

A News of the Assumption



EDITORIAL

Assumptionist Icons

*Let us always ever more be men of communion,
respectful of the diversity and joyful to live as brothers.*

Father Benoît Grière, Superior General, with his council, has called

To perpetual profession

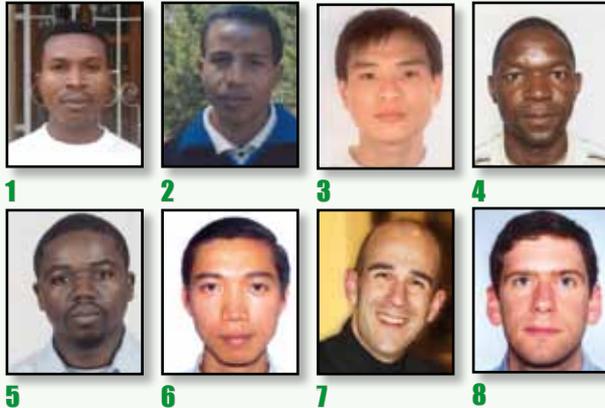
1. Bro. Jean Rémi Elysé Joseph RANDRIANJATOVO SOLOFONIAINA NIRINA, Madagascar (01/05/2012)
2. Bro. Jean Ignace RAKOTONDRABE Madagascar (02/05/2012)
3. Bro. TRAN VAN TAM France (07/05/2012)

To ordination to the diaconate

4. Bro. Floribert KATEMBO VUSEGHESA Africa (01/05/2012)
5. Bro. Fabien DIADIA MAYOKO Africa (02/05/2012)
6. Bro. NGUYEN Khuong Duy France (03/05/2012)
7. Bro. Régis GROSERRIN France (04/05/2012)

To ordination to the priesthood

8. Bro. Nicolas POTTEAU France (04/05/2012)



Ordinary General Council

- June 30
- September 24 to October 5
- November 12 to 15 and 19-20

Plenary General Council

- December 1 to 10

Agenda

Father Benoît GRIÈRE

- From July 14 to 18 in Paris for the General Chapter of the Religious of the Assumption
- From the 24th to the 31st of August: visit to the Istanbul community
- Participation in the National Pilgrimage to Lourdes on August 15th
- Canonical visitation to the Congo (Kinshasa) from August 26th to September 3rd
- Canonical visitation to Madagascar from September 4th to September 21st
- Meeting of the General Councils of the Assumption Family in Paris from October 8 to 11

Emmanuel Kahindo

- From August 26 to September 18 in the Congo
- Meeting of the General Councils of the Assumption Family in Paris from October 8 to October 11
- From October 27 to November 6 International Commission on Formation in the USA.

John Franck

- From July 12 to September 3 in the USA
- Meeting of the General Councils of the Assumption Family in Paris from October 8 to October 11
- Then visit to the colleges in Belgium

Didier Remiot

- From July 12 to August 13 in China, Philippines and Vietnam
- From August 26 to September 18 in the Congo
- Meeting of the General Councils of the Assumption Family in Paris from October 8 to 11
- From October 24 to November 4 in the United States and Canada

Marcelo Marciel

- From June 18 to June 30: Meeting of the Near East Mission in Moscow (Russia)
- Meeting of the International Commission of Laity-Religious in Rome July 23 to July 25
- Participation in the National Pilgrimage to Lourdes of August 15
- Meeting of the General Councils of the Assumption Family in Paris, October 8 to 11
- Visit to Bulgaria November 9 to 12

Assumptionist Icons



Fr. Benoît Grière
General Superior
of the Augustinians
of the Assumption

The sixth volume of biographies of deceased Assumptionist religious has just been published. This thick volume that covers the years 2000-2010 helps us remember the brothers who preceded us and who today are part of the Assumption in heaven. I thank Father Jean-Paul Périer-Muzet for this impressive work. It has a real importance for our Congregation for we must always discover better the life of our Congregation and that comes from a better knowledge of those who have contributed to write its life. I invite you to read the biographical accounts quietly. Certainly there is a great diversity in their paths and the contrasts are many. Each life is a praise of God sometimes in joy and sometimes in the harshness of life. Personally, I read these biographies as we contemplate an icon. I have seen in them the beauty of God's work in the world. The icons are all unique. Each has its own characteristics and beauty. The life of our brothers is the remembrance of our religious consecration. The pathway of a man is made up of glory and weakness, of success and failure. But each life is profoundly imbued with the love of God. In reading the biographies we also discover the recent history of the Congregation. Our contemporary history is little known and its witnesses are rapidly disappearing. It gave me a real pleasure to rediscover brothers that I had known and find out what their life had been. I also learned to know other names and to see how they had contributed to the mission of our religious family.

An icon is also a support for prayer. The biographies are also an invitation to prayer. First of all it is a question of thanking God for having given us

these brothers. Even if all of them are not saints – but who is judge in the matter? – each one of them merits that we thank God for having lived in fidelity until the end. Each one in his own way contributed to the Assumption's mission. The prayer also continues in intercession. Before these Assumptionist portraits it is good to ask God to continue to send us brothers with such diverse profiles. The small group of people of the Assumption is an apostolic body and its purpose is to serve. The life of one man is a little thing when compared to the History of the Church, but it is a time that is consecrated to the Kingdom. That also deserves our giving thanks.

When you read this editorial, my letter written on the occasion of the 150th anniversary of the Near-East Mission will have begun to circulate. Its title is "The Passion of Unity". In it, I list a certain number of Assumptionist figures. Among them, there are deceased brothers. They are perhaps little known to some. It is a good thing to consult the biographies to learn a little more about them. Who are the Merckx, the Treemers, the Wengers, the Berindes, etc., who contributed to establish the Near-East Mission? Despite the diversity of the faces and the human paths, each of these brothers belonged to the same family. I remember still Father Gorazd Kourtev who at the time of my novitiate told how from his communist cell in Sofia he called to his brothers through his jail walls by simply saying the word "Assumption". His rallying cry in captivity is also our cry today. Our family is composed of hundreds of very different faces, but we all belong to the Assumption. Let us always ever more be men of communion, respectful of the diversity and joyful to live as brothers. ■

The heavy responsibility of the International Commission on Formation



Among the recommendations of the General Chapter of May 2012 on the subject of formation we can note the following recommendation: “The General Chapter requests the constitution of an International Commission on Formation under the responsibility of the Superior General and his Councils.” (Cf. Acts of the Chapter, n. 131-134).

This commission has been established. It is composed of four Assumptionist religious: Fathers Richard Lamoureux, Emmanuel Kahindo, Iulian Prajescu, and Jean-Paul Sagadou. The principal mission of the ICF is the following: Adapt formation to the international and intercultural dimension (Acts of the Chapter n. 131). This mission is specified by the Chapter in the following points:

- Organize an international session of the Masters of Novices
- Prepare the formators to take into account cultural diversity
- Study the specific methods of formation of the non-priest religious and the diocesan priests who enter the Congregation
- Promote the exchange of students between Provinces
- Help each Assumptionist in formation to master two international languages besides his own

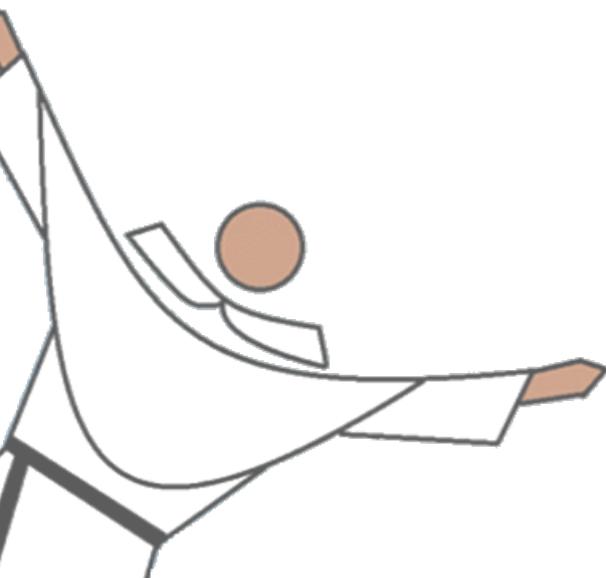
- Create international places for formation.

- Establish in each Province a permanent commission on formation

- Promote a new style of formation for community superiors

The ICF has just held its first meeting in Paris from April 22 to April 26, 2012. Evidently, as we can surmise, it was not possible for the commission to take up all the subjects mentioned above. During these few days of meetings, the Commission took the time to discuss formation in the Assumption in relation with the new community organization. Essentially, three points were studied: the establishment of international formation communities, the question of the formation of the formators, and finally the organization of an international session for the Masters of Novices.

This meeting was also the oc-





Fathers Richard Lamoureux, Emmanuel Kahindo, Iulian Prajescu and Jean-Paul Sagadou, members of the International Commission on Formation

casation to do an overview of the provinces and have an idea of the number of Assumptionist religious presently in formation.

