



L'Écho Montfortain

N° 525 – English Edition – November 2006

LETTER FROM THE SUPERIOR GENERAL

Dear Confreres,

About a year has passed since the General Chapter of 2005 entrusted to me and the Council the mandate of animating our religious family. In that time I have visited most of the Montfortian entities spread throughout the world. At this point, I have deep in my heart a spontaneous desire to share with you who are confreres called to follow the same path, some feelings and reflections which I see as important to continue to give light and strength to the call which the Lord has given us as consecrated religious to live the Montfortian mission.

The first feeling I find is expressed well in the words the Apostle Paul writes at the beginning of the First Letter to the Christians as Thessalonica: “We give thanks to God always for all of you, remembering you in our prayers, unceasingly calling to mind your work of faith and labor of love and endurance in hope of our Lord Jesus Christ, before our God and Father, knowing, brothers loved by God, how you were chosen.” (1 Thess 1, 2-4).

The reflection that follows immediately is an invitation to take up one of the orientations of the 2005 General Chapter, to live “*together ... towards the fullness of the age of Jesus Christ.*” It is an appeal for “*ONGOING FORMATION,*” which I would readily call “*Ongoing Conversion*” also. I feel that we need to take up again in a vigorous way a path of conversion which draws us daily, before everything else, to see, to follow and to choose Jesus Christ. “Be always ready, with your belts fastened and your lamps burning” (Lk 12, 35). But at the same time it is a path of conversion that, by living the Montfortian mission, draws us to open the doors of our life and our communities to the people who have been entrusted to us, to whom we must draw near, and whom we must love as ourselves. “The Lord has sent me to bring Good News to the poor” (Lk 4, 18; MR 2).

This journey will be facilitated by staying on the same wavelength, by the personal commitment of each one, by the searching done together in every community, and by the orientations which were just decided in all of our entities.

- **On the level of the person:** the path of “ongoing conversion,” which we must carry out by being faithful and fruitful in the Montfortian mission, should bring us to a coherence between what we practice and what we preach (cf. MR 62). I would like to let our Founder speak about this intention: The missionaries will, therefore, study and pray unceasingly that they may obtain from God the gift of Wisdom ... to preach with the inspiration of an apostle, to speak like the wise man with true understanding, or, as Jesus Christ says, from the fullness of one’s heart” (MR 60).

- **On the level of the community:** we are called to set sail together, not as in a ship on the sea which does not know where to go because each one rows for himself, with a waste of time and energy, but rather staying together on the same wavelength. The community, in a constant spirit of searching, must ask itself about the plan God has for it, about the ways in can incarnate, in every concrete situation, a sense of the real presence and proclamation of the Reign, to be a true

apostolic community like Father de Montfort desired us to be: “of such must one day be all the members of the Company of Mary, preachers of the Good News with great strength” (MR 61).

- **At the level of the entity:** for clarity on the path, we should emphasize that the primary preoccupation is service to the Montfortian mission. In fidelity to the charism of the Founder, a program of ongoing formation should stimulate, orient, and lead to incisive action which brings renewal to the Church and the world (cf. C7).

I would now like to focus our reflection on an instrument which helps one to live in an attitude of “*ongoing formation*.” I am referring to the PLAN OF LIFE. Within some entities it is a practice consecrated by tradition, with consequent good results. In others, however, it has come into disuse, thereby allowing personal and communal situations of disorientation, a waste of energy and often the emergence of individual paths, of people remaining where they are in a permanent and repetitive way, all of which take away from a clear and fruitful fidelity to our charism. I would invite everyone together to give new strength to other possible instruments:

- to the personal plan of life
- to the community plan
- to the plan of the Province or Delegation

1. THE PERSONAL PLAN OF LIFE

In light of a path of ongoing formation which should bring our personal life toward a continuous and growing “*opening ourselves to Christ*” and “*opening ourselves to the neighbour*” in love through the Montfortian mission, it is important that each one of us places himself in discernment in order to illuminate his own process of growth. The personal plan of life helps us always to keep the goal clearly in mind, and to search for the necessary steps and means to journey toward it.

The environment in which we live is often a temptation for us: it distracts us and places before us false goals of personal fulfilment. It often suggests to us steps and instruments which lead us beyond the road and then our life loses its ability to be “*salt and leaven*” to proclaim the Gospel of life to the world of today. Therefore, the personal plan of life is an instrument which commits us to continually verify whether our life-style is apostolic, whether the use of material goods is in function with the Reign, whether a prospective specific preparation with studies would be for our own personal promotion, instead of strengthening in us a capacity for the mission.

The plan can allow for a self-examination, with periodic times and dates which give us the necessary space to see the truth in us and to know how to discern the values and limits of our journey, reinforcing the values and finding useful means to make the necessary changes in reference to the limits. Always with enthusiasm and determination. In the end, to have a clear personal plan allows us to harmonize it with the communal plan, in which we ourselves have chosen to participate and collaborate in order to complete the journeying “*together*” in service of the Montfortian mission.

2. COMMUNAL PLAN

In order to achieve the Montfortian Mission, “Montfort wanted ... a community, that is to say a group, a congregation, a gathering, a picked handful ... and not just individuals, scattered or thrown together” (C 19, PM 18). The new cultural situation, which in these last decades has been permeating our entire world a little, places us at a crossroads and obliges us to choose: either to let ourselves be dragged by certain currents of this culture, thereby falling into individualism, or, faithful to the Gospel and to the inspiration of our Founder, we rediscover the profound meaning of being and acting “*together*”. To prepare a community plan, which requires the commitment of

all in the planning, and the responsibility of each one to make it become a reality, is an effective means of giving spirit and soul to community life. Every day we become more aware that to live under the same roof and to have some schedule in common is neither the guarantee nor the sign of communion.

The community plan should bring us together to take seriously the Word of God in all its power, and highlight God's will for our community. It helps us to put into action a dialogue to seek together the direction of the path and to find criteria and lines of action which entice us to become involved with all our potential in the mission to which we are called. Today's situation makes it difficult for us to live certain forms of community life from the past, but the fragmentation of life, individualism, the relativizing of values urges us on still further in the search for an "*ongoing conversion*" in our life together to be signs and proclamation of what the apostolic communities were: "*see how they love one another.*"

3. PLAN OF THE PROVINCE OR DELEGATION

The diverse realities of our entities (a lack or a growth of vocations, patterns which empty or involve new housing, confreres who advance in years and see the weakening of their own powers or young confreres who need new fields for mission ...) can motivate us to focus our attention on these aspects, while losing sight of the wider horizon of the Montfortian mission. Preparing the plan of the entity should be the instrument which places us, in every moment and in every situation, before the main objective: how to collaborate with our Montfortian mission in the building of the Reign of Jesus through Mary present wherever we are.

