

## Introduction

On September 13, 2012, I started my part-time job as Assistant Archivist at the Bethlehem University ARCHIVES Department <sup>a</sup>. The first assignment Sr. Rosalinda Amacanin, Archivist, gave me was to translate an eight-page French document, typed densely on almost translucent cigarette paper <sup>b</sup>. The document described the acquisition of land by the De La Salle Brothers <sup>c</sup> in Bethlehem, and the subsequent “construction, use, and development” <sup>d</sup> of a building, the “Main Building”, known today as “De La Salle Hall”. The latter eventually served as a nucleus around which Bethlehem University grew.

Most of the document, which I had to translate into English, listed events with their corresponding dates in a log-book fashion with barely any perceptible author’s personal feeling or reaction that might have enlightened us on the feelings, views, thinking of the recent past. Its account spanned the late 19<sup>th</sup> and early 20<sup>th</sup> century period <sup>e</sup>. Its translation into English would not have lessened the unsavory dryness of the original French narrative had I not hit upon the idea of enlivening the text with my personal recollections of people, places, and events, still alive in my memory since the first day I stepped into the main building as a postulant asking to be granted the favor of joining the Brothers of the Christian Schools <sup>f</sup>. Those additional recollections and comments, often illustrated with appropriate photographs and references, are considered by the present translator as adventitious footnotes. Hence they are relegated, as they should be, to the lower part of the page and separated by a line across the page from the main text of the translation. Furthermore, a slightly smaller font is used to print the footnotes than that used for the translation. I hope you will enjoy travelling with me along this short span of history. I also hope you will not hesitate, if you feel like reacting to this work, to send me your comment(s), whether positive or negative, at the e-mail address:

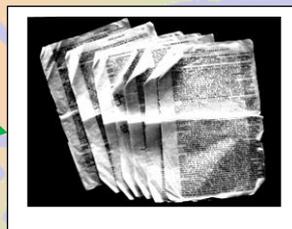
[jmanuel@bethlehem.edu](mailto:jmanuel@bethlehem.edu)

Thank you!  
4 September 2015  
Br. Jean Manuel

N.B. Most of the internet references, whether in the text or in the footnotes, are live. If you come across a reference which does not respond, you probably have to hit anywhere near the reference to “enliven” first the textbox in which it is encased.

**a.** Cf. a letter I wrote to Br. Peter Bray, V.-Ch. at B.U. on Fri, Sep 14, 2012. It can be found on the Residence computer at D:\August 2012\PERSONAL\Br Jean to Br Peter Bray - Job\My corresp with Br Peter Bray re-Job.doc

**b.** This is a scan of the eight page French type-written document I had to translate into English.

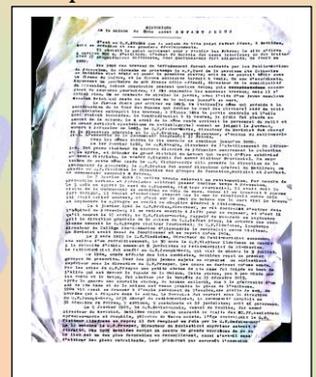


**c.** Members of a religious congregation of lay men founded in 1682, in France, by St. John Baptist de La Salle and dedicated to the education of youth. They are known also as “Brothers of the Christian Schools”, as well as the “Frères” in the Middle-East.

**d.** See footnote **a.** above.

**e.** *i.e.* the period stretching from 1889 to 1940.

**f.** That was on August 13, 1955.



First page of the translation assignment.

# HISTORY OF THE FOUNDING OF “The Child Jesus”<sup>1</sup> HOUSE

(Author not mentioned)<sup>2</sup>

*Translated from French and annotated by Br. Jean T. Manuel*

The house of “The Child Jesus” in Bethlehem owes its existence and its initial stages of development to Br. Evagre [founder of the “Proche Orient” Province].

In order to find a place suitable for a Brothers’ residence, he looked for a sizeable property. Eventually his choice fell on a piece of land (actually it was “common land” owned by 17 proprietors) rising to around 800 meters above sea level.

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**1.** The French original “Historique de la MAISON du Très Saint ENFANT JESUS” translates to “History of the HOUSE of the Blessed ENFANT JESUS”.

Google offers “Most Holy” as one alternative for “Blessed”. One could use “INFANT” (not mentioned by Google) for “ENFANT”. I prefer the present title “HISTORY OF THE FOUNDING OF THE CHILD JESUS House” which puts the accent on “The House”. It is the history of the building with the development of this “House” (that is the school as well as the Brothers’ residential areas) which are the subject of the present chronological relation and which, today, encompass Bethlehem University. From a slightly different point of view the term “THE DIVINE CHILD” for “THE CHILD JESUS” could be a welcome choice in religious circles!

**2.** The year 1966 is usually considered as a watershed between the past history of the Institute of the Brothers of the Christian schools (which officially began in 1682) and its still evolving “modern” era. The General Chapter (an assembly of representatives of the Brothers from all over the world), held in Rome that year, took a number of decisions which impinged, in a radical way, on the mentality of the Brothers, their basic rules, their way of life, and on several other domains related to their work of conducting schools and institutions of higher learning. One of those domains was the degree of recognition (allowed by custom) of authorship of the Brothers’ academic productions. Generally, in the pre-1966 period, the custom was that a Brother writing a book would not show his name as being the author of that book. Instead, a general, impersonal formula, such as “Par une réunion de professeurs” (meaning “By a Group of Teachers”) would appear on the cover of the book in lieu of the author’s name. Was that custom inspired by a sense of humility? Or was it encouraged by the belief, prevalent at the time, that the laurels gained by a member of a religious institute belong to all the members of that Institute? One cannot tell. Today, in the post-1966 era, things have changed in this domain.

Another change occurred after 1966 in the domain of the RULE of the Institute. Before 1966, the Brother Director of a Community had to keep a log book of important events that happened during the school year. This custom gradually disappeared with the subsequent changes of the RULE. This much to the bad luck and chagrin of archivists and historians!

Acquiring the land was a quite arduous task as the Brothers had to transact with 17 different landowners some of whom were very difficult to deal with. The year was 1889.

A year after, the Junior Novices from Jerusalem were doing the leveling work on the grounds. One Sunday during the spring of that year, the St. Catherine parish priest came to bless and lay the foundation stone<sup>3</sup>.

3. In 1994 the present writer was engaged in composing a six-page leaflet commemorating the hundredth anniversary of the construction of the “Ecole des Frères”, the first Brothers’ school to be built in Bethlehem. I remember being helped at the time by a little notebook of about twenty pages which I discovered in the Archives at Bethlehem University. Until 1975 the school functioned on the Brothers’ original property which was destined to be turned over completely to Bethlehem University. The “Ecole des Frères” had to move then to its new location on Gamal Abden-Nasser Street.



The notebook bearing an orange-colored cover was lost in 1995. I remember reading it as a handwritten document by Br. Ismaël-Marie recounting part of his early days in Bethlehem. During my two-year Novitiate at Bethlehem (Oct. 1955 – July 1957) I used to see Br. Ismaël-Marie, wearing a long white beard and bowed down with age, often going all through the building with the help of a cane to inspect the windows and doors of every classroom. In his younger days he had contrived a way that would lock them in place whenever a sudden gust of wind blew the windows open and banged the doors closed. He wanted to make sure that the gadgets he had designed were still in proper working order.

← Fr. Ismael-Marie

After reading Br. Ismaël-Marie’s autobiographical notes in 1994-1995, here are a few items which, since, have stuck in my mind. I hope that my memory does not fail me:

— Br. Ismaël-Marie, a French young man of 22, was sent to Bethlehem in 1890 to supervise the digging of the foundations and at least the early stages of construction of the Brothers’ building in Bethlehem, known today as De La Salle Hall. He was too young to grow a beard then: in those days all grown-up men were expected to wear a beard. One day, very probably in the afternoon, as he was jumping from one ledge of the foundations to another, the daily summer afternoon westerly wind blew the lower part of his robe between his legs. He lost his balance and fell into the ditch breaking his jaw. Blood gushed out of his ears, mouth, and nose. He was carried to the nearby French Hospital run by St. Vincent de Paul’s Daughters of Charity who treated him with loving and tender care for six months, in fact so well that Br. Evagre, Provincial, offered the Convent a beautiful statue of Our Lady. The statue is still visible today atop the convent Church, after it underwent extensive repair of the damage Israeli fire had brought to it during their invasion of Bethlehem in 2002.



The nearby statue of Our Lady riddled with bullets by Israeli machine-gun fire

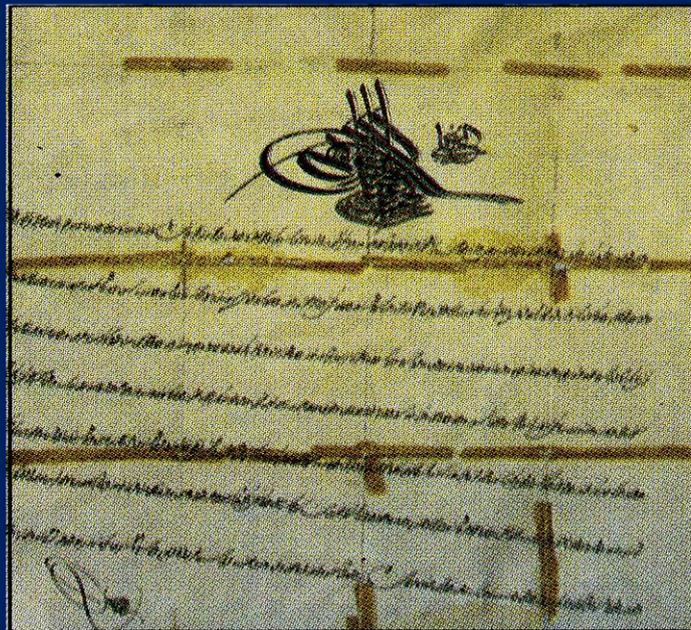
— Br. Ismaël-Marie describes how the Brothers, wearied by the long wait for the “Firman” to come from Constantinople (cf. the text p. 3), had arranged secretly with the St. Catherine parish priest and a few Sisters (Daughters of St. Vincent de Paul) from the nearby French hospital to get the foundation stone blessed and laid in the ground. So, taking advantage of dusk one spring evening of the year 1890, the Brothers with a few priests and Sisters of St. Vincent de Paul assembled around the hole in the ground where the stone was to be laid. The location of the hole, as described by Br. Ismael-Marie, was the south-east corner of the building (presumably the south-east corner of today’s “Campus Corner” cafeteria). The foundation stone was carved and hollowed in the form of a trough. A bottle (or two) containing one or more document(s) giving an account of the foundation of the Brothers’ “new” establishment in Bethlehem were placed in the trough (probably with the relics of St. John Baptist de La Salle, and of other saints). Just as the covering slab was to be cemented on top of the trough and have the parish priest start the blessing prayers, a St. Vincent de Paul Sister asked those present to interrupt the proceedings until she got back. She quickly ran to the French Hospital and came back with a relic of St. Vincent de Paul and, very probably, with a few of Our Lady’s miraculous medals. These she devoutly placed in the trough. Only then the ceremony of the blessing was allowed to resume.

However, one could not start building without first getting the permit [or “Firman”<sup>4</sup>]

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**4.** Official document issued by the “Supreme Porte” ( cf. following page, footnote 5) in Ottoman (cf. following page, footnote 4) Constantinople allowing the Brothers to build a house in Bethlehem, Palestine which, at that time, was part of Greater Syria. Later, this document was probably believed to be lost, until the 26<sup>th</sup> of March 1926 when “A delegate from the French government hands Br. Provincial a sealed envelope bearing the arms of Spain” and containing the “firman”. (cf. p. 28 of the present translation from the French text.)

Later on, in the early 1970’s, the “Firman,” was found by Br. Joe Lowenstein. He got it framed and saved it preciously. In the early 1980’s, at the latest, the present writer used to see it hanging in the Vice-Chancellor’s Office between the door giving access to the office of the Vice-Ch.’s Secretary and the window. After the renovation of the first floor began in 2007, it got lost. From the time the renovation work ended and until now – January 2013 - no one can tell where it is. A picture of the Firman can be seen below.



**The Firman**

Some time in September 2013, the original Firman was rediscovered in “Turathna”, a section of B.U. Library which is dedicated to the preservation of Palestinian heritage.

from the Sultan [Ottoman <sup>4</sup> Ruler whose power included the right to obtain building permits from the “Sublime Porte” <sup>5</sup>], and the Firman, for which the Brothers had already applied, and which took a long time to reach the Brothers in Bethlehem (cf. last sentence in this paragraph). Meanwhile, they had to resort to expedient means. So, for a bribe of 400 [French] francs, “effendi” [Ottoman title] Saleem, Mayor of Jerusalem, allows the construction to proceed for some time. Then, expecting to obtain further bribes but getting none, he ordered the suspension of the work [on the building]. However, work on leveling the garden could continue with the help of a young worker, Musleh Saleh, who remained in the service of the future house till the end of his life. Eventually, the Firman arrived in 1893.

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<sup>4</sup>. From Middle French *Ottoman*, from post-classical Latin *Ottomanus*, from Arabic personal name **عثمان** (‘uthmān). *Osman* is the Turkish spelling of the male Arabic given name Uthman, therefore the Ottoman Empire is sometimes referred to as the Osman Empire, Osmanic Empire, or Osmanian Empire, after [Osman I](#).  
<http://en.wiktionary.org/wiki/Ottoman>

#### 5. Sublime Porte

##### From Wikipedia, the free encyclopedia:

The **Sublime Porte**, also **Ottoman Porte** or **High Porte** (in [Ottoman Turkish](#): باب عالی *Bab-ı Ali*, from [Arabic](#): باب, *báb* (gate) and [Arabic](#): علي, *alī* (high) [*sic*]), is a [metonym](#) for the central government of the [Ottoman Empire](#), by reference to the High Gate of the [Divan](#) (court) of the [Topkapı Palace](#) in [Istanbul](#).



The Sublime Porte in Ottoman times



The Sublime Porte in 2006

An Italian [engineer]<sup>6</sup>, the same person who supervised the construction of the Russian Tower on the Mount of Olives [in Jerusalem] undertook to finish the remaining work with the help of three of his compatriots. In 1894, at Easter, the central part of the building and the north wing were completed. On Good Friday a cross was installed on the top of the building. On April 4<sup>th</sup> of that same year the staff of the Apostolic Senior and Junior Novitiates arrived from Ramleh (Egypt). They were joined by the group from the Juniorate already established in Jerusalem in 1885. Br. Victor-Marie, Novice Master, was appointed General Director, while Br. Ursius, sub-Director, would be in charge of the Junior Novitiate. Thus, all in all, there were 12 Brothers in the Community.

With this core group life continued normally until the year 1900.

On January 1<sup>st</sup> 1900, Br. Evagre, Director of the school in Jerusalem, was promoted to the position of Visitor of the recently established "Jerusalem District" which included Palestine and Syria. This new District had been detached from the vast District of the Levant which, itself, had just been subdivided into three Districts. Br. Hugonis, of blessed memory, was appointed Provincial Visitor. That same year, in September, Br. Victor-Marie became Director of the Brothers' Community in Nazareth, while Br. Ursius was appointed Director General at Bethlehem, and Br. Vindicius was entrusted with the management of the two Formation Groups, the Novitiate and the Juniorate. Thus, the Community had eight Brothers.

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**6.** If the word "Italian" is sufficient in French, in this context, to mean "an Italian engineer, or architect, or undertaker, or foreman, or middleman, *etc.*", it needs, perhaps in English, a substantive determiner to define and complete the meaning of the sentence. Conjecturing, in this case, on the reason for which the writer has, deliberately or unconsciously, omitted the substantive in French (by using the adjective "Italian" as a determiner - as we do in English, when we speak of "the poor" and "the rich"), one could propose that the writer might have been urged to draw the reader's attention to the foreign nationality, on the assumption that the reader would be more impressed by the skills of a "foreign" engineer rather than by those of a local one. This conjecture can find support from the fact that the original writer seems to feel the need to mention in apposition to "Italian" the following commendation: "the same person who supervised the construction of the Russian Tower on the Mount of Olives". Furthermore and at the same time, the writer assumes that the reader would be aware of the fact that in 1893 the construction of the Russian tower was considered a feat of engineering, and hence a tribute to the "Italian" engineer!

