. Fr. General, who was present at the Chapter, immediately confirmed the election. Also elected as Councillors were **Frs. Raúl Alberto TORRES, José Aurelio ROZO and Miguel A. VELÁSQUEZ**. The fourth Councillor, chosen by the new Provincial himself, is **Fr. Idefonso GUAYACÁN**.

Various News Items

Montfortian Family News

General Chapter of the Brothers of St. Gabriel

The Brothers of St. Gabriel held their General Chapter at their General House in Rome from 6 – 28 April, 2000. As already announced, the Chapter elected **Bro. René Delorme** (formerly Provincial of Canada) as their new Superior General. The new General Council elected by the Chapter is made up of Brothers Paulose Mekkunnel (India), Sirichai Fonseka (Thailand), Georges Le Vern (France) and Robert Thiaw (Senegal). During a part of the Chapter, the General House of the Company of Mary played host to a number of lay Associates of the Brothers.

General Chapter of the Daughters of Wisdom

Please continue to pray for the Daughters of Wisdom, who are to celebrate their General Chapter at Ariccia, outside Rome, from 23 July to 18 August. We ask the Lord to guide them in their discernment, and to help them to continue to pursue their mission in the Church.

Comings and Goings at the General House

Having visited India and the Philippines, Fr. General and Fr. Jean-Louis Courchesne returned to Rome on April 13. On 16 April, Fr. Hub Louis returned from a visit to the Province of Gt. Britain and Ireland.

Fr. General paid a short visit to France from 29 April to 4 May, to take part in the Montfortian Pilgrimage to Lourdes. He left Rome again on 8 May to visit Colombia and to be present at the Provincial Chapter there. Fr. Miguel Patiño had already left for Colombia on 5 May. After the Chapter in Colombia, he and Fr. General visited the confreres in Ecuador. After this Fr. General is to go to the United States to take a rest before returning to Rome at the beginning of July, in time to attend the Provincial Assembly in Gt. Britain and Ireland (which will elect a new Provincial and

Council), followed by the General Chapter of the Daughters of Wisdom (23 July – 18 August). In the meantime, Fr. Patiño will stay on in South America to attend the “Montfortian Month” to be held in Brazil, and various other meetings of the Latin American entities.

A meeting of the General Finance Committee of the Congregation was held in Banneux (Belgium) from 18 – 20 May. Fr. Jean-Louis Courchesne, the General Bursar, and Fr. Paul Allerton attended this meeting.

Although, physically, they ceased to work at the General House of the Company of Mary two years ago, Srs. Caterina Maria and Maria del Sacro Cuore held an affectionate place in the hearts of all those who, for many years, had been the recipients of the many services they performed for the residents and visitors here. With the onset of health problems for both of them, they had to slow down, and now, after 43 years and 50 years respectively of serving both General Houses, they left Rome on 2 June to enjoy a well-earned retirement in San Remo, Northern Italy. We thank them both for their selfless service over so many years, and ask the Lord to give them joy in their retirement.

Fr. Joseph Simon, s.m.m.

We received news on 16 May that **Fr. Joseph SIMON, s.m.m.**, of the Province of France (resident at La Chartreuse) had been appointed *Chevalier de l'Ordre Nationale du Mérite* by the President of the French Republic. We congratulate Fr. Simon for this honour.

Doctorate of St Louis Marie

Some news on the progress of the request to have Montfort proclaimed a Doctor of the Church