Present in Papua New Guinea where the community is called to strengthen the first proclamation made in past decades. Present in Indonesia where the community is invited to build the Reign of God in the midst of a Muslim world in order to be a visible sign of brotherhood rather than looking upon Islam with suspicion and denial, as is often the case in our Western world. Present in India in the midst of secular and religious cultures, enriched with the elements of spirituality which can be sources of vitality for all, but also building a Reign which may cast light on the fraternity, the humble service which shatters all division and which brings the happiness of the Beatitudes. The Reign of God present in Latin America and in the Philippines, where our presence is called to penetrate traditions that are secular by now in order to renew the quality of the message and of the witness to the Good News of the Gospel. In Haiti the difficult social reality, which has lasted for decades, calls our community to prepare a plan which helps going against the current, to be true proclaimers of the values of the Kingdom: justice, peace, fraternity, humanizing and the rediscovery that every brother and every sister are images of God, hence the spiritual richness which is deeply rooted in this people. The Reign of God present in Africa and Madagascar where our entities are called to incarnate the proclamation of the Kingdom in realities of division and cultural and tribal differences, in response to the challenges which come from illnesses like AIDS, malaria, TB.

Our service in the Montfort Mission ought to help these people to emphasize the great traditional values which then allow for journeys made with dignity, with responsibility, no longer being victims of interests which often come from outside and which prevent a true process of humanization. The Reign of God present in North America and Europe where our plan should know how to respond to the crisis of values, but also to the crisis of responding adequately to the questions posed by humanity today. It should know how to open itself and welcome the numerous groups of immigrants, because even their coming proclaims the Good News. The path of "*ongoing formation*" in our entities should awaken us to the enthusiasm and faith of living our Montfortian mission.

A plan of a Province or Delegation will be one instrument in our hands which lights up the horizon of our specific mission and allows us to verify periodically the quality and the depth of our commitment.

I would like to end this sharing by leaving you with the words of Pope Benedict XVI from a discourse given to priests in the cathedral of Varsavia on 25 May 2006: “Be authentic in your lives and in your ministry. United with Christ, live a modest life, in solidarity with the faithful to whom you have been sent. Serve everyone, be available in the parish and in the confessional, accompany the new movements and associations, support families, do not abandon a connection with youth, remember the poor and the abandoned. If you live in faith, the Holy Spirit will give to you the things you should say and the ways you should serve. You can always count on the help of the One who leads the Church in faith. I urge you to pray to him always with words that are well known to you: *We are united to You, we remember You, we are keeping watch.*”

With the help of a plan we want to continue to be a community in dialogue with everyone, young and old, from the old and new entities, with committed lay people and with non-believers ... to always plant, plant in faith and hope and not in fear, to sow the seeds of the Good News of the Reign ... this is what the Master has taught us.

Fr. Santino Brembilla, S.M.M.
Superior General

OFFICIAL NEWS ITEMS

FIRST PROFESSIONS:

On 24 May 2006, in Ruteng (Indonesia): Detrianus (Trian) AGUL, Antonius (Tonce) AMBAS, Furmensius (Frumen) ANDI, Apolinaris Dari (Anar) BANI, Herkulanus (Beger) BEGER, Lukas (Lukas) DIRMAN, Hendrikus Meze (Hendro) DOA, Bonefasius (Fan) GAOS, Yoskaria (Yoskar) JAMON, Blasius (Bill) LION, Maksimus (Maksi) NANGGAR, Charolus Albertus Leta (Charles) NATAL, Yuvensius (Vensy) PANGKUS, Eulogius Junaidy (Aldy) RAHUN, Ferdinandus (Ferdi) SARONG, Anton Daryono (Yono) SWORSAN.

On 31 May 2006, in Kanathi (India): Antony Periyamayagam ANTHONY SWAMY, Naveen Kumar JAYAPPA.

On 31 May 2006, in Manila (Philippines): Alvin M. BALDESCO, Rene S. BUSTILLO, Jose Aldouse L. MONTES, Reynaldo F. SILVERIO, Gilbert V. VIDANES.

On 15 August 2006, in Mbarara (Uganda): Atubengulu Constantin ATALIPA, Anthony Baswel MANYOZO, Ndaliko Michel PALUKU, Samuel Paul SATIELE.

On 8 September 2006, in Lavaud (Haiti): Anonce ARISTIDE, Bernadel CALIXTE, Dady VALCIN, Edriss DESPEIGNES, Fednet FANORD, Janin CEPHACILE, Jean-Paul HILAIRE, Quesnel LAGUERRE, Riguet LOUIS, Vikens JOSEPH.

On 8 September 2006, in Antananarivo (Madagascar): Nicaise Marie RAKOTONDRAELO, Michel RAVELO, Doris Sullivan TOMBAOSA, Denussein Johanson TSIMIASA.

PERPETUAL PROFESSIONS:

On 8 September 2006, in Lavaud (Haiti): Marcel BELDORIN, Wid-Andy BÉNISTE, Roberson PIERRE, Joseph TELCIN.

On 29 October 2006, in Manila (Philippines): Francisco TACIO.

ORDINATIONS TO THE DEACONATE:

On 17 May 2006, in Rome (Italy): Jean-Marie Helpa RAKOTONDRAVAO.

On 29 July 2006, in Pasaje (Ecuador): Manuel de Jesús BAJAÑA VEGA.

On 15 September 2006, in Port-au-Prince (Haiti): Marcel BELDORIN, Wid-Andy BÉNISTE, Roberson PIERRE, Joseph TELCIN.

ORDINATIONS TO THE PRIESTHOOD:

On 10 June 2006, in Ozone Park (United-States): Hugh James GILLESPIE.

On 4 August 2006, in Pacar (Indonesia): Emanuel Bonewentura NGATAM.

On 5 November 2006, in Uchiza (Pérou): Edwin Willer TAVARA VELIZ.