On January 7<sup>th</sup> 1901, a Junior Novice passed away from smallpox. As a precautionary measure the Senior and Junior Novices were sent to spend some time in Jerusalem. On August 3<sup>rd</sup>, news came of the death of Br. Hugonis, Provincial Visitor, who had made the canonical visit of the Bethlehem Community in March of that same year. While he was in Smyrna he felt quite ill. He decided to leave by boat thinking that the sea voyage would help him recover from his fatigue as had happened to him previously. But it was on the ship's deck that death met him. In September Br. Evagre went to Athis-Mons to attend the General Chapter. On January 4<sup>th</sup> 1902 Br. Ursius, Director, felt the need to get a checkup at the hospital in Jerusalem. Then, he went to Jaffa to take some rest. It was there that he passed away on 17 April. In September, Br. Victor-Marie was asked to come to Bethlehem from Nazareth. He took over the general directorship of the "Divine Child" House. During the month of October a letter of obedience <sup>7</sup> called on Br. Evagre to assume the job of Provincial Visitor. Br. Ildefonse, who had served for a long time as Director of the St. Catherine School in Alexandria, was asked to take over Br. Evagre's duties as Visitor. The Novitiate House had ceased to function. Not until 1904 did it resume its operation.

On March 3<sup>rd</sup> 1903 Br. Vindicius, Master of the Junior Novices, passed away victim of a chill he had sustained . On March 30, Br. Visitor Ildefonse travelled to

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### 7. "Letter of Obedience":

In the past, pre-1966, the tradition of notifying those Brothers whom the Provincial wished to transfer from one house to another, or to assign to a job different from the work they had been doing, consisted in delivering to each of them, at the end of the annual retreat, a note showing the details of their destination. In some houses, the Brothers, assembled in the dining-room for the main meal, which signaled the end of the retreat, and after saying the prayer before meals, they would curiously and expectantly, raise their plate looking under it for the "Letter of obedience". The present writer has been told the following story:

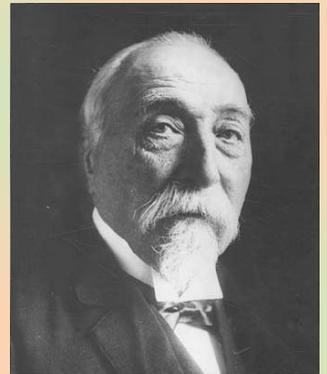
At the beginning of WW I, the French and the British Brothers in Palestine, as well as those whose country of origin was fighting the Ottomans, had to leave the "Levant" (or "The great Syria", the Middle-East). Some Brothers from our schools in Jerusalem, Bethlehem, or other localities in Palestine, after a two- or three-day trek , reached the harbor in Jaffa and expected to be embarked on a ship bound for Europe. Among them were some who did not have a passport or any identification document. However, when they produced their "Letter of Obedience", they were allowed to go on board!

Athis-Mons to attend the annual retreat, taking 6 aspirants with him to the St. Maurice l'Exil Junior Novitiate. This Novitiate had been entrusted to the care of Br. Joseph-Mark who had come from Rhode Island on July 3<sup>rd</sup> of the previous year.

In 1904, the ill-fated year which saw the official declaration of the "Combes" laws <sup>8</sup>, the Brothers at Bethlehem received a first batch of orders. A senior Scholasticate is set up for the younger group of subjects under the direction of Br. Prosper. However the course lectures given to the Scholastics lasted only one year.

Thanks to Br. Prosper's efforts, a small statue of St. Anne was placed at the end of the drive<sup>9</sup> across from the façade<sup>10</sup> of the building. This statue, eroded by the wind

**8.** "Émile Combes was born in [Roquecourbe](#), Tarn. He studied for the priesthood, but abandoned the idea before ordination. His [anti-clericalism would later lead him into becoming a Freemason](#).<sup>[1][2]</sup> He was also in later life a spiritualist.<sup>[3]</sup> He later took a diploma as a doctor of letters (1860). Then he studied medicine taking his degree in 1867.... He sat in the Democratic [left](#), and was elected vice-president in 1893 and 1894. "Emile Combes who boasted of taking office for the sole purpose of destroying the religious orders [*sic*] . . . . He closed thousands of what were not then called 'faith schools' [*sic*]" [Bigots united](#) Guardian, 9 October 2005. (Reference 4 in the same Wikipedia article) "By 1904, through his efforts, nearly 10,000 religious schools had been closed and thousands of priests and nuns left France rather than be persecuted. He was vigorously opposed by all the Conservative parties, who saw the mass closure of church schools as a persecution of religion." (Extracts taken from **Wikipedia**: [http://en.wikipedia.org/wiki/%C3%89mile\\_Combes](http://en.wikipedia.org/wiki/%C3%89mile_Combes))



The exodus of many members of religious orders from France, at that time probably accounts for the sizable number of De La Salle Christian Brothers assigned to the Holy Land, the Levant and to other parts of the world. (Present translator's addition)

**9.** "Drive" = Facing the east entrance to the building (today the "Main "building or "De La Salle Hall") is an avenue bordered by around six or seven carob (ficus) trees on each side. These trees offer precious shade in the summer for anyone wishing to walk down this alley (cf. **Note below**) to pray at the foot of St. Anne's statue (cf. picture and note added to footnote **10.**, bottom of p. **8** below) .

**Note:** "Allée" = Google Translator gives the following English alternatives for the French "allée":  
alley, driveway, avenue, aisle, walkway . . .

and inclement weather, was eventually pulled down during the storm which took place on December 17, 1913.

After the war a new statue, made of bronze this time, and generously offered by a devotee to St. Anne, and also a friend of the Brothers', replaced the old one [cf. the box to the right of footnote 10., below]. In 1904, as well, a grotto of our Lady of Lourdes was set up in the south west angle of the property enclosure. It disappeared some time later. Br. Joseph-Mark who was already the Junior Novitiate Master, was appointed Master of the newly re-opened Novitiate. On December 31<sup>st</sup> of that same year, there were in the Community 24 Brothers, 7 Novices, 3 Postulants, and 12 Junior Novices, a total of 46 people.

On January 5<sup>th</sup> 1905, Br. Xavier-Louis who had come from Moulins was appointed Novitiate Master. That same year, Bethlehem welcomed Brothers Assistants (cf. note 58 p. 50) Apronien-Marie and Pamphile as Holy Land pilgrims. Then, Br. Visitor Ildefonse was obliged to retire because of his age. He was replaced in June by Br. Onésime-Marie. On December 12<sup>th</sup>, Br. Prosper, Director of the Senior Scholasticate, passed away. Beginning 1905, Bethlehem [the Brothers' Bethlehem House] came to be considered a center where the "Major Exercises" [retreats or periods of prayer and meditation] lasting 20 or 30 days were carried out. The site is known in this area to be one of the best localities conducive to recollection and reflection. That is why it has not ceased to attract people wishing to spend some time in spiritual exercises, reflection, meditation, offering them, in addition, the opportunity to visit the Holy Places. These "Major Exercises" were stopped after World War I, in 1914, only to be resumed in 1923 and followed up to the death of Br. Ildefonse Paul.

The 1906 annual retreat was carried out exceptionally in Jerusalem while the thirty-day retreat took place in Bethlehem. Both retreats were preached [directed] by the reverend Father Rey, S.J. Br. Imier de Jésus, Provincial of America (*sic*) was hosted at the Brothers' house of "The Divine Child" on the 1<sup>st</sup> and 2<sup>nd</sup> of December.

**10.** "façade" or "facade" means "... the front of a building ..."  
(*Webster's New Collegiate Dictionary*, 1980, p. 406). **Microsoft Office Word 2007** gives the following alternatives as synonyms for "façade": *frontage* (n.), *portico*, *facia*, *front elevation*, *front wall*, *front* ...

The donators' tablet at the base of the statue reads: "DON DE LA COMUN [Commune, Communauté] Ste CROIX LYON 1905" which translates to: "Donated by the Ste. CROIX Community, Lyons - 1905"



In March 1907, the newly appointed Patriarch of Jerusalem, His Beatitude Msgr. Philip Camassei, destined to share in a great measure, in the establishment of the Archconfraternity of the Divine Child [or ADC<sup>11</sup>], entered the Holy City in an official and solemn ceremony. All the community of Brothers in Bethlehem went to Jerusalem to take part in the Holy Week liturgy. This practice would be followed for a long time after. That same year of 1907, work began on the construction of the Chapel of the Divine Child without any well-defined plans. The work continued and was achieved in 1908. H.B. Msgr. Camassei himself blessed the new Chapel which was destined to be the main shrine of the Archconfraternity. The liturgy was celebrated for the first time in this Chapel on Christmas 1908<sup>12</sup>. Around that time the Novitiate was closed down. So, from then on the postulants had to travel to Favria in Italy after teaching for some time in the District Communities. Br. Isaie-Jérôme assumed the headmastership of the junior novitiate.

Br. Evagre was eager to open a free [of charge] school in Bethlehem. However, despite all his endeavors he had to face an irreversible opposition motivated by the fact that there already existed in Bethlehem a parish school run by the Franciscan Fathers. (For further details refer to a letter in Br. Rafael Gonzales' keeping at Frères' School – New Gate, Jerusalem, in one of three boxes containing archival material related to the Brothers' establishment in Bethlehem.) The only permission he obtained was to run a paying day school. He then had two classrooms built at the southern end of the main building and in extension to the Community residence area. On 15 September 1909 the school opened with 35 students spread over three courses [classrooms]. The number of students in this school rarely exceeded 50. It stood at an average of 30 to 35 until the war [WW I broke out]. On November 25, 1914 the school was closed. It was re-opened on 4 June 1918 with 50 registered students. The following years, the number of students wavered around the hundred, spread, first in 4 classrooms, then starting in 1935, in 5 classrooms. There are many children in Bethlehem because of the high birthrate. Yet there are many schools also, most of which are free, and which fight to enroll as many among the children as they can. The Brothers' School is much appreciated for its discipline as well as for the instruction and education it delivers. However the people of Bethlehem are generally not well off and deprived of resources. The

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**11. ADC** = "The Archconfraternity of the Divine Child" cf. "Summary of the History of The Archconfraternity of the Holy Child Jesus" in **A1.1.#1.008** of BU Archives.

**12. The Chapel** was renovated in 1957-1958. A Frenchman, Mr. Robert Laban, conceived and executed the paintings. For details cf. B.U. ARCHIVES, **B11.7.001**.  
To visit the chapel on the computer go to <http://www.bethlehem.edu/BUVchapel>

local mother-of-pearl industry has almost disappeared under the pressure of the competition brought about by the use of the artificial mother-of-pearl and of machines [replacing manual labor]. The present political troubles have degraded the miserable condition of the people by impeding commerce, tourism and pilgrimage businesses.

March 1911: Admiral D'Artige du Fournet [ Look up Wikipedia :

[http://commons.wikimedia.org/wiki/File:M148\\_9\\_d%27Artige\\_du\\_Fournet\\_de\\_retour\\_d%27une\\_visite\\_en\\_hydravion.jpg](http://commons.wikimedia.org/wiki/File:M148_9_d%27Artige_du_Fournet_de_retour_d%27une_visite_en_hydravion.jpg)] and his sailors honor us with their visit.

On May 1<sup>st</sup> 1912 the revered Br. Odemer-Joseph, an old-time hand [in education], passed away in Jerusalem and was buried in the small cemetery <sup>13</sup>in Bethlehem.

- 13.** This cemetery underwent a radical change in 1974, a year after the opening of Bethlehem University. The Brothers who were laying the academic foundation of BU decided to have a library built at the main entrance of the property, which opens onto “Frères Street”, as a first priority among three projects needed by the university. (From a telephone communication on 5 November 2013 with Br. Joseph Lowenstein who resides at BU). The projected library, designed by Mr. Montana, architect, had necessarily to overlap the “... small cemetery in Bethlehem.” So, under the careful supervision of the Brothers (among whom was the Lebanese-born Frère François Asmar of the District of the Orient), the remains of the Brothers buried in the cemetery were respectfully dug out, kept separately (except for the remains in the ossuary), labeled, and saved waiting for the completion of the building. In place of the cemetery, the architect had designed, in extension with the basement, an open crypt with several loculi built in the depth of the retaining wall between the library basement and the crypt area. It was in those loculi that the Brothers had the remains of the defunct re-interred. A special locule received the remains of Br. Evagre Longuenesse, founder of the “Proche-Orient Province” who passed away on 25 January 1914. Several Brothers who died since 1973 either in Bethlehem or in other Brothers’ schools in Palestine or in Jordan have been buried each in a locule of the crypt. A stone tablet carrying a metal plaque which details their date of birth and the date of their passing away seals the locule hermetically.



**The Cemetery as it looked pre-1974**



**The Crypt at Bethlehem University in 2013**

**N.B.** The metal “corpus” of Christ on the cross, over Br. Evagre’s grave, occupies at present the central position above the altar in the chapel of Collège des Frères, Jerusalem.

In June of the same year, the “Académie Française” honored Br. Evagre with the Monthyon Award<sup>13a</sup> of 6,000 francs for his admirable dedication during half a century to promote French interests in the Orient [Middle East].

In July, twelve young Brothers came to Bethlehem from Rhodes [Rhodes, Greece]. They re-opened the Scholasticate with Br. Hélié-Samuel<sup>14</sup> who had promptly come from Egypt, having been appointed Master of Scholastics. On 23 December the “Collège des Frères” in Jerusalem wished to celebrate Br. Evagre’s 50 years of apostolate in the Middle East. A performance was given at the “Collège” which was presided over by the French Consul and attended by many of Br. Evagre’s friends.

July 1913: Br. Godfroy des Anges, Assistant (cf. note 58 p. 50) to the Superior General, pays a heartfelt visit to the House of The Divine Child during his pilgrimage to the Holy Land.

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**13a.** “**Montyon Prizes** (*Prix Montyon*) are a series of prizes awarded annually by the Académie Française. They were endowed by the [French](#) benefactor [Baron de Montyon](#). . . These prizes were considered by some to be a forerunner of the Nobel Prize.”

(<http://encyclopedia.thefreedictionary.com/Monthyon+prize>)

“The Baron de Monthyon was a French lawyer, greatly devoted to all that could do good to his fellow creatures. Little of his personal history is known; but what made his name celebrated was the endowments that he left by his will at his death, in 1820.”

(<http://digital.library.upenn.edu/women/yonge/deeds/prizes.html>)

#### 14. IHS



I remember someone (a De La Salle Brother?) telling me that the initials (**IHS**), engraved in stone below the clock in the chime tower on the façade of the main building, stand for “Hélié-Samuel”. However, one cannot refrain from doubting the validity of this explanation for two reasons:

- 1) Nowhere in the Archives at B.U. can one find any indication that Br. Hélié-Samuel was involved in actually building the chime tower so as to warrant that the initials (or part of them) inscribed in stone refer to him.
- 2) Simply, the enigmatic presence in the stone inscription of a third initial, the “**I**” which probably stands for a “**J**” precludes such interpretation.

A more plausible explanation, also reported to me, could be that the “**I**” or “**J**” stands for the French “**Jésus**” (Jesus), the “**H**” for “**Homme**” (Man), and the “**S**” for “**Sauveur**” (Savior).

For more interpretations of the initials “**IHS**” look up the WIKIPEDIA site:

<http://en.wikipedia.org/wiki/Christogram>

1914 was a year of mourning.

On January 25<sup>th</sup>, the Divine Child took away his valiant apostle, the revered Br. Evagre in order to reward him for his labors. On January 27<sup>th</sup>, he was given a triumphal funeral. The French Consul General, the Superiors of all the religious communities in Jerusalem and Bethlehem, and a countless number of his friends deemed it an honor to follow in an impressive burial cortège.

On March 4<sup>th</sup> several former students of the Brothers had a solemn service celebrated in Br. Evagre's memory at the Latin Patriarchate Con-Cathedral [in Jerusalem]. Canon Antoine Morcos <sup>15</sup>, former student [of the Brothers], said Mass, and the Dominican (O.P.) Rev. Father Lagrange, Director of "Revue Biblique" [ a journal published by the "Ecole Biblique et Archéologique Française" in Jerusalem] and close friend of the deceased, delivered his eulogy. His Beatitude Msgr. Camassei<sup>16</sup>, who held Br. Evagre in great esteem, chose to give the absolution <sup>16a</sup>.

On March 13<sup>th</sup>, 1914 Br. Philippe de Jésus who had been in Bethlehem since September 1913 was appointed Master of Scholastics. Br. Hélie-Samuel became Director General, while Br. Onésime-Marie was replaced in his job as Visitor by Br. Ismaélis, headmaster of St. Catherine College [School] in Alexandria [Egypt].