1. On 9 February 2000 Fr. Battista Cortinovis, the Postulator of this cause, presented to the Congregation for the Causes of Saints the new *Supplex Libellus*, i.e. the new petition asking for the proclamation of Montfort as a Doctor of the Church. This is a 20-page document, signed by the Bishop of Luçon and the three Superiors General, setting out the reasons for requesting this proclamation. Along with the *Libellus*, Fr. Cortinovis presented several copies of the *Oeuvres Complètes*, accompanied by the *Livre des Sermons* and the *Cahier de Notes*.
2. On 17 April 2000, Fr. Cortinovis was informed that the dossier had been presented to the Congregation for the Doctrine of the Faith, and that four Consulters had been appointed to give their *votum* (opinion). We are now awaiting these *voti*, and the return of the dossier to the Congregation for the Causes of Saints.
3. On 16 March 2000, Fr. Cortinovis met with Cardinal Deskur, who is also a member of the Council of the Congregation for the Causes of Saints, and he showed great interest in making rapid progress in our cause. At the same time, Cardinal Poupard, the President of the Pontifical Council for Culture, has made himself acquainted with the state of the Cause.
4. The media (newspapers, periodicals, radio, etc.) have been involved here and there. The news of a renewal of the Cause is beginning to get about at various levels in the Church.
5. With regard to the initiatives taken in various Countries around the world for the promotion of the Cause, Fr. Cortinovis receives some news from time to time. He has the impression that there is a certain interest almost everywhere, but that it will take some time before this results in concrete action. It would be good to make known more quickly what is being done.

6. By e-mail, from all over the world, he receives positive testimonies to the influence of the spiritual teaching of Saint Louis Marie in the lives of many people. These initiatives should be encouraged. The e-mail address of Fr. Cortinovis is: smmpost@pcn.net.

An Itinerant Mission “à la montfort”

The Planting of the Cross

It was almost seven o'clock on that sunny Friday morning when a huge crowd started to gather in the unfinished chapel located at the foot of the mountain range in Naga, a town in the south of Cebu, Philippines! Hundreds of them, men and women, children and adults, all coming from these isolated and underdeveloped agricultural “barangays”, excitedly waited for the final instructions from the young and energetic Montfort Missionary priest, who was having a final meeting with the lay leaders of the area, as they were about to start with the first-ever “Planting-of-the-Holy-Cross” ceremony. This was the culmination and the closing ceremony of an itinerant mission preached “à la Montfort”, in Montfort’s own way.

Scores of men, mostly fathers and their sons, formed up two by two. They were charged with carrying the huge Cross up the mountain! The first pair would begin, and the second pair would take their place when tiredness overcame them. A few hundred women, youths and children had their part to play too. Some were to carry small bags filled with sand or gravel. Others were asked to bring food, or to carry small containers full of water, some for drinking and the rest for the preparation of the concrete footing of the Cross. Another important task for these women, youth and children, was to lead the prayers and singing as the journey progressed.

Another significant element was that all were asked to bring home-made crucifixes whose size and materials would depend on the creativity of each one. So most, if not all, were carrying these small crosses, the symbol of the crosses they have to carry in life. It was quite striking, the great variety of these crucifixes! Some were very small, others quite big; some made of paper or cardboard, while others were made of sticks and branches of trees. A few who were carpenters had made very special, carved crucifixes that anyone would love to have in their homes!

At 7:45 a.m. everything was ready, and the enthusiastic crowd gathered around the brown-painted, twenty-four foot tall and ten foot wide wooden Cross lying on the green grassy ground in front of the chapel. The missionary called for a moment of silence and contemplation. Afterwards, the 65-year old guitarist strummed his guitar for the opening hymn. The angelic voices of the children created in the participants a sense of awe! A very touching and reflective prayer was then said by one of the lay leaders.

And so the “Way to Calvary” began... The sun was very hot. Its piercing heat bathed everyone in perspiration. However, the gentle breeze that once in a while caressed us soothed the pain! Passing through the valleys and deep ravines, along narrow and steep roads that were very often bushy, the very heavy Cross was gently carried by dozens of men. All those taking part had to be patient and persevering in order to reach the goal. After more than three hours of climbing, during which we often had to catch our breath on the way, we finally reached the summit of the tallest mountain, all of us so tired and burned by the enormous heat of the sun. As we paused for a while, we had to exclaim: Wow! What beautiful scenery! It was as if we were riding in an aeroplane from which we could see the tall mountains below us, and the clouds almost within our reach! We were able to look back and trace the journey we had just finished!