VARIOUS NOTICES

NEW ADMINISTRATION OF THE GENERAL DELEGATION OF INDONESIA

On 9 May 2006, the General Superior, with the accord of his Council, has named Father Ignatius WIDODO, Superior Delegate of the General Delegation of Indonesia, for a second mandate. The Councillors are: Father Yoseph PUTRA DWI DARMA WATUN, Father Arnoldus SUHARDI, Father Martinus WIDYATMOKO, Brother Yusup GUNARTO.

NEW PROVINCIAL ADMINISTRATION IN GREAT BRITAIN AND IRELAND

On 12 July 2006, the Assembly of the Province of Great Britain and Ireland has elected Father Frederick SCRAGG as Provincial Superior for a mandate of three years. The Councillors are: Father Ronald MITCHELL (Vic. Prov.), Father Robert DOUGLAS, Father James MURRAY.

CHANGE IN JURIDICAL STATUS IN GREAT BRITAIN AND IRELAND

On 17 October 2006, after consultation with the Extraordinary General Council of October 2006, which has given its unanimous recommendation (session of 6 October 2006), Father Santino Brembilla, Superior General, with the unanimous accord of his Council (cf. MT 169), has decided to grant to the Province of Great Britain and Ireland the change in juridical status requested during the Provincial Chapter of 4 February 2005, which is to become a Vice-Province.

NEW GENERAL BURSAR

On 25 September 2006, the Superior General with the consent of his Council (cf. MT 232) has named Father Mathieu JENNISKENS, Assistant General, as General Bursar. Father Mathieu will be assisted in this service to the Congregation by Father Luiz STEFANI, from the Italian Delegation of Peru-Brazil. In these last months of the current year the new Bursar General and his assistant will work in coordination with Father Francesco AGLIARDI to have a better knowledge of the economic reality of the Congregation and of the service to give to the different entities.

EXTRAORDINARY GENERAL COUNCIL 2006

The Extraordinary General Council took place in Rome from October 3rd to 11th. It was composed of 23 members coming from 16 different countries. After the opening Eucharist, the superiors began with a sharing on their positive and negative experiences in their role as animators. They also shared about the reception by the confreres of the *Orientations* from the last general chapter. The General team then presented its action plan in view of implementing these *Orientations*.

In the area of *Structures*, we pointed out as objectives: -to emphasize a family spirit and an international spirit; -to promote openness to a global vision and a tangible communion; -to reinforce a vision of the Congregation as a network of centres with a flow of information, support, energy, sharing.

For *Mission*, we indicated some priorities: -to strengthen the connections between spirituality-mission – community in an international communion for mission; -to continue to respond to the priorities for mission and community life which emerged during the General Chapters of 1993 and 1999.

On the subject of *Formation*, we took as objectives: -to become Montfortian apostles, through a specifically Montfortian formation of the entire person, until the fullness of the age of Jesus Christ; -to promote a vision of formation that can no longer be limited to one period of life; -to support and broaden the research and diffusion of Montfortian spirituality and to open it to members of the Montfortian Family and to lay people.

For the *Laitie*: -to be ready to share the riches of our Montfortian spiritual heritage with our associates and other lay people, because we believe that the world could benefit from Montfort's perspectives on the Gospel; -formation for both the Montfortian Family and for lay animators.

With regard to *Ageing Confreres*: -to strengthen a witness of communion and fraternal charity; -to honor our ageing confreres as privileged witnesses of the Wisdom of Christ and his Cross; -to strengthen the bonds between ageing confreres and other confreres in each entity, and international bonds between the young and ageing confreres.

For *Finances*: -to strengthen an evangelical sharing of goods with more transparency and greater trust; -to live as agents of a globalization of solidarity and charity by strong connections between finances and mission; -to find a balance between finances and the Gospel, between prudence and trust in the Providence of God; -to see the first Christian community as a model.

On the part of the different entities of the Congregation, the following appeals were presented:

- To promote a better diffusion of Montfortian spirituality through the Internet.
- To study a way of collaborating among our different Montfortian reviews.
- To publish a new revised edition of the *Œuvres* of Montfort.
- To promote Montfortian Associations and the formation of their members.
- To encourage a Montfortian presence at different national and international congresses.
- To prepare and publish the second part of the Montfortian *Ratio*.
- To promote a better communication among the entities through the *Montfortian Echo*.
- To evaluate and coordinate financial support among the entities.
- To establish specific choices in response to the new demands of the world and the Church.

One of the innovations of the new General Council has been to implement some plans for international teams. During the EGC we took time to share information and to discuss these international projects: the team in Rome, to deepen Montfortian spirituality and update it for the Church of today; the team of Montfort-sur-Meu, to deepen the Montfortian charism in the "Montfortian places;" and the team in the USA, which has as an aim the itinerant parish mission.

Other subjects discussed:

1. *Change in juridical status*: - the Province of Great Britain and Ireland has asked to become a Vice-Province; - the Provincial Delegation (Italian) of Peru-Brazil has asked to become

a General Delegation. The EGC has given a favourable vote on these two requests. It belongs to the Superior General with his Council to establish the changes.

2. *Preparation for Perpetual Profession* – This preparation could be “regional,” in the context of the same continent or by language group. It could also take place in Rome. It could be common for all the candidates of the Congregation and could take the form of a spiritual year taken during theological studies.

3. *Papua New Guinea* – A collaboration has been established on the international level concerning pastoral work. As far as accepting local vocations for the Congregation, we must first assure the stable and ongoing presence of Montfortian personnel for the long term.

4. *Formation* – The Generalate thinks that the project of an Institute of Montfortian Spirituality is not feasible as far as a building and a place with personnel. We propose instead a team of Montfortian experts remaining in their respective entities and meeting together periodically for exchanging their ideas, constituting a kind of Montfortian Academy.

5. *Finances* – It is important to make the *Directory of Temporal Goods* known. In the light of the Gospel and of abandonment to divine Providence, we must use temporal goods in the service of the quality of our mission.

The meeting of the EGC took place at the General House of the Brothers of Saint Gabriel, who gave us a fraternal and warm welcome. On October 10th we visited Orvieto and Bolsena. The EGC had a follow-up – from the 12th to the 14th of October – with two different meetings of the Superiors of Asia-Africa-Madagascar and the Superiors of Latin America.

125 YEARS OF PRESENCE IN HOLLAND

Dear Confreres, Dear Sisters,
Dear Members of the Montfortian Family and all our Friends,

We are here to remember 125 years of the presence of the Missionaries of the Company of Mary and the Daughters of Wisdom in this country. To remember this part of the Congregation is always to live anew a history which is a lively part of the entire Company, and we encounter it in the veins of Montfortians today spread throughout the world. This history has been a **path of the Lord**: the socio-political difficulties which the little company, founded by Father de Montfort, experienced in France at the end of the nineteenth century, forced the group to search outside the country for a place to survive ... but the Lord prepared a path of growth and new life.

