

A News of the Assumption



EDITORIAL

Vatican II: A Council to Celebrate

We must always discover more deeply that the Word of God is central in our life.

Calls, nominations, amenities...

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

■ TO PERPETUAL PROFESSION