The scholastics were temporarily living in Jerusalem in order to make room for the Brothers taking part in the thirty-day retreat in Bethlehem, when the war [World War I] broke out. The draft for active service in the army took away a few Brothers from their retreat. However, the staff personnel at Bethlehem remained without change.

On October 1<sup>st</sup> the school opened with some thirty students.

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**15.** Canon Antoine Morcos was the maternal uncle of the present writer's father. I remember, as a boy of eleven or twelve, going with my father to pay Canon Antoine Morcos a visit at the Latin Patriarchate in Jerusalem. What stuck in my mind then, were the delicious "dragées" (sugar coated almonds) he would offer me.

**16.** "H.B. Filippo Camassei [was Patriarch of Jerusalem from] 1907-1919"  
(Directory of the Catholic Church in the Holy Land, Jerusalem 2012,  
Latin Patriarchate Printing Press, Beit Jala 2012, p. 37)

**16a.** The French "**absolution**" can mean either:

- a) the act of a priest's absolving a penitent from sins s/he has committed as part of receiving the sacrament of penance (or reconciliation), or
- b) The prayer said by the priest just before the casket is lowered into the grave committing the deceased to the mercy of God. Here, it is this latter meaning which is required by the context.

On October 30 [1914] Turkey<sup>17</sup> went to war [against the Allies French and British] and on 2<sup>nd</sup> November the French Consul who was the official protector of the local Christians had to leave the country. The people of Bethlehem were in utter dismay! Br. Ismaélis, Assistant (cf. note 58 p. 50), sent orders to have the Junior Novices go back to their families. Br. Isaie-Jérôme took them to Jaffa to see them board the ship. Then he himself was arrested and jailed together with Br. Benoît. A few hours later, they were released thanks to the effective intervention of the Italian Consul. On November 12<sup>th</sup> the Brothers in Jaffa who had been driven out of their house took shelter at the Brothers' Bethlehem house. On the 15<sup>th</sup> of November Br. Helie-Samuel and another Brother went to Jaffa to try to salvage some of the things left behind. Three days later they came back with two carts loaded with supplies.

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**17.** This is the era which marks the beginning of the end of the Ottoman Empire and its replacement by modern Turkey.

### **The Dissolution of the Ottoman Empire**

([9 January 1792](#) – [24 July 1923](#)) is the period that followed the [Decline of the Ottoman Empire](#) in which the various ethnic groups began revolting. These revolts together with four wars against [Russia](#) and severe economic problems caused a general disintegration. The reforms to modernize the empire were not enough to catch up to the western world. The Empire fought against the Allies in the [First World War](#) and at the end of the War it was partitioned by the Allies, which gave rise to the [Turkish War of Independence](#). In 1923, the six-century-old Empire was replaced by the modern Republic of [Turkey](#).

Excerpted from:

[http://en.wikipedia.org/wiki/Dissolution\\_of\\_the\\_Ottoman\\_Empire](http://en.wikipedia.org/wiki/Dissolution_of_the_Ottoman_Empire)



On November 25<sup>th</sup> [1914] the school students in Bethlehem had to be sent home. A few procedures were undertaken to allow the Brothers leave Palestine by way of Jaffa to go to Egypt, but they failed. On Friday, 11th December, the French Brothers were given the order to go to the serail <sup>18</sup> [government house] in Bethlehem which they did around 8 o'clock. They were made to stand waiting till 11 o'clock. Then they had to walk all the way to Jerusalem under the escort of two policemen. At the Jerusalem government house they had to wait standing until 5:00 p.m. Night had fallen by then. They were brought back to Bethlehem by car for which they were made to pay the fare at the Bethlehem serail. Around 8:00 p.m. all those French detainees among whom were 4 Franciscan Brothers and 19 Fathers of Betharram Cf. Footnote 25 on p.21 were ordered to go to the "Frères" House. They were still fasting that day, a Friday in Advent declared by the Church a day of fasting. However, the young local Brothers and the German Brothers managed that night to prepare a meal and sleeping facilities for all. The morning of the following day went by with everyone worrying about the uncertainty of the coming events. Each one tried to put his belongings in order to be prepared for any contingency. Around noon, orders came [for them] to go to Jerusalem. As there was a general protest against this command, more time was given before seeing this order carried out. So, each one prepared his suitcase in view of an exile the length of which could not be foreseen. Then the journey on foot to Jerusalem began, always under the surveillance of the police. The luggage as well as the elderly Priests and Brothers were loaded into cars. On reaching Jaffa gate, each one found his suitcase and proceeded towards the Dominicans' "Ecole Biblique et Archéologique Française de Jérusalem". The newcomers discovered

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**18. serail**

**Encarta Dictionary: BUILDINGS**

Same as "Seraglio"

Here is one of two meanings of "Seraglio" given by **Encarta Dictionary**:

**English (North America)**

"a Turkish palace, especially the Ottoman sultan's palace at Istanbul" (***Microsoft OFFICE, WORD 2007 - "Research"***)

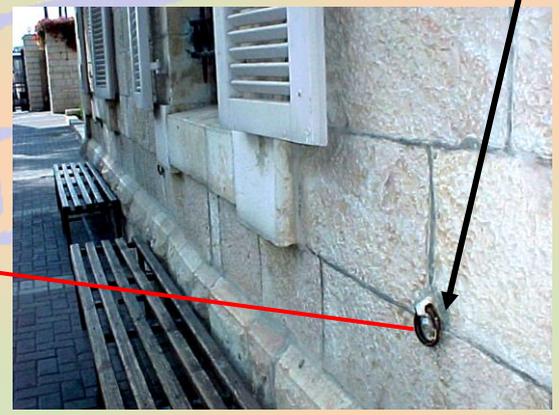
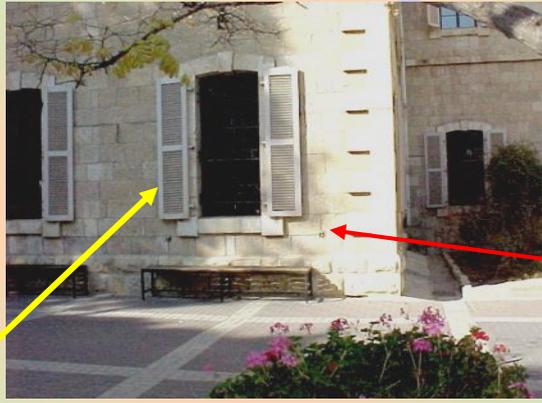
that Brothers and other members of religious orders in Jerusalem were already there. Sunday went by in discussions and waiting. Around 5:00 p.m. a few taxis, hired and paid for by the Spanish Consul, took the detainees to Damascus [in Syria] whence they were directed to Beirut. On December 26 they were released [given back their freedom] and embarked on an Italian liner. The octogenarian Br. Victor-Marie had been exempted from following his deported confrères. On December 22 he boarded (*sic*) a boat from Jaffa bound for Egypt. On January 1<sup>st</sup> [1915], the Egyptian Brothers Théophile and Clément followed suit. Two young Hungarian Brothers had left for Italy on December 24 [1914]. Only seven Brothers were left in Bethlehem. Br. Sigismond the oldest [among them] took over the management of the house.

The Brothers who remained in Bethlehem proceeded to store the house furniture in the Chapel, because the building had to be requisitioned by the [army] troops. The Eucharist Hosts were consumed on 15<sup>th</sup> December by order of the parish priest. Starting December 14, about 40 camels were brought under the shed (*sic*). On December 22, 4 soldiers brought in 100 camels. [Two days later,] on December 24, 400 ambulance attendants arrived with 40 carts each loaded with a zinc boat<sup>19</sup>. On the 27<sup>th</sup> of December, a whole battalion with horses and camels<sup>20</sup> overran the house and the grounds around it.

**19.** “a zinc boat” or any of these: truck, wagon, trolley, carriage

**20.** Today, one can still notice the rings fixed to the wall outside De La Salle Hall (main building, near the “Campus Corner” cafeteria), under the wooden window shutters. Animals of burden (such as horses, mules, dromedaries, donkeys) would be tethered to the rings as long as their owner was busy elsewhere.

I remember my late father used to tell me that the original shutters outside the windows of De La Salle Hall were made and installed by my grand-father, Mr. Hanna Manuel. On 12 Sept. 2014, I called Mr. Issa Bandak, a local joiner, who informed me that he had made the new off-white shutters (ordered by Br. Anton de Roeper, V-Ch of B.U.) in 1993 to replace the old ones.



The present writer's personal note

Tethering ring

On February 12, 1915 the Turkish flag was hoisted on a mast on top of the house. Pallets and mattresses were taken to the hospitals. Then, in April and May 1915, an invasion of locusts overran the country, devouring everything. In September, an officer advised us to move the piled up furniture out of the Chapel. He promised that nobody would touch it. The furniture was carried into the big dining hall, and after an inventory was made, the doors were securely sealed. However, we were wrong in trusting the officer's words for, in the event, nothing except what had been kept behind in the Chapel was left untouched.

At first, the Brothers were able to stay in their house and occupy the south east wing above the old temporary Chapel. As early as the end of December 1914 the liturgical use of the Chapel could be resumed thanks to a zealous Salesian<sup>21</sup> priest. From then on, the Sacred Host could be kept in the Chapel. Yet, in October 1915, two malevolent officers settled their families in the house and intimated to the Brothers the order to depart. So, on 17 October the Eucharist Hosts were consumed. The following day, the Brothers left their residence accepting at first the generous hospitality offered to them by the Salesians.

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**21.** We do not know who the Salesian priest was.

Fr. Pier Giorgio, an Italian Salesian priest member of the Salesian Community which runs the Salesian Technical School in Bethlehem, is Sub-Provincial in his Order and Teacher of Dogma Theology. On 31 January 2014 he gave me a list of a few of the Salesians' achievements in Bethlehem since their arrival in town in 1891 :

- "In 1891 they opened a modern "European" [ cf. end of footnote 6 on page 5] bakery.
- In 1896 they built a school of Arts and Professions.
  - In 1900 they set up a music band.
  - In c. 1920 they started a scouts group.
  - Around 1935 they were the first to import an electric generator.
  - In 1967 they founded a Technical and Professional School.
  - In 1999 they opened a Museum for displaying Nativity Cribs from all over the world.

More recently, they opened an Arts Center and school for the production of various objects in olive wood, mother of pearl, and ceramic."

Then, despite the Salesian Priests' entreaties [to take up lodging in their school compound], they rented part of the Kattan building across from the Jacoman's [*sic*] (today known as "Giacaman") <sup>22</sup>. That was where they settled. Besides, the Salesians' House offered no more security than the Brothers'.

## 22. Where did the Brothers take refuge?

This is the French original:

p. 3 « ... et le 18 [octobre 1915] les Frères quittèrent leur immeuble. Ils acceptèrent d'abord la généreuse hospitalité que leur offrirent les Salésiens, puis, malgré les instances de ceux-ci, ils louèrent une partie de la maison Kattan en face de la maison Jacoman [*sic*] et s'y installèrent. »

### Where are (now), or were (then), these houses located?

Mr. Anton Kattan, businessman in Amman, Jordan, originally from Bethlehem, and present in Bethlehem for a few days told me on Thursday, January 31, 2013 that he remembered an old Kattan house owned by his grandfather and located on Pope Paul VI Street (cf. [description in footnote 23a on page 19](#)), across from the "Grand Hotel" (run by The Bandak family). He said the house was still there. However, the "Jacoman" (today known as "Giacaman") building has been pulled down. This relation was corroborated that same day by Mr. Fuad Kattan, a cousin of Anton's.

GRAND HOTEL



Ms. Rose-Mary Nasser's apartment

Entrance to the Kattan House

POPE PAUL VI Street  
described in footnote 23a  
on p. 19

Furthermore, Ms. Rose-Mary Nasser, a former student of mine (1970-1971), explained, a few days later, that Mr. Hanna Giacaman who owned the "Jacoman" building mentioned in the French original above sold it a few years ago. She was kind enough to invite me to her apartment one floor above Pope Paul VI street level (cf. Yellow square, right of photo above).

(Continued in footnotes on next page)

On December 4 [1915], work began on opening a carriageway suitable for motor vehicles<sup>23</sup>

(Continued from footnotes on previous page)

From the balcony of one of the rooms, on the west side of the house, she showed me part of the Kattan building below street level. Later, on a different occasion, Ms. Nasser led me through a clothes store on Pope Paul VI Street, adjacent to an old entrance to the Kattan building, down the steps (part of the old entrance) and still further down to a small, shabby yard onto which opened the three separate doors of three small rooms which the Brothers had allegedly rented from Mr. Kattan. Here are three photos showing the locality as it is today, May-June 2013:



(1)

Present entrance to Kattan's house (1),  
now used as a clothes store (2)



(2)



(3)

The door of one of the three rooms  
probably rented by the Brothers.

**One can see three more pictures of the rooms in the footnotes of next page.**

**23.** In the original French text, no mention is made of the year during which work began on the "carriageway". Are we expected to assume that the "work on the opening of the carriageway" was one of the events which happened in late 1915, as it is listed among them. However, the reader is left with some doubt about that date since the Ottoman government must have been concerned with much more important matters than urbanizing a town like Bethlehem, far flung on the margins of its Empire, at a time of general debacle and fighting the Allies. Mr. Nejeeb Nasser, Engineer at B.U., attempted to get an exact date of that "opening" from the Bethlehem Municipality. He came back with only the promise that someone will be "looking into the archives" (For more details cf. addendum 1).

At present (26 November 2013), this "carriageway" branches off from a street connecting Hebron Road to Manger Road. It then runs up alongside the Moslem Cemetery to the left where children are buried even today. Just before reaching the top of the hill, it cuts through the Brothers' original property leaving to the right a slice, in the shape of a triangle, from the Brothers' property. Some time ago (*i.e.* since 1973, opening date of Bethlehem University), the Municipality of Bethlehem graciously allowed us the use of that slice as a parking lot. The street, referred to in the original French text as "the carriageway" was known for many years as "Children Street". It has recently been officially called "Pope John Paul II Street". (Its location was indicated to the present writer only eight months ago by Mr. Michel Nasser.) (Cf. entry 30 August 1935 in the text below, on page 44).

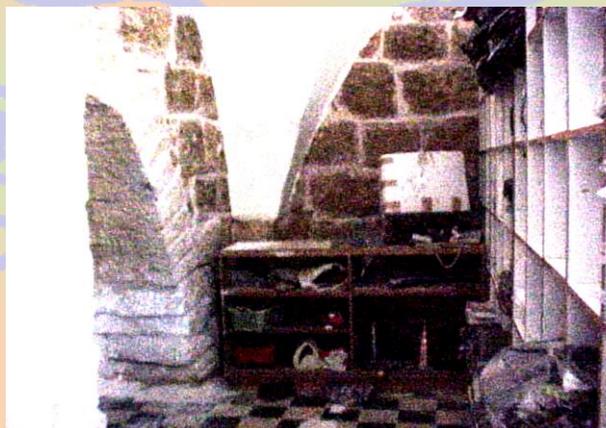
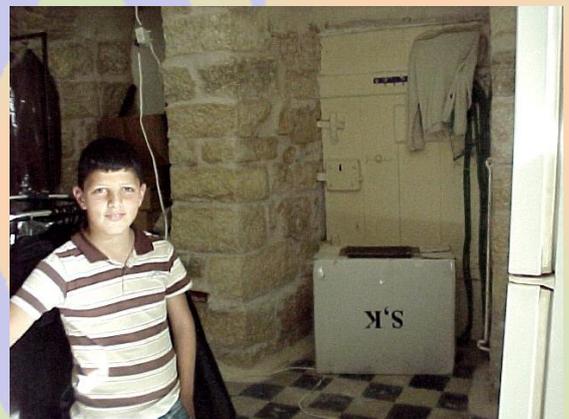
linking Hebron road to the Brothers' Institution and crossing the Moslem cemetery.

### 23a. Description of Pope Paul VI Street

#### POPE PAUL VI Street

It stretches from BAB-EZ-ZQAQ, which is way back down at the crossroads (with traffic lights) of Hebron Road and Beit-Jala Road. It winds its way upward across Madbasseh Square, past the Salesian Technical School on the left and the Lutheran Church on the right, through the old "Little Town of Bethlehem", down the two flights of steps bordering the old marketplace on the right, and the Syrian Orthodox Church on the left, to open finally onto Nativity Square.

Three more pictures inside the rooms.



In April 1916, Br. Petronius, Assistant (cf. note 58 p. 50) had the sum of 2,000 crowns of Austria delivered as a financial aid to the Brothers. On May 19, the Germans took our oven, in order to send it to Ratisbone [sic]<sup>24</sup>.