Numerous propositions were made concerning these points and will be submitted for study by the Plenary General Council that will meet in Rome in July 2012.

During this first meeting, the members of the commission came to a certain number of conclusions among which we can note the following among others:

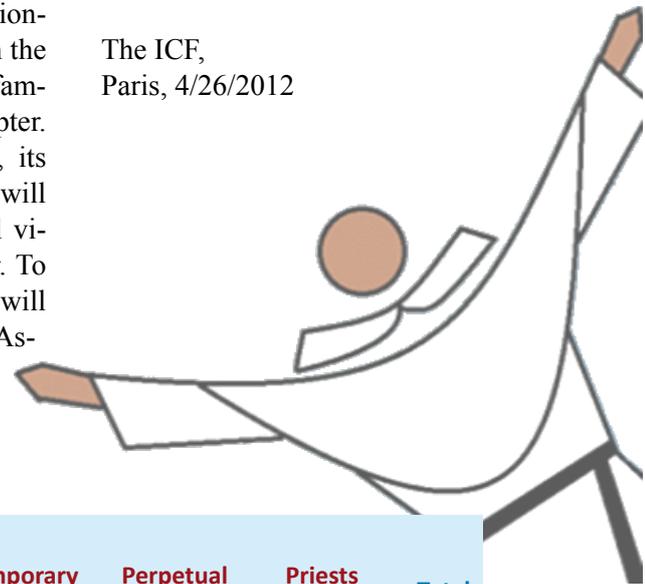
- The question of formation is of capital importance for the Augustinians of the Assumption and formation must be thought of taking into consideration that we have to form “one body”;
- The Assumptionist Formators must effectively appropriate for themselves the common spiritual heritage of the spirit of the Assumption;
- The quality of the formation of youth in formation depends on the quality of the formation of the formators;
- The reality of internationality and inter-culturalism today re-

quires the setting up of a framework that brings together formators who come from various provinces and various cultural backgrounds.

The ICF is conscious of the onerous task that is theirs. In fact, all through the meetings, and as we can see beginning with the recommendations of the Chapter, the ICF will have for the next 6 years the heavy responsibility of proposing means to allow the religious in general and the young religious in formation in particular to integrate their international experience as an Assumptionist value, in conformity with the vision of the body and the family of the last General Chapter. The reflections of the ICF, its initiatives, its propositions will all be guided by this global vision of the General Chapter. To accomplish its mission, it will need the support of all the Assumptionist brothers.

In view of the urgent actions that face this commission for the implementation of the to do list, it is important that a second meeting take place in this year of 2012 to continue the preparation for the session of Masters of Novices, the elaboration of a program of formation for the formators and the start a “new style” of formation for superiors of communities. In the meantime, the Plenary General Council (PGC) will need to express itself on the ICF propositions at its meeting in July 2012.

The ICF,
Paris, 4/26/2012



	Temporary Profession	Perpetual Profession	Priests (1-3 years)	Total
Africa	83	39	21	143
NA & Philippines	10	5	3	18
Brazil	3	1	0	4
Chile - Argentina	7	0	1	8
Spain	1	0	0	1
North Europe	0	0	0	0
France	37	6	6	49
Madagascar	19	8	3	30
Total	160	59	34	253



The Madrid Meetings

Province d'Europe
Provincie van Europa
Provincia dell'Europa
Provincia de Europa
Province of Europe
Область Европы
Provincia din Europa
Tỉnh của châu Âu
유럽의 지방
Провинция на Европа
Provinz von Europa
Επαρχία της Ευρώπης
省欧洲
Anrupa'nin Eyaleti
Lalawigan d'Europa
Μκοα wa Ulaya

After Paris and Louvain, the Council of Europe met for the third time in Madrid from May 12 to 15. Warmly welcomed by the brothers of the Province of Spain, the members found lodgings in the two parishes under the care of the Assumptionists: Reina del Cielo and Dulce Nombre de Maria. On the agenda there was one important point for the establishment of a Province of Europe, the study of the statutes. A commission had had as its mission the elaboration of a version 0 for the use of only the members of our Council. As we can imagine, each paragraph had to be studied in minutiae, with the proposal of amendments and the suppres-

sion of this or that part. The local council, the local community, the provincial government, and the question of delegates: the Council examined each of these points taking into consideration the traditions proper to each existing province and seeing to giving to Europe the best means for its animation and its apostolic dynamism. The commission on statutes will introduce each of its remarks and will elaborate a version I of the statutes. It will be given to the Councils of the Provinces whose mission will be to study them carefully. Also we have prepared a proposition for a new electoral law which will allow the organization of the election of the members of



The third meeting of the Europe Commission, in the Spanish capital, was the occasion of a fraternal meeting with the group of lay people of that country. Some had come from afar to live this moment of discussions and sharing.

the new provincial chapter. This proposition will be presented at the European forum which will take place from Monday, September 8 to Saturday September 13, 2013.

We took the occasion of our stay to have discussions with the Council of the Province of Spain, five members strong, and to know the various communities. Besides those where we had lodgings, we went to Leganés. We received a warm welcome in the manner of our Spanish brothers! There we met a large group of lay people who work with the Assumption. Some of them had come from Almeria, more than six hundred kilometers from Madrid.

Lastly, we went out into the streets of the Iberian capital, crushed by a leaden sun. We were able to see that the movement of the indignant (“movimiento de los indignados”) remained strong in these times of crisis that affect Spain more harshly than in other European countries. May 15, the last day of our council, was also feast of Saint Isidore (San Isidro), patron of the city, which is a holiday for the residents of Madrid.

To all our Spanish brothers, we once again offer our most sincere thanks for the quality of their simple and profound welcome. ■

**For the Council of Europe,
Sylvain Gasser**



Calendar of the next meetings:

- October 15-17, 2013: Council of Europe n. 4 (Paris, Denfert-Rochereau)
- February 4 (evening) to February 7 (noon) 2013: Council of Europe n. 5 (Boxtel)
- April 23-25, 2013: Council of Europe n. 6 (Valpré)
- September 2-6, 2013: Europe Forum (Valpré)
- October 14-16, 2013: Council of Europe n. 7 (Leuven)
- April 27 to May 4 2014: Provincial Chapter (Valpré)



Brazil, the wager and the promise

To discover Brazil in two weeks is a very short time. To express it in a few lines is a challenge. Imagine, it is the largest Catholic country in the world. Brazilian Catholicism is multiple and its aspects are innumerable. The Brazilian church lives in reality and wants to be present at all levels: apostolic, educational and social. It is also confronted by multiple challenges, notably that of syncretism and that of the sects each one more extravagant than the other, not to mention the violence and corruption that persist here and there. The breakthrough of the Evangelicals is worrisome for the Catholics. Sao Paulo, Rio, Campinas, the big cities that I went to, are vibrant with a great dynamic economy: construction sites are growing everywhere, the roads are being multiplied. President Lula's promises were not only words. The Brazilian model: economic growth, attention to the poor as a priority, and national unity, has become a reality.

As Assistant General in charge of Latin America, I was curious to take a new look at the Brazilian reality, but also taking care to see how a true collaboration among the Assumptionists present in the southern continent in conformity with the desire of the General Chapter of 2011. Certainly the Assumption is a very modest reality with its 25 religious, a drop of water in an immense ocean. We could imag-

ine it as crushed faced with this disproportion. But it is not. It gives one the impression of serenely working and availing itself of all its possibilities. Heir to an ancient tradition, the Brazilian Assumption works at its apostolic project in parishes often subdivided in multiple basic communities where the laity is very committed. These places also offer to the young religious in formation the possibilities of numerous and varied insertions where they can put their talents into practice.

Without contest, I saw in our Brazilian brothers the will to become a Brazilian Assumption, freed from the shackles of the past, and taking care to foster fraternity among the religious of the five communities whatever their origin. There is youth and hope there that must be encouraged to have today an ever more audacious vocational ministry. The promises of the harvest are there: "I also saw the desire to



welcome African brothers in the near future." Brazil's needs are numerous and firstly that of growing an Assumption always more open to internationality. Why not offer to our African brothers the possibility of having a missionary experience there? That project is in the

On a beautiful afternoon in Aparecida

We know that the heart of the Catholic Church in Brazil beats in Aparecida. Our Lady of Aparecida was proclaimed "Queen of Brazil and official Patron Saint of the country by Pope Pius XI in 1929. In 2007, Benedict XVI visited there. My visit to the Basilica gave me the occasion to appreciate the work of the artist Claudio Pastro a former student of



the Assumptionists who, through his works gives to the visitor the keys to open the Bible, plunges him into the mysteries of faith and help to revitalize spiritually. Today the Basilica is the symbol of the desire of the Brazilian church to deepen the faith and to transmit to each person the joy of believing in God.