After a short rest, everyone gathered around the four-foot deep hole already prepared with the huge Cross lying beside it. The women who had carried bags of sand and gravel, one by one made their contribution to the growing pile of materials for the concrete. With shovels, the men mixed the cement with enough sand and gravel and a few stones too! Then ample water was also added to the mixture. As this was made ready, the strongest of the men lifted up the Cross and put its base in the

hole, and then the concrete mixture was poured into it. This served now as a strong foundation for the newly planted Mission Cross. The ceremony was concluded with the celebration of the Holy Eucharist. In his homily, the missionary explained to the crowd the Wisdom of the Cross. At a certain point in his sharing, he asked the participants to raise their home-made crucifixes above their foreheads, to gaze on them intently, reflecting for a while on what this cross, and the one who lay on it, could mean for their lives. Afterwards, the missionary asked them to look at their crucifixes with the freshly planted Cross, Christ's Cross, as its background. Those taking part were then able to see that personal crosses can only have meaning when viewed with and through the glorious Cross of Christ, the Incarnate Wisdom of God. After the Eucharist came the "agape" in which each one shared his or her food with everyone else.

Since that day, this Montfortian Mission Cross stands erect on the top of a mountain. It is clearly visible from far-off homes and fields where the farmers live and toil for their daily living. It has become a symbol to remind the people first and foremost of the unconditional and boundless love of God for them, and of the Montfortian Mission preached in their area; bringing back pleasant memories of the missionaries and the time they spent among them; and especially memories of that special day of the implantation of the Cross, and many more.

A Filipino Montfortian Mission

This planting of the Cross is just one of the many ceremonies that take place in the mission areas during what is usually a nine-month-long itinerant mission of the SMM Mission Team in Cebu. Aside from this, our SMM missionaries organize, coordinate and facilitate the formation of basic ecclesial communities (BEC) in the parishes where they work, in response to and in implementation of the main thrust of the archdiocese of Cebu at this present time. Aside from the sacramental side of the mission, such as the celebration of the Holy Eucharist daily in the small chapels, the hearing of Confessions, the Anointing of the Sick, there are other activities such as house-to-house visitations, the organizing and giving of retreats and recollections, dawn processions and rosaries, Montfortian talks and seminars, the planting of trees, pilgrimages for the youth, family-oriented outings, medical and dental missions, etc. All these are made an integral part of the whole missionary endeavour in the area. The Mission Team tries to ensure that Montfortian Spirituality is well integrated in all of these activities. For instance, during the blessing of houses, we take the occasion to get the people to renew their baptismal promises. Moreover, we, the members of the team, immerse ourselves in the daily life of the people we are sent to. This means staying with the families who welcome us. Usually during the first weeks of the mission, there are just a few families who are prepared to invite the missionaries into their homes to spend the night with them. Most are ashamed because of their poverty. However, after a few weeks, as the families begin to know their missionaries better, and to see that they are simple and poor too, they begin more openly to offer to accommodate us in their small houses for a night or two. Most of the time we move from one household to another, although the missionaries have a common house in the area where all four meet together for planning and important meetings. This constant immersion with the people makes them feel so much closer to the people and the people to them. Both the missionaries and the families begin to get to know each other more deeply. We eat their daily food, bathe in their rivers and wells, etc. On both sides there easily develops a very close relationship, so that after a few months' stay, when the mission comes to an end, it is a very emotional moment!

This itinerant mission is usually divided into three major stages:

1. the pre-mission period, which includes meetings with the parish priest and his leaders, a widespread dissemination of information about the forthcoming mission, and a visual evaluation of the areas;
2. the mission proper, which is usually a nine-month period; this is itself divided into three periods of three months - the whole parish is usually divided into three major mission areas and a three-month period is spent by the missionaries in each of them;

3. the post mission period, which involves various follow-up activities by the missionaries after the closing of a mission. This is done with the help of the so-called “lay missionaries”.

To help the Montfort Missionaries in carrying out the various activities that take place during the mission, we first of all observe, discern and then choose lay volunteers from the mission areas themselves. Usually in an area where there might be more or less ten small chapels, we select more than a score of lay volunteers. These are then given a wide-ranging formation through programs such as Montfortian seminars and talks, retreats and recollections given by the missionaries. They are then invited to become directly involved in the mission activities. Later they will serve as links between the SMM Mission Team and the people in the mission areas when the itinerant mission is over.