1. From here, the community grew **solid** and began a **growth** in several countries. How could we fail to remember the presence of Dutch confreres in Belgium and in Canada, in the USA, in Denmark and in Iceland, in Italy and in Portugal, in Germany and in Austria? I recall, for example, Father Gebhard, whom I never knew personally, but, from the minor seminary, our formators always talked with enthusiasm about this Father who had strongly desired the presence of the Company in Italy. We also cannot forget the presence of several Dutch confreres in the General Administration in service to the mission of the entire Congregation.

2. But another characteristic aspect of the Montfortian Province of Holland is the power which this group has had in the great task of **announcing the Gospel** in many countries in the world: Colombia and Haïti, Malawi and Mozambique, Indonesia and RD Congo, Brazil and also in Uganda and in the Philippines. I would simply like to give an example: during my visit in Indonesia I saw that the missionary work of our Dutch confreres has been transmitted as a valuable heritage to our Indonesian confreres. It is life given which now bursts forth in the life of this new entity; and you should be happy with this history.

3. I would also like to say that the history of your province has also been full of **fruitfulness**. Several confreres have established a path of deepening Montfortian spirituality, and they have been convinced that the richness of our spirituality was a richness for the entire Church.

Among them, I would like to remember Bishop Frehen, who, before being named Bishop, used to come every week to our seminary on the Via Prenestina in Rome to share with us this path of spiritual life which is a solid base for the mission to which we are called.

4. Looking right now at Father Hubert Jongen (almost 100 years of life), I see in his face the **fidelity** of many confreres who have given their lives until the end ... Last year, Father Hubert, at the Shrine of the Virgin of the Poor in Belgium, approached to ask permission to return to Brazil: the physical force is no longer there, but the will and the desire to serve the poor is still full of power. In secret and in humility, how many confreres have lived this fidelity?

5. In the Congregation, we have also experienced the **solidarity** which the Province has demonstrated for the new needs which the Montfortian Community spread throughout the world has encountered, to continue its presence and its mission of evangelization in new countries. This solidarity is also a sharing of life which enables living in unity and as a family.

6. But before finishing these words which seek to be joined to other words of commemoration on these days of celebration, I would like to say the words of Simeon at the Presentation of Jesus in the Temple: “**Nunc dimittis servum tuum, Domine...**” Perhaps for some these words seem sad ... but they must not be sad words; they are words full of life and shared life, words which give us pride. They give us hope; they are the certitude that life still continues on the path of the Lord, which are not our paths, but still they ask us to have trust in the One who is the Way, the Truth and the Life.

AD MULTOS ANNOS and CONGRATULATIONS

Fr. Santino Brembilla, sup. gen.

OUR DECEASED BRETHREN

FATHER LUKA CIRIMOTIĆ (1929 – 2006)

*Died 23 April 2006, in Skopje (Macedonia),
aged 76, with 32 years of Religious Profession.*

Luka Cirimotić was born on August 18, 1929, in Janjevo, a small Croatian village in the area of Kossovo. He went to a diocesan seminary and was ordained a priest June 29, 1959 in Skopje (Macedonia). He was parish priest in Uroševac, in Binač and in Gornja Stubla. At the International Marian Congress in Zagreb in 1971, Father Luka met the Montfort Missionaries. This was not the first time he heard talk about Father de Montfort, and he made no secret of his interest in the spirituality of our Saint and in the missionary dimension which dwelt in him. He asked to be received into the Company of Mary, and he began his novitiate under the direction of Father Joseph Fenili on December 8, 1972 in the community of Via Romagna in Rome. He made his first vows in the church of the Scholasticate at the Via Prenestina on October 13, 1973, where he also made his perpetual profession on March 25, 1975.

Father Luka's desire was to return to his country to establish the Montfortian missionary life there by forming an international team. The project, under the direction of the General Curia, became concrete on September 8, 1976. Cardinal Seper, the archbishop of Zagreb, blessed the chapel and the house on Miskinina Street with the first group of Montfort Missionaries. Apart from Father Luka, those taking part were Brother Stanislaus from the French Province and two Italian Daughters of Wisdom, Sr. Maria Teresa and Sr. Luisa Maria; then Father Ivan Magdic did not delay in joining them. Father Luka passionately gave of himself to make our spirituality known. In Zagreb he accompanied some young people who had discovered Father de Montfort through his writings. He initiated them more profoundly in our spirituality, and he undertook with them a path toward the Company of Mary. Since 1985 Father Luka was directly connected with the Italian province.

In 1988, together with some lay people, he founded the movement *Friends of the Spirituality of Montfort*, and then the movement *Consecratio Mundi* (Consecration of the World), with the goal of

promoting the new evangelization by encouraging consecration to the Most Holy Trinity through the Immaculate Heart of Mary. This project involved him in preaching retreats, animating seminars with lay groups in Italy and elsewhere, organizing congresses, and publishing documents related to the Movement. Certainly, it was not easy for Father Luka to harmonize his personal intuitions with his connections to the Province, in sharing life and mission, and in a reciprocal communication. In 1996, he received permission from his superiors to live outside the community due to his particular ministry, while maintaining a good connection with the Congregation. His involvement in promoting the Movement was marked by the cross, when agreement and collaboration with these same lay people became increasingly difficult.

Towards the end of 2005, he became sick and was welcomed and lovingly cared for by some families of his friends who were a part of his Movement. A serious illness rapidly consumed him. Comforted by the presence of his brother, Father Antonio, he ended his earthly pilgrimage in Skopje on April 23, 2006, Divine Mercy Sunday. The funeral was celebrated in the town's cathedral on April 25. He now rests in the cemetery of Skopje. The first Croatian Montfortian has left seeds which have borne fruit: in 2001 the first Montfortian community began in Zagreb consisting of four Croatian confreres. And other young Croatians are now turning towards the Company of Mary.

