

AA

News

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AA-News 2
October 2011



A Great and Broad Vision

The General Council began its activities at the beginning of September. All the Assistants General, after the period of dispersion, have returned to Rome. Marcelo, John, Didier and Emmanuel were able to participate in the second session of the Provincial Chapters of their respective provinces of origin. Progressively the decisions of the General Chapter are becoming part of the life of our provinces. The effort must be maintained in an on-going manner so that we might see its fruits before too long.

The General Council has undertaken the vast work of putting into action the animation of the Congregation for the coming year. As of the month of December we will inaugurate a new way of living co-responsibility in the Assumption thanks to the Plenary General Council. This Council replaces the Council of the Congregation that until now was responsible for the adaptation of our religious family to the evolution of the world and of the

Church. Each year there will be two meetings that will bring together the General Council and the Provincials. Its aim is to live better the animation of the whole body of the Congregation by each one sharing what makes up the life of our provinces. The joys, the sorrows, the successes, the failures will be presented simply to all so that we may become a little more together in what is being lived everywhere in the world.

In December, the program will be rather full for the ten days of meetings. We will have to evaluate the General Chapter but also we will examine how it is being put into practice in the provinces. We will have a reflection on the 150th anniversary on our Eastern Mission. What program, what animation will we have to include the most religious possible in the mission adventure and in ecumenism? We will take some time to reflect on the works that mobilize. There will be some time to identify them and choose them. Some people in charge of Bayard ▶

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Assumption



and the Worcester College are invited to tell us how they are living their mission in conjunction with the Assumption. We will see how to include the whole of the congregation more in that responsibility for the two works recognized as important.

Before the December Plenary Council, I will have had the occasion to travel with Didier Remiot, the General Treasurer, notably in East Africa and the Congo (Butembo and Beni). I decided visit Africa to discover this reality, impressive in its dynamism and life and that contributes so strongly to the missionary effort of the whole congregation. Did you know that today there are more than 35 Congolese religious outside the Province of Africa and who are in the service of the mission? The number is impressive and illustrates the vitality of the province and of our brothers. Recently we have studied a dozen dossiers of requests for vows and ordinations from this same province. To go to Africa is to prepare the future of the whole body of the congregation. Other areas are also filled with vitality, Africa is not alone, but this often forgotten continent can make us discover anew

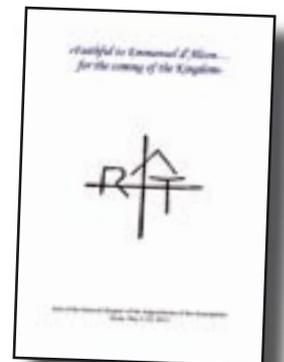
what dynamism is necessary to launch again our missionary expansion. We must also thank our brothers for being so generous in supporting our communities and our works.

The Plenary Council will reflect on the mission that we must carry on together. Structures are necessary, but they cannot do everything. We must, each of us, commit ourselves personally to cultivate a broad and large spirit as Fr. d'Alzon requested of us. To have a broad and profound view, is to accept to leave the well trod way and take the risk of adventure. I am convinced that in the Assumption there are important resources that have not yet been deployed. There is generosity and boldness just waiting to be manifested for the Coming of the Kingdom of God. I pray that each one feel directly concerned with what the Body is living. It is on this condition that our family will be able to pursue its mission in joy and peace. ■

Rome, September 30, 2011
Fr. Benoît Grière
Superior General

OFFICIAL CALENDAR

- **Fr. Emmanuel Kahindo**, Assistant General in charge of Europe will travel to Brussels and Paris from the 12th to the 17th of October.
- **Fr. Benoît Grière**, Superior General, and **Bro. Didier Remiot**, General Treasurer, will travel to Kenya, Tanzania, and the Republic of the Congo (Kivu), from October 24 to November 13.
- **Fr. Marcelo Marciel**, Assistant General in charge of Madagascar will travel to that Vice-Province from October 26 to November 15.
- The **Ordinary General Council** will meet from November 17 to November 22.
- **Fr. John Franck**, Assistant General in charge of Education, will represent the Assumption at the meeting of the Education Commission of the USG on the formation of religious and lay educators in the service of education in a changing world on November 11 in Rome.
- **Fr. Benoît Grière** will participate in the general assembly of the USG on the 23rd, 24th and 25th of November in Rome.
- **Benoît** will be at a meeting of the Superiors General of the Assumptionist family in Paris on December 21.
- During this period, **Bro. Didier Remiot** will accompany a cruise in the Footsteps of St. Paul organized by *Prions en Eglise* from the 8th to the 23rd of October and **Fr. John Franck** will be in Florence for a course on the Italian language from the 8th of October to the 10th of November.



The Acts of the General Chapter are available in hard copy in French, English and Spanish. The Dutch version is already available for the moment in a digital version.

Calls to ordination to the priesthood

1. CASTRO, Alex (North America-Philippines) 09/12/2011
2. MONTANEZ, Ricky (North America-Philippines) 09/12/2011
3. HAIANIRINA, Aristide Prosper (Madagascar) 09/23/2011



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Calls to the ordination to the diaconate

4. TIANIARA, Hervé (Madagascar) 09/22/2011
5. RAMAROTSITOHAINA, Joseph Velojaoana (Madagascar) 09/21/2011
6. POTTEAU, Nicolas (France) 09/13/2011
7. PALUKU WIKONDO, Patrick (Africa) 09/13/2011
8. KAMBALE LIKO, Athanase (Africa) 09/14/2011
9. BAHATI, Antigon C. (Africa) 09/14/2011
10. MOUSONDOLI KAMBALE, Bernard (Africa) 09/15/2011
11. MUMBERE PEMBENI, Godefroy (Africa) 09/15/2011
12. KAKULE KOMANDA, Gaston (Africa) 09/16/2011
13. KASEREKA NGULIRYO, Justin (Africa) 09/16/2011
14. FIRMO, Celio (Brazil) 09/17/2011
15. KAMBALE MAPENDO, Waleghirwe (Africa) 09/17/2011



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Called to perpetual profession

16. MABOKO NAKUDIAANGA, Hervé (Africa) 09/19/2011
17. MASTAKI BUTANA, Deogratias (Africa) 09/19/2011
18. KATEMBO LUSENGE, Richard (Africa) 09/20/2011
19. GROSPERRIN, Régis (France) 20/09/2011



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Bernard Holzer, A Profile of the New General Delegate for Asia



Delegate of the Superior General for Asia is the new hat that Bernard Holzer received after the Chapter of 2011. It is at the same time an ambitious and operational function with the aim of developing a continental animation. It was given to him in concert with the Provincials of North America-Philippines and of France. It is a question of supervising as practically as possible the rapid development of the Assumption on that continent and in a triple dialogue with the cultures, the religions, and the poor. It is the price the Assumption pays to strengthen itself there despite the modesty of its means. The needs are urgent and Bernard will have to promote meetings among the religious of Asia, organize formation sessions, stimulate learning languages, visit the communities and bring about a common spirit. It is a true challenge when we know the distances, the diversity of the cultures and of the realities.