The Austrians camped in Bethlehem from 15 October [1916] to 27 December [1916]. They were efficiently helpful in enhancing the Christmas celebrations.

On January 2, 1917 two young Brothers, called back by the military authorities, had to leave for Germany. A third Brother left on February 23, and a fourth left on May 10. Except for the three local Brothers Sigismond, Théodose, and Marcel no one else remained at the Brothers' in Bethlehem.

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#### 24. Ratisbone

In 1843, together with his older brother Marie-Theodore, himself also a convert to Catholicism, Marie-Alphonse Ratisbonne founded the Congregation of Our Lady of Sion. The aim was to bring about a better understanding between Jews and Christians and to convert Jews. In 1855 he went to Palestine, where he spent the rest of his life working for the conversion of Jews and Muslims..

[http://en.wikipedia.org/wiki/Ratisbonne\\_Monastery](http://en.wikipedia.org/wiki/Ratisbonne_Monastery)

#### Ratisbone Monastery in Jerusalem



- [1 History](#)
- [2 Architectural features](#)
- [3 Refugees](#)
- [4 Site of negotiations between the Vatican and Israel](#)
- [5 Centre Chrétien d'Études Juives \(CCEJ\)](#)
- [6 Studium Theologicum Salesianum](#)
- [7 References](#)

The following has been extracted from **Wikipedia**. Jump to: [navigation](#), [search](#)

**Ratisbonne Monastery** is a monastery in the Rehavia neighborhood of Jerusalem, Israel, established by Marie-Alphonse Ratisbonne, a French convert from Judaism. Work on the building, designed by the French architect M. Daumat, began in 1874 on a barren hill, now in the center of West Jerusalem.

Soon, deliverance dawned. On April 19 [1917] the gun [cannon] started to roar from the Gaza direction. On June 26 British airplanes flew over the Mount of Olives shelling the German sanatorium, Jamal Pasha's residence and his Military Staff [headquarters]. But their "Highnesses" had already taken refuge in Lebanon. On October 14 three military columns, each being hauled in 27 buses, settled in the open areas and gardens [around the Brothers' building in Bethlehem]. Any olive tree standing in their way was uprooted. During the night of November 10, Austrians and Germans started leaving Bethlehem and Jerusalem. On the 19<sup>th</sup> of November [1917], most of the German buses left our property. His Beatitude Msgr. Camassei [Latin Patriarch] was exiled in Nazareth.

On the 27<sup>th</sup> of this same month, the Nebi Samuel minaret [ northwest of Jerusalem] collapsed under the shelling of the Turks. Cannon shells and gunfire crackled from the Jerusalem side while British airplanes filled the sky.

December 1<sup>st</sup> [1917], 2,500 Turkish mounted soldiers came to occupy Bethlehem. Two days later they left for Ein-Karem. On December 6<sup>th</sup>, two cannons and two machine guns were set up near the Betharram [Fathers' Monastery]<sup>25</sup>. and directed their fire against the British who had reached

## 25. Betharram Fathers

[This title and the following note have been excerpted from Wikipedia:](http://holylandcgh.org/guesthouses/Nazareth/betharram_center/main.gif)  
[http://holylandcgh.org/guesthouses/Nazareth/betharram\\_center/main.gif](http://holylandcgh.org/guesthouses/Nazareth/betharram_center/main.gif)

“



That Betharramite religious are present in the Bethlehem and Nazareth at all is due to Providential intervention, centered on the persistence of Sister Mary of Jesus Crucified (now Blessed Miriam Bouardy). She was a Palestinian Christian Arab and a Carmelite. ”

[What follows is the present writer's note.](#)

The Betharram Fathers' compound includes the priests' Monastery and the Carmelite Sisters' Convent. It is situated on Gamal Abden-Nasser Street, Bethlehem, Palestine. The Betharram Fathers ensure the proper celebration of the liturgical services for the Carmelite Sisters.

See also footnote 33 on page 30 with reference to Fr. Buzy, one of the Superior Generals of the "Sacred Heart Fathers of Betharram".

Solomon's Pools<sup>26</sup> and El-Khader village ["El-Khader" is the Arabic word denoting "St. George"].

## 26. Solomon's Pools

At present, there does not seem to be a consensus on the origin of the pools or the aqueduct(s) leading out from them.

The following has been extracted from **Wikipedia**: [http://en.wikipedia.org/wiki/Solomon's\\_Pools](http://en.wikipedia.org/wiki/Solomon's_Pools)  
**Cf. also:** <http://www.bible.ca/archeology/bible-archeology-jerusalem-temple-mount-threshing-floor-aqueduct.htm>

“**Solomon's Pools** (**Arabic**: بركة السلطان سليمان القانوني *Birkat as-Sultan Suleiman al-Kanuni*; **Hebrew**: בריכות שלמה, *Breichot Shlomo*) are located immediately to the south of **al-Khader** and about 5 kilometres (3.1 mi) southwest of **Bethlehem**. The pools consist of three open **cisterns**, each rectilinear **pool** with a 6 metres (20 ft) drop to the next, fed from an underground **spring**. With each pool being over 100 metres (330 ft) long, 65 meters (213 ft) wide and 10 metres (33 ft) deep, the total water capacity is approximately 200,000,000 liters (53,000,000 US gal). Consequently the pools have played a significant role in the area's water supply for centuries.

Jump to: [navigation](#), [search](#)



Solomon's pools, between 1890 and 1905



Solomon's pools, in 1981

- [1 Description](#)
- [2 History](#)
- [3 Water system](#)
- [4 See also](#)
- [5 References](#)
- [5.1 Bibliography](#)



**View from inside a Roman aqueduct from the Pools of Solomon to Jerusalem**

They are named after the Biblical **Solomon**, stemming from a legend of Solomon using the waters and gardens as in Ecclesiastes 2.6, where Solomon is recorded as saying "I made myself pools from which to water the forest of growing trees".<sup>[1]</sup> However, recent evidence<sup>[*citation needed*]</sup> suggests that the lowest pool was probably constructed during the **Maccabean** period at the time of the reconstruction of the temple at Jerusalem (circa 2<sup>[*dubious – discuss*]</sup> BCE).”

**(Continued in footnotes on next page)**

The British did not respond to the Turks' fire in order to spare the town. On December 8 [1917], feast day of the Immaculate Virgin, the British army appeared on the Beit-Jala Heights. That was the sign of deliverance. December 9, the victors reached Jerusalem, and on December 11, Lord Allenby could make his triumphant entry into the Holy City. Following is an extract from a report addressed by Br. Sigismond to the Spanish Consul, on 13 November 1917: "More than 18,000 men have gone through our house: Turks, Arabs, Germans, Kurds,

(Continued from footnotes on previous page)

"A second phase occurred when ancient Roman [Pontius Pilate](#) built 39 kilometres (24 mi) of [aqueduct](#) from the collection pools at [Arrub](#). Roman engineering under [Herod the Great](#) in connection with his [improvements](#) to the [Second Temple](#) created the underground tunnel feeding the upper pool.<sup>[2]</sup> In 1902, a new 16 km pipeline was inaugurated to mark the 60th birthday of the Ottoman sultan [Abdul Hamid II](#). The pipeline went from Solomon's Pools to Jerusalem.<sup>[3]</sup>

1.^ Flavius, Josephus Antiquities 8:186

2.^ Murphy-O'Connor, Jerome (2008) The Holy Land: An Oxford Archaeological Guide from Earliest Times to 1700 Oxford University Press US, ISBN 0-19-923666-6 p 483

3.^ Bussow, 2011, pp. 497, 536 "



Stone planters

**Note:**

Facing eastward, across from De La Salle Hall, , one can notice at the beginning of the carob trees avenue two roughly hewn stones, each shaped as a circle sitting on – and part of - a square base. The two stones have been used, probably since the main building was built (in 1894) as planters for two fir trees which have never been allowed to grow higher than a shrub – probably due to the shallow depth of the soil and the restricted area of the stone recipients.

I was told, maybe 20-30 years ago that the stone planters were actually two elements of thousands like them, which dovetailed one into the other to form what used to be "Solomon's aqueduct" (refer to the first sentence in footnote 26 above). The aqueduct was used to syphon the water, thousands of years ago, from Solomon's Pools across mounds and valleys to Solomon's Temple in Jerusalem. The joints between the stone elements of the aqueduct were made impervious probably by sealing them with waterproof plaster. The water – a precious commodity in Solomon's time as it is today – was needed to clean the temple area from the blood and offal, remains of the innumerable sacrifices offered daily to God.

Austrians, Circassians . . . The garden has been wrecked, the gate and part of the enclosure wall destroyed, the pumps broken, the cistern water contaminated, the roofs damaged, the walls riddled with holes and big nails, more than one hundred and fifty window panes shattered. Also, windows, classroom desks, and various other items of furniture have been burnt. 1,585 gallons of wine have disappeared. Nothing was left either of the beddings or of the kitchen ware. All this damage was reckoned to come up to the sum of 71,750 gold francs.”

The house remained vacant from 19 November 1917 to 9 December 1917.

Musleh, the gardener, stayed alone on the property where he lodged as long as it was under occupation. The chapel had not been subjected to any form of desecration. Musleh had watched over the book cabinets as well as over some other pieces of furniture entrusted to his care. One could witness with one’s own eyes the Divine Child’s protection over the sanctuary dedicated to His name. That is why, on the 25<sup>th</sup> of every month, the Blessed Sacrament remains exposed for two hours to fulfill a vow taken in December 1914 before the expulsion of the Brothers.

1918 – On January 28<sup>th</sup> of this year the conscripted Brothers came to Jerusalem in their military uniform in order to reopen the classes. In March, there were already 250 students attending the [Brothers’] Holy City School.

On March 30, Holy Saturday, Br. Hélie-Samuel, Director of our house in Bethlehem, came from Egypt together with the new Provincial, Br. Tousaint-Victor. On June 4, he re-opened the Bethlehem school with 51 students spread over three classes. Five young men were employed at the school.

On June 22<sup>nd</sup> [1918], it was Br. Isaie-Jérôme’s turn to come back. Although tired [feeling ill], he gave a hand in running the classes. On July 28<sup>th</sup>, the students were sent home on vacation [for the summer break]. On August 5, Br. Palatin-Joseph came dressed in his military costume. Being active, enthusiastic, and full of initiative [energy], he was of great help [at the school]. In September [the towns of] Nablus, Nazareth, and Haifa fell under the control of the British, while Damascus, Aleppo, and Beirut were occupied without resistance. <sup>27</sup> On 1<sup>st</sup> October the Bethlehem School reopened, temporarily as a free school (cf. p.9 above. 2<sup>nd</sup> paragraph: “Br. Evagre was eager to open a free [of charge] school in Bethlehem. . .”). At the end of the month, it numbered 150 students.

10 December 1917, settled [*sic*] <sup>28</sup> in our house with all his offices. He did not leave before May 1919.

**27.** Does this give us to understand that the Palestinian towns offered some resistance (at least by the Turks) to the new “occupiers”?

**28.** In the original French, no mention is made of the *subject* of the *verb* “s’installe = settled”.  
 « **Le 10 décembre 1917 s’installe dans notre maison avec tous ses bureaux ; il ne la quitte qu’en mai 1919.** » One wonders also at this insertion which breaks the chronological order of the narration.

1919 – On January 4<sup>th</sup>, taking advantage of his military status which made it easy for him to travel, Br. Palatin went to Egypt, and brought back with him crates of school books and all kinds of supplies.

Br. Birin-Marie came from Damascus very ill on January 6<sup>th</sup>. He died on May 11<sup>th</sup>. Br. Toussaint-Victor, being old, infirm, and no longer able to fulfill the duties of his office, was replaced in (January) June [*sic*] by Br. Oger-Cécilien, Director [Headmaster] of the Beirut “Collège Français du Sacré-Coeur”. In November Br. Toussaint-Victor passed away in a holy death.

The month of August [1919] brought Br. Philippe de Jésus from Egypt with two Brothers who had just completed their Novitiate at the Ramleh Carmel [in Egypt]. One hoped that the Scholasticate [level of formation] would be restored.

However, due to the circumstances and the high cost of living, the Superiors abandoned the project. The Apostolic Scholasticate [ whose graduates would opt to serve in the “mission” countries], which had been temporarily established in 1920 at Saint-Maurice l’Exil, was moved to Moulins in (1920) 1921 [*sic*].

In December [1919], Cardinal Dubois came to Jerusalem at the head of a French mission. He spent Christmas in Bethlehem and said both solemn Midnight Mass and Mass of Christmas Day. On December 30 he, together with all the members of his Mission, gave us the honor of a cordial visit.

1920 – From the 10<sup>th</sup> to the 12<sup>th</sup> of February 1920, there was an abundant snowfall which reached more than 1 meter high. People were confined to their homes. Houses collapsed under the weight of the snow, and olive trees were despoiled of their branches. The school was obliged to close for about ten days. In August, Br. Philippe de Jésus was asked to go to France in order to establish and run the Scholasticate.

On September 20<sup>th</sup>, Br. Valentinien-Martyr is appointed Director of the Community at Bethlehem, while Br. Hélie-Samuel goes to Paris, called by the Superiors. The school reverts to its status of a paying school<sup>29</sup>.

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**29.** Does this mean that at some time the students attending the Brothers’ school in Bethlehem **did not have** to pay tuition fees? Did this regulation go against the condition laid down by the Franciscan Parish priests, namely to grant permission to Br. Evagre to open only a “paying” school where students had to pay fees for their schooling? The reader can go back to the reference mentioned **on the previous page**, 5 lines before the end of the text, as well as to **page 9**, second paragraph of the present translation.

1921 – Br. Oger-Cécilien, Visitor, is appointed Visitor of [the District of] Egypt. He hands his post [as Visitor of the District of Jerusalem] over to Br. Louis-Marius, headmaster of the Brothers' School in Khoronfish [Cairo, Egypt]. Br. Ildefonse-Paul arrives in Bethlehem.

1922 – Br. Innocent-Régis, Sub-Director at[our School in] Haifa<sup>29a</sup> is appointed Director at Bethlehem thus replacing Br. Valentinien who is sent to Nazareth. During the holidays, a three-day recollection is held for the “ancient” [elderly? Brothers in] Jerusalem and Bethlehem. This custom will be followed for the following six years.

Br. Edouard comes from “St. Catherine” [most probably Saint Catherine High School in Alexandria, Egypt] to install the electric wiring in the house. The electric current will be supplied by the Rev. Salesian Fathers<sup>30</sup>. Later on, the house will have its own generator with the hope that one day the town will be able to provide electricity from a local electric grid<sup>31</sup>.

Br. Ildefonse-Paul is given the task of restoring the Junior Novitiate and of running it. He had the rooms re-arranged to accommodate the three Junior Novices who soon arrive. Around the end of the year their number goes up to five. Despite the precarious fluctuations of the situation in the country the Junior Novitiate survives until 1936. Two years before its closure, the Junior Novices follow the academic courses together with the school students. In 1937 the Junior Novitiate is re-opened in Beit-Mery, Lebanon.

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**29a. The Brothers' School in Haifa** was not the Brothers' property. My understanding is that the school building including the Brothers' quarters belonged to the Spanish Crown. The Brothers were allowed to use all the property to run a Christian grade and high school as long as they maintained the building in proper operational condition. Apparently the Brothers did their best to meet the Spanish Crown's condition, providing a Christian education to a number of generations of boys and young men who belonged mainly to families of the Greek Melkite Catholic Confession residing in Haifa. However, in 1965 they were obliged to cede back the building because of the difficult economic conditions to which the school had declined. The old building was raised to the ground and a new building sprang up in its place, adjacent to the hub of the busy commercial port of Haifa. (For further details refer to one of the archive boxes in Br. Rafael Gonzales' keeping at Frères' School – New Gate, Jerusalem.)

**30. cf. line 10 of footnote 21 page 16 of the present translation.**

**31.** One can look up, in the B.U. Archives, the bills issued by the Salesians and paid by the Brothers for the latter's consumption of electricity.

1923 – On March 13, Br. Irmons de Jésus, just arrived from Lebanon, dies of exhaustion. On June 7, octave day of the Feast of the Blessed Sacrament, [Corpus Christi?] a devout procession<sup>32</sup> winds its way from our Chapel to the precincts of

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**32. Blessed Sacrament:**  
Extracts taken from **Wikipedia:**

[http://en.wikipedia.org/wiki/Blessed\\_Sacrament](http://en.wikipedia.org/wiki/Blessed_Sacrament)

“The **Blessed Sacrament**, or the **Body and Blood of Christ**, is a [devotional](#) name used in the [Roman Catholic Church](#), [Eastern Catholic Churches](#), [Old Catholic](#), [Anglican](#), and [Lutheran](#) churches, to refer to the [Host](#) or [prospora](#) and [Eucharistic wine](#) after it has been consecrated in the [sacrament](#) of the [Eucharist](#). [Christians](#) in these traditions believe in the [Real Presence](#) of [Jesus Christ](#) in the Eucharistic elements of the bread and wine and some of them, . . .”