Brazil I.D.

Area: 8,547,400 km²
Population: 186,405,000 inhabitants – 217,900.000 in 2025, 74% urban – 26% rural
Capital: Brasilia
Principal cities: Sao Paulo: 9,000.000 inhabitants
 Rio di Janeiro: 5,500,000 inhabitants
Official language: Portuguese

Churches and religious Communities of Brazil

Christian: 91.43%
Among which
Catholic: 73.18% - 141,200,000
Latin Catholic dioceses: 253
Bishops: 433
Diocesan priests: 9,951
Religious priests: 6,902
Non-priest religious: 6380
Deacons: 1456
Nuns: 32,827
Protestants: 6.63% - +3.6%
Among which
 Lutherans: 1.03%
 Evangelicals: 12.6- +4.4%
Afro-Brazilian cults: 5%

works and should come to fruition. But also the perspective of someday making a foundation together in a Portuguese-speaking country of Africa is a reality.

The idea of having a South American novitiate in Brazil raises enthusiasm and reveals how important it is to implant a true continental collaboration. There again it will be a great first, a true challenge, and a concrete opening to the desires of the Chapter.

Brazil is preparing to host the World Championship of Soccer, the Olympic Games, but also before that the WYD already next year. The entire Province is mobilizing: a delegate, Father Marco Aurelio has been named and the parish of Rio will be its turntable during this great international assembly.

Another sign of dynamism are the centers of Eugenopolis and Pinhal. The Province wants to revitalize is old Alummates. Pinhal wants to become a spiritual center for the deepening of Augustinian thought while Eugenopolis wants to form lay people for catechesis, liturgy and social insertion.

The Assumption in Brazil is therefore an original and dynamic fact made up of great fraternity and sincere frankness, revealing a true religious maturity, even as there remain many questions without answers and expectant hopes. The Assumption is modest and is conscious of having only a tiny space in this immense country with its breathtakingly beautiful scenery. Its mountains, its beaches, its luxurious vegetation are the guarantees of its promises. ■

**General and Religious
Statistics of
Chile**

Area: 756,945 km2
 Population: 15,211,000 inhabitants
Catholic Statistics:
 Baptized: 11,301,000
 Christians: 89.16%
Of which
 - Catholics: 72.97%
 - Protestants: 3.36%
 - Evangelicals: 12.4%
 Dioceses: 27
 Bishops: 47
 Diocesan Priests: 1,083
 Religious Priests: 1,192
 Deacons: 537
 Non-priest religious: 391
 Nuns: 5,146



This special dossier on Brazil, Chile, Argentina and Colombia (P. 8-15) was compiled following the visit of Fr. John Franck from March 16 to April 19, 2012.



Chile, the Parishes and Evangelization

Things come in threes. 18 years ago I had the occasion to spend six months in Chile to study Spanish at the Catholic University of Santiago. Four years later, I returned to preach the retreat of the province. This trip was an occasion for me to visit again an engaging country, to see friends again, and to admire once more its magnificent spectacles. The sea metaphor can be applied to the economic growth well apparent in this country. “When the sea rises, all the ships rise also,” says a Japanese proverb. It can be applied to the social and economic growth that we observe in Chile and that benefits all the levels of the population because of a certain political stability. That does not mean that certain difficulties do not remain, but

we can observe that the country is in full development mode. The Assumption in Chile is first of all a long history begun in 1890. Today that is reflected in the impressive work that is done around the five parishes it serves. Their only commonality is that they are all Assumptionists. The parish of the Shrine is one of the most famous of the entire country. Each year the feast of February 11 gathers some 100,000 faithful. They are numerous to come to pray in front of the beautiful grotto or in the imposing basilica and admire the beautiful stained-glass windows by the French master stained-glass artist, Gabriel Loire. It is the mother house of the Province. Rengo: it is very near here that the first brothers arrived in the

old hacienda of Mendoza at the base of the Andes. Today the parish is still vast and serves multiple chapels and oratories in the area.

Valparaiso, founded on a February 11, 1911, is one of the parishes of the port with at its feet a

The outstanding event of this visit was the inauguration of the new gymnasium of the Emmanuel d'Alzon Secondary School of Lota. The city was deeply affected by the recent earthquakes. Next to the Assumptionist secondary school of the upper city,

ress on which is based so much hope for the local Church and society. We see the great pride the students who frequent the establishment. For the moment the students of the elementary school, Francisco de Croz , who were obliged to abandon their

“ *The outstanding event of this visit was the inauguration of the new gymnasium of the Emmanuel d'Alzon Secondary School of Lota.* ”

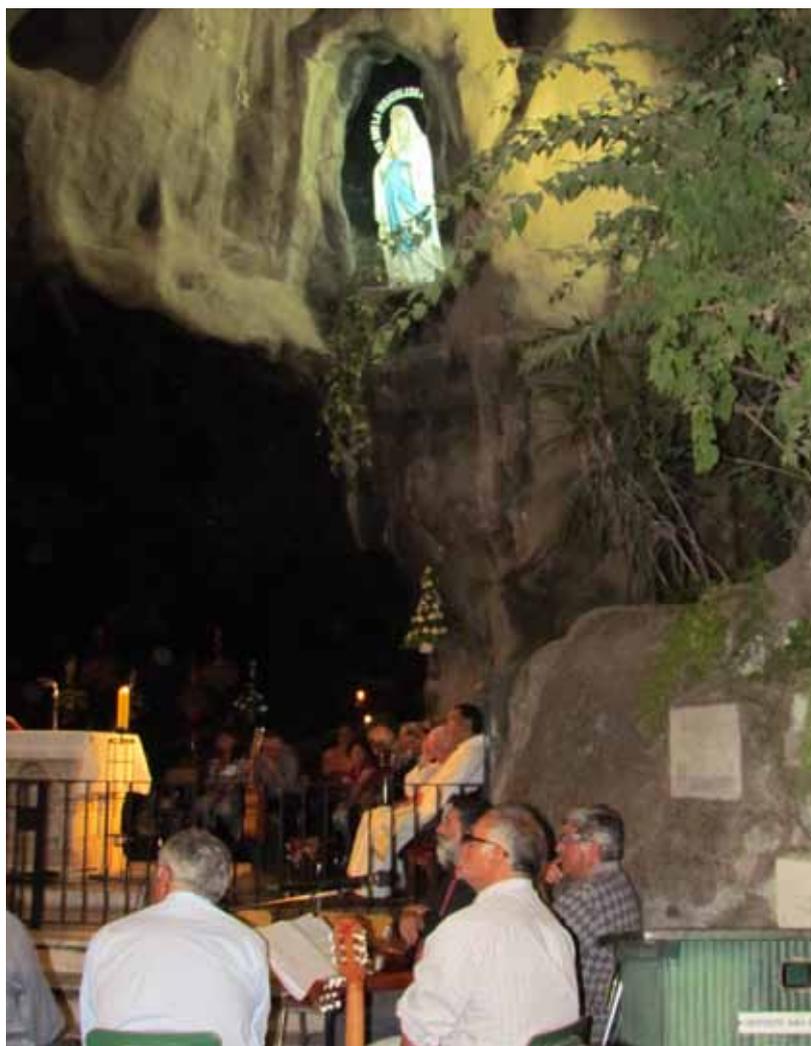
small church for fishermen and in the elevated area the squatter neighborhoods of the poor of the city.

Lota is also an old presence where Nuestra Senora del Carbon, the Black Virgin of the miners is honored.

Each parish develops a dynamic and intense apostolic work where an overload is a permanent danger. The least lapse would have catastrophic effects for the communities of three or four members who want to be radiant and welcoming to all. The committed work in these places reflects the general conviction that evangelization takes place through the parishes. The Assumptionist presence in Chile is completed by a pre-novitiate in the Kennedy quarter, a house that has two “seekers”, a Colombian and a Peruvian and two African student brothers in theology under the responsibility of Fr. Bolivar and the young Ecuadorian treasurer, a third year theology student. Finally the community of Cerro Navia is the residence of the Provincial and formator and of Brother Raphael, his secretary. It is from there that a young Ecuadorian postulant has come to the United States for his novitiate.

a magnificent building has been constructed for multiple activities. During the dedication ceremony in the presence of civil and religious authorities, we could measure how much the educational action of the Assumptionists is a factor for prog-

school after the last earthquake, are using space in the secondary school. The great project is to raise the necessary funds to construct another building so that the two Assumptionist educational establishments might fully blossom. ■





The Argentine Lourdes And two schools

Our presence since 1910 in this country as in Chile and Brazil is tied to Our Lady of Lourdes. At one time it had 35 religious, but the dictatorship and the disappearance of three religious, froze for a long time the great hopes we had in this country. Is there not some means today to give an inspirational twist to the sacrifice of these young “desaparecidos”? A corner of the Shrine of Santos Lugares preserves precious memory of this tragic past. The poverty of the beginnings of the humble rancho gives witness to the courage of our Assumptionist founders. Today our representation is reduced to one community

around a shrine and two schools and groups of lay people who support the religious.