FATHER PHILIP WILSON (1932 – 2006)

*Died on 28 April 2006, in North Baddesley (England),
aged 74, with 55 years of Religious Profession.*

Fr Philip Wilson was born in Preston Lancashire, a very catholic city. He was a seminarian of Montfort College Romsey and later of St Mary's Church Stretton, where he was ordained to the priesthood. Fr. Philip was a man of many talents and, among other ministries exercised during his life, was teacher at Montfort College; editor of the *Queen and Mother* magazine; director of the hostel seminary in Barrhead Scotland; chaplain to the Daughters of Wisdom; provincial bursar for ten years. However, his special love was to minister to the faithful in the parishes that the province served. He was in charge of three parishes at different times, before dying in harness as Priest in Charge of the Parish of Romsey, the original home of the minor seminary and the first parish of the Company of Mary in Great Britain and Ireland.

In imitation of Jesus, one called to ministry is one called to service – as St Peter tells us he is called to be the living stone which is built into a spiritual house (1 Pe 2,5) to give himself completely. To become, for those he touches by his ministry, an easy way to get to God. He will find ways to make God present to all, whether or not they seem to be listening, whether or not they appear to respond. If he is to be a true imitator of Christ he will always seek to give and never appear to take. Fr. Philip Wilson has been such a religious and such a priest for more than 50 years now. We celebrated 50th jubilee of priesthood in February: and I am sure, wherever he has ministered his people will tell us, that when they were searching for God, his example has always drawn them towards their goal. We celebrate the passing of one who consecrated himself to religious life and, within this consecration, accepted this ministry of service to all those whom God called him to serve.

Fr. Philip became and always remained an example of religious dedication, an example to so many in the Company of Mary and to priests and faithful in the many parishes where he has been called to give witness as a priest and a religious. Fr. Wilson learnt from St Louis Marie to trust in God's providence and to take the risks he had to take when he faced the uncertain future that his ministry and apostolate always offered. He learnt to answer, like Peter: "Lord to whom shall we go? You have the words of eternal life" (Jn 6, 68).

He can thank God that he was blessed with both joys and sorrows, since both have helped him to understand the needs of people whom Christ has called him to serve. Throughout his life he constantly came closer in his imitation to Christ, and never to cease to seek ways to grow in the service of those to whom he was called to minister. Though there must have been moments, when like his namesake Philip from among the apostles, he asked Jesus, "Lord Show me the father and that will be enough for me" (cf. Jn 14, 8) – I could see Jesus, replying with a smile: "Philip, how long have you known me? To have seen me is to have seen the Father. Have faith to ask anything in my name and it will be given" (cf. Jn 14, 9.13). By now Fr Philip will have been personally introduced to the Father – he will now be sure that this is enough!

FATHER LÉO-PAUL ALLARD (1914 – 2006)

*Died on 28 April 2006, in Nicolet (Canada),
aged 91, with 70 years of Religious Profession.*

Father Léo-Paul Allard was born on December 9, 1914 in Baie-du-Febvre. He was the son of Mr. Norbert Allard and Madame Juliette Jutras. He made his first profession of vows as a Montfortian religious on August 22, 1935 in Nicolet. He was ordained a priest by Bishop Alexandre Vachon in the Cathedral of Ottawa on March 8, 1941. He would have celebrated 65 years of priesthood this year.

The list of his assignments as a religious is long and varied. This is seen in the very significant influence he had in our Montfortian Province of Canada. To mention a few of his most characteristic obediences – for a period of 14 years, from 1941 to 1955, we find the young and enthusiastic Father Allard at work in the Juniorate in Papineauville, first as professor, then as bursar, then as recruiter and finally as prefect of discipline.

After three years as superior of the novitiate and novice master (1955 to 1958), he was parish priest for three years in the parish of Saint-Marie-Médiatrice in Jonquière, a position which he left in order to become the first superior and director of the Marian Centre and Shrine of Marie-Reine-des-Cœurs in Montréal. He became a parish priest once again from 1968 to 1972, this time at the parish of St Vincent de Paul, in North Bay, (Ontario). After that, he realized one of his dreams. He left Canada to go work as a missionary in Papua New Guinea. He gave himself to this apostolate with all his heart and with enthusiasm for ten years. From 1986 until 2000 he exercised his apostolic zeal here and there in Québec and Ontario, in different pastoral activities.

At the age of 91 and with 71 years of religious profession, Father Allard left us peacefully on the very feast of our holy Founder Saint Louis Marie de Montfort. If we had to summarize Father Allard in a single word, I believe the word “determination” is the one we must use. He was a man entirely involved in everything he did (even in sports!), but above all in his love for Jesus and Mary. He incarnated well what Montfort tells us in one of his hymns: “Let us serve God and without reserve, / For a divided heart is lost. / All or nothing is God’s language.” (*Hymn 153, 1*)

FATHER WILLEM (WIM) JENNISKENS (1932 – 2006)

*Died on 2 June 2006, in Maastricht (The Netherlands),
aged 73, with 52 years of Religious Profession.*

Willem Josef Maria Severinus Jenniskens (Wim) was born on 27 October 1932 in Wanssum. After completing his studies at the Apostolic School in Schimmert he entered the novitiate in Meerssen, where he made his first religious vows on 8 September 1953. At the end of his studies in Oirschot he was ordained a priest by Mgr. Mutsaerts, the Bishop of Den Bosch, on 8 March 1959. He then left for Leuven where he followed a course of pastoral studies before returning to Schimmert where he was a teacher and prefect of discipline. He used to visit schools and parishes to arouse the interest of the young people in a Montfortian religious vocation. For Wim these years were not the most easy, because in 1973 he witnessed the closure of the seminary of St. Marie. In 1969 he was appointed to teach religion and to act as a vocational counsellor in a college in Heerlen, and in 1978 he took up the same task in the European and international schools.

After 25 years of activity in teaching, Wim received an appointment for three years as bursar in the community of Oirschot, where he took care of the interests of the Montfort Centre. In 1991, what he had always been reluctant to accept, took place: he was appointed as parish priest to the parish of Sts Cosmas and Damian in Afferden.

Wim was a community man, and for this reason he was often to be found, when his work was done, in the communities of Berg en Dal or Schimmert. Unfortunately he had to cease this work in 2003 for health reasons, and so Wim then moved to the community of Schimmert, where he had lived for so many years. There he enjoyed a well-deserved rest. His health continued to decline and he was in need of nursing care. For that reason he was transferred on 21 July 2005 to Vroenhof. His health got progressively

worse and just before the feast of Pentecost this year, having been strengthened with the sacrament of the sick, Wim died on Friday 2 June in the hospital in Maastricht.