Here’s a picture of a “Blessed Sacrament procession, First Annual Southeastern Eucharistic Congress, Charlotte, North Carolina - 20050924-01.jpg”



the Sisters of St. Joseph's Convent<sup>33</sup> where a magnificent repository altar had been set up. This procession was repeated the following year, for the last time however, since His Beatitude [Msgr. Luigi Barlassina, 1920-1947] was against the procession's intrusion on the Sisters' premises. The year after, it took place inside our property.

During the Great Exercises [the long thirty-day Retreat], the retiring Most Honorable Br. Imier de Jésus, Superior General, spent a few days in Bethlehem. In September [1923], a new kitchen was installed under the supervision of Br. Héli-Samuel. The renovation took two months to complete.

1924 – On April 4, Br. Illide-Marie [a misprint for Irlide-Marie?] passed away. He had come from Beirut in 1922 for a rest. Br. Assistant (cf. note 58 p. 50) Anaclétus visited us during Holy Week.

On June 26<sup>th</sup>, we celebrated the enthronement of the Sacred Heart of Jesus. This celebration [most probably the Mass] was followed by a procession with the Blessed Sacrament. [That was how the Community and of the School were consecrated to the Sacred Heart of Jesus.] This consecration has been repeated each year on the first Friday of every month at the end of the Benediction of the Most Blessed Sacrament.

In September we had the visit of a group of French pilgrims led by Msgr. Baudrillard, rector of the Paris Catholic Institute.

On November 17, [1924] General Weygand, French High Commissioner in Lebanon and Syria, Mrs. Weygand, and their son, who was an aviation Officer, paid us a visit. Mr. Maugras, French Consul General came with them.

## 33.

{The “Sisters of St. Joseph of the Apparition” is a religious congregation for women founded in “Gaillac, France, in 1832 by St. Emilie de Vialar.” “Emilie de Vialar was born in 1797 to a rich and distinguished family in an ancient town in the south of France called Gaillac, not far from Toulouse. . . . From an early age Emilie had been inspired with an ardent love for God and for the sick poor and suffering people of Gaillac and its surrounds . . . As she matured she gradually formed the idea of founding a Congregation so that the sick and poor could have constant care and attention day and night. . . . [In a document entitled “Account” she wrote: In 1832] ‘I left my father’s house to found in my own town the work I believed to be advantageous to the interest of God’s glory and the well-being of others less fortunate’ At her death she was almost fifty-nine, and during the brief period of twenty-four years that her Congregation had been in existence she had supplied missionaries for countries as varied as Algeria, Tunisia, France, Italy, Cyprus, Malta, Syria, Greece, Burma, Palestine, Turkey, Crete and Australia, having made forty-two foundations in all.} **Excerpted from:**

<http://www.stjoseph-apparition.org.au/foundress/index.html>

The Sisters of St. Joseph of the Apparition arrived in Palestine in 1848. They settled first in Jerusalem where, at present, they run two schools and two hospitals. Then they spread to Jaffa, Nazareth, and to Bethlehem where since 1852 they have been running a school for girls in two separate buildings. One of these buildings lies on Frères’ Street about a hundred yards to the south of Bethlehem University. **(The present writer’s note helped by information supplied by Sr. George)**



28 December [1924], Br. Irlide-Elisée came to take over the management of the proposed extension of the building in preparation for the return of the Scholasticate. The project was to have a new floor built over the house. The construction work was begun, but it was never followed up.

1925 – On April 19<sup>th</sup>, the revered Br. Victor-Marie died in his eighty-ninth year. In June, Br. Provincial Marius is appointed Provincial of our schools on the Island of Madagascar. He is replaced by Br. Absalon-Benoît, Headmaster of Collège Sainte-Catherine (most probably the Brothers' High School in Alexandria). In September, and at his own request, Br. Innocent-Régis is discharged of his job of Directorship. He is replaced by Br. Irlide-Elisée.

1926 : 14-16 January: we buy pine trees [pine saplings?] and plant them in the area of the garden stretching in front of the house<sup>33a</sup>.

March 26<sup>th</sup>: A delegate from the French government hands Br. Provincial a sealed envelope bearing the arms of Spain and which contained the “firman”<sup>34</sup>.

April 22<sup>nd</sup> : Mr. T. Cavalier, Academy Rector, Director General of Public Instruction Services at the High Commissioner's Office in Beirut, paid us a short but courteous visit.

May 16: Theatre performance on the occasion of the feast of St. John Baptist de La Salle.

June 26: The earth quakes. However Bethlehem does not sustain any damage.

August 14: The very Honorable Br. Superior General Allais-Charles, together with Br. Assistant (cf. note 58 p. 50) Ismaélis and several Directors visit us. The Brothers on retreat welcome them with a reception they had thrown in their honor.

On Wednesday, August 25, 1926 The Very Honorable Superior General leaves Jerusalem for the Galilee.

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**33a.** Those pine trees – of the “wild” genus – grew strong and tall with time. Until recently, they used to be one of the rare verdant landmarks which tourists could not fail to notice from distant places like the “Herodion”, south of Bethlehem. However, the severe winters exposing them, at times to heavy snowfalls, and often to blustery winds, took their toll out of many of them. One must add also that a number of those pine trees had to be hewn down in 1983 to make room for a spacious four-floor residence for the Brothers working at Bethlehem University, which had been launched ten years before. So much for the trees planted in the open space east of the main building. As to the few pine trees still struggling to survive – in “La Pinède” - west of Bethlehem Hall and Science Hall, the present writer has not yet come across any document, in the Archives, that would account for their origin.

**34.** Cf. footnote 3 above.

1927 (*sic*): His Excellency Bishop of Rustchuk<sup>34a</sup> [Bulgaria], affiliated Member of the Institute<sup>34b</sup>, paid us a visit.

From 22 to 24 April we observe a “triduum” [three days of prayer and celebration] in honor of Br. Blessed Solomon. The reverend Fr. Buzy SCJ<sup>35</sup>, gave us the eulogy on Blessed Br. Solomon. On the closing day, His Beatitude the Patriarch honored us with his visit.

16 May: Mr. Max, a delegate from the ministry [*sic*] accompanied by the Consul General [*sic* – but very probably the French Consul General] visits us and he is interested mostly in the Junior Novitiate.

11 July: A strong seismic tremor, lasting for 5 seconds, caused some damage to the building. Elsewhere, especially the Nablus region sustained serious damage.

4 August [1927]: The little towers, shaken by the earthquake, are pulled down.

14 August: The earth quakes anew, without however causing any damage.

17 August: Br. Palatin-Adrien is assigned director of the Community. Br. Elisée will travel to Moulins.

25 August: [welcoming Reception] in honor of His Beatitude Msgr. Barlassina, Patriarch of Jerusalem.

26 September to 17 November: work on the reinforcement of the building deemed necessary in the aftermath of the earthquakes begins. A belt of reinforced concrete is built under the supervision of Br. H.-Samuel.

16 October: The establishment of the Divine Child Jesus sodality is entrusted to Br. Napoléon- André.

1928 – 12 January: Msgr. Robinson, Apostolic Visitor, is among us.

16 January: A second grid is added onto each of the windows of the Director’s room and of the “procure” [Bursar’s] room.

18 January: A seismic tremor is felt around 8 o’clock causing some slight damage [*sic*]<sup>35a</sup>.

18 February: The building of the guard’s outhouse, begun some time ago, is finally completed.

**34a. and 34b.** For some detailed information cf. “addendum” on pp. 53-54.

**35.** Reverend Fr. Buzy, a priest of the “Society of Priests of the Sacred Heart of Betharram” (Cf. Footnote 25 on p.21) founded by St. Michael Garicoits, a Basque priest (April 15, 1797 – May 14, 1863). At one time of his life, Fr. Buzy served as Superior General of his Order. The Brothers of the Christian Schools owe him the debt of using for many years his annotated version of the New Testament. In the pre-1966 era, every aspirant to join the Brothers’ Congregation received, with the habit, a black leather-bound copy of Buzy’s annotated version of the New Testament, the six-decade Rosary beads, and the crucifix during a public ceremony marking the beginning of his training known as the novitiate period of one or two years.

**35a.** One is tempted to ask: “Damage to what? . . . At least to which part of the building?”

22 February [1928]: We felt two earthquakes: one at 3 o'clock and one at 8:00 p.m.

9 February: Sa'eed Farah is appointed security guard and he takes up his job at the gate. He will be supplied with board and lodging; he will carry out his job for him. . . [Meaning?] <sup>36</sup>.

1<sup>st</sup> April: At the Nativity Square a solemn reception is given to HRH Umberto di Savoia<sup>37</sup> who graciously greets each one of the two Brothers he noticed in the crowd.

11 April: The Brothers Community goes on a pilgrimage to Rafat<sup>38</sup> which is a new sanctuary recently built by his Beatitude Msgr. Barlassina. This is the first pilgrimage to this sanctuary.

**36. The meaning** of "... il sera nourri et logé et exercera son métier pour lui." (French original translated above as "he will carry out his job for him.") does not make sense since at least two points of reference are missing. If "he" refers to Sa'eed Farah, "his" remains ambiguous: it could refer to "Sa'eed" or to some other person in the original writer's mind not explicitly mentioned here. The same obscurity shrouds the personal pronoun "him"...

### 37. Savoia

From Wikipedia, the free encyclopedia  
"Jump to: [navigation](#), [search](#)

**Savoia** may refer to:

- a village in the province of Potenza, Italy.
- [Savoy](#)
- [Savoie](#)
- [House of Savoy](#), a royal house of Italy until 1946
- [Savoia-Marchetti](#), an Italian aircraft manufacturer
- [Savoia Castle](#), a castle near Prague, Czech Republic. *Etc.*

Villages in Israel  
Christian monasteries in Israel  
Catholicism in Israel  
Populated places established in 1927  
20th-century Christian monasteries  
Populated places in Jerusalem District  
Buildings and structures in Jerusalem  
District Catholicism in Israel

*To have access to any of the sites above, activate the text box by clicking anywhere inside the square, and hovering with the cursor over one of the site titles.*

**38.** Deir Rafat (Arabic: دير رفات) is a Catholic monastery and former Arab village in central Israel, 26 kilometers west of Jerusalem.

**At Deir Rafat**



The Statue of the "Our Lady of Palestine" Shrine



Inside the Church of "Our Lady of Palestine"

**District:** Jerusalem

**Founded by** His Beatitude Msgr. Luigi Barlassina, Patriarch of Jerusalem from 1920 to 1947

**Population in 2011:** 66

All the above has been extracted from [http://en.wikipedia.org/wiki/Deir\\_Rafat](http://en.wikipedia.org/wiki/Deir_Rafat) and from [http://en.wikipedia.org/wiki/Dayr\\_Rafat](http://en.wikipedia.org/wiki/Dayr_Rafat)

*Look up also by clicking first inside the rectangle.*

5 August [1928]: At 5:30 [*sic*] a seismic tremor is felt. It causes no damage.

23 August: The Community dining-room [refectory] is re-arranged as a temporary chapel to allow for repair work to be carried out in the original chapel.

27-29 August: We note the arrival at the Brothers' House of the new altar to be housed in the Chapel dedicated to the Divine Child. The altar has been designed in marble, onyx<sup>39</sup>, and alabaster<sup>40</sup>.

1<sup>st</sup> September: Br. Joseph Just<sup>40a</sup> is appointed Director of the Brothers' House in Bethlehem. Br. Palatin-Adrien will be in charge of the Brothers' Community in Nazareth.

October [*sic*]: The magnificent altar is set up in the chancel [ of the chapel].

25 October 1928: Dedication of the new altar: From 8:30 until noon, Prayers of the Office, Blessing of the altar, High Mass.

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This is a picture of the **altar** which was installed in the Chapel on 27-29 August 1928



The « Magnificent » Altar

The main structure of the alter is made of yellow **onyx**, two close pictures of which can be seen below:



**39.** *Onyx* comes through Latin (of the same spelling), from the Greek ὄνυξ, meaning "claw" or "fingernail". With its flesh tone color, onyx can be said to resemble a fingernail. The English word "nail" is cognate with the Greek word. (Wikipedia:

<http://en.wikipedia.org/wiki/Onyx>)

A slice of sardonyx

*Sardonyx is a variant in which the colored bands are sard (shades of red) rather than black.*



(continued in footnotes on next page)

1929 - February 15th : The new oven is installed in the kitchen.

17 March: Msgr. Valerio Valeri<sup>41</sup>, Apostolic Delegate pays us a visit.

30 March: Br. Xavier-Isidore passed away. The parish priest demands that, henceforth, he would conduct the funeral. Consequently, he sends his vicar, the Rev. Father Jean Balian to carry out the final rites, [thus stopping our Chaplain from performing one of his duties].

14 April: His Beatitude the Patriarch<sup>42</sup> gives in writing the Rev. Fr. Bartette, House Chaplain, the right to administer the last sacraments to “his” dying Brothers and to preside over their funeral according to Canon Law guidelines.

May – August 1929: Building of the tower which will house the chime of the Divine Child and which will be topped by the monumental statue of the Child Jesus. (cf. footnote 14 on p.11 of this document re: inscription of “IHS” on the tower)

(Continued from footnotes on previous page)

**40. Alabaster** The origin of the word *alabaster* is in Middle English, through Old French *alabastre*, in turn derived from the Latin *alabaster* and that from Greek *ἀλάβαστρος* (*alabastros*) or *ἀλάβαστος* (*alabastos*). The latter was a term used to identify a vase made of alabaster. <http://en.wikipedia.org/wiki/Alabaster>

**40a.** Palestinian De La Salle Brother; family name: “Farwaji”. I remember him registering me at “Collège du Sacré-Coeur”, the De La Salle Brothers High School - Beirut, Lebanon in 1948.

**41. Valerio Valeri** was probably the first Pontifical representative in Cairo to have Palestine come under his jurisdiction. What follows is an extract from: **Directory of the Catholic Church in the Holy Land, Jerusalem 2012**, Assembly of the Catholic Ordinaries of the Holy Land, Notre Dame of Jerusalem Center, P.O.B. 20531, 91204 Jerusalem, p.18

### “PONTIFICAL REPRESENTATIONS

#### Apostolic Delegation

#### In Jerusalem and Palestine

Until 1929 Jerusalem was under the jurisdiction of the Apostolic Delegate to Syria who resided in Beirut, Lebanon. In March 1929, Pope Pius XI attached Palestine, which included territories under British Mandate, to the Pontifical Representation in Cairo, whose incumbent also had a residence in Jerusalem.

On February 11, 1948, Pope Pius XII established the Apostolic Delegation in Jerusalem and in Palestine, which included Israel, Jordan and Cyprus. Since 1994, following the establishment of diplomatic relations between the Holy See and the State of Israel, the Apostolic Delegation covers only Jerusalem and the Palestinian Territories.”

**42.** This Patriarch was His Beatitude Msgr. Luigi Barlassina.

11 July [1929]: The statue of The Most Holy Child Jesus [made of white carrara<sup>43</sup>- or carrara - marble] has come. It is going to be placed in the niche [above the main altar] of the chapel<sup>44</sup>.

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**43. Italian Carrara Marble** <http://www.italian-marbles.com/>



Italian Marbles by Ges.Cav. srl, processing and mining company in the stone field , located in Carrara, is specialized generally for the development and the realizations of projects in marble, granite and stones, in all of their possible applications. (<http://www.italian-marbles.com/>)

44.



The pure white carrara marble statue of the adolescent Child Jesus fits perfectly well in the niche above the altar of the Chapel dedicated to the same Child Jesus for the sole purpose of inspiring the De La Salle Brothers' students with the will to model their behavior to that of the Divine Adolescent Jesus. Two clear glass windows on either side of the niche provide the light needed to illumine the marble statue out of the ambient dim light that filters through the stained glass windows of the chapel.



10 August [1929]: Arrival of the monumental statue of The Most Holy Child Jesus <sup>45</sup>.

24 August: This statue is placed on top of the tower which serves as its pedestal <sup>46</sup>.



46.