We Were in Madrid Also!

At Lourdes early on August 16th in front of the grotto, 362 young people on the other side of the Gave are gathered to continue their pilgrimage towards Madrid. They had spent five days in the Marian City with the brothers and sisters of the Assumption and will now head to the Spanish capital answering the call of the Pope. After crossing the Pyrenees,

the fog of Lourdes had dissipated and we entered a sun filled country in a desert-like landscape. The temperature rises to 40C. That will be the weather during our stay in Madrid.

In the image of the WYD (and of the Assumption, of course), our group was international with young people from Chile, Bulgaria, the United States, England, and Korea, accompanied by our brothers and sisters from those countries; along with two groups that had gone directly to Spain – those from Russia and the Philippines. Among the 8 busses that left Lourdes, there was one for handicapped persons. Those 18 young people reminded us that the WYD (just as the Church) are for everyone, including the little ones and the poor.

On arrival at our Assumptionist parish, Reina del Cielo, our base in Madrid, we had to improvise: the disorganization was such that we had to divide ourselves into two groups: one camped in a nearby school and the others crammed themselves in rooms of the parish buildings. The problems: you can imagine the showers and the sanitary facilities! So what if the Pilgrim's bag was missing for the first days (with the guide book, the T-shirt and the badge) the essentials were saved: we had the transportation cards and the meal tickets. The



problems are laughable considering the joy of being there and participating in the event with thousands of young people who had come from the whole world!

Each morning the day began at the parish with a time of prayer and dialogue, a catechesis and the Mass. A team of brothers and sisters placed their talents at the service of our meetings. The three bishops who gave the teaching are close to the youth, dynamic and spoke in understandable language. The Church has really entered the 21st century: two of the three use their iPads to preach!

Joy is everywhere: the joy of being together there because of and for Christ; the joy of the hymns and dances in the streets and the metro, the joy of meeting old friends or of unknown people. A mass of smiling young people raise their hands in the air, jump and repeat in unison: "Esta es la juventud del Papa!" All feel that they are participating in a celebration, a true manifestation of Pentecost.

The Papal Mass with the seminarians at the cathedral remains in my mind. It is impressive to see 6000 young people, seminarians and religious, together. Like soldiers for a vigil of arms, pulled together by the Spirit and in the armor of the Word of God, ready to follow the meekest of generals, the Prince of Peace. Some in Ro-

man collars, in cassocks, in religious habits, or in ordinary clothes – all breathe in the joy of celebrating with the Pope and listening to him:

...you are preparing to be apostles with Christ and like Christ to be companions along the way and servants of men. How should you live these years of preparation? Above all they should be years of

interior silence, of permanent prayer, of constant study and a progressive insertion in the activities and the pastoral structures of the Church, a Church that is community and institution, family and mission, a creation of Christ by his Holy Spirit, as well as at the same time the result of our action we who make it up with our holiness and our sins.

Assumptionists in this crowd, even if we are not very numerous, we have our place in the body that is the Church. The most notable moment was the time spent at Cuatro Vientos: 1,5 million young people together, is very impressive, but the reason for this affluence is even more remarkable: faith in Christ! The image I retain from these WYD, is the road to the airport, the immense mass of people walking towards the gathering site, and of a hill, a vision unfolding, many young people already having arrived and other en route as so many streams joining a great river and flowing into the sea. I said to myself: "That is what the Church is, the People of God marching! Seen from heaven, our Assumptionist group was but a small drop in this ocean of youth, but we were there. The young people we led discovered the face of the Church, that marked by the spirit of the Assumption.

Viktors Jermakovics

On the Way to a Province of Europe

As we know, the General Chapter of May 2011 decreed the creation of the Province of Europe, composed of the three present Provinces of North Europe, Spain and France. The unification of these three entities should be fully accomplished for September 30, 2014 at the latest. While awaiting this finalization, the “old” Provinces remain and should then have means of animation and government.

For North Europe, the second term of Fr. Arnold Castro as Provincial Superior was about to end, so the consultation for the nomination of a new Provincial was initiated by Fr. General at the beginning of June and on the 14th of July he announced Fr. Guy Leroy as Provincial of North Europe.

This Province is composed of three Regions, and the Provincial Chapter of Applica-

tion, held at the beginning of July, decided that it was preferable to maintain them in existence during the process of the establishment of the Province of Europe. In virtue of the statutes of the Province, it was necessary to name a Regional Superior for the regions of Flanders, South Belgium and the Netherlands. As soon as he had been named, the new Provincial began the consultations for these nominations and on August 15th he announced the naming of the three Regional Superiors: Fr. Lambert Maurissen for Flanders, Fr. Jan Zuiker for the Netherlands, and Fr. François Lenglez for South Belgium.

Lastly, considering the proposition formulated by the Provincial Chapter in July, Fr. Guy Leroy designated Fr. Laurent Bodart to accompany him in the “Council of Europe” created by the General Chapter in order to prepare the establishment of the new Province.

André Brombart

Father Guy Leroy, New Provincial of North Europe

At 57 years old, Father Guy LEROY becomes Provincial of North Europe, succeeding Father Arnold CASTRO. Father Guy was born on May 26, 1953 in Ypres in the diocese of Bruges and is thus five years older than this brother Marc also an Assumptionist (See AA-NEWS, July 2011, pages 14-15, *I am a deeply happy religious*). In 1975 he joined the community of MARANATHA. After his time as postulant and his novitiate under the direction of Fr. Mutien LAMBERT, he pronounced his first vows on the very day of the centenary of the death of our Founder, Fr. Emmanuel d'Alzon, a very special link to the Assumption. He made his perpetual vows in November 1983 and received the ordination to the diaconate a month later and the ordination to the priesthood on June 23, 1984 at the hands of Bishop Paul Lanneau in Brussels. He had finished his theological studies by presenting a paper titled *Ac. 9,4 in the preaching of Saint Augustine* (Brussels, 1986). In 1987 he is member of the Centre d'Alzon which had just been transferred to Brussels and it was under his aegis that the foundational documents and the writings of Fr. d'Alzon, essential to the knowledge of the Assumption for today were

computerized. Later he will counsel the Little Sisters of the Assumption in computerizing the writings of their founders. In 1992, he was named Provincial Treasurer and Consultant for the General Treasurer in 1995. Animator of the house of prayer of Banneux, he accompanied young people. In 2001, he founded “Accompagner”, an association whose aim is to accompany all persons or families in difficulty in the administrative processes that can better their situation and help them assume their autonomy in society... From 2002 to 2005 he was Provincial of South Belgium. He is also legally responsible for the Procure des Missions for the Assumption in Brussels and for the Province of Africa. He holds a special concern for an international dimension in his work and a North-South dialogue.

Bernard Le Léannec



Echoes from the Chapter of the Province of North America and the Philippines



Fifteen religious and six lay delegates assembled from July 5 to July 9 at Assumption College in Worcester (USA), to put into effect the decisions and orientations of the General Chapter.