A life-giving experience

Having worked with the mission team for more or less two years, I can honestly say that involving myself in this Montfortian mission has indeed been hard and challenging for me. It has meant trusting totally in Divine Providence, and trying our best to be immersed in the people’s situation and the condition of their lives. It has also involved taking many risks: for instance riding a motorbike up the hills, deep ravines on either side of the slippery, muddy and very narrow roads on the shoulders of the mountains, with six fellow passengers on a motorbike originally designed for three! However, I feel (and I believe my team-mates would agree with me) that we never experienced being real missionaries until we had this self-fulfilling and grace-filled experience of the mission. We learned a great deal from the people themselves what religious missionary life is all about! What poverty, obedience and chastity means to us in a concrete way! They have evangelised us! Hopefully, now we can call ourselves evangelised evangelisers! Thus we are so proud to be part of the Company of Mary, whose primary charism is preaching itinerant missions! I love missionary work!

For the past few years, the mission team has been blessed with the fatherly and motherly care of Fr. Ariel Aquino, S.M.M., who is the superior of the team. The other members were the multi-talented Fr. Ramon Pedroza, S.M.M., the tireless vagabond Fr. Angelito Pusikit, S.M.M., and myself. February, in this year 2000, the team began their third Montfortian Mission in the Holy Rosary Parish in Tuyan, Cebu. The four members of the team, now with the newly-ordained Fr. Joseph Alan Pastoril, S.M.M., taking my place, continue to preach the Good News in Montfort’s own way! With regular evaluations of what has happened, by, and together with, the people in the mission areas, the team is constantly learning from the past, both from the mistakes and the successes, in order to respond more fully to the signs of the times and to the concrete situation of the people. In so doing, the missionaries are doing their best to bring to reality the vision of becoming “a team animated by Christ, the wisdom of God incarnate in Mary, for the evangelisation of the kingdom of God. It is in this spirit that the mission team desires to be at the service of the local Church in its thrust to renew Christian life!”

*Fr. Paul Arnel L. Lucero, S.M.M.
Cebu Mission Team Member*

300th Anniversary of the Ordination of Montfort

June 5th this year marks the 300th anniversary of the ordination of St. Louis Marie de Montfort to the priesthood in the year 1700. For some, perhaps, this may not be very significant; but for others, it may be an occasion for a renewed reflection on the vocation and mission of our Founder. Here we offer simply a few historical notes.

St. Louis Marie was ordained to the priesthood, after seven or eight years of study in the Seminary of Saint-Sulpice or its dependent colleges and communities, in the chapel of the Archbishop’s Palace close to the great Cathedral of Notre Dame in Paris. He would have just finished a retreat of eight days at Saint-Lazare, in final preparation for the grace of ordination. It was a grace of which, in all probability, he felt himself completely unworthy. Apart from the fact that this was a normal attitude towards the priesthood in his day, we are told by both Grandet and Jean-Baptiste Blain, that Louis

Marie felt very deeply his unworthiness. Nevertheless, he was convinced that, worthy or not, this was what he was called to by God; and we can imagine that those last few days, in the recollection of his retreat, were spent in deep contemplation and ardent prayer.

It was not the Archbishop of Paris himself, Cardinal Noailles, who ordained him. This task had been delegated to Mgr. Jean Hervieu Bazan de Flamanville, the Bishop of Elne-Perpignan. This bishop was already quite well-known to St. Louis Marie, since he had assisted him several times during the Lenten catechism he had conducted at the parish church of Saint-Sulpice. Louis Marie himself was ordained for the diocese of Saint-Malo, of which diocese he remained officially a priest for the rest of his life, even though he worked in that diocese for only a very short time. We do not know how many others were ordained that day, one of the traditional days for ordinations, the Saturday of the “Ember Days” of Pentecost: all the papers of the Archbishopric were burnt in 1830. Nor do we know for sure how long he waited after his ordination before celebrating his “First Mass” in the Lady Chapel of the still-unfinished parish church of Saint-Sulpice. It was certainly the custom in those days to wait for a few days, making another short retreat in the meantime, and we can imagine that Louis Marie would have followed this custom at least. We only know that Blain described him at this first Mass as “like an angel at the altar.”