The prominent site of the De La Salle Christian Brothers' establishment in Bethlehem makes of the glittering gold-painted statue of the Divine Child an important landmark for miles around. After consulting the Bethlehem University Archives (in the Archives Department), I must admit that this "monumental" statue has gone through a rather eventful history since its arrival in Bethlehem on 10 August 1929. At least it has been spared the unfortunate lot undergone in 2002 by its neighbor statue of Our Lady which crowns the "Crèche" building of the St. Vincent de Paul Sisters (cf. Note 3. p. 2). However, the statue of the Divine Child has drawn the attention of a number of Bethlehem people, on several occasions, especially when it needed a long due refurbishing. To my knowledge, the



first repainting of the statue since its elevation onto its stone tower pedestal occurred in 1957 as the crowning act of the restoration of the Divine Child chapel. On that occasion two "Little Sisters of Foucauld" skilled in the art of applying gold leaf to paintings and statues were commissioned to work on the chapel paintings and on the "monumental" statue. A few years later the gold had disappeared from the statue revealing on the surface an unsightly grey color with patches of dirt. Obviously the continual gusts of wind, rain, and sometimes even snow from the west, as well as the sand and grit from the eastern desert proved too inclement and merciless on the light coat of gold leaf. In 1983, ten years after the establishment of B.U., I remember looking for someone to repaint the statue with gold colored paint. Mr. Elias Shaker, maintenance director at Collège des Frères, Jerusalem, offered to carry out the job. With the help of a few handymen from the staff of our two schools (in Jerusalem and in Bethlehem), he built a safe, solid, wooden scaffold around the stone tower and pedestal. The rest was easy. The paint lasted longer than the gold leaf. However, in 1998 the statue needed repainting since Bethlehem University was celebrating the 25<sup>th</sup> anniversary of its foundation. Faculty and Staff were asked to contribute their suggestions for activities to commemorate the Jubilee. As soon as I offered the idea of repainting the now famous "monumental" statue, arguments for and against the proposition triggered heated debates on campus and outside the University. Rumors ran in town that the Brothers were going to destroy the beautiful statue by using ordinary paint on some still unknown material out of which the statue was cast. I must admit that, at the time, I remember a number of painters vied to do the job, with each applicant guaranteeing that his method would be the safest and surest to preserve the statue! Without more ado, a member of the University chemistry Department decided to obtain some metal filings out of a hole he would drill in the base of the statue. He then examined the filings, for their composition, in the University chemistry lab. A day or two later, the results revealed that the statue was entirely made of cast iron with trace percentages of copper and chrome to prevent the iron from rusting, yet safe enough to receive a coat of gold paint which, a year or two

(Continued in footnotes on next page)

November 1<sup>st</sup>: Br. Ildefonse-Paul is appointed Director General of both Communities, and Br. Ignis-Emilien Sub –Director of the Community of the Ancients [of the elderly Brothers]. Br. Othmar-Ernest, however, remains Sub-Director of the Junior Novitiate. Br. Joseph-Just goes to Beirut.

21 December: His Excellency Msgr. Barlassina blesses the monumental statue of the Most Holy Child Jesus, as well as the chime and the marble statue destined for the chapel.

1930 – 11 February: We receive [the statue of] a graceful and charming Child Jesus from Spain<sup>47</sup>

(Continued from footnotes on previous page)

later, had completely disappeared. Last year (2013), a committee was formed to prepare for various activities on campus to celebrate the 40<sup>th</sup> anniversary (this year 2014) of the foundation of B.U. Again I suggested to two or three members of the preparatory committee to push the idea of giving a new coat of glittering gold paint to the statue. After a lengthy period of hesitation the statue was repainted in September 2013.

One question sometimes asked by visitors to B.U. is: “How tall is the statue?” I don’t remember coming across an accurate figure in the B.U. Archives to answer the question. However, one day in February of this year (2014), I met in his office at B.U. Dr. Hanna Hallak, Associate Professor and Head of the Physics Department, and I asked him whether we could find a way of measuring how tall the statue on top of the chime tower is. He was kind enough to promise to do his best. Some time later he came up with the answer. With the help of an old sextant he discovered in the physics lab storehouse, and with the aid of an assistant from his lab, he measured the height of the statue from the head to the bottom of its metal base (which is part and parcel of the statue): the exact figure he gave me was 282 cm. It stands solid and firm on top of a square stone tower which is built on the apex of the arched chime tower housing the chime bells. (More information on the clock tower statue can be found on the next page.)

#### 47. The Child Jesus of Prague.

Allow me to mention the following two personal comments:

- a) During my two-year Novitiate period (from October 1955 to July 1957) the Novices’ Chapel used to occupy part of the space taken by the present site of the Academic Administration offices (north-eastern part of the present De La Salle Hall). A beautiful statue of the Child Jesus of Prague – most probably the one mentioned above – dressed in glittering white lace and wearing a gold crown was displayed in a wood and glass case to the right of the altar in the small private chapel. I don’t remember ever seeing it removed from its place. Today, however, it looks like nobody had ever seen it. Yet in the early 1980’s, it used to be stacked away in the first wood cabinet, with a glass door, on one’s right as one entered the store-room from the sacristy of the main Chapel.
- b) I have been looking for it (until today Tuesday 13 May, 2014,) almost everywhere, asking people at B.U., who might have come across it, whether they knew of its whereabouts, but to no avail. So, in lieu of a photo of the original statue mentioned in the text above, I include a picture of one among a plethora of pictures of statues of the Child Jesus of Prague discovered in Wikipedia which resembled the statue of Prague I knew.



**The clock tower statue of the Child Jesus** (Continued from footnote on p.36)

A month or so ago (today is October 1, 2014), I came across a copy of a document giving precise but probably not always accurate details related to the statue which arrived in Bethlehem on August 10, 1929 ( cf. p. 35). The original document, which can be found in the B.U. Archives (**A1.4.#6.001**), consists of a group of notes gleaned from unreferenced sources. It is neither dated nor signed. Yet I must admit recognizing my handwriting in the additional note appended in the lower part of the document. Here it is in full:

NOTES of INFORMATION from the University ArchivesTHE STATUE of BOY-JESUS on the central Clock Tower -

This statue was promised by a decision of the General Chapter of 1923: " ... to build a monument in homage of perpetual gratitude, reparation and prayer of the children of the Catholic World , to their Lord and King Jesus .... "

A subscription to raise funds for the rather ambitious project was organized worldwide in the Brothers Schools. By 1925 the considerable sum of 125.000 french franc had been collected; this was raised to 150.000 francs by 1929.

However, in the meantime, the earth quake of 1927 did serious damage to the existing buildings. The first collections of the funds had already been given to the Holy Father for the orphans of the first world war. Another considerable sum had to be spent on repairs of the building. The remainder was not sufficient to realize the ambitious plans for the MONUMENT. The project was reduced considerably and what we have today is what had been done under the planning and careful guidance of Brother Heli Samuel during the year of 1929. On December 21 of that year, His Beatitude, Mgr. Barlassina, Latin Patriarch of Jerusalem, did the solemn blessing of :

The Chime Bells ..... The Statue over the tower .... The statue of Boy Jesus over the main altar in the chapel; this last mentioned statue is in pure white marble of Carrara.

The Statue on the tower is:

24 meters above ground level

is made of cast iron ... not in bronze as <sup>was</sup> supposed to have been.

is 3 meters high

weighs 1,800 kilograms

It has been cleaned and repainted in 1983.

*Taken from  
folder "Archives  
Box II  
ADC,  
Correspondence  
Photos - Negatives  
(in plastic cover)*

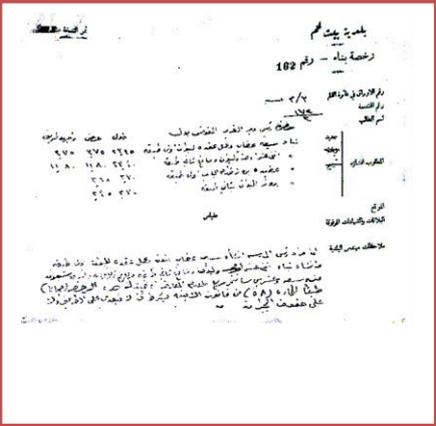
**Cf. p. 11 above, footnote 14.**

From July to November: We launch on the construction in re-enforced **concrete** of 14 cells [rooms] above the classrooms in the South wing of the school building<sup>48</sup>. The contractor is Mr. Aboussouan.

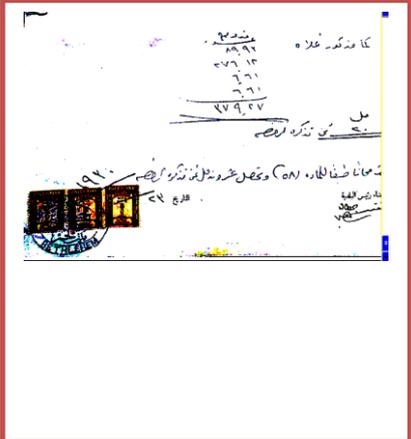
**48. South wing**



The Brothers at Bethlehem had applied for permission from the Bethlehem Municipality to have a two-floor extension of the main building toward the south. The ground floor would house a “big” hall for performances, and the upper floor would be partitioned into 14 small cells (rooms), 7 giving onto the west, and 7 looking onto the east. A long corridor would separate the two sets of seven rooms each. Every room would be large enough to be furnished with a bed, a small table for a desk, a chair and a small clothes cabinet. A fairly sized window would allow ample light and ventilation. Common washroom and lavatory facilities were planned to be on the north end of the corridor. That was what the rule permitted in the 1930’s. The Municipality authorities were kind enough to deliver the building permit to the Brothers



I discovered these documents issued by the Bethlehem Municipality in an unclassified notebook titled “Journal de la Cité 1929-1931”.



← **Permit to build the fourteen rooms**  
**Municipality Receipt** →

(Continued in footnotes on next page)

3 September: The roof under construction collapses<sup>49</sup>.

V  
Septembre.

17. Lundi - Confession des Rétractants. Le R. P. Benigneau et le P. Teyssière (Delaunoy) se mettent à la disposition des pénitents.

3. Mercredi - Ce matin on commence à couler le ciment. L'écroulement de la terrasse de la nouvelle bâtisse, lors de l'écroulement craquement affroyable se fait entendre, puis des cris.

Le couffrage trop léger avait fléchi sous le poids énorme de la masse de béton et le tout s'était effondré entraînant plusieurs ouvriers dans le vide. 2 furent pris dans l'éboulement mais grâce à bien s'écrouler que des contusions. L'un d'eux dut rester à l'hôpital.

49. On June 9, 2014, I discovered the above entry, in French, in a log book entitled "Journal de la C<sup>té</sup> 1929-1934". The book was being kept preciously in one of several archive boxes containing documents related to the Brothers' House in Bethlehem. Those boxes and many others were preserved in a cabinet with glass doors installed in Br. Rafael Gonzalez' room in the old building of Collège des Frères, New Gate, Jerusalem. Br. Rafael was, at that time Director of the Jerusalem Community of Brothers as well as the Finance Administrator of the Holy Land Sector, Province of the "Proche-Orient".

Following is my translation into English of the part of the above entry accounting for the collapse of the roof of the first floor, above the classrooms in the wing to the South of the main building:

"Wednesday, Sept. 3, 1930

This morning, concrete cement was being poured onto the roof of the new building. Around 9:00 a.m. a terrible, thundering sound was heard, followed by screams.

The very weak roof casing had buckled under the enormous weight of the mass of concrete, and so everything collapsed with several workers being thrown in mid-air. Two were caught in the landslide, but thank God they only sustained a few bruises. One of them, however, had to stay in hospital."

1931 – 19 May: A Bethlehem correspondent for the Jaffa newspaper “Palestine” writes an article attacking the French School and the teaching of Arabic<sup>50</sup>. When on May 26<sup>th</sup> the Consul [sic] is made aware of the article, he declares that he would follow up the matter himself.

50. Three pictures of the title of the daily newspaper “Falasteen”



Three pictures of the title of the FALASTEEN newspaper

The text in the article that must have upset the Brothers of which here's my translation: **“What is unfortunate is that the ceremony program was printed only in French despite the fact that most of the spectators present are Arabs, many of whom do not understand French.”**

When one reads the item reported in the log book by very probably one of the Brothers of the Frères' School in Bethlehem, one wonders at the fuss made, at the time, by the publication of an article which, on the whole, praised the Brothers for organizing an enjoyable performance and for the discipline in its execution.

However, the use of the word “attacking . . .” and the Brothers' recourse to the French Consul prompted me to hunt for the article. Fortunately, Mrs. Mary Van Teeffelen, Keeper of the Palestinian Heritage Centre “Turathuna” at Bethlehem University was very helpful. She was kind enough to dig the film reel, containing the picture of every page of the 1931 “Falasteen” newspaper. By the way, its publication had been interrupted several times as the following dates show:

July 1911 - December 1928; January 1929 - December 1941; January 1942 - August 1952; August 1955 - March 1967.

Fortunately, Bethlehem University Library keeps a microform copy of the entire “Falasteen” newspaper. Mrs. Mary helped me also to place the correct reel on the 1982 microfilm viewing machine to allow me to search for the 19 May, 1931 issue. This eventually I found, but the screen was too small to show the whole article column with the newspaper title together. The only way to get a copy of the article was to take a photo of every part I could view on the screen. That was far from a really professional work.

30 August: Br. Philothée-Jean, Director of our school in Khoronfish [Cairo], is appointed Visitor of the District of Jerusalem. Br. Absalon will go to Smyrna as Director.

27 November: Br. Valentien-Martyr dies at the age of 89.

1932 – 16 February: A group of former students is asking for the opening of a "Circle of alumni" [a club for a group of former students]. On February 20<sup>th</sup> they are informed that due to a few difficult conditions their request cannot be honored<sup>50a</sup>. June 1<sup>st</sup>: A reception is given in honor of the Apostolic Delegate, Msgr. Valeri.<sup>51</sup>

1933 – April 20: The remains of four Brothers are transferred from a disused Jaffa cemetery to our own cemetery<sup>52</sup>.

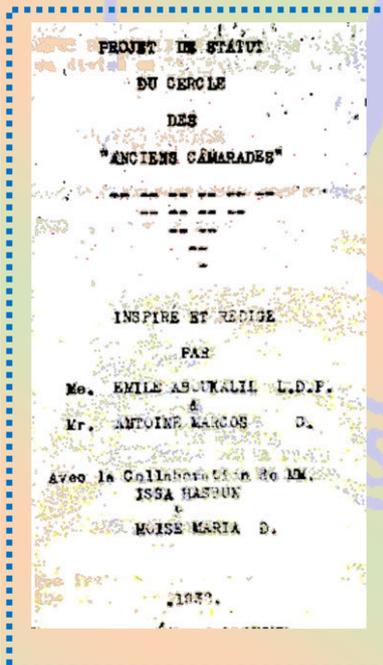
19 July: The old wooden crosses in our cemetery are replaced with 30 beautifully mottled and polished re-enforced concrete crosses, the work of Br. Napoléon-André.

2 August: To close the annual retreat, the Brothers take part in a solemn procession of the Cross.

11 September: Br. Philothée-Jean is appointed Visitor of the two Districts. Br. Oger-Cécilien, being tired, is appointed Auxiliary Visitor in charge mostly of the District of Jerusalem.

50a.

This is the first page of a booklet typewritten by the would-be founders of the Alumni Club at the "ECOLE DES FRERES" – Bethlehem in 1932. The booklet outlines the statutes of the projected Club and the conditions for membership. It can be found in one of three boxes in Br. Rafael Gonzales' keeping at Frères' School – New Gate, Jerusalem,



51.

cf. footnote 41, on p. 33.

ARCHBISHOP TOMMASO  
VALERIO VALERI, O.F.M. †

DECEASED

ARCHBISHOP EMERITUS OF [BRINDISI](#)  
TITULAR ARCHBISHOP OF [HIERAPOLIS](#)  
IN SYRIA

He died on Nov. 20, 1950 at the age of 85.

<http://www.catholic-hierarchy.org/bishop/bvaler.html>

52. cf. picture and footnote 13 on p.10.

1934 - 21 January: Recollection Day for the young men of Bethlehem, Jerusalem, and Jaffa. This worthy activity is the result of Br. Ildefonse-Paul's apostolic spirit and the help offered by a Betharram Father [no name mentioned, Cf. Footnote 25 on p.21]. The following year the Rev. Fr. Hermel, Prior of the Dominican Fathers [Ecole Biblique et Archéologique Française de Jérusalem] helped direct the three-day Recollection.