The flame of Fr. Romain Heitman and of Fr. Antoine Silbermann has not been extinguished. The Marian Shrine, which will celebrate next October 22 its 90th anniversary of the laying of the cornerstone, remains a well visited pilgrimage site, even if the grandiose building remains unfinished. Its crypt can hold 2,000 persons. For the annual feast of the Virgin of Lourdes in February, some 100,000 people gather. The shrine is animated by good teams of volunteers who reserve a warm welcome to the pilgrims and visitors. The ministry to the

infirm and the sick is one of the major concerns of the shrine, without forgetting the attention given to popular devotions and the various parochial activities. In the last few years, the San Roman Institutes has become a renowned establishment and the College of Lourdes has begun to follow in its traces. The two schools have more than 2,500 students. The work realized in these two establishments by Fr. Juan Carlos has given rise to admiration of numerous people who have wanted to collaborate in the Assumptionist inspired educational work. This effort to form young generations is supported by a network of very active alumni who maintain solid

and generous links of gratitude with the schools of their youth. The youth, in the tradition that Fr. d'Alzon maintained in his school in Nîmes, participate in evangelization missions in the underprivileged quarters. In these schools grow new generations of committed Christians who bring new blood to Argentine society still in the throes of continuing economic and social crises.

To underscore the link that ties these educational institutions to the devotion to Our Lady of

Lourdes, my visit was concluded with the dedication of a statue of the Virgin of Lourdes in the presence of civil and religious authorities, the students and their parents, symbol of the maternal solicitude of Our Lady, as also a symbol of the significance of a collaboration of the Assumptionist community with the youth and numerous laity among whom some profit from a formation as lay Assumptionists. ■



General and religious Statistics of Argentina

Area: 2,780,092 km²
Population: 37,027,000 inhabitants

Catholic statistics.
Baptized: 33,753,000

Christians: 92.91%
Among which
 - **Catholics:** 91.15%
 - **Protestants:** 1.9%
 - **Orthodox:** 0.43%

Muslims: 1.35%
Jews: 1.32%

Dioceses: 70
Bishops: 103
Diocesan priests: 3,545
Religious priests: 2,243
Deacons: 508
Non-priest religious: 805
Nuns: 10,554

Fathers John Franck and Esteban Monsalves pray during the celebration.



Colombia

Mutation and Transformation

The rainy season is without a doubt not the best period of the year to arrive in Colombia. Santafé de Bogotá, as it was called at times, a name definitively dropped in 2000, is situated at an altitude of 2,500 meters and with its suburbs has more than 9 million inhabitants. It was in Bogota that the meeting of the Major Superiors of Latin America was held (see insert). The Assumption, present in Colombia since after the war, is now in the Colombian capital: the d'Alzon Secondary School with its thousand students, the



The meeting of the Latin America Major Superiors

On the 16th and 17th of April, the Assumptionist Major Superiors of Latin America got together to reflect on putting into practice the 2011 General Chapter decisions and how to pursue the Latin-American collaboration. This discussion led to propositions that will be submitted to the next PGC in July 2012: concrete propositions especially in matters of formation: novitiate and theological formation in Spanish.

parish of “The Assumption of Our Lady” in the Saint Sophie quarter, the Assumption Center opened near the parish church and the rest center of Suba in former alumate buildings.

In the humid air float the yellow and white calicos and the colorful streamers. The coat of arms and the motto *Deo dati* decorate the brick walls of the school. Here everything recalls how much the spirit of Father Emmanuel d’Alzon impregnates the site since 1955: “Hasta que Cristo sea formado en ti... Until Christ be formed in you.” The formation of a few generations of youth has allowed the establishment to gain a solid reputation in the Church and in civil society.

The community that animates the school has four religious of which the eldest is Brother Francisco at the school since 1971 who is the living memory of the school. Still today alumni come regularly to visit and to consult him, as also Fr. Silvio, who worked a long time in the service of the Colombian Episcopal Conference.

A new generation of Assumptionists has risen with Fr. Daniel as Rector and Fr. Gersain as administrator assisted by Bro. Fabian active in the chaplaincy of the school. The school chapel serves as a quasi-parish with daily Masses morning and evening and three Sunday Masses. It gives the educational work of the school a pastoral extension



and a space for liturgical celebration open to all. But if the Congregation invested in education, it has also been committed to parish work. The Santa Sofia neighborhood has kept its stamp. For a few years, it has resurfaced in the parish of The Assumption of Our Lady, served by 5 religious, three priests and two student brothers, one from Chile and one a local native. Today that implantation is the site of some Neo-Catechumenate communities. It has allowed the foundation of a social work “Mi hogar Asuncionista”, installed in an old school building to fulfill the urgent needs of a poor population.

This center develops three activities: first of all it welcomes street people to feed them, to listen to them, and to take care of their hygiene; the youth of the neighborhood find there the possibility of a complementary formation and tutoring for their studies; and finally families in distress can find the food and clothing they need. The director with a group of volunteers assures its functioning with an Assumptionist spirit and gives witness to the quality of the warm welcome that she gives. In Bogota the Lay Assumptionists form a solid group with Fr. Tomas who gives them a formation and prepares them for

their forthcoming commitment in August. There is also the welcome center in the Suba quarter. The former aluminate whose buildings have been completely done over, regularly receives groups from various schools for their formation or relaxation activities. There is a real hope that these activities will develop and become profitable. Today the Assumption in Colombia is going through a period of mutation and transformation. Its openness to continentalization could give it a new breath of fresh air. ■



Ionut Tudorie

Professor of Church History at the Bucharest Orthodox Theology Faculty

What do you think about the dialogue between Catholics and Orthodox in Rumania?

What is its subject, and who are its actors (Church hierarchies, theologians, faithful...)?

In Rumania, the dialogue between the Catholics and the Orthodox remains strongly marked by the visit of Pope John-Paul II to Bucharest in the spring of 1999, the first visit of a Pope in a country with an Orthodox majority. The differences of opinion, expressed on various occasions in the press between the two (World) Wars, were progressively replaced, more particularly after the Second Vatican Council, by a more open and optimistic attitude that led to knowing each other better. Another set-back occurred at the outset of the 1990's when the Roman Catholic Church (Latin Rite, editor's note) was accused of supporting the restoration on the Romanian ecclesiastical scene of the Romanian Church United to Rome (The Byzantine Rite Greek-Catholic Church, Editor's Note) but even in this case the greater tension was overcome.

At the moment the relations are placed under the sign of fraternity in Christ. We see that concretely for example by the intervention of a Roman Catho-



“A fruitful mission and great prospects for the future”

This is the vision of a young Romanian Orthodox theologian about the dialogue with the Catholic Church and the new presence of the Assumptionists in Bucharest.

lic theologian in an Orthodox Theological Faculty conference or the active participation of an Orthodox Ecclesiastic in important events of the Roman Catholic Church in Rumania. Of course there are also radical points of view in Romanian Orthodoxy concerning dialogue with the Roman Catholic Church, points of view that do not cease to deny the common elements of the faith in putting the accent especially on the differences. Such an attitude certainly cannot lead to the desired generic reconciliation on both sides.

As to the actors of this dialogue, my personal opinion is that they are more generally found among the church hierarchy, as well as in the academic world, more that among the or-

dinary Christians. Undoubtedly in that we pay the price of a majority church whose believers are not always conscious of the existence of other religious people with whom in fine they share the same spiritual objectives. To this self-complacency is added, these last years a pronounced secularization of Romanian society that touches the Orthodox Church as well as the Roman Catholic Church of Rumania.

What role can play, in your opinion, an international Catholic religious congregation in this dialogue?

In the social context that I have just described, the role of a Catholic religious congregation is determinant. Through activities more particularly de-

veloped in social life (as happens in the majority of cases in Rumania), such religious congregations can give witness to a deep attachment to Christian values, but also concerning the other brothers, whatever their religious affiliation, by helping to modify their perception of the Orthodox interested in the Roman Catholic Church in its entirety. The mutual help

among Christians, the development of a competent educational system parallel to the institutions proposed by the Romanian state, are two directions in which the activities developed by the Roman Catholic congregations have excelled. Progressively, without aggressive proselytism, the visibility of the Roman Catholic Church in Rumania has increased, and

the manner in which it is generally perceived becomes a factor of dialogue and mutual rapprochement.

How can the Centre Saint Pierre – Saint André, that the Assumptionists have just opened in Bucharest, contribute to a better knowledge of each other and to the dialogue among Christians of Eastern and Western Traditions?