Our Departed Brethren

Fr. Eugene Gerard HACCURIA (1919-2000)

Died on 6 April 2000, in Eupen (Belgium), aged 81, with 59 years of Religious Profession. He made his first vows on 8 September 1940, and was ordained a priest on 17 February 1946. After a year of Sacred Eloquence, he spent 17 years in the Congo mission before returning to Belgium at the time of the uprising there. Following this he spent a number of years as chaplain before going to Germany, where he was parish-priest in Mönchengladbach and later rector of the rest-home and clinic in Tönisvorst. A heart attack in 1994 brought him back to Belgium, to the retirement home in Genk. He was making a pilgrimage to Moresnet when he was involved in a motor accident, and died two days later of his injuries.

Fr. Frank SETZER (1911-2000)

Died on 16 April 2000, in Sayville (USA), aged 88 with 68 years of Religious Profession. He made his first vows on 22 August 1931, and was ordained a priest on 20 February 1937. For the first 11 years after his ordination he taught, first in the Minor Seminary in Bay Shore, then in the Scholasticate in Litchfield. In 1948, when the United States Province was divided from the Canadian Province, Fr. Setzer was appointed the first Provincial Superior, a post he held until 1963, building up the young Province. In 1963 he left to spend 6 years in Malawi, then in 1969 was elected to the General Council. After 6 years as Vicar General and General Bursar, he devoted the next 21 years to the mission of Nicaragua. He retired to the USA in 1997.

Bro. Jean-Marie BOUET (1919-2000)

Died on 18 April 2000, in Cholet (France), aged 80, with 61 years of Religious Profession. He made his first vows on 19 March 1939. After his military service he went first to Chézelles for one year, then was appointed to the Provincial House in Paris, where he remained (with a two year break - 1943 to 1945 - when he was taken to a forced-labour camp in Germany) until 1997, faithfully taking care of the cooking and the maintenance of the house, before finally retiring to St-Laurent-sur-Sèvre.

Fr. Armand FOURNIER (1928-2000)

Died on 5 May 2000, in Ottawa (Canada), aged 71 with 50 years of Religious Profession. He made his first vows on 15 August 1949, and was ordained a priest on 8 December 1954. After teaching mathematics for seven years at the minor Seminary in Papineauville, he was appointed to the parish of Our Lady of Lourdes in Vanier, where he spent the rest of his life. His great concern was for the pastoral care of young people, for whom he founded the “Camp d’Amitié” in the Laurentian Hills in 1964, and for whom he worked tirelessly until his sudden death.

Fr. Angelo ROTA (1930-2000)

Died on 24 May 2000, in Bergamo (Italy), aged 69 with 47 years of Religious Profession. He made his first vows on 8 September 1952, and was ordained a priest on 1 March 1958. After a pastoral year in Arona, he taught for two years in Redona di Bergamo, before going as one of the first Italian Montfortian missionaries to Madagascar. That was in 1961, and he spent almost the rest of his life there, working tirelessly for the poorest and most marginalised. Little more than a year ago, he returned to Italy, and was preparing to return to Madagascar when illness struck and quickly brought about his premature death.

Fr. Jean-Yves YVINEC (1931-2000)

Died on 30 May 2000, in Cholet (France), aged 68 with 47 years of Religious Profession. He made his first vows on 8 September 1952, and was ordained a priest on 8 February 1959. After a pastoral year in Paris, he became a mission preacher, first in Angoulême for five years, then in Tourcoing where he went in 1966 after a year's catechetical studies in Strasbourg. With the rapid demise of the itinerant mission at that time in France, he became a "worker-priest", and spent the next 30 years as such in Tourcoing, at the same time devoting himself especially to the pastoral care of the members of the "Hospitalité Montfortaine". The last two years of his life, before his rather sudden death, he spent as chaplain to the Brothers of St. Gabriel at La Hillière.