21 January: 16 [young men] attended [the Recollection Day]. On March 18, there were 20 present, and on October 21<sup>st</sup>, some 15 [young men] took part in [the Recollection Day]. In 1935 the Recollection stretched over 5 days, and in 1937 it was only 2 days long.

6 April: Br. Junien-Victor, Assistant (cf. note 58 p. 50) General, pays us a visit on his way back from Indo-China. He will be elected Superior General on 17 June of this same year [1934].

During the period between March and August, the purchase of the Jacir-owned piece of land<sup>53</sup> which is contiguous to our own property was concluded thanks to the intervention of Messrs. Choucri, Issa Hazboun, and of his son-in-law Antoine Hazboun from Jaffa. The bid was brought up to 1,000 Palestinian pounds by Mr. Issa Hazboun who ceded his purchase rights to us. The purchase deed was signed for good on 27 August [1934]. The deal had been entrusted to St. Joseph<sup>54</sup>, and consequently, his statue was placed on top of the gate giving access to the [new] property.

2 July: Br. Clément-Denis dies at the age of 86.

12 July: Outing to Hebron. We visit the El Haram mosque.

30 December: Death of Br. Ugolin-Marie. He was 74

**53.** (Cf. entry 30 August 1935 in the text below, on page 44.)

**54.** From the present writer:

During the year I spent as headmaster of "Ecole des Frères" in Bethlehem – *i.e.* from 1970 to 1971, on the very property where Bethlehem University is located now (in 2013), I remember passing several times through a stone archway leading from what used to be the western boundary of the original Brothers' property into the Jacir property purchased by the Brothers on 27 August 1934. On the lintel of the stone gate passage stood a 30 or 40cm long statue of St. Joseph. At that time little could I guess the devout intention of the Brothers living in Bethlehem in the early 1930's behind the installation of St. Joseph's weather-beaten effigy on top of that gateway. The statue witnessed to their feeling of gratitude towards St. Joseph for bringing about to a happy conclusion the purchase of the Jacir piece of land.

1935 – January: The courtyards used by the students are being cemented [with re-enforced concrete.] <sup>55</sup>

13 March: Br. Navaret-Vital passes away at the age of 67.

3 April: His Excellency the Apostolic Delegate, in Jerusalem, <sup>56</sup> confers on

**55.** Up until the addition of the Science building in 1980, the Brothers' property included three open spaces.

1) A courtyard bounded to the south by a stone and cement wall separating the Brothers' domain from "Frères' Street". The wall ran east to the guard's house and the cemetery. Two gates, a big one for vehicles and a small one for pedestrians, allowed access into the enclosure. To the north, the yard was limited by the southern end of the main building and by a drive which led to the eastern and main entrance of that same main building. Two or three trees grew on this yard. One of the trees, the Indian Lilac, was destined to be known as the Students' Senate Tree, at a later era when Bethlehem University students did not hesitate to nail on its ageing trunk large placards carrying notices and ads for their activities on campus. This small yard, bounded to the west by the projection of the south wing of the school building (cf. picture on p. 38), offered yet enough space for about a hundred grade and high school students to walk silently around, as they reviewed their lessons, every morning, before the bell rang for the beginning of classes.

2) The inner courtyard north of the main building, a site chosen in the late seventies for the construction of the Science building. At its northern edge stood a square L-shaped shed in re-enforced concrete to shelter the novices (one of whom I was proud to be) from the rain and the wind. In fact, this yard and, to the west, its adjacent "pinède" - pine trees grove - were part of the cloistered and secluded section of the Brothers' building reserved for the Novitiate. During my two Novitiate years (1955-1957), there used to be six mulberry trees planted in two rows in this yard. Every summer they would give plenty of fruit much of which would stain the cement floor around. A few years later (early 70's), a newly appointed principal of the "Ecole des Frères" had the six trees cut down!

3) The third and largest yard inside the Brothers' property was the piece of land on two levels extending from the south wall of the Chapel to the enclosure wall which gives onto "Frères' Street". In the 1970's four or five pine trees managed to survive in the limited spaces left uncovered in the cement basketball and volley-ball courts. This is where the graduation ceremonies took place from 1976 to 1986. During the interim of four years (1986-1990) no accountable activities took place on campus because Bethlehem University was closed through the entire first "Intifada" or Uprising by Israeli military orders. From 1990 on, major events such as graduation ceremonies, theatrical performances *etc.* take place in the Social-Cultural Building. Since 2002, most of this third open area has been occupied by Millennium Hall, a functional five-floor building offering spacious classrooms and offices to students and faculty. Of the pine trees three remain standing and alive in a beautifully designed entrance court to Millennium Hall. All the changes that came about to this area of the campus were initiated, followed and completed thanks to Br. Niel Kieffe's creative mind and unstinting effort to follow through the construction of Millennium Hall and its attractive surrounds.

**56.** The Apostolic Delegate in 1935 must have been Msgr. Valerio Valeri (cf. p.33 above, footnote 41)

Br. Provincial Oger-Cécilien the decoration "Pro Papa et Ecclesia"<sup>57</sup>.

25 April: Celebration of Br. Philippe de Jésus' Golden Jubilee of Religious Life. During the month of May, the infirmary is moved from the ground floor to the first floor.

21 June: Official Visit [to the Brothers in Bethlehem] by Msgr. Gustavo Testa, the newly appointed Apostolic Delegate.

In August, the two [south] wing classrooms are re-partitioned into three classrooms.

30 August 1935: The Institute is recognized as proprietor of the newly acquired Jacir [piece of land]. A wall of dry stones has already been built around it

23 November: Death of the young Brother Robert-Joseph aged 21.

12 December: The Brothers Directors of the Holy Land are convened to a Recollection Day at Bethlehem.

29 December: Br. Romuald-Hosée, Visitor General from Canada, comes to visit the Junior Novitiate.

## 55. "Pro Papa et Ecclesia"

The *Pro Ecclesia et Pontifice* (**Latin: For Church and Pope**) medal is an **award** of the **Roman Catholic Church**. It is also known as the "Cross of Honour".<sup>[1]</sup> The **medal** was established by **Leo XIII** on July 17, 1888, to commemorate his **golden sacerdotal jubilee** and was originally bestowed on those men and women who had aided and promoted the jubilee, and by other means assisted in making the jubilee and the Vatican Exposition successful.<sup>[2]</sup>

It is currently given for distinguished service to the church by **lay people** and **clergy**.<sup>[3]</sup> It is the highest medal that can be awarded to the laity by the Pope.<sup>[4]</sup>

cf. [http://en.wikipedia.org/wiki/Pro\\_Ecclesia\\_et\\_Pontifice](http://en.wikipedia.org/wiki/Pro_Ecclesia_et_Pontifice)



The Apostolic Delegate to Jerusalem was Gustavo Testa as [http://en.wikipedia.org/wiki/Valerio\\_Valeri](http://en.wikipedia.org/wiki/Valerio_Valeri) shows:

preceded by  
[Andrea Cassulo](#)

Valerio Valeri  
**Apostolic Delegate to Egypt and Arabia**  
1927–1933

Succeeded by  
[Gustavo Testa](#)

1936 – 2 February: Dedication [opening ceremony] of the “big” way of the Cross by the Rev. [Parish Priest] Fr. Norbert.

18 April: We graciously welcome a group of pilgrims, members of “L’Union Latine”. We note the absence of Mr. Follereau<sup>56</sup>, the Union’s President.

From 19 April to 12 October: a serious Jewish-Arab conflict erupts: frequent strikes are declared; the inflow of pilgrim groups comes to a standstill. The official casualty toll is as follows:

Deaths	187 Moslems	10 Christians	80 Jews	97 British
Injured	768 Moslems	55 Christians	308 Jews	142 British

Photo of Raoul Follereau and Vatican Postage Stamp in his honor

**56. Undoubtedly “M. Raoul Follereau”**

“He was a friend of the De La Salle Brothers.”

(cf. <http://www.lasalle.org/en/2013/11/raoul-follereau-a-friend-of-the-brothers/>)

I’m almost sure it was he who gave a moving lecture on leprosy around the world, in the early 1950’s at “Collège du Sacré-Coeur” where I was a high school student, in Beirut, Lebanon.

**Raoul Follereau:**

[http://translate.google.ps/translate?hl=en&sl=fr&u=http://fr.wikipedia.org/wiki/Raoul\\_Follereau&prev=/search%3Fq%3DFollereau%26client%3Dfirefox-a%26rls%3Dorg.mozilla:en-US:official%26channel%3Dsb](http://translate.google.ps/translate?hl=en&sl=fr&u=http://fr.wikipedia.org/wiki/Raoul_Follereau&prev=/search%3Fq%3DFollereau%26client%3Dfirefox-a%26rls%3Dorg.mozilla:en-US:official%26channel%3Dsb)



**Summary**

“Raoul Follereau, was born in [Nevers](#) on [17 August 1903](#) and died in [Paris](#) on [6 December 1977](#). He was a [French](#) writer and journalist , creator of the [World Day](#) of struggle against [leprosy](#) and founder of the work known today under the French name [Raoul Follereau Foundation](#) , which fights against leprosy and poverty, and promotes access to education .

...

On <sup>1</sup> September 1954, the press published an open letter that Follereau wrote to General [Dwight D. Eisenhower](#) , President of the [United States](#) , and to [Georgy Malenkov](#), then destined to remain for another week in office as first secretary of [the Communist Party Central Committee on Soviet Union](#), after which he was to be replaced on September 7 by [Nikita Khrushchey](#), asking each of them for a special gift: the price of a [strategic bomber](#). "What I ask you for is so little ... almost nothing ... Give me an airplane, one airplane from each of you, one of your bombers. Because I learned that each of these machines costs about five billion francs ... So I calculated that with the price of two of your airplanes of death one could cure all the lepers of the world. ”

He was never to receive any response to these requests.

(Excerpted from the site mentioned above with the addition of a few corrections to GOOGLE’s translation from French)

13 July [1936]: Closure of the Junior Novitiate which will be re-opened in Beit-Mery [Lebanon] in 1937. The street south of our house is being repaired and blacktopped with the help of the Municipality and our financial contribution.

17 July: Br. Cyprien Edouard (Giusti), Director of a Brothers' school in Madagascar, arrives from Jerusalem on donkey back as all cars [taxis] are on strike.

29 August: The British order a curfew from 7:00 pm to 4:30 am.

30 August: The Blessed Sacraent is exposed [in the Chapel] to atone for the atrocities perpetrated by the Communists in Spain<sup>57</sup>.

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### 57. The Spanish Civil War

“The Spanish Civil War (1936-1939) was an armed conflict between the Republicans and Nationalists led by General Francisco Franco.

■ ■ ■

The Spanish Civil War would prove to be both fierce and bloody.”

<http://www.donquijote.org/culture/spain/history/the-spanish-civil-war.asp>

The atrocities, violence, and massacres committed against the innocent civilian population were such that the world famous Spanish painter Pablo Picasso was prompted to paint his well-known *Guernica*.



Pablo Picasso's *Guernica*

The **Spanish Civil War** (1936-1939) broke out when a few of the most influent generals of the Spanish Army, led by General **Francisco Franco**, rose up against the democratically elected [Republican government](http://en.wikipedia.org/wiki/Republican_government), presided over by Manuel Azaña.

[http://en.wikipedia.org/wiki/Spanish\\_Civil\\_War](http://en.wikipedia.org/wiki/Spanish_Civil_War) )

(Notes taken from :)

(Continued in footnotes on next page)

1937 – 8 February: Br. Martin-Denis undergoes the amputation of one leg.  
 15 March: Holy Hour at Gethsemani. Br. Palatin-Joseph, Director of the Scholasticate in Moulins, is appointed Provincial of the District of Jerusalem. The two Districts of Jerusalem and of Alexandria are now separate again.<sup>53</sup>

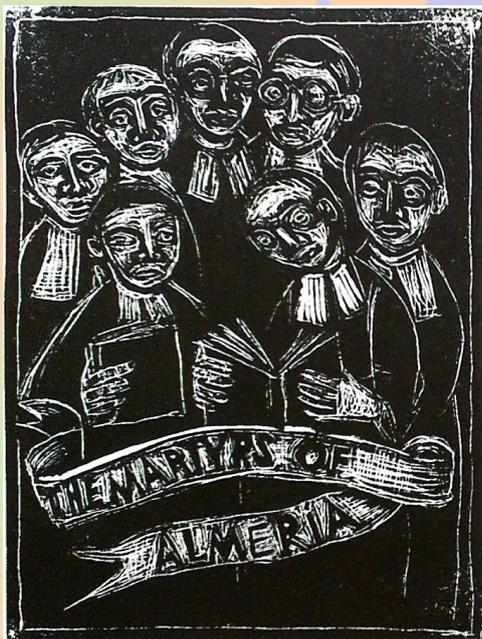
(Continued from footnotes on previous page)

**Here's another description of The Spanish Civil War:**

“**Spanish Civil War**, (1936–39), military revolt against the [Republican](#) government of [Spain](#), supported by conservative elements within the country. When an initial military coup failed to win control of the entire country, a bloody [civil war](#) ensued, fought with great ferocity on both sides.”

Extracted from: <http://www.britannica.com/EBchecked/topic/558032/Spanish-Civil-War>

One – particularly a member of the De La Salle Brothers of the Christian Schools – cannot refrain from mentioning the great number of Brothers who in that vicious civil war, courageously and faithfully witnessed to their love of Jesus Christ as well as to their mission of Christian Educators by freely and generously shedding their blood at the hand of their cruel executors. Typically, during that war, “The Martyrs of Almeria” in Spain were among the first to deserve the palm of martyrdom.



**They chose to dedicate their lives to God as teachers of his word; and God has accepted their lives to teach us faith and fidelity.**

Martyred in Spain, August-September 1936  
 Beatified 10 October 1993

Excerpts from: *Lasallian Liturgies*, Christian Brothers Conference, 4351 Garden City Drive, Suite 200, Landover, Maryland 20785-2248, p. 160

**53.** A historical study, if not yet carried out, of the use of the word “DISTRICT” to call a well-defined area of the Institute where a particular number of Brothers run a particular number of schools – or other particular apostolic activities – in a number of establishments, would be interesting and useful, especially if it accounts for the occasional use of the labels “DELEGATION” or “SECTOR” or “PROVINCE” or “REGION”.

29 July: Br. Visitor Palatin-Joseph arrives in Bethlehem. He leaves on 5 August.  
 7-8 September: Four Oriental Brothers celebrate their jubilee<sup>54</sup> of Religious life (*sic*): Br. Léonce-Emile, Br. Sigismond-Rémi, Br. Siméon-Urbain, Br. Téléspore-Pierre.

12 September: Sudden death of Br. Director Ildefonse-Paul in Cologne [Germany].

16 October: The new Director Br. Yon-Pierre arrives in Bethlehem from Haifa.

22 October: Br. Othmar-Ernest leaves for Beit-Mery [Lebanon] to take up his job as the new Director of the Juniorate. He has already dispatched furniture, books, *etc.* from the Junior Novitiate.

From 20 to 22 October: Br. Assistant (*cf. note 58 p. 50*) Francesco di Maria stays with us as a pilgrim. From 15 to 17 November: It is Br. Assistant (*cf. note 58 p. 50*) Cosma-Dominique's turn to stay with us as a pilgrim.

17 December: Br. Iasime-Antoine dies aged 79.

1938 – 5 January: A visit to the operation site of The Dead Sea Potassium and Brome Company.<sup>55</sup>

**54. Jubilee:** No indication is given as to whether those Brothers were celebrating their 10<sup>th</sup> or 25<sup>th</sup> or 50<sup>th</sup> or their 75<sup>th</sup> year as religious members of the De La Salle Christian Brothers Institute. However the first and third Brothers mentioned ring a bell in the present writer's mind.

**55. The Dead Sea Potassium and Brome Company** The entry in French "Visite de l'exploitation de potasse (potash) et de brome à la Mer Morte." is not quite clear. However, most probably, the Brothers must have gone to pay a visit of discovery to the recently established industrial company for the extraction of potassium chloride and bromine from the Dead Sea. This conjecture finds confirmation from the fact that the Potassium Company had been chartered only nine years before, as reported in Wikipedia ([http://en.wikipedia.org/wiki/Dead\\_Sea#British\\_mandate\\_period](http://en.wikipedia.org/wiki/Dead_Sea#British_mandate_period)):

#### BRITISH MANDATE PERIOD

In the early part of the 20th century, the Dead Sea began to attract interest from chemists who deduced the sea was a natural deposit of **potash** (potassium chloride) and **bromine**. The Palestine Potash Company was chartered in 1929, after its founder, Siberian Jewish engineer and pioneer of **Lake Baikal** exploitation, **Moses Novomeysky**, worked for the charter for over ten years. The first plant was on the north shore of the Dead Sea at **Kalya** and produced potash by solar evaporation of the brine. Employing Arabs and Jews, it was an island of peace in turbulent times.<sup>[38]</sup> The company quickly grew into the largest industrial site in the Middle East,<sup>[citation needed]</sup> and in 1934 built a second plant on the southwest shore, in the **Mount Sodom** area, south of the **'Lashon' region** of the Dead Sea. Palestine Potash Company supplied half of Britain's potash during **World War II**, but ultimately became a casualty of the **1948 Arab-Israeli War**.