The Saint Peter-Saint Andrew Center, more particularly by the series of conferences that take place every fifteen days, on Wednesday evening from 17:30 to 19:30, contributes in a decisive manner to a second level of dialogue between Orthodox and Catholics in Rumania. By the activities proposed at the Center, a true mutual knowledge is realized because many of the persons invited to give the conferences are Orthodox who speak in a Catholic milieu, but also Catholic theologians and believers who speak to an audience that has many Orthodox. Thus the dialogue without fault exercised at this level by verbal communication has been fixed at the Saint Peter – Saint Andrew Center. From my point of view, as an Orthodox theologian, the mission developed by the Congregation of the Augustinians of the Assumption in Rumania by this Center is fruitful and has great prospects for the future. Also the history of this community in Rumania between the two Wars gives us that perspective! ■

(Statement obtained by Fr. Michel Kubler)

On the occasion of the 150th Anniversary of the Near Eastern Mission of the Congregation of the Augustinians of the Assumption,



His Holiness Pope Benedict XVI associates himself to the joy of its members, thanking God for the work accomplished during these years of service of the Gospel, in contributing particularly to the pursuit of unity of Christians in the lands of the Eastern Christian traditions and the pastoral service to Latin Catholics in those countries. Since the sending of the first religious to Bulgaria by Fr. Emmanuel d'Alzon, the apostolate of the Assumptionist Fathers was developed in a few Eastern countries inserting with generosity their ministries, notably in Eastern European countries, in the important and numerous evolutions of social and ecclesiastical realities of the last decades.

The Holy Father invites the Congregation of the Augustinians of the Assumption to make ever more solid its mission of contact and dialogue by its fidelity to the intuitions of the Founder and to the teachings of Council of the Vatican II, one of whose principal objectives was seeking the restoration of unity among all Christians. He encourages it then to pursue the work through a pastoral and intellectual commitment that fosters the march of the Church toward its unity by a better mutual knowledge of all the disciples of Christ, with the respect of the various religious sensitivities that manifest themselves in the countries where the Congregation is present. The witness of unity and fraternal collaboration that it will show in itself and in the local Churches where it deploys its activities, will be for all an eloquent sign of its ardent desire to answer the call of Christ: "May they all be one in us so that the world might believe that you sent me" (John 17/21).

Confiding the Congregation of the Augustinians of the Assumption to the intercession of the Virgin Mary, the Holy Father addresses to all an affectionate Apostolic Blessing, as well as to all the persons that benefit from their apostolate, particularly in the Near-East countries where the Congregation is active.

From the Vatican, April 26, 2012.

Cardinal Tarcisio Bertone
Secretary of State of His Holiness.



The Superior General Blesses the new novitiate

Thank God! Our eminent guests arrived in the afternoon of Saturday May 12. Without appearing to be too shaken by the distance and the state of the road, the immediately began their program! “The holes in the roadway tested only the driver who finally held up well”; that was the statement of Fr. Emmanuel Kahindo to Father Iosif Gal who drove them from Lomé to Sokodé. For us this visit was a grace and the discussions that we will have, will open new horizons for the

solidification of the Assumptionist charism in West Africa.

We were happy to have news from the other novitiates, from the General House, and also from Asia. Speaking of Asia, Fr. Benoît told us how the mission was flourishing and spoke to us about his desire to have missionaries to support the foundation.

During the Sunday celebration that Father Benoît Grière presided, Father Emmanuel Kahindo, preaching on the texts of the day, reminded us how God

“Peace to this house”

Luke 10/5-9

May all who live here find in you a haven; and in their travels may you be their companion along the way, and at their return may you be their host...



had set us apart as a new Israel to deliver us from the Egyptian servitudes that are all our interior and exterior miseries.

In the afternoon, we welcomed some sixty friends (religious men and women, and lay people of the parish,) for the blessing of the new novitiate house! The delegation of the community of Ouagadougou (Burkina Faso) succeeded in arriving a few minutes before the beginning of the ceremony and we shared everything with joy!

With Father General, who presided the blessing, we thanked the Lord for the beautiful house he had given us and we prayed

for the benefactors, for the builder who delivered his best and Father Iosif who watched the work with vigilance! Tuesday and Wednesday 22-23 May, the commission on formation for West Africa held its meeting and Fathers Benoît and Emmanuel were invited to a part of their work.

May God bless this visit and the decisions that will follow so that together we will be able to make more dynamic the Assumptionist Mission in West Africa! ■

Bro. Bernard BAMOGO
a.a. novice

On Sunday May 20 at Sokodé (Togo) took place the blessing of the buildings of the new Saint Augustine Novitiate in the presence of numerous brothers, sisters and friends of the Assumption.



The Mission: Because it is God who sends us



Interview:
Sister Marie-Françoise Phelippeau,
Superior General of
the Little Sisters of
the Assumption

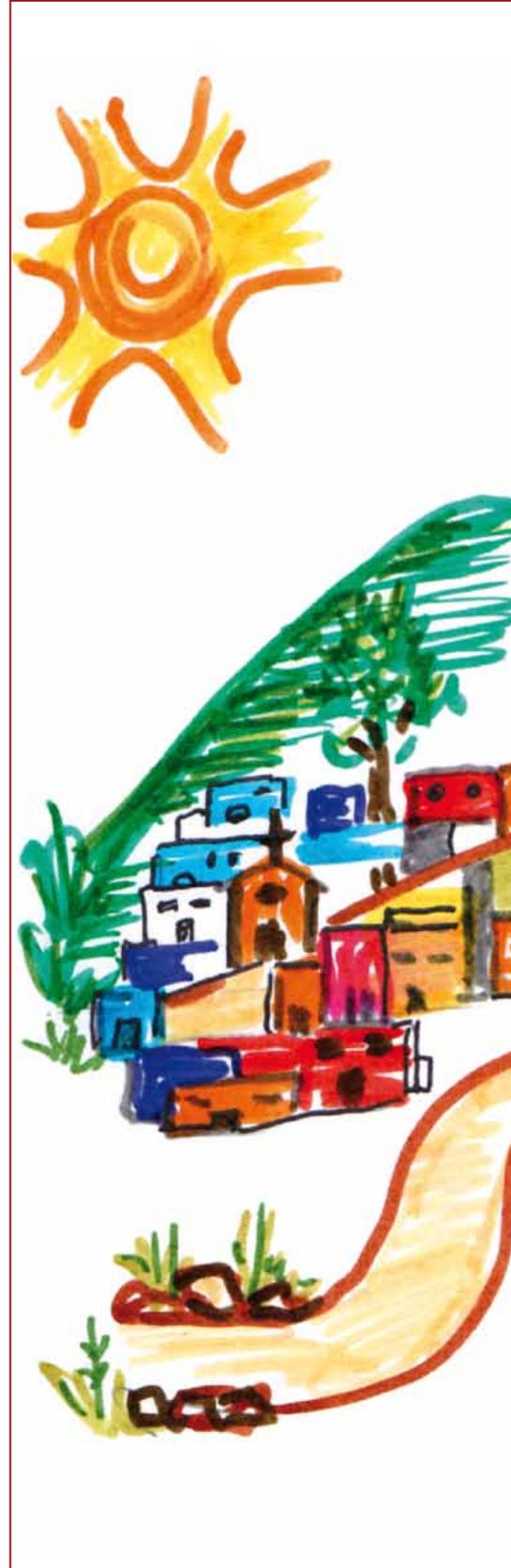
A year after her election at the head of the Little Sisters of the Assumption, Sister Marie-Françoise Phelippeau graciously answered our questions and helped us understand the apostolic choices of her Congregation, the putting into practice of their charism today.