In Wim we have lost a very fine confrere. A man of community, he could listen to people, and he loved to pass on any news. His parents' faith was his model, and he deepened it in himself during the course of his formation and his religious and priestly life. For Wim, this was the source of his life and his work. In this faith he found the strength also to accept the diminution of his strength and health. We, his confreres, thank God for the person of Wim. He loved people and he loved life. May he find peace and rest in the presence of God, whose Spirit enables us to continue on our journey.

FATHER JACOBUS QUIRINUS SCHRAMA (1929 – 2006)

*Died on 29 June 2006, in Warmond (The Netherlands),
aged 76, with 53 years of Religious Profession.*

Jacques Quirinus Schrama was born on December 4th 1929 in Voorschoten. He joined the Montfortian Congregation in 1951 in Meerssen, made his first vows on September 8th 1952 and was ordained priest 16th March 1958 in Oirschot. After a pastoral course in Leuven (Belgium) Jacques was appointed as a teacher of religion in Hoensbroek until 1960, then in Voorburg while living in Beresteyn (minor seminary) in Voorschoten. Since 1974 Jacques worked at the Catholic Pedagogical Centre in Den Bosch. He retired in 1988 and was active as a volunteer doing social work, until his mental situation turned bad. He moved to a house, next to the nursing home in Voorschoten, where his family helped him a lot. The last few months of his life Jacques was nursed in a home in Warmond. After a heavy pneumonia he died there.

Jacques was a striking personality all his life. As a student in Schimmert he loved to take his own path, with a great sense of humour. He wanted to belong somewhere, but without losing his freedom and character. Possibly that is why his superiors had trouble with his mores, his modesty and his religious perception. Often he got a b-minus instead of a b-plus! His sense of duty and discipline were spiced with witticism and put in perspective by his remarks. He wanted to look into the world in his own way, and take care of himself. But certainly not as a lonely man. When he moved to Den Bosch, for his work with the Catholic Pedagogical Centre, he kept in touch with his confreres in Beresteyn and others. Every year he went to Vroenhof to bring his homemade jam-jars. That was typical for Jacques: this man living alone in relation to family, confreres, friends, students, colleagues of the CPC. Involvement with people was his idea of priesthood. He wanted to be more than just a teacher of religion. Once he wrote: "A teacher of religion goes to school to bring his lessons and goes straight home. He is not involved with his students. For a chaplain there is more, and that answers to my idea of being a priest-teacher of religion."

The next sentence from a letter to his provincial at that time is typical when he moved to Den Bosch: "how life evolves religiously, I cannot tell now. The situation will teach me. I will have to find my way through it. Not by ready-made frames and determinations, but more through the possibilities the situation brings and my own person." From that point of view he calls himself the exterior of the congregation, "someone who, through his use of words and thoughts and way of life, looks marginal yet belongs to it." He was serious about his living as a true Montfortian. Different from others, and at the same time grateful for those who formed the heart of the congregation. Therefore his true desire was to spend his last days among his confreres in Vroenhof, close to his brother-confrere Gerard. Unfortunately it could not be realized in time.

Jacques had a great sense of justice he wanted to share with others. He didn't need much for himself. Expensive furniture was wasted on him. He put something together himself. He felt very strongly about poverty in the sense of austerity and freedom of care. Sometimes he was worried about when the administration was occupied with preserving for old age. He would have loved to go to the missions. An appointment for Nyasaland was practically at hand. He already followed a medical mission course, when he got health problems. Jacques accepted this in a remarkable way. He chose not to put his energy into the impossible, but wanted to make the best of his life with the possibilities that life gave him.

Because communication was important for him, his mental handicaps during the last years made life hard for him. He wanted so badly to tell things, but did not know where to get the words. At first he

worked it out by using cribs; later on even that became impossible either. Then also he accepted the impossible and enjoyed being among his family, confreres and friends. Hopefully Jacques will find his words back in heaven. In his own way and with his unique personality he will certainly contribute to the colourful community of saints. Let him rightly enjoy this in the Name of the Lord.

BROTHER WILHELMUS (WILLY) MAESSEN (1938 – 2006)

*Died on 9 August 2006, in Leuven (Belgium),
aged 67, with 48 years of Religious Profession.*

Brother Willy Maessen was born on 20 December 1938 in Hoensbroek (Netherlands). He received a technical education at the Technical College in Bunde. After his novitiate he made his first vows in Meerssen on 28 April 1958, and his perpetual vows five years later.

As a qualified carpenter and a skilled technician, he worked first of all in the Montfortian minor seminary in Rotselaar between 1958 and 1968. When he left for the Congo in 1968, his missionary dream was realised. He was an indispensable support for the missionaries and the local population of Isangi and Opala, but most of all in Wenge. The maintenance of the school buildings and the development of the famous “technical workshop” of Wenga were his life. As a river pilot, he navigated the Lomami and the Congo, from Isangi to Kisangani and Wenge. He had many friends among the Fathers and among the people, and was a councillor for a number of years. Willy loved the people, but also the animals: everywhere he lived he created a small zoo. In 1994 he finally returned to Belgium, and immediately took up a post in the Retreat House of “Le Carrefour” in Banneux. After the closure of this house in 2002, he came to Leuven. And here also he set up his workshop where he was able to carry out repairs for anyone who asked for his help. At the end of 2004, he was appointed Mission Procurator. However, he was unable to carry out this task as he would have liked, for in the course of 2005 the first signs of that terrible sickness, Motor Neurone Disease, began to make themselves apparent. During the night of 9 August, he died peacefully, surrounded by those close to him.

In Willy we have lost a joyful and warm confrere who surprised us often with his original sense of humour. He was always the readily available confrere, right up to the time when he himself had to ask for help. His motto was: “Pay no attention to what I say, but only to what I do.” With his practical bent, he hoped always to be able to clarify a situation so as to bring it to a good conclusion. So, knowing full well that he had no chance of being cured, he decided, in concert with his doctor, how he wanted to die: “Let nature take its course.” With the eyes of faith, he accepted his lot with total abandonment, with not a word of protest. Being of a sensitive nature, his eyes filled with tears on several occasions. His confreres and his family were a great support to him. We thank God for this good confrere, Willy. May he find peace and love in the presence of God and Mary, in whom he always placed his trust.