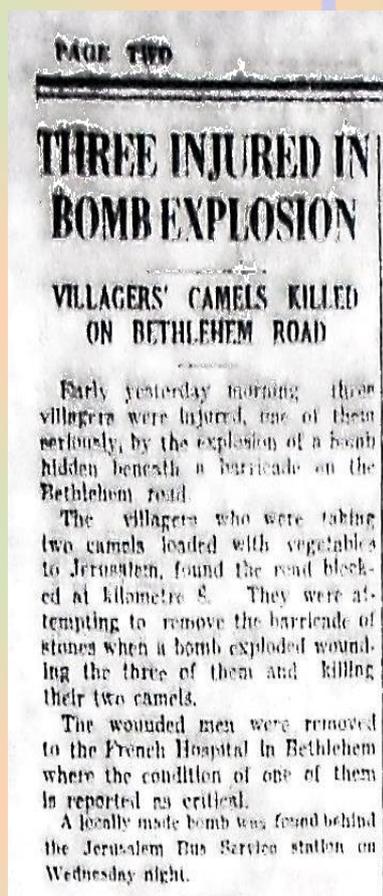
(Notes partially taken from <http://en.wikipedia.org/wiki/Kalya> )



30 June 1938 : A bomb exploded on Hebron road in Bethlehem.<sup>56</sup>

2 July : The [traditional] procession at Ortas is cancelled because of terrorism.<sup>57</sup>

6. This reads like a brief mention of an ordinary event. However it sparked my curiosity to find out what had really happened. I therefore asked help from Mrs. Mary Van Teeffelen, Keeper of the Palestinian Heritage Centre “Turathuna” at Bethlehem University (cf. footnote 50 on p.40). The 30 June 1938 issue of *The Palestine Post* did not mention the incident in its six-page paper. But the paper issued the day after, on July 1, 1938, did on its second page. Here’s a copy of the *The Palestine Post*’s account of what happened:



The following is a transcription of the account of the explosion reported by *THE PALESTINE POST*:

PAGE TWO

**THREE INJURED IN BOMB EXPLOSION**

**VILLAGERS' CAMELS KILLED ON BETHLEHEM ROAD**

Early yesterday morning three villagers were injured, one of them seriously, by the explosion of a bomb hidden beneath a barricade on the Bethlehem road.

The villagers who were taking two camels loaded with vegetables to Jerusalem, found the road blocked at kilometre 8. They were attempting to remove the barricade of stones when a bomb exploded wounding the three of them and killing the two camels.

The wounded men were removed to the French Hospital in Bethlehem where the condition of one of them is reported as critical.

A locally made bomb was found behind the Jerusalem Bus Service station on Wednesday night.

57. Another laconic entry in the logbook which begs for a definition of “terrorism”, an examination of its causes, an identification of the parties involved, *etc.* One might suggest those topics be left to the reader to research.

Ordinarily, the Ortas procession takes place every year within the precincts of the **Daughters of the Hortus Conclusus**’ convent (church and garden) presided over by the Patriarch of Jerusalem or by a bishop. The convent lies gracefully on the northern slope of a mountain across a luxuriant valley from the village of Ortas. The valley is believed to have been the site of Solomon’s enclosed gardens, as well as of today’s Solomon’s Pools. (cf. p.22 above, and footnote 26)

27 July 1938: Arrival of Br. Philothée-Jean, newly appointed Assistant<sup>58</sup>.

13 September: 64 year old Br. Martin-Denis dies at the hospital.

15 October: Death of Br. Plutarque-Adrien. He was 77.

November 1: The British require the residents to show their ID's when they go about town. However, because the terrorists' threats have stopped people from trying to get an ID, the British are allowing pedestrians, cyclists, mounted travelers, but not cars, to move freely along.

June 1939 – A competition in Religious Knowledge is held, in our school, among students of various Catholic institutions in, and around, Bethlehem. Our school scores 98 passes which is a good percentage [rate] of success.

6 July: Arrival of Br. Imoges-René.

5 September: Opening of a retreat to be presided over by Br. Palatin-Joseph, and preached by the Reverend Father Duvignau, S.C.F. [Sacred Heart of Jesus – Betharram Order - cf. Footnote 25 on p.21 ] Seven or eight Brothers, already registered to attend the retreat, could not do so because they were called to arms. As soon as the retreat was over, Br. Visitor went urgently back to Lebanon where conscription had been creating many vacancies among the teaching personnel in several schools.

16 September: Br. Eucher-Louis and Br. Peter-Joseph are required to go to the Austrian Hospice in Jerusalem where they would be interned. They are given two days to report there.

25 September: Br. Philibert-Grégoire passes away.

6 October Re-opening of the school which counts not more than fifty students.

7 October: Br. Leopold leaves for Jaffa.

9 November: Arrival of Br. Domitien-Jean as Bursar [ French: Procureur ].

5 [sic] November: Br. Casimir-Julien switches [jobs?] with Br. Ignace-Mutien who, a few days later, goes to Lebanon.

30 November: Unexpected return of Br. Héli-Samuel.

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**58.** Until the General Chapter ( a meeting of the Brothers Superiors and Representatives of all the Brothers in the world) held in Rome in 1976, the Institute of the De La Salle Brothers of the Christian Schools was governed by a “Superior General” helped by a dozen or so of elected “Brothers Assistants”. Each one of them used to be assigned the duty to visit the Brothers, their schools and establishments in a particular region which included several Districts of the Institute in the world.

Right from the beginning of the Institute, more exactly after the founder's death (1717) and the election of Br. Barthélemy to succeed St. John Baptist De La Salle as Superior General of the Institute, two Brothers were chosen, following Br. Barthélemy's desire, to assist him in directing the Institute. Those were Br. Jean and Br. Joseph who served as Brothers Assistants, (continued in footnotes on the following page)

Year 1940

7 March: Arrival of Br. Patien-Alexis.

28 May: The German and Austrian Brothers are first given their freedom, then re-interred by order of the British authorities.

7 June: Around the end of lunch, Br. Héli-Samuel is stricken with paralysis.

11 June: Passing away of Br. Héli-Samuel after he received all the sacramental succor of religion.

11 July: The Reverend Father Eugène Houde, O.F.M., together with a group commissioned by the army visit our home in view of a forthcoming requisition. The intervention of the Consul of France with the competent authorities makes them drop the project.

13 July: Father Eugène Houde comes back and makes a new attempt, this time being sent by His Excellency the Apostolic Delegate Msgr. Gustave Testa who wishes to have a few Italian internees (prisoners) stay in our house. Br. Yon-Pierre refuses to comply alleging the presence of the elderly inmates of the house. Moreover, he is not allowed to act without Br. Visitor's prior permission.

13 November: Br. Director is summoned by the Apostolic Delegate who informs him that His Holiness (the Pope) has just told Msgr. the Secretary of State [*sic*] that our Prosecutor at the Holy See makes our house in Bethlehem available to Msgr. the Apostolic Delegate.

Br. Director replies again that, regarding this affair, he has to refer to Br. Visitor. And, indeed, he cables Br. Visitor to anticipate his arrival in Palestine. Br. Visitor repeats the arguments already given by Br. Director and asks for some time to refer the matter to his superiors.

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(Continued from footnotes on previous page)

the former from 1717 to 1729 and the latter from from 1717 to 1725.

From that time on, up to the French Revolution (1789) there were 14 Assistants whose biographies can be found in the Institute Archives in Rome. In these Archives one can count a total of 127 Assistants having served up to 1976, the last one of whom, Br. Leone Morelli, was elected in 1975 to replace Br. Ruggero who had passed away that year.

Today, 27 Oct. 2014, (and since the General Chapter of 1976) the position and title of "Assistant" exist no more. At the head of the government of the De La Salle Institute is the recently elected (May 2014) Superior General, Brother Robert Schieler who is seconded by a "Brother Vicar General" and five "Brothers Councillors".

(Most of this information has been graciously supplied to me by Brother Alvaro Rodriguez Echeverria.)

(continued in footnotes on next page)

Being made aware of these facts, Mr. Amédée Outrey, French General Consul, cables them to his government. Finally, he informs the Brothers that from then on he considers this case as his own. He also asks them to advise him of any development.

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The rest of the work remains to be done.

I think one has to keep track only of the uncommon events. The Brothers' assignments are worth mentioning when they are deemed useful to the recording of their necrological biographies. A general list of the Brothers who have been assigned to a particular Community is already available in that Community's register of the personnel.

Similarly, a general count of the number of students attending a school can be more informative than a yearly reference to it.

Bethlehem, 27 May 1955

Translator's Personal Note:

This is how the last page of the eight-page French text, ends. I was assigned to translate the eight pages into English in September 2012, working at the rate of around six hours a week. The typist of the original text must have left us a fourth or fifth carbon copy on very thin cigarette paper, resulting in a barely readable text.

Br. Jean T. Manuel  
Bethlehem University, November 9, 2014

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(Continued from footnotes on previous page)

Br. Alvaro, native of Costa Rica, was named Superior General of the Christian Brothers in the year 2000, becoming the 26th leader of the order founded in 17th century France by St. John Baptist de La Salle, the patron saint of all teachers.

(Cf. [https://en.wikipedia.org/wiki/%C3%81lvaro\\_Rodr%C3%ADguez\\_Echeverr%C3%ADa](https://en.wikipedia.org/wiki/%C3%81lvaro_Rodr%C3%ADguez_Echeverr%C3%ADa) )

Brother Álvaro was honored with an honorary doctorate degree by Bethlehem University, in appreciation of his devotion to Bethlehem University, its staff, faculty, and students. The Ambassador of Costa Rica, His Excellency Rodrigo Carreras, attended the ceremony on 22 March 2012, at 1:00 p.m. in the Bethlehem University Chapel.

## ADDENDUM

**34a** “His Excellency Bishop of Rustchuk” Who was this bishop?

Before trying to get information about the bishop, the reader might want to know succinctly where Rustchuk is. The Encyclopedia Britannica ([https://en.wikisource.org/wiki/1911\\_Encyclop%C3%A6dia\\_Britannica/Rustchuk](https://en.wikisource.org/wiki/1911_Encyclop%C3%A6dia_Britannica/Rustchuk)) came in handy with the following note:

*RUSTCHUK (Bulg. Russè), the capital of the department of Rustchuk, Bulgaria, on the right bank of the Danube, where it receives the E. Lom. Pop. (1906) 33,552. Rustchuk is the headquarters of a military division and of a naval flotilla stationed on the Danube. As a river-port and the terminus of railways from Varna and from Sofia via Trnovo, it has much commercial importance; and it possesses tobacco and cigarette factories, soap-works, breweries, aerated water factories, dyeworks, tanneries, sawmills, brick and tile works and a celebrated pottery.*

Trying to find the bishop's name was a real challenge to the present writer. Sister Rosalinda, Archivist at Bethlehem University, assured me she had never met the title “Bishop of Rustchuk” before. The Internet online Wikipedia (<http://www.newadvent.org/cathen/03046a.htm>) informed me that

*“The Catholics of Bulgaria are for the most part descendants of the Bogomili or Paulicians converted by the Franciscans during the sixteenth century, and are directly subject to the Diocese of Nicopolis with its seat at Rustchuk, and the Vicariate Apostolic of Sofia and Philippopolis, with the seat at Philippopolis.*

...

*The Vicariate Apostolic of Sofia a Philippopolis (Sofiae et Philippolis), established in 1759, contains 11,880 Latin Catholics, 1000 Greek Catholics, 13 parishes, 10 Brothers of the Christian Schools [the De La Salle Brothers], with a boarding and a day school at Sofia; . . . “*

And the site: <http://maryourmother.net/Eastern.html> added that

*“The Bulgarian Eastern Catholic Church was recognized by Pope Pius IX in 1861, but suffered terribly during the Balkan Wars. The Apostolic Delegate Archbishop Angelo Roncalli, our beloved Pope John XXIII, who served in Bulgaria from 1925-1934, arranged a new Apostolic Exarchate in Sofia in 1926.”*

However, the information given by the Wikipedia sites as well as several others were of no help either in identifying “Bishop of Rustchuk” or in enlightening us on the reason(s) for which the Brothers affiliated him to the Institute. After much thought and a lot of research I hit on the idea of contacting the archivist (if there was one) at the Central Headquarters of the De La Salle Order in Rome. Happily I came across the name of Br. Francis Ricousse, mentioned as “Archivist” in the *Memento 2014* (Casa Generalizia – Fratelli delle Scuole Cristiane, 45<sup>th</sup> ed., p.7).

I sent an e-mail to Br. Francis Ricousse on 31 March 2015 asking him kindly to supply me with all the information he could come up with on the Bishop of Rustchuk's visit to Bethlehem in 1927, assuming the Brothers' Headquarters in Rome would have preserved that information in their archives. But Br. Ricousse did not seem in a hurry to reply to me. I sent him a reminder on 18 April 2015 and a second one on 27 April 2015. In the meantime I was curious to find out what an

“Affiliation” to the Brothers’ Institute is. Fortunately. I discovered a whole page on the subject in the Brothers internet site <http://www.lasalle.org/en/> . Here is the page explaining what an affiliation is, and giving an example of one.



## members

Extracted from: <http://www.lasalle.org/en/who-are-we/lasallian-family/affiliated-members/>

Among the members of the Lasallian Family there are persons affiliated to the Institute. The affiliated person expresses this wish and/or is recognized as a person who has helped the Institute in its mission. Likewise he/she shows a great appreciation for anything relating to Lasallian spirituality.

Affiliation to the Institute falls within the remit of the Br. Superior and his Council. These can operate “*motu proprio*” but in general they only intervene in response to a request made by a Region or a District. The request for affiliation is baked up by pertinent testimony from the local community and is submitted in the first place to the District Council.

The request document, supported by and with the opinion of the said Council, is sent to the Br. Superior.

After approval has been given, the Mother House sends a Letter of Affiliation to the Br. Visitor who then hands it to the person concerned during some celebration suitable for this act of recognition.

In the diploma the reason for Affiliation is expressed with these words:

*“I, the undersigned, Superior General of the Brothers of the Christian Schools, acknowledge with joy and gratitude your outstanding collaboration with our Institute, the quality of your personal life inspired by Lasallian spirituality and your active and long-lasting participation in our work of education.*

*My Council and I wish to demonstrate our gratitude by associating you more closely with our religious family and by presenting you with the present Letter of Affiliation.*

*As an Affiliated Member you share in the Lasallian Mission and that of the Brothers of the Institute. When the Lord calls you to himself, you will benefit from the regular intercession of our Institute for our deceased Brothers and Affiliated Members.*

*May the Lord, in his goodness, confirm this Affiliation and, through the intercession of St. John Baptist De La Salle, shower you with his blessings.”*



*Br. Vincent Malham, Vice-Chancellor at Bethlehem University, delivers an Affiliation Certificate to Fr. Ray Webb on February 26, 2004.*

Finally, I called the Brothers’ Mother House in Rome and talked to Bt. Ricousse himself. On May 25<sup>th</sup> 2015 he sent me all the information I had asked for.

What follows is a translation of the French original which the Brothers at Bethlehem had sent to Rome at the end of the year 1927.

Jerusalem District - House of Bethlehem ("The Child Jesus House")  
Supplement to the history account for the year 1927

"March 18 - the Bishop of Roustchouc, who is affiliated to our Institute, paid us a visit."

Register of Persons Affiliated to our Institute:

Monsignor Damien Theelen, Bishop of Roustchouk  
Dutch Passionist Priest

Date of Affiliation: 7/12/1926

"Constant care and charitable generous gifts"  
Indeed he donated a sum of money to help purchase the schoolhouse in 1925.

Died in 1946.

A school was opened by German-speaking Brothers in 1895 (District of Austria)

The school was closed on August 27, 1934 (District of Constantinople).

Some correspondence between the Brothers and Bishop Damien Theelen suggests that during the last years when the Brothers were there (in the school ?), relations with him turned quite cold