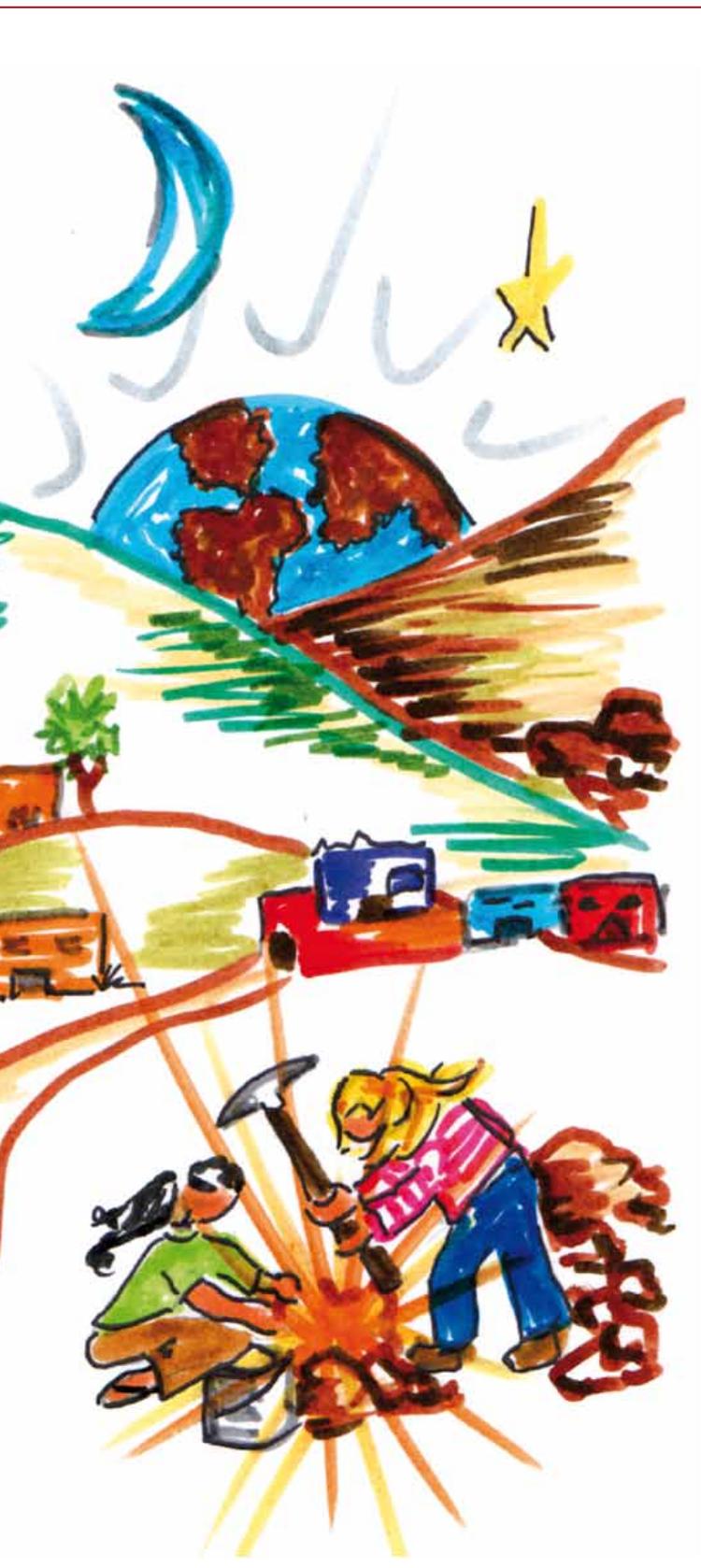
(Interview by Bernard Le Léanec)

1. What are the major orientations proposed by your last Chapter?

The General Chapter of June 2011 had as a theme for reflection this passage of the Book of Judges: “Go with the strength that is now upholding you... Is it not I that sends you.” (Judges 6/14). That is to say how much the Mission and the sending that precedes it were the principal axis and the object of our reflection. Three orientations, linked together, will be the hallmark of the six coming years. They are the following:

- The mission is possible only because it is God who sends us. “Consolidate for us the work of our hands,” underlines the psalm (Ps 89/17): beginning with the charism of our different vocations, our mission must be conceived as a life dialogue to make the world more livable.
- This mission goes beyond tolerance and respect for our differences: we must dare to allow ourselves to be transformed. Our charism calls on us today to take one more step: to allow ourselves to be transformed in our relationships (intercultural, inter religious and inter congregational)... It does not about seeking only that which unites us but that opens us to a new horizon. The work for the coming of the Kingdom demands not only that we unite our strengths but also to go towards the unknown. This meeting of cultures will become Good News if we allow ourselves to be converted by such an experience. This mission of transformation is lived in concrete places... The whole question is to know what must be the choice of these places of insertion.





- The mission makes the community its “common home”, a place of hospitality and harmony in diversity. Rooted in the spirit of the Beatitudes, open to different vocations, animated by a family spirit (compassion, cooperation, reconciliation, solidarity, healing) we will seek together to see how the mission shapes our community, how communities and missions mutually enrich each other. Supported by the certitude that it is Him, God, the Master of the Mission and that the wind of his Spirit always surprises and transcends our expectations, leading us well beyond our fears, we will be able to go forward with confidence on the path he traces for us.

This conversion has already led us to envision changes in our structures. Since the Chapter of 2005, we have taken the path to consider our demographic and financial reality and to seek to see in the light of our charism and the context of our societies, what sort of organization we want to put in place. If we want to act we must be attentive to the mutations of the world, of the Church and of the Congregation. That is the horizon open before us.

Generations of Little Sisters have sought to answer the best way possible the mission given to them. Animated by the same dynamism and the same confidence, they live today in the assurance that the Spirit will not abandon them. With the young generations that are coming to us, notably in Africa/Madagascar and in Asia, with the lay people who have always taken part in our mission and who are becoming more and more partners and actors in it, we go forward with the assurance that it is Him who is there and who calls us.

2. How do you see the ties that unite our two Congregations? What common initiatives would you encourage?

In our choice of life dialogue and of mutual “transformation”, we privilege our ties with the other congregations. The Assumptionists are for us partners with whom we have taken a certain number of initiatives, notably for vocational activities and in youth ministry in France, in Madagascar, in Vietnam and in other countries. This closeness is also ▶



“Be courageous, strong, generous... Love God very much... Be saints. Remain very united to the family of the Assumption that has always been so devoted to us. Be united to it as we always have been and the most possible... (Antoinette Fage)

exemplified in spiritual companionship in the Congo, in the weekly Eucharistic celebrations in Madagascar, in the chaplaincy of the two Retirement houses, for many years in France and the Retirement House of Albertville which joined the “Partage, Solidarité, Accueil” Association, founded by the Little Sisters of the Assumption. Some of our foundations were able to exist thanks to Assumptionist support. The young religious (men and women) of Brazil have been getting together for 17 years for a session every two years. Meetings between certain Provincial Councils and General Councils of the Assumption are also areas of mutual support. On the international level the Sessions organized by the RIAD, Spirituality... broaden our horizons. Support of economic, financial and real estate Councils... need to be consolidated. The Meetings of our Commissions “Justice, Peace and Integrity of Creation”, in France and in Spain have also borne fruit. Certain social realizations also attest to

our working together, in Spain with the “Bank of Time”, in France with the presence of the sisters on the canal-boat “Jesers”, and the opening of a community of Little Sisters near it, In Belgium in collaboration with the Association “Accompagner” of the Assumptionists of Brussels. Finally we must not forget our active participation in the National Pilgrimage to Lourdes which dates from its very beginnings. All of this shows that to collaborate, to create, and to participate together can be the source of life and growth in the service of the Mission.

3. In remembering our past, should there not be a search together for intuitions that can renew our apostolic life? Which ones?

Certainly. The riches of our spiritualities should be further explored and exploited. Thus it would be advantageous to better discover our respective sensitivities concerning what we express when we speak of

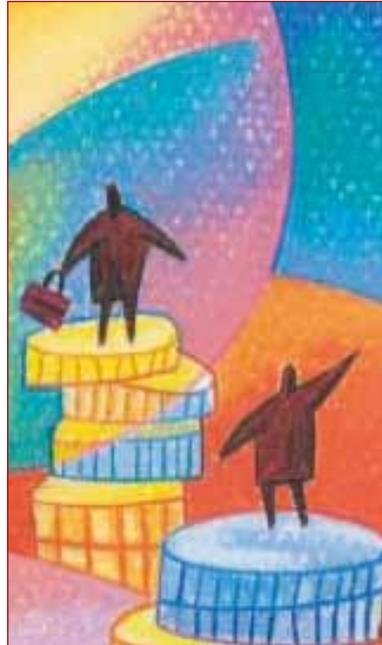
the “Kingdom”. Our visions are undoubtedly multiple, but the images of how we look at today’s society would surely help us to see our mission more clearly. By what spiritual and concrete paths would we be better revealers, catalysts, and actors for the Kingdom of God today? Such a common in depth study could only be promising. It seems to me important that we support each other in our various mission areas and particularly for us in our social action. In this sense, a path is to be taken together so that this quest for Justice and Peace in our societies not be only a question of analysis and “political” choices but primarily Gospel choices, in short, the heart of our attitudes colored by the Beatitudes. There would also be other paths to explore and new means to imagine so that the passion for the Kingdom could mobilize us more. That is at least the wish that we could formulate together for our Assumption Family. ■

News from the Office Of Development and Solidarity

It seems good to us to give news of the dossiers of the ODS!

Here then is the list of Assumption projects for which requests were gathered by the ODS thanks to the information sent by the religious of the concerned provinces and forwarded to organisms that could give us financial help and for which we are awaiting answers:

- **Madagascar**: the financing of a dormitory for the students of the Ejeda School. We asked for 40,000 Euros.
- **Philippines**: financing of scholarships to cover the registration costs of the Chinese seminarians at the English Teaching Center that is administered and animated by the Assumption in Manila. We asked for 28,725 Euros.
- **Congo Republic - Butembo**: financing of the repair of the roof of the administration building of the School of Kamali. We asked for 5,000 USD.
- **Congo Republic - Butembo**: financing the construction of an elementary school at Lyambo to move that of the COFACO there. We asked for 70,000 USD dividing the request among 4 different organisms.
- **Tanzania - Arusha**: building a new chapel and library for the philosophy school: Austin House. We asked for 90,000 USD, dividing the requests among 3 different organisms.