FATHER FRANCISCO ELADIO ARIAS JIMÉNEZ (1929 – 2006)

*Died on 12 August 2006, in Medellín (Colombia),
aged 77, with 52 years of Religious Profession.*

Father Francisco Eladio Arias was born on 24 May 1929 in Abejorral, Antioquia, the son of Juan Pablo Arias Gomez and Josefina Jimenez Pineda. On 2 February 1954 he made his first vows as a Montfortian religious in San Juanito. On 21 August 1960 he was ordained priest by Mgr Francisco José Bruls in the chapel of the Montfortian Scholasticate in Albán. So he was very soon to celebrate 46 years of priesthood.

His appointments: Teacher in the Minor Seminaries of Restrepo and Choachí (1961-1967; 1969), member of the Itinerant Mission team in Manizales (1968), parish-priest of Guadalupe, Medellín at the start of the Montfortian presence in Antioquia (1970-1973); for a period of 17 years (1974-1990) he served the mission of the Vichada, as Mission Procurator in Villvicenzio; Superior of our Retreat House at Villa Montfort, Cumaral, for 13 years; for the last two years he was ill, spending several months with his family in Cali, and finally in Medellín as chaplain to a home for elderly people. For the last month, when his health had become more precarious as a result of prostate cancer, he was resident in a home for elderly and sick priests.

On Friday evening, 11 August, he was taken to a clinic where he died in the early hours of the following morning, at 10 minutes past midnight. Fortunately he was conscious until the last moment, and so had the opportunity to prepare himself for a happy death, accepting with serenity the nearness of his departure and receiving the sacrament of the sick after saying the Rosary. His Guardian Angel and life-long friend was Fr. Jaime Gomez, and we thank him whole-heartedly for his presence close to Fr. Francisco right up to the last moment of his earthly life. The funeral was held on 12 August at the Montfortian parish of San Luis Beltrán, Medellin, where the parish-priest, Fr. Oswaldo Jaramillo, conducted a beautiful celebration in the presence of Fr. Pachito's family, who thanked the Congregation a number of times.

Fr. Pachito, as he was familiarly known by his confreres and all those who visited him during his long stay in the Mission House or in the Villa Montfort, will always be remembered as a very sympathetic and welcoming brother, with a great sense of humour which was still evident even just a few hours before his departure from this world. He also manifested a great artistic sensitivity which he placed at the service of a more worthy celebration of the liturgy, and the renovation of buildings, sculptures and paintings. His sense of belonging to the Province and the Congregation was always clear and effective. He was also a very determined man. His deep and intimate love for the Blessed Virgin was always evident in his homilies and in his daily praying of the Rosary, which was with him until the day he died.

Blessed be God the Father of our Lord Jesus Christ, who in his great mercy has given us a new birth as his sons, by raising Jesus Christ from the dead, so that we have a sure hope and the promise of an inheritance that can never be spoilt or soiled and never fade away, because it is being kept for you in the heavens (1 Pet 1,3-4), as we hope for Fr. Pachito.

FATHER ALBERT RIVIÈRE (1928 – 2006)

*Died on 18 August 2006, in Cholet (France),
aged 78, with 57 years of Religious Profession.*

Albert was born in La Bruffière, near Saint-Laurent-sur-Sèvre, on 19 May 1928. So he was 78 years old when he died last Friday. His family was rather rich in religious and missionary vocations, supplying two Daughters of Wisdom as well as two Montfort Missionaries.

Albert followed the usual path of Montfortian formation, at Pontchâteau, Celles-sur-Belle, Chézelles and Montfort-sur-Meu, where he was ordained a priest in 1953, at the age of 25, by Mgr Hardman, the Bishop of Zomba in Malawi. Was this something of a harbinger? In any case, a few months later, Albert left for Malawi, precisely to this same diocese of Zomba, where he was to work for 14 years in different mission posts: Nsipe, Nzama, Mpiri, Utale, Magomero. In the meantime he also worked in the formation of future Malawian priests in the minor seminaries of Chingale and Nankhunda. This was the time of Vatican Council II, and its implementation in the diocese of Zomba was not without its tensions, due to a certain style of authority which found it difficult to change. Albert suffered from this and decided to return to France in 1967. After a year's sabbatical, he fitted perfectly into the pastoral programmes in France, in the Touraine and the Berry (Nouâtre and Montierchaume). This lasted for 11 years.

Then the call of Africa made itself felt again: A Malawian bishop, Mgr Mathias Chimole, had been appointed to Zomba. He was well aware of the pastoral qualities possessed by Albert, and he invited him to return to Malawi to work in the same diocese where he had worked before. He arrived in 1978, and was to stay there until his final return to France in 2002: 24 years in the missions of Magomero and Sitima. The link with his previous experience was made without any difficulty, and he brought with him from his time in France, a renewed vision for the two primary orientations of the Church in Malawi: basic ecclesial communities and the accompaniment of youth. He excelled in this thanks to his ability to listen and to dialogue, based on a good understanding of the language of the country and the mentality of the people. His confreres greatly appreciated being able to benefit from this dynamic pastoral approach.

Four years ago, there came his final return to France. After a short stay in La Gardiolle and in Le Marillais, it was in Saint-Laurent that he spent these last three years, giving himself generously as a chaplain to the Daughters of Wisdom as long as his health allowed it. He had already had various warnings, but it was on the eve of Easter this year that Albert suffered a cerebral vascular episode that had various effects. A fracture of his arm three weeks ago, aggravated by an infection, precipitated the end,

and Albert died in the hospital in Cholet on Friday morning despite a last-chance operation attempted by the medical team. Fifty years of priestly life: 38 in Malawi and 15 in France. We salute the missionary zeal shown by Albert, who, following in the footsteps of Christ and Father de Montfort, was able to adapt himself to all and to establish firm friendships, as many of us can witness.

FATHER RÉAL HOGUE (1925 – 2006)

*Died on 22 August 2006, in Trois-Rivières (Canada).
aged 81, with 61 years of Religious Profession.*

Réal was born in Montreal on 23 June 1925, the eldest of a family of five boys and a girl. He was baptised the following day in the parish church of St Joan of Arc. Réal made his first vows as a Montfortian on 15 August 1945 at our novitiate of Ste Marie in Nicolet, and he was ordained priest at Our Lady of Lourdes in Vanier (Ottawa) on 25 February 1951, by Mgr Johannes Gunnarsson, the Montfortian Vicar Apostolic of Iceland. From 1952 to 1954, he taught Poetry and Literature at the Montfort Seminary in Papineauville. Then from 1954 to 1960 he was a curate in our parish of the Presentation of Mary in Dorval.