Two guests joined them: Fr. Richard Lamoureux and Fr. John Franck. Fr. Miguel Diaz Ayllón, the new Provincial, presided this sessions of the Chapter with enthusiasm and good humor, even if he felt a bit nervous, In the logic of communion strongly encouraged by the General Chapter, the members of the Provincial Chapter decided to abolish all the Regions of the Province and simply turn them into Delegations. They did that not only to simplify the structures, but also to underline the unity of the Province which is composed of four countries (Canada, Mexico, the Philippines and the United States). In order to show clearly this unity, the Province will henceforth be known as the Province of

North America – Philippines. The Delegates of each country, with the Provincial Treasurer will form the Provincial Council. Delegates were also named – or will be named for various portfolios such as formation (Richard Lamoureux), the Lay-Religious Alliance (Claude Grenache, the ministry to youth and vocations, Bayard, Assumption College, etc.

Among the important points of the Chapter we can indicate the creation of two new “Offices”. One for the promotion of the “charism” and the other for the Development of the Mission charged with raising funds throughout the Province.

As to the three fundamental orientations of the General Chapter: Men of faith, of communion and solidarity with the poor, the members of the Chapter formulated a few recommendations to be applied as quickly as possible: that all our works be marked by the new evan-

gelization (through our preaching, our attention to those who are far from the Church, by the organization of programs for Christian formation); that we make all our international communities, solid lively and transparent communities, witnessing the possibility of communion in the world; that each community find concrete means to enter into contact with persons in deep poverty and that the Province study the possibility of creating a mission to the poor, possibly with the Hispanic immigrants to the United States.

Another session would be necessary, not only to treat the subjects that were not adequately studied, because of a lack of time, such as youth and vocations, but also to understand fully the numerous implications of the decisions already made. That will be sometime in the summer of 2012.

John Franck

Brazil: Writing a New Page

The Provincial Assembly of Brazil, for the application of the 2011 General Chapter, was held at Espírito Santo de Pinhal (in the State of S. Paulo) on the 30th and 31st of May and the 1st of June 2011. The Assembly, opened by the Provincial, Father Luiz Carlos, invited the Religious present to seek together how to put into practice the decisions and orientations of the General Chapter.

The Assembly was pleased with the greater depth given to the three fundamental orientations of 2005: Men of Communion who propose the faith and solidarity with the poor. The Province believes that these fundamental orientations have been a guiding light of our apostolate and religious life.

Concretely, on the themes that concern directly the Province of Brazil, the Assembly was open to a possible collaboration with the other Provinces for a common apostolate in the Portuguese-speaking regions. That means above all the preparation of a clear and precise project in which the responsibilities have been determined and in which each one assumes a specific plausible role with a periodical evaluation.

The invitation to a greater integration in Latin America was received with openness. That bringing together was stronger in the past and has weakened in these last few years. The Religious recalled that there has always been a common sentiment among the Latin countries in which the Assumption is present.

The sending of our novices to Chile, the participation of the mission in Riobamba, despite the diffi-



culties: all that bears witness to our efforts to integration. This coming together with the Latin-American Assumption is, from this point of view, a wealth for the Religious of Brazil and more steps can be made in that direction. The project of an eventual unification of the Religious in Latin America has not brought unanimity; Brazil is not an exception.

A project of that nature can only be the issue of a consensus, and that is not yet the case. Let us not create and impose structures that do not take into consideration the particularities of each region; let us not destroy what many Religious painstakingly built for many years: an Assumption with a Brazilian face.

The Assembly welcomed with satisfaction the decisions of the General Chapter concerning the possibilities of creating associations of the faithful in each Province. The Religious of Brazil believe that it is a very important step for the official recognition of the Alliance. However, the reality of the Lay-Religious Alliance in Brazil does not allow us to make very significant progress. There again the Brazilian

Chapter is conscious that it must deepen its relations with the laity and accompany the four groups that already exist in order to establish concretely a mature and durable alliance.

As concerns financing, the Province recognizes that great steps have been made in that direction and is committed to continue to seek the means to be completely self-sufficient. The task is not simple and the needs are great, but by following policies of transparency, austerity and thanks to the commitment of each one, it is not impossible that we will succeed in covering all the needs of our Province.

The Province, after difficult trials, has seen these last few years a new awakening of vocations, which has provoked great joy among the Religious, young and old. The centralization of our studies at Campinas (S. Paulo State) has allowed for a closer and more specialized accompaniment of the youth in formation. We believe that vocational ministry and a more solid formation will provide for a new momentum and will allow the young and small Province of Brazil to write a new page in its history. ■

Africa at Harvest Time

This Chapter was held in the midst of the Council of the Province in order to reduce the costs. Three intense days from August 1 to August 3, 2011 were used by the members of the Chapter to review the propositions voted by the General Chapter of May 2011. Certain important points, that were reflected on by the assembly, follow.

Man of Faith and Communion and Solidarity with the Poor.

The members found themselves without too much difficulty in the acts concerning the fundamental orientations which in the majority are the same as those of the Provincial Chapter. Two or three points, however, appeared to be new in regard to those of the Provincial Chapter. As to “Man of Faith” the Chapter decided to launch a weekly bulletin on evangelization and promotion of the faith “Oremus” in which Protestant pastors could be associated for Biblical commentaries. Concerning “Men of Communion, The Chapter recommended the creation of a cultural and ecumenical center, in which different religious faiths and different cultures could be discussed and about how to face the challenges of our times and of our society. On the same theme, it was decided that at least two religious would be formed on the religion of Islam and on Protestant theology to help the Province in inter-religious dialogue and in ecumenism.

Community Organization

Following the sense of the community organization proposed by the General Chapter, the Chapter decided that beginning in September 2012, the Province would



In Kinshasa, on July 18, 2011, during a celebration presided by Fr. Emmanuel Kahindo Kihugho, five brothers pronounce their perpetual vows.

be divided into three Regions: The Region of the West of the RD Congo, the Region of the East of the RD Congo, and the Region of East Africa. This reorganizing was dictated especially by the need for a closer companioning, animation, and the care for a more active participation of the religious in the life of the whole of the body through more or less smaller entities. Their statutes will be submitted to the Plenary General Council in December 2011. Finally, to intensify the collaboration with the Province of Madagascar, the Chapter indicated a few possible areas and made propositions that the Provincial and his Council will present to Madagascar.

The Economy

Once again the economic life of the Province took a big place in the discussions. The Chapter accepted the very practical orientations of the General Chapter, certain of which had already been adopted by the Provincial Chapter. It insisted especially on:

- The naming of Assumptionists responsible for the financing of our works and their supervision.
- The creation of an account for each work that earns something at the Provincial treasury.
- Beginning on September 1, 2011 each religious will receive a monthly account form indicating income and expenses.



On August 28, 2011, six young Togolese pronounced their first vows in the Assumption.



- There will be animation as to placing income in common and transparency.
- The organization of regular meetings of the Superiors, pastors and treasurers for each region three times a year about the economy.
- The rational and profitable exploitation of our properties.
- The remittance to the Province of all the profits of our funding works.
- The seeking of benefactors and local funds.

Mobilizing Works

The ISEAB (Institut Supérieur Emmanuel d'Alzon de Butembo)

has been designated as a mobilizing work for the whole Province and the Congregation if the Plenary General Council approves it. Also the Provincial Chapter has given the green light to the Province to participate, especially in human resources the mobilizing works of the Congregation.

New Subjects

Two new subjects that had not been discussed at the Provincial Chapter were discussed at this session: the creation of a commission for permanent formation and the promotion of Volunteers in the Province.

Emmanuel Kihugho

Five Years of an Assumptionist Presence in Togo!

On Sunday, August 28, 2011, on the feast of Saint Augustine, the Assumptionists celebrated the 5th anniversary of their arrival at Sokodé in Togo.

On this occasion five young Togolese pronounced their first commitment in the religious family of the Augustinians of the Assumption. The celebration presided by Fr. Michel CARRIERE, assistant to Fr. Benoît GSCHWIND, Provincial of the Assumptionists in France, took place in the parish of Our Lady of the Assumption which is under the care of the Assumptionists in the city of Sokodé.

Five years after their installation, the religious committed to this mission are conscious of the enormous task to be carried out. They took on their modest share of the work by assuming the responsibility for a parish, by investing in youth ministry, in starting a vocation ministry, in collaborating in the diocesan and national social communications, and entering quite varied domains such as prison ministry, companioning couples, serving women's congregations, the publication of pamphlets that correspond to the needs of youth, couples, and basic Christian communities, etc.

Today the foundation has two communities in Sokodé in Togo: the community of Komah and that of the novitiate which could in the next few months inhabit a new house presently under construction. Certain religious, such as Fr. Jean-Paul Sagadou already have their two feet in Ouagadougou in Burkina Faso, where, in the days to come, a new Assumptionist community will open.

We have projects and dreams... the construction of a church, the publication of a bulletin for the diocese, the creation of a network of young people for an African integration in an inter-religious dynamic. We know that your prayers accompany us. Thanks to you all!

Jean-Paul Sagadou

The General Chapter of the Oblates

The point of view of a privileged witness



My long stay in the Holy Land often afforded me the occasion to accompany religious sisters, in particular as the Ecclesiastical Delegate of the Nuncio to the Assembly of Nuns in the Holy Land. Still I lacked the experience of being a discrete witness, rarely an actor in this spiritual adventure that is a General Chapter that lasts 24 days. I experienced an assembly marked by internationality and youth. LE VIGAN was the cradle from which the daughters of Father d'Alzon and Marie Correnson were dispersed throughout the world. In old Europe the elder sisters dominate with a minority of young ones. In Africa, in America, and in Asia, the inverse is a fact. It is thus that cohabited, in an exemplary fraternity, sisters form ageing Provinces such as France and Belgium (70 years old on average) or the Netherlands (80 years on average), and young sisters that came from Provinces like the Congo (38 years on average), Asia and America. I was struck by the quality of the preparation for this Chapter. After six years of work, the delegates and *ex officio* members reported on their activities: reports followed one an-

other that could sometimes seem monotonous but that allow one to see an audacious congregation that ventures to new lands with great simplicity and daring. For example the Province of the Congo that has been able to send more than 80 religious to the four corners of the world. Ageing Europe had remained young at heart and does not hesitate to finance projects in the young Provinces, rich only in their faith in Providence. They survive in war zones, as in the Congo, and recently in the Ivory Coast, and with their daily income succeed in putting aside 7 Euros a month to finance their travels!!!!

Each Chapter is a moment of re-foundation. This one has not been an exception to the rule. A dynamic team was replaced by young sisters

come from Romania, Africa, Italy and France. Before coming, I questioned my role. I was able to ascertain that the Oblates possess a great dynamism that sometimes left me in admiration and made me jealous... What will the next six years bring? Who can say? It seems to me that the Spirit was there, invisible but present. I had the feeling that the Sisters in their poverty, allowed themselves to be carried by the Spirit. According to the words of Saint Jerome, welcoming the Spirit "is to open the sails to the Holy Spirit, without knowing on what shores we will land."

Alain Marchadour



"Sisters and brothers, well placed To weave the bonds of unity!"

During the 15th General Chapter, held at Froyennes (Belgium) from the 27th of June to the 22nd of July 2011, the Oblates of the Assumption elected their 8th Superior General who succeeds Sister Claire RABITZ who headed the Congregation from 1993 to 2011. It was the first time that a Superior General was not French since the founding of the Congregation. Sister Felicia GHIORGIES, Romanian is 42 years old. Having begun her religious life clandestinely under the regime of Ceausescu, she later did a part of her formation in France and in Rome at Regina Mundi. In Romania, she was Mistress of Novices and Provincial Superior. She was Vice President and then President of the Conference of Major Superiors of Romania. To undertake her new responsibilities, she will have at her side Sister Mado KAHAMBU KAMBUMU, Assistant General, Sister Monica ANTE, Councilor and General Treasurer, Sister Christophe CO-TRAUD, General Councilor, and Sister Gemma ROSSI, Councilor and General Secretary.

Orants of the Assumption The Daughters of Mother Isabelle and of Fr. Picard

The 14th General Chapter of the Orants of the Assumption was held from the 4th to the 27th of July, 2011 in the house of the Annonciades at St. Doulchard near Bruges and elected Sister Anne HUYGHEBAERT, Superior General for a term of six years, succeeding Sister Yolande CHAMPAGNY. Sister Anne was born on January 15, 1954 at Anvers (Belgium). Born into a numerous family, she obtained a Certificate of Technical Assistant in

Engineering. For eight years she was Assistant Architect for a construction company and for another eight years, for an association to welcome refugees and immigrants, took the responsibility of helping them learn basic French reading and writing. The living discovery of Christ in a prayer group in 1975 brought her to commit herself to the house of fraternal life in the ambit of the Augustinian and Assumptionist community of Maranatha in 1977. About 1980, she discovered the Orants of the Assumption and Mother Isabelle their Foundress. It was the beginning of a voyage during which ended in her decision to answer the call and after a period of postulancy, she entered the novitiate in 1983 and pronounced her first vows on December 8, 1984 and her perpetual vows in 1987 in Brussels. Between 1993 and 2005, she was a member of the General



Sr. Anne Huyghebaert, new Superior General with Fr. Pierre Emmanuel Rospide

Council while remaining Superior of the community in Brussels and then of the welcoming fraternity for youth which opened in 1994 in the same city. The Congregation asked her to leave her professional work to work on the texts of the Founders. She actively participated in the preparation of the Centenary of the death of Fr. Picard as well as the colloquium on the history of the family of the Assumption. She is preparing the publication of the foundational texts. Sister Anne likes excursions and walks in nature, reading everything that favors the interior life, but also likes to laugh and discuss among friends and even mapmaking...

In her new job, she will be helped by Sisters Edwige MWAHJLUA SIHEYA, Assistant General, Janine GINDREY, General Treasurer, Marie-Jeanne MASIKA TASIVIWE, General Secretary.



The Travel Diary of a Young Provincial

The fish out of water feeling is complete! Here I am in the heart of Saigon after a twelve hour flight. It is time to renew acquaintance with the brothers formed in France, but also to meet new brothers. I am at home here in Vietnam among my Assumptionist brothers. My time will be divided among our three communities, the meeting with the brothers and the postulants and the first vows of the novices. Immediately after dinner, Fr. Bosco joins me for a friendly chat. We owe much to this Franciscan Father for the birth of the Assumption in Vietnam. His care for the poorest is manifest. For him, religious life must remain close to the little ones and the poor. The next day it was the Cardinal of Saigon who reminds me of the necessary care for the small ones and the poor, a conviction that he shares with me by offering me a rosary and inviting me to recite the rosary differently: each decade for a different kind of poverty (human, spiritual, material, cultural, and all the other poverties).

I meet with the brothers and the postulants of the community of Tran Van Ky. It was a moment of rich brotherly dialogue. We speak “international French”, and when that is not possible, one of the brothers helps to translate. One of the postulants tells me how “his life was a ship without a port before his meeting the Assumption.”

Two hours take me out of the city to bring me to the rural area of Ba Ria, to the novitiate. It is an unprecedented meeting of a “young” Provincial with “old” novices two days before their first vows. As in Saigon, I find a community living in the rhythm of prayer. Meditation



in the early morning, Laudes, Mass, without forgetting, here at Ba Ria, a time of community service before breakfast and gives time to feed the chickens, the dogs, the fish and turtles, but also to fish for the noon meal. The day for the first vows arrives. Tents and tables have been installed. Friends, religious, men and women, of the Assumption arrive in Ba Ria. Bernard Holzer, Delegate of Father General for Asia has come from the Philippines for the occasion. We will profit of his presence to have a meeting of the religious and the postulants, to discuss the Assumption in Asia, and in particular possible common projects between Vietnam and the Philippines. From visits between two neighboring nations to common projects, there is just a step to take.

But the call of the road has sounded and we must return to Saigon. It was just a separation for a few hours because the next day the celebrations continued with the same people for the blessing of the crèche and the residence of the Little Sisters of the Assumption. Father Pierre-Jean had worked a lot alongside the Little Sisters to accompany them in this

foundation and in the building of their house. We are going from celebration to celebration and it is not finished. The renewal of the vows of the brothers is the next step. Tai, Duong, Duc and Nam renew their vows for the second time. Truyen begins his third year of temporary vows. For the occasion I take the risk of saying a few words in Vietnamese: “May God finish in you what he has begun!” These 8 days in Vietnam have given me the occasion to discover this young foundation and another culture. The orphanage and the student residences speak to the dynamism of the founders. Many choices remain to be made for the future. I return to Paris thinking about some fragile aspects of this foundation that has to be consolidated, questions for tomorrow, in particular the accompaniment and formation of the young religious, and also for the refresher courses and the permanent formation of the founders. The Assumptionist adventure in Asia, begun more than twenty years ago in Korea, continues. The Spirit is at work: I was also a witness of that in Vietnam.

Benoît Gschwind

Greece, Where Father D'alzon's Adventure Began

At a time when all eyes are turned to Greece from which come all the dangers of economic bankruptcy, here I have come to discover this part of the East where Fr. d'Alzon took his first steps. It was on February 18, 1863.

Fr. d'Alzon walked in the snow at the Parthenon of Athens.



In my short trip through the Assumption, Greece is the second country of the "Near-East Mission" that I discover. My arrival in the Assumption was first in Romania. I spent two years at Margineni and some short stays at Blaj allowed me to discover the richness and the importance of a Church with two lungs: the East and the West.

Already in the lifetime of Fr. d'Alzon, our just born Congregation dreamed of working in Greece at the side of our Orthodox brothers. Where is it today? The country is in an unprecedented economic crisis: unemployment is increasing and consumption of goods is dropping. The most affected are the small companies. At first glance, the sun, imperceptible, is shining: tourism still has good numbers, the well-to-do do not think of the austerity measures. In the end, the Greeks are like the Victory of Samothrace, the decapitated goddess Nike, personification of victory with her wings deployed pushing the direc-

tionless ship forward.

The drift is undoubtedly material, but also spiritual and does not spare the Catholic Church. The Congregations in charge of numerous educational institutions are diminishing and closing their doors. The relations with the Orthodox remain complex and it is difficult to envisage working together. Our presence in Greece is down to one lone religious. Yet the Assumptionist past there is rich. The community has the will to work but lacks strength. That is what the parishioners of Saint Theresa regret. The kindness and attention given to a visiting religious when passing through Athens, proves how much our presence brings them joy. That should encourage us to rethink our work and our apostolate.

The parish life is quite busy. Two big communities fill Sundays with joy and color: a community of people from the Philippines, well inserted in the country and another community of Africans, which reveals the wave of immi-

gration to southern Europe. I was amazed to see the number of people from Africa, most of them undocumented. Fr. Alexander Psaltis is always there at the service of all: transporting the sick, collecting clothing for the neediest of the people, replacing the pastors from surrounding parishes when they go on vacation, etc. In short, there is no lack of work in this community. Here the three axes of the Congregation, doctrinal, social and ecumenical, are lived as Fr. Psaltis likes to emphasize with his broad smile.

Is it useless to recall here that the first Assumptionist bishop was Louis Petit, Latin Archbishop of Athens in 1912 almost a hundred years ago? If the Assumption has been honored 14 times by the Church with the crozier and miter, it was three times in Greece. May heaven help the Assumption write a few more beautiful pages in its history in Greece: "Pray that the Master of the harvest send workers to his harvest (Mt. 9/38).

Joseph Oyakawa Araoz

The 25 Years of Religious Life of Father Emmanuel Kahindo

A Sunday not like the others: a vicar general in silver

To the ringing of the bells of the neighboring churches on Sunday morning September 18, were added drumbeats in the Due Pine chapel.

Accompanied by the new Superior General and the new 2nd in command of the Pontifical Council for Health, Bishop Jean-Marie Mupendawatu, Fr. Emmanuel Kahindo Kihughu celebrated his silver jubilee of religious life

In these times of economic crisis, when financing works is a universal problem, of even recession and budgetary restrictions, it is not wrong to see our religious life in silver. It is true that Father Emmanuel had already celebrated in anticipation his jubilee of religious life with his classmates during the summer that he spent in Africa, his co-novices, Fr. Vincent Kambere, the present Provincial of Africa, Fr. Protais Kabila, Regional Superior of East Africa, etc. It was the occasion for a beautiful ceremony in the presence of numerous African religious sisters residing in Rome.

It was proper that the General Curia pay homage to its Vicar General who is also the Superior of the local community. At the end of the ceremony, before finding ourselves at a well-furnished table, Fr. Emmanuel was given a manuscript of the Apostolic Blessing of Benedict XVI for him.



Roman 150th

On Thursday November 7th 1861, three young Assumptionists arrived in Rome to form the first community: the two brothers Bailly and Augustin Gallois. They found lodging with the Polish Resurrectionists in the attic of the convent attached to the church of Saint Claude and Saint André of the Burgundys situated in the Rione Trevi on the Piazza

San Claudio. It is dedicated to Saints Claude and André. It was the object of a bilateral accord between France and the Holy See and is a one of the Pious Establishments of France in Rome and Loretto and as such is under the protection of the Embassy of France to the Holy See. Today it is served by the Blessed Sacrament Fathers.

WHAT HAVE OUR FRIENDS BECOME...?

After the General Chapter at the house in Rome, it was time to pack the bags and boxes for four brothers of the Curia, a transfer of the flock that is part of religious life, even for the brothers in the highest spheres. The first one to ask to take to the road, as they say in Africa, was **Father Richard**. Our former Superior General returned to the United States and took the position left vacant by Fr. John after his election as Assistant General.

Fr. Jean-Daniel, after six years in Rome directing the General Treasury, did his "Alya". But we knew that Jerusalem had been waiting for him for a long time already. He had guided pilgrims to the Holy Land more than 70 times already. *"May my hand wither! May my tongue cling to my palate if I forget you, ...if I prize not Jerusalem above all my joys!"* (Ps. 137/6). Have a happy stay at the Cock Crow.

Fr. Lucas has returned to his land of the North and is closer to his old Dad and his ancestral roots but was seen to pack some Roman sun that he loved so much in his bags. For as you know: *"The people of the North have in their hearts the sun that they do not have outside."*

Has **Fr. André** really left Rome? He is always with us thanks to his blog even if it is nourished from now on in Brussels and not from Rome. A nostalgic tone rises just the same in Due Pini when I listen to Jean-Jacques Goldman and thinking of you...

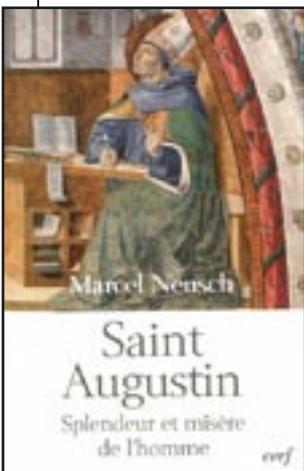
*Without drama, without tears
Poor and ridiculous arms
Because there are pains,
That cry only inside
Because your house today is the horizon
In your exile try to learn to return
But not too late
In your story, keep in mind
Our goodbye, because you are leaving*

B.L.L.

Le Dernier Saint Augustin by Marcel Neusch

Variations on the Essentials

Since 1989, the bi-annual review « *Itinéraires Augustiniens* » proposes to its readers, thematic studies on Saint Augustine. Its Director, Fr. Marcel NEUSCH brings together in this work a great number of articles that for the most part have been published in the review following a plan in two parts according to a bipolarity inspired by Saint Augustine's formula: "Noverim me, noverim te" "Knowing myself, knowing you". In the first part entitled 'The Insatiable Desire for

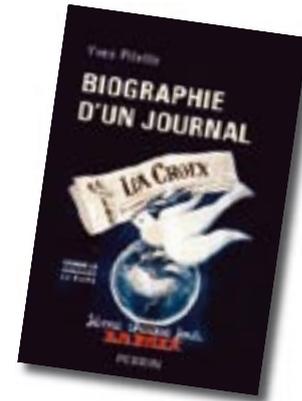


God" the reflections of Marcel Neusch covers the life of Augustine from his conversion to his ecclesiastical commitment, offering us a new reading of the Confessions of the Doctor of Charity, his spiritual journey, his conversations with the Christ, his approach to the Eucharist, in short, the keys of a contemplation of what God accomplished in him. The reader will have all the time to prolong the reflection by reading the last issue no. 46, July 2011 of "Itinéraires Augustiniens" precisely on the Eucharistic celebration and containing the contributions notably by Nicolas Potteau, Jean-Paul Périer-Muzet, Sébastien Antoni and

Petar Ljubas).

The second part entitled « *L'homme à l'épreuve* » (*Man and His Trials*) has nine chapters on Augustinian anthropology, original sin, the baptism of infants, the unity of the church, the challenge of war, the three dimensions of hospitality, the meaning of miracles, the Virgin Mary, his meditations on the Scriptures, notably in a reflection on fear which he says "prepares the place for charity". Could we think of a more beautiful conclusion to an Augustinian reflection than the great Easter Hallel that touches Augustine in his baptism and all the way to a foretaste that he feels in the "City of God" where resounds the final chant of Easter joy. "Give me the strength to seek you, you who made me find you and gave me the hope to find you more and more". Such is the tension that summarizes the trajectory described by the spiritual quest of Augustine. "*Splendeur et misère de l'homme* (*The Splendor and The Misery of Man*), the sub-title of the work shows in itself how they are declined in his mortal condition and inscribed in all the work of God. Without tiring, the author invites us to place ourselves in the school of the interior Master to enlighten our earthly pilgrimage. That is yet the end that he pursues in offering us these variations on the essential.

Bernard Le Léannec



In the manner of a biography, Yves Pitette traces the tumultuous history of the newspaper *La Croix*, from its modest origins in a very anticlerical era to the great Catholic daily it has become.

Nearly a hundred and thirty years after its foundation in 1883, *La Croix* is always there, while many other dailies have disappeared in the swirling events of the century. Launched by the very young religious Congregation of the Assumptionists at the time that the republicans in power had taken a laical and anticlerical course, the newspaper will survive numerous crises, its unforgivable excesses at the time of the Dreyfus affair, two Roman sanctions, the threat of an interdiction at the liberation, and even to be choked off by a postal strike in 1974. Without ever betraying its original line of conduct, a Catholic, uniquely Catholic newspaper, *La Croix* has always been able to adapt to the evolutions of society and attract the great journalistic writers: Jean Guilton, Alfred Grosser, Emile Poulat, Jean Boissonnat, Noël Copin, Jacques Duquesne, or Bruno Frappat. In the manner of a biography, Yves Pitette traces the tumultuous history of this newspaper. This history is also that of the French Catholics in their enthusiasms as well as in their contradictions.

Yves Pitette worked at *La Croix* for more than thirty years. Correspondent on French politics and later international politics, he became editor in chief and then permanent correspondent for the Holy See.

From One Benoît to Another

The second session of the Chapter of the Province of France took place from the 10th to the 16th of July, presided by Fr. Benoît Gschwind, the new Provincial.



Father General had addressed a message to the Chapter in which he expressed his closeness in thought, in heart, and in prayer. He invited the Province of France to see “big and wide”. The Province, he said, can allow itself to be mobilized by the objectives of the General Chapter: it has the capacity to put it into operation and draw from it a new jump start of dynamism.

The broad features of this Chapter consist first of all to put into practice the trilogy that identifies the Assumptionists as **men of faith, of communion, in solidarity with the poor**, with a strong urging to take another step in making them a reality. The other important aspects of the General Chapter are not forgotten: an adaptation of the structures, with a Plenary General Council, the setting up of a Province of Europe and a bringing closer together the other Provinces; the Lay-Religious Alliance with the

decision to elaborate a Common Way of Life, the process of their recognition as an association of the faithful, the search for common missions, etc. As to the Province of Europe, it will not be a question of attaching three countries to the Province of France, but to live another reality in common. The direction of the mission and the works will change. The Province of France will have to understand and support the projects of what are now the Provinces of Spain and North Europe. Each one has a European and ecclesial history, a culture, traditions... We must see this new entity that will be the Province of Europe as a new opportunity to seize rather than a constraint.

This Province will take effect on September 30, 2014. The inter-provincial preparatory commission composed of the three Provincials and a religious from each Province, will meet at least four times a year; another commission will elaborate the statutes that will be submitted to the constitutive Chapter...

In 2014, the Province of France will no longer exist. The Council of the Province that the Chapter will elect will have at the same time a shorter lifespan, three years, and a considerable workload to assure the passage to the Province of Europe. The members will have to be, at the same time, representative of the realities of the Province, efficacious, diligent and available.

The Council that had finished its mandate was composed of 8 *ex officio* members (the Provincial, five Assistants, the Director of Formation, and the Regional Superior of England) and nine elected members. The Provincial hopes that in the time

that separates us from the new Province of Europe this composition will not be changed, even if the Regional Superior of England is not opposed to the suppression of the Region. The Provincial is not opposed to the participation of a lay person. The Council is completely free to add one or another religious because of his competence or of his mission or to call on others to participate in work groups. The Council includes the Provincial and four Assistants. The Director of Formation will be a permanent invitee without being an Assistant. The members of the Provincial Council are: Frs. Benoît Gschwind (Provincial), Vincent Cabanac (Treasurer), Iulian Prajescu, Sylvain Gasser, Michel Carrière (Councilors) and Jean-François Petit (Director of Formation).

As to the Provincial Treasury, several points emerged from the discussions: we cannot use up our capital today to see to our present needs, it would be to the detriment of the future; it is necessary that the religious understand the problems of the economy; more and more communities need the help of the Province for their sustenance; we are called to be more stringent on poverty.

The Lay-Religious Alliance

Among the recommendation concerning the Lay-Religious Alliance, we note the proposition to create a canonical association of the faithful which would be as concerns France and an association according to the civil Law of 1901. This proposition raised many interventions and questions. However, during the General Chapter it was foreseen to institute an association of the faithful for the entire Congregation with the permission of the Vatican. ■



The First Peruvian Augustinian of the Assumption

At 42 years old, Willian Aquije-Matta becomes the first Peruvian Assumptionist. On September 11, 2011 he received the ordination to the priesthood at the hands of Bishop Eric Aumônier, of Versailles, at the same time as two deacons for the diocese. The church of Notre-Dame de Maurepas, with its modern and unusual architecture, was full. In his ordination booklet, Willy tells of his journey: "at the age of 6, I was an altar boy in my parish, faithful in the opening of the doors of the church. At that time, I had the desire to become a priest. But that desire had to be firmed up. In Peru, Canada, Kenya, and now in France, God gave me beautiful experiences and sometimes difficult trials before I said yes. Today I am ready, Lord, I am ready to share your Word with the nations and to say that you are present among us. I am ready to share your bread with those who are hungry. And especially I am ready to celebrate the Eucharist and to give thanks for the gift you give each of us."

At the end of the celebration, the Bishop underlined the presence of the Assumptionists in his diocese: two parishes in Saint-Lambert-des-bois and at Conflans-Sainte-Honorine. The community of Conflans, of which Willy is a member, has the particularity of being on a canal-boat, the chapel-boat *Je Sers (I Serve)*; it received the praises of the bishop recognizing the importance of the ministry to the poor welcomed there. In the evening, the celebration continued with a community buffet at Saint Lambert. Brother Assumptionists, parishioners of Conflans, people who were helped on the canal-boat and friends from here and there: all participated in Willy's joy.

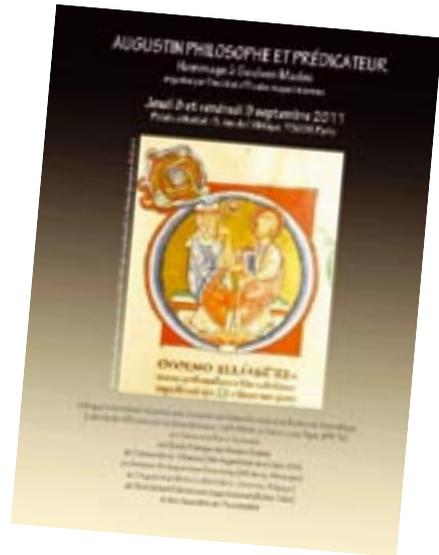
Milad Yakoub

Fr. Goulven Madec, Ten Years Later

The 8th and 9th of September 2011, the Institut d'Etudes Augustiniennes organized an international colloquium in honor of Father Goulven Madec (1930-2008) who had been one of its directors.

The contributions of his research are today universally recognized by the scientific community. It was therefore not surprising that the support of the Centre National de la Recherche Scientifique, the University of Paris-Sorbonne, the Ecole Pratique des Hautes Etudes, the Augustinian Institute of the University of Villanova (USA), of the Zentrum für Augustinus-Forschung (Würzburg, Germany), of the Augustinian Historical Institute (Heverlee, Belgium), of the Institutum Patristicum Augustinianum (Rome, Italy)... in short, the "tenors" of Augustinian research were all there. The colloquium had four sections: "Goulven Madec and Augustinian Research", "Augustine and Philosophy", "Augustine and the Service of the Word", "The Transmission and reception of Augustine"

Eighteen papers made it possible not only to show the present state of research on Augustine but the importance of the work of Goulven Madec. The originality of his work was never to separate in Augustine the philosopher and the preacher. His works and his articles prove that. Many researchers also testified with emotion the pre-



cious companionship of Goulven whose friendship was not only intellectual.

The splendid atmosphere of the Abbatial Palace of Saint Germain des Prés and the masterful organization of the colloquium led by Isabelle Bochet, Chair of Patristic Philosophy founded by the Assumptionists at the Institut Catholique de Paris, also greatly contributed to the success of this colloquium. In the audience – about a hundred people – we could note the presence of friends of Goulven and of his Assumptionist brothers, notably some who had lived with him.

This colloquium, opened by the Superior General, also included a Eucharistic celebration presided over by the Provincial of France. He showed the esteem and the gratitude of the researchers for the work and scientific endeavor of the Assumptionists at the IEA. A few speakers also focused attention on the masterful scientific publishing work of Father Folliet, another director of the IEA who died recently and was an esteemed correspondent with Pope Benedict XVI.

Jean-François Petit

The Way of Communion

Bishop João Braz de Aviz, new Prefect of the Congregation for Religious, addressed the members of the General Chapter of May 2011. We publish here large extracts from his homily:

I am very struck by the phenomenon of globalization. It began in the financial domain, but amplified by the means of communication such as the Internet, etc., it has given rise to a form of culture common to all. The Church does not avoid this global change, which is a considerable cultural change and is not without difficulties.

The present culture is very much marked by individualism. Each person is in himself his own rule: I do what pleases me. That's all... But, we know this individualism is deadly and destructive.

So, what do we do faced with this situation, we who want to follow Jesus, the way, the truth and the life? Saint Augustine shows us a way which is that of communion. He was one of those great minds who thought of communion in an extraordinary fashion. He discovered that God is at the same time the one who loves, the one who is love, he is Love...

We have even developed a spirituality in which the relation to God – extremely important, to be sure – could do without a relationship with the other, our neighbor. As if going to God was so evident...

We have sometimes heard, in religious life, that the greatest penance is community life itself! That seems to consider the other as an obstacle and a problem. Even the author of that extraordinary book, *The Imitation of Christ* quoted the phrase of a pagan Roman author who said: "Each time that I have turned towards men, I have come

back less of a man." He must have been depressed! ...

No, we have to take another road, even if it is difficult. We want to choose communion, see ourselves as brothers, and help one another. That is perhaps not fashionable, but, without judging anyone, we do not have to consider ourselves as an endangered species!

On the way of communion, we must rediscover certain things. For example, we have to renew our anthropology and find another light. We have strongly affirmed the autonomy of the individual. That has allowed us to give all its value to individual freedom, and that is very good. But that is not enough. We are in the image of God! And what God? The Father, the Son and the Holy Spirit. It is this God that Saint John in such a simple way defines when he writes: "God is love."

Beyond a relationship with each of these Persons, there is the relationship with the One God who is Love. We are created in the image of Love. For Love has its home in God... And so what is love? That is another mystery!

We have often confused love with sensibility, the sentiments, or sexuality... And we Christians we have had the tendency to silence the emotions with the pretext of being able to remain in the love of God. But if we understand that love is God, let us ask ourselves what God has done to show us that he is love. The answer is given in the letter of Saint Paul to the Phi-

lippians (Ph 2/ 5-8). And so what is the glory of God? It is humbling oneself. To show us his love and to come closer to us, God accepted to take our human nature. In my country, in Brazil, the Indians of the Amazon say that to speak to a child, one must not remain standing, but squat to place ourselves at his height. That is very beautiful! That is what God did. He lowered himself. On Calvary, the divinity of God is hidden. We see only the man, the man laden with sin... Nazareth is a lesson of silence, of being hidden, of unknowing. What do we know of that period of the life of Jesus? The Cross is not a place for God! The Cross is a place for the crime, for the sin, for that which is dying! God, on the contrary, is sanctity and life! But God takes the road of humility to the very end to be with us. To establish himself in an attitude of love. To the point where Jesus gives his life for us. There everything is revealed, taught. To that is added another mystery. For the Eucharist is one step further in the direction of humbling himself. There God does not even present himself as a person, but in the form of a thing... if we can express it that way. He makes himself bread and wine. We no longer see his humanity or his divinity. To the point that some disciples no longer wanted to remain with him because they believed he was crazy... But it was the madness of love.



So, we must learn to be small, and not only before God... Because before God, it is quite easy to admit that we are not much... Now we must understand that my relationship with my neighbor expresses the dimension of my love for God. For “he who says he loves God, whom he does not see, when he does not love his brother that he sees, is a liar”, Saint John tells us (1 John 4/20).

We must return to communion and restore it, because it is an attitude that is “broken”... For two months, I was in an important house in the Vatican, where close collaborators of the Pope live... I am saying this without criticizing or judging people, but simply to state how things are going... Well, I was not presented to anyone, and no one asked my name! Not that I am important, but relationships are important... I felt quite badly. I was saying to myself that if the Church is like that, I don’t want any of it... It is not a question of

conceit, or of sentiments, or whatever. We all celebrated the Eucharist every day... and we exchanged not a word...

We must also change our concept of authority. It can no longer be a question of domination but of conquest of love. Obedience is not the attitude of a slave, but of the joy in building true relationships in the service of life. Almost every day, I sign several documents to activate the departure of people who are leaving religious life. It is interesting to see the motivations that are invoked. It is almost never the conviction that they were mistaken in their vocation. No, most often they say: “I no longer have true relationships with the others... I no longer feel “at home”...” And when we are no longer “at home”, we go back home... So how do we rebuild this relationship with a brother or a sister? We must find new ways. What can we do so that people who pass one another look at each other in the eye, that

we no longer do today? I believe that we are at a time when we must take the risk to believe deeply in our brother. We adore the Word of God and we want to live it. We undoubtedly do not understand the Eucharist well, but we know its importance and its grandeur. God is God. And man? The brother? It is Jesus! Why do we not love him? Why do we no longer know how to listen to him? Why do we always want to compare or even to dominate? We must rediscover this presence of God in the brother. When this love becomes common, that there is a back and forth, relationships that acquire depth, then comes the presence of Jesus. And this presence of Jesus in the community is just as strong as in the Eucharist and in the Word. And when Jesus is present, it is easier to lead and to allow oneself to be led. We do not want a “superior”; we want someone who is a reference to unity. That can be done only if we love. ■

Editor

Bernard Le Léanec, Secretary General

So that AA News can "talk" about you, please send information about the life of the Assumption in your countries to the General Secretariat bill719@gmail.com before the end of each General Council. Thanks especially for sending photos and illustrations.

Assunzione@mclink.it

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Editorial

A Great and Broad Vision	01
Agenda	02
Official	03
Assumption at the WYD	
We were in Madrid too	04
Northern Europe	
On the Way to a Province of Europe	05
Fr. Guy Leroy, New Provincial of North Europe	05
North America and the Philippines	
Echoes of the Chapter of the Province	06
Latin America	
Brazil: Writing a New Page	07
Africa	
Africa at Harvest Time	08
Five Years of an Assumptionist Presence in Togo	09
Inter-Assumption	
The General Chapter of the Oblates	10
Orants of the Assumption, Daughters of Mother Isabelle and of Fr. Picard	11
Asia	
The Travel Diary of a Young Provincial	12
The Near-East Mission	
The Assumption in Greece	13
Rome	
The 25 Years of Religious Life of Fr. Emmanuel	14
What Have Our Friends Become...?	14
Roman 150th	
Publications	15
France	
From One Benoît to Another	16
The First Peruvian Augustinian of the Assumption	17
Fr. Goulven Madec Ten Years Later	17
Document	
The Way of Communion	18
Our Deceased Brothers	20

Our Deceased Brothers



✠ Fr. Juan DONOSO died on June 28, 2011 in his 86th year. The funeral Mass was celebrated on June 29 at the Sanctuary of Our Lady of Lourdes in Santiago, Chile.

✠ Bro. Raymond CAYLA died at Layrac in the night of the 19th to the 20th of July, 2011. A member of the community of Toulouse-Saint Exupère, he was in Layrac recovering from a serious operation. He was 74.

✠ Fr. Armand LOUIS died on September 8, 2011 in his 92nd year. The funeral Mass was celebrated on Monday, September 12 at 3:00 P.M. at the Prieuré of Layrac.

✠ Fr. Régis LOAEC, died on September 23, 2011 in his 97th year. The funeral Mass was celebrated on Wednesday, September 28 at 3:00 P.M. at the Prieuré of Layrac.