A goodly number of other dossiers are almost ready to be sent, but unfortunately we are still missing some final documents: for one a detailed estimate; for another a letter of support from the local bishop, etc.

Certain requests have been Successful and here are the Gifts received recently:

- **Scholarships for formation** at Assumption College of language teachers for the English Teaching Center of Manila. Amount received: 22,500 Euros.
- **Scholarships to cover the registration costs** of Asian nuns to this same language school: 14,400 Euros.
- **Scholarships to cover the registration costs** of Chinese seminarians in this same language school: 31,000 Euros.
- **Masses for the Province of Africa**: two gifts of 19,926 Euros and 5,077 GBP respectively.

Other requests were unfortunately recently refused.

That is the case for:

- A request to **finance the doctoral studies** of a religious of the **Province of Africa**.
- A request for a scholarship to **finance doctoral studies** in Rome of a religious of the **Vice Province of Madagascar**;
- Two requests to **finance the renovation of the Center of Eugenopolis in Brazil**;
- A request for **Masses** for the **Province of Africa**;
- A request to **finance the enlargement** of the Philosophy House in **Arusha**.

In these cases, the ODS tries to identify other organisms who might be able to answer the request and send it to another and forward the dossier to them.

On another subject, the returns of the Lenten campaign that the Plenary General Council had suggested at its December 2011 session, to the Assumptionist parishes in favor of the foundation of the new parish of Kyabakadde in Uganda, as I write, come to 15,765 USD that is about 50% of the necessary sum. We hope that other Assumptionist parishes have not yet sent in their contributions! ■

Didier Remiot

“On the way to the Press Office where the horde of journalists wait for news – not without asking for some wise counsel from Georges Tavard (dark glasses), expert and consultant of the Secretariat for Unity. The third man and Dom Olivier Rousseau, who is not in the Council and cannot be consoled...” François Bernard, « One Morning at the Council », a photographic report, Archives, Rome.



As a young journalist at the La Croix newspaper, in the religious information service, the opening of the Vatican Council II provoked in me a great joy, a sort of interior liberation. Having taken my License in Theology in Rome in the years 1954-1955, my Roman years had appeared to me to be a kind of suffocation compared to my preceding university years in Lyons for my License in Philosophy. We were in complete Existentialism. But I had received a terrible shock, a great discouragement when Pope Pius XII published in 1950 the encyclical “*Humani Generis*”. He had silenced De Lubac, Danielou, Congar, Ganne, Bouillard, Teilhard de Chardin and a few others. But then at the opening of the Council these rehabilitated theologians became a light for the 2300 Fathers of the Council. An immense joy then. Besides I was becoming one of the reporters of La Croix at which I was responsible for the daily page (full page format at the time) on Vatican II, a page that was also sent as off-print on bible paper to French language Catholic Missions throughout the world.

The Opening of the Church to the World

Also, each Sunday morning, during the four sessions of the Council, I had a quarter hour on television to comment on the workings of the Council during the preceding week. In Rome, two Assumptionists, Father Antoine Wenger, Editor in Chief of La Croix and Father François Bernard who were official reporters of the Council press office, sent me their “papers” via telex that on occasion I completed with information from news agencies or the foreign press, or by interviews that I made when I spent some time in Rome during each session. The official information became much better during the three following sessions. The thunder clap of Cardinal Liénard on Saturday October 13, 1962, in refusing the texts prepared by the Roman Curia ensured that the Council would not be only a recording studio. The Council became sovereign. Collegiality was on the march. Sensing a Church decided to

renew itself was for me vivifying. I always loved history of the Church, deploring its dark periods, the dark century of the first millennium, the rupture with Constantinople, the reign of the Borgias, the reform of Luther that could have been avoided and many of whose ideas were adopted by Vatican II, the Syllabus of Pius IX. Suddenly the Church had found its élan once again, discovered ecumenism, the respect of other religions, the value of freedom. I could speak for hours about the great moments I lived thanks to the Council. For a dozen years, I gave to AA novices, twice a year, for a week, conferences on Vatican II. For them it was already ancient history. For me it is an always live history that should be prolonged by a Vatican III perhaps, for so much remains to be done as many French Synods continue to affirm. ■

Pierre Gallay

The persistent Imprint of a Council

To speak of Vatican II and the Assumptionists, is first of all to evoke a place, our house of Tor di Nona, our international college on the banks of the Tiber, a few paces from the Bridge of the Angel. It is for this reason that we had been sent from the various provinces to be formed in Rome, 30 young religious of a dozen nationalities to which were added the Congolese priests.

I arrived in Rome in 1960. The Curia had already moved to Due Pini since '58. The life of the Brothers and Fathers was directed towards Oriental or Biblical studies. For the most part they went to different universities, the Angelicum, the Lateran, and the Propaganda for the Africans. The Angelicum tradition in the Assumption recalls the fact that in our d'Alzonian

origins we had a particular sensitivity for Thomistic theology. In general morning was dedicated to attending courses and the freer afternoons allowed for personal work and the discovery of Rome. From the Council, I retain two facts:

- The permanent presence of the representatives of the La Croix newspaper in our walls (Wenger, Copin, Bernard) and following the echoes of the Council day by day. We were the privileged witnesses of history on the march.
- The great meetings organized by La Croix at Tor di Nona. We saw the French Bishops and Cardinals, the Council Fathers and all the leading people of the Council pass through (1). It was Mr. Jean Gélamur who organized these meetings and the students of the International College were requisitioned to receive them, which allowed them to have precious contacts and unique conversations.

The life of the students was open to all the cultural aspects that Roman life offered, the conferences, the public debates with the theologians and experts of the Council. Saint Louis des Français, the Séminaire Fran-

çais, but also other places allowed us to hear the Dominican theologians such as Yves Congar or Edward Schillebeeckx. But the Council had not yet entered the university classrooms where the professors very sparingly used the proposed texts that were to become the conciliar documents. I do not forget the emotion that I felt when on the evening of the opening of the Council I heard the Pope tell the Romans not to forget as they got home the hug their children for him... The long agony and the death of John XXIII had us focused. We had the feeling that we were accompanying the Pope on his Calvary. There was the first use of concelebrations. We had prepared an altar facing the people with extensions that gave each concelebrant his own space for this liturgy for which the liturgists applied the rigor and severity of the past. Having arrived in 1960 and ordained in Rome in 1964, I remained at Tor di Nona until 1966. They were years that left a permanent imprint on me and made of me a person who remains turned towards the future... ■

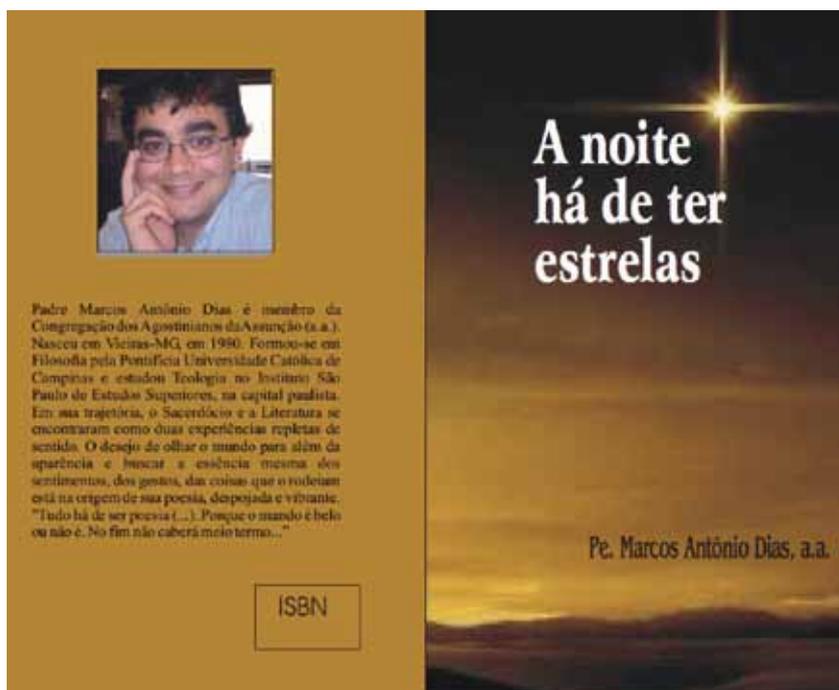
Emmanuel Rospide

(1) Among these persons, Canon Roffat, national Chaplain of the Christian Teachers, Fr. Sorina, Romanian Orthodox monk, Pastor Roger Shutz, Founder of the Community of Taizé, and Fr. Sarkissian, observer for the Armenian Church.