For a period of eight years, from 1960 to 1968, Réal exercised his pastoral ministry at our Shrine of Mary, Queen of All Hearts. He was one of the pioneers at a time when everything needed to be organised. At the same time he was a much appreciated spiritual guide on Radio CJMS with his programme "Please enlighten me". From 1968 to 1978, he was at Drummondville where he was the leading light behind the famous Autumn and Spring sessions which presented a renewed and up-to-date catechesis of Christian doctrine. For the remainder of his life, Réal was to be an itinerant preacher, a Gospel traveller in the footsteps of Montfort, who sang: "I have chosen a vagabond existence to save my poor neighbour" (Hymn 22,1). As such he blessed with his great apostolic zeal a very large number of parishes across Canada.

After a long Calvary of suffering, "this great and very deep mystery here below" (Hymn 19,1), Réal, one who was always going from place to place, made his final journey to a better life at Trois-Rivières, in the infirmary of the Priests of Priestly Fraternity. I emphasise that it was on 22 August last, on the liturgical feast of Mary, Queen and Mother. This was not mere coincidence, but truly a delicate gesture on the part of the Blessed Virgin. In his room, Réal was surrounded by images of the Blessed Virgin. The images opened "windows on heaven" for him, but this time, with the Blessed Virgin, he was entering the "Gate of Heaven". He used to love to say with a smile that the Blessed Virgin had prepared a "condo de luxe" (a luxury apartment) for him in Heaven. May our confrere Réal rest in the peace and joy of the Risen Christ!

FATHER JOSEPH (JOOP) WEIJNEN (1917 – 2006)

*Died on 11 September 2006, in Valkenburg (The Netherlands),
aged 89, with 67 years of Religious Profession.*

Joseph Weijnen was born April 12th 1917 in Maastricht. In 1938 he entered the novitiate of the Montfort Missionaries in Meerssen and on September 8th 1939 he made his first vows. In Oirschot he was ordained priest on March 19th 1945, by Mgr. Mutsaerts. After his studies in Oirschot he followed a year in Simpelveld for eloquence. His first appointment was as a chaplain in Egmond aan Zee. After two years he left for Austria. At first he was assistant for a short period in Villach. Then he got an appointment for the new foundation in Austria. From 1949 till 1965 he was attached to the Cathedral of Salzburg and to the city parish of St. Blasius. From 1957 till 1965 he worked and lived as a priest in barracks for refugees and homeless people south of Salzburg. A period full of hardships, but also the best time of his life, as he himself said in a later period: "I was the only pastor for approximately 1500 people of different nationalities. I went to live there, because people only trust you when you become one of them."

After these difficult years he became parish priest in Plainveld from 1965 - 1971, an idyllic village in the mountains, but rather damp and bad for his health. In 1971 he left for Germany. After a year as chaplain in the convent of sisters of 'Emmaus' in Essen, Joop was appointed as parish priest in Zülpich-Bessenich, where he enjoyed wonderful years. He stayed there for 28 years. In 2000 he returned

to his beloved Maastricht, where he assisted in several parishes. The last years of his life he stayed in nursing home Vroenhof where he quietly lived amongst others who needed constant care. September 11th 2006 he died in his own room early in the morning.

We say goodbye to a confrere, rich with initiatives and ideas. A priest who gained great respect. Joop was a sensitive person. He had an eye for detail, probably because his father was a photographer. He made easy contact with people. He loved to be with others, especially young people. He was loyal to the congregation and, in the time he was working in Germany, he joined regularly the monthly meetings. Joop always was a caring man, who meant a great deal to his family and especially to his Montfortian priest-brothers Theo and Piet. Grateful, we return his life into the hands of our Creator. May Joop rest in peace.

FATHER RÉMI LOUVET (1919 – 2006)

*Died on 25 September 2006, in Cholet (France).
aged 87, with 68 years of Religious Profession.*

Born in 1919, Father Louvet had just celebrated his 87th birthday on 2 September, with 68 years of consecrated Montfortian life and 60 years of priesthood. He was originally from Charquemont in the Doubs, like Father Herrmann, and they knew each other from childhood. Rémi was only three years old when his mother died. This loss no doubt led him to a deeper appreciation of his family, even the enlarged family, to which he was very attached. And his family repaid his affection: their presence today among us at his funeral is the proof of this, given that they had to travel right across France to be here.

When he was 11 years old, Rémi entered the minor seminary of the Montfortians at Liesle. After three years in the Doubs, he went to Pontchâteau to complete his secondary education: these 4 years were the prelude to a long period of his life that he was to spend in the shadow of the Calvaire. After his novitiate at Celles-sur-Belle and his first profession on 8 September 1938, he did his Scholasticate at Chézelles then at Montfort-sur-Meu. His studies were interrupted for two and a half years by his military service: this was during the Second World War. He was ordained a priest on 16 March 1946. Recently we celebrated his Diamond Jubilee of Priesthood!

Immediately after his ordination, Rémi was appointed to the minor seminary in Pontchâteau where he gave of his best as a teacher and very soon also as the bursar. This lasted for 20 years! It was in this area of financial administration that he showed what great “talents” he had received in the Gospel sense of the word, and how well he could make them bear fruit for the good of the seminary, then later that of the Province, of which he was the Provincial Bursar for 16 years. God alone knows all the delicate situations he had to face in order to build up the formation houses in France and Spain, at a time when vocations were numerous, and the suffering involved in having to close these same houses a few years later when vocations became a rarity. Then it was back to Le Calvaire, to the “house of the missionaries”. While keeping a watchful eye on the material and financial aspects of the pilgrimage site, at the same time, Rémi was able to invest his talents in the pastoral work of the Calvary, taking a full part in it, and taking charge of it when called upon to do so. The many friends who have come here today from the Calvary and from the region are witness to their great esteem and thanks for the discreet yet efficacious presence of Father Louvet among them these past 20 years or so. The calculation is simple enough: 20 years in the minor seminary, and 20 years in the missionary residence. We can understand his attachment to the Calvary of Pontchâteau.

Throughout his religious life, Rémi was involved with the Montfortian Pilgrimage to Lourdes, with a special love for the Centre in Blois, of which he was the chaplain for an impressive number of years: a delegation from this Centre is with us today to witness to the benevolent interest he took in them all, both hospital staff and pilgrims. Then, at last, four years ago, he arrived in the Mother House where he was a source of edification for all by those human and spiritual qualities which bore fruit throughout his life. Good and faithful servant, enter into the joy of your Master.

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