"To wait... to wait indefinitely. Until the moment the news arrives and the hour strikes for the next edition. Such is the work of the journalist."



Poetry, the Other Name of Life



Poetry is the most beautiful name we give to life said Jacques Prévert. Fr. Marcos Antonio Dias of Brazil has just published his first collection of poems in Portuguese “A noite há de ter estrelas”, “The Night Will Have Stars”. This book is a cry of hope that speaks of the beauty of the world and the grandeur of the human experience, a way of transforming and dressing the sometimes obscure daily reality... The idea is to present some thirty poetic chronicles as the palette of different tableaux as varied as landscapes: the Kilimanjaro or the joyful hill, Kaiowà-guarani, of sentiments, savors and out of one’s element. “As we admire the starlit sky we sometimes want to speak to the stars and ask them why they shine in the firmament. “As the stars did not answer the little boy that I was,” said Marcos Antonio, “I came to the conclusion that I

had to sleep and dream, to get an answer. I had the joy of being born in a little mining city where the star-studded night is a gift of God.” On the subject of his inspirational themes, he adds: “It is not I who chose the themes; it is they who choose me.” This book wants to carry the hope that, even if we feel powerless, sad and confused, beauty, goodness and graciousness will always end by winning. Each time a person, even without realizing it, goes out of the self to approach a little more to what we could call the transcendent, he pulls the world higher and tears it from the earth. Teilhard de Chardin admirably described that movement in giving this principle as a law: “Everything that rises converges.”

BLL

A noite há de ter estrelas by Marcos Antonio Dias, a.a. Rio de Janeiro, 2012, 64 pages.

The Oblates in Italian

Sister Gemma ROSSI was for many years at the head of the Oblates of the Assumption in Italy. In 80 pages, she presents in great detail the history of the sisters in the peninsula. The detailed notes are impressive. It was the laws of laicism of the early 20th century that chased the Sisters from Nîmes, some going north to the Dutch Limburg area, others towards the south, in Tuscany. Thus the first sisters arrived in Florence in early 1902, 110 years ago this year. They opened their novitiate in 1924 in the Borgo Pinti. Another foundation was made in the Piedmont in Vinovo near the aluminate of the Fathers. The negotiations for a

union that took place in Florence under theegis of Fr. Gervais between the Oblates of Paris and of Nîmes, allowed the installation of the Fathers

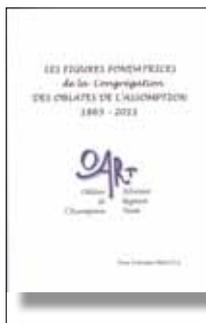


in that city at Santa Maria de Pazzi in 1926. The sisters arrived in Rome in 1933 and in Lombardy at Parabiago in 1962 and then in Liguria, on the heights above the port of Genoa in 2006 and even farther since they are at the origin of the foundation in Paraguay. This missionary preoccupation always sent the sisters into the service of foreign missions, as this book clearly reminds us, a clue that does not lie and is the sign of a stunning vitality.

BLL

Les Oblates de l'Assomption en Italie (1902-2011) by Sr. Gemma Rossi, Rome, 2011, 79 pages.

Discovering The great figures Of the Oblates

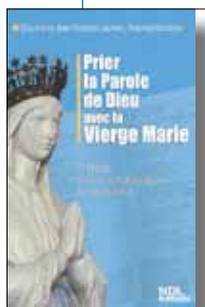


Sister Fortunata Maha (OA) had published no. 13 in the collection of the Cahiers du Bicentenaire d'Alzon 2010:

“Tour du monde avec les Soeurs Oblates de l'Assomption en 28 pays” (1865-2010). In the manner of Father Jean-Paul Périer-Muzet, in his « Petit manuel d'histoire de l'Assomption » published in 2003, has just published an analogous monograph on the Congregation of the Oblates of the Assumption that today numbers some 600 members throughout the world. This synthesis of the main historical lines of the Congregation, entitled “Les figures fondatrices de la Congrégation des Oblates de l'Assomption” (1865-2011) presents in a didactic way the founders, the collaborators and the eight Superiors General who succeeded each other, heirs to the same Assumptionist charism. Taking care not to leave any shadow on the origins, the author presents the Mothers Franck, founder of the Oblates of Our Lady or Consolation of Bordeaux (1914) and Mother Jeanne de Chantal Dugas, the first Superior of the Near-East Mission. On reading these pages, we see how much our Congregations are tied together in their history and in their destiny.

BLL

The figures of the Congregation of the Oblates of the Assumption (1865-2011) by Sister Fortunata Maha, Paris, 2012, 104 pages.



Simply the Rosary

More than a century ago, a young student was in a train next to an old man who seemed to be a peasant. The man was praying the rosary sliding the beads between his fingers. “Sir,” said the student, “you still believe in that old junk?” Then he laughed and added: “I do not believe in such humbug. Follow my suggestion and throw that rosary out of the window, and learn what science says on the subject?”

“Science?” said the man, his eyes watering with tears. “I do not understand this science... Maybe you could explain it to me.”

The student saw the man’s emotion and not wishing to hurt him further said: “Give me your address. I will send you some books that could help you on the subject.”

The old man searched in his vest pocket and gave the young man his card. The young man, ashamed, bowed his head and did not dare say another word. He had read on the card: “Louis Pasteur, Director of Scientific Research Paris.”

“Evangelizing by praying the Rosary”: the proposition can astound yet today. As this year 2012 is precisely the year for a new evangelization with the holding of the Roman Synod on this theme next October and the recent creation of a Pontifical Council for the promotion of the

new evangelization do we not have the right to ask how we can still be simple witnesses to the faith today? What could we invent to become even more carriers

of God? Fr. d’Alzon wrote: “the rosary reminds me of the principal mysteries of the life of Jesus Christ and his divine Mother. If I recite it with attention and contemplation, I can find excellent subjects of meditation... so that it becomes for me a kind of review of religious virtues.” The Editions of the Shrines of Our Lady of Lourdes were not in error in publishing the small book of Fathers Maurice and Jean-François Laurent two well-known Assumptionists, one having worked all his life in formation and the other during long years in the service of the mission development office of the Assumption. They show us how to “Prier la Parole de Dieu avec la Vierge Marie” (Pray the Word of God with the Virgin Mary) and tell us how to memorize some short extracts of the Word of God to nourish our prayer. This book should be read, frequented, and meditated. Its modesty should not fool us. The fact that Cardinal Barbarin, Archbishop of Lyons and Primate of the Gauls signed the preface gives it a supplementary label and attests that the praying of the rosary is not something worthless. It is simply a manner of living more intensely with God and going through the Bible in the steps of Mary; in short, to discover the incomparable richness of simplicity as a path of faith.

BLL

Prier la Parole de Dieu avec la Vierge Marie par Maurice et Jean-François Laurent, a.a., Preface by Cardinal Philippe Barbarin, Primate of the Gauls, NDL Editions, Lourdes, 2012, 103 pages.

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Bernard Le Léanec, General Secretary

So that AA News
can "talk" about you,
please send information about the life
of the Assumption in your countries
to the General Secretariat
bil719@gmail.com
before the end of each
General Council.
Thanks especially
for sending photos and
illustrations.

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**Mock-up and page
design:**

Loredana Giannetti

Composed on

6.30.12.

This no. 5 of AA-News

Has 430 copies:

265 in French

50 in English

60 in Spanish

55 in Dutch

**And 230 electronic
copies**

Agostiniani dell'Assunzione - Via San Pio V, 55 - I - 00165 Roma
Tel. : 06 6623998 - Fax : 06 6635924 - E-mail : Assunzione@mclink.it

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Our Deceased Brothers



✠ Fr. Olivier Nzereka Tsandyavyo died on April 24, 2012 at Kyondo in the diocese of Butembo-Béni. His funeral took place on Wednesday April 25, 2012. He was buried in the cemetery of Mahamba, Butembo. He was 55 years-old.

✠ Fr. Philippe Bonvouloir died on April 28, 2012 at St. Anne's Sturbridge/ Fiskdale. His funeral took place of May 2. He was buried in the cemetery of Fiskdale. He was 82 years-old.

✠ Fr. Gheorghe-Ambrozin Bodea died on April 17, 2012 at Seini (Rumania). He was buried on April 20 at Seini in the presence of numerous priests and faithful. He was 84 years-old.

✠ Father Antoon (Emmanuel) van der Stappen died at Boxtel on June 8, 2012. His funeral was celebrated on Wednesday the 13th in the "Molenweide" Chapel in Boxtel. He was buried in the cemetery of Kasteel Stapelen of Boxtel. He was 90 years-old.

✠ Father Carlo Viscardi died on Saturday June 18th. After a ceremony in his parish of Cavalio where he was pastor, his body was brought to Villa d'Adda where he was originally from and where he was buried. He was 76 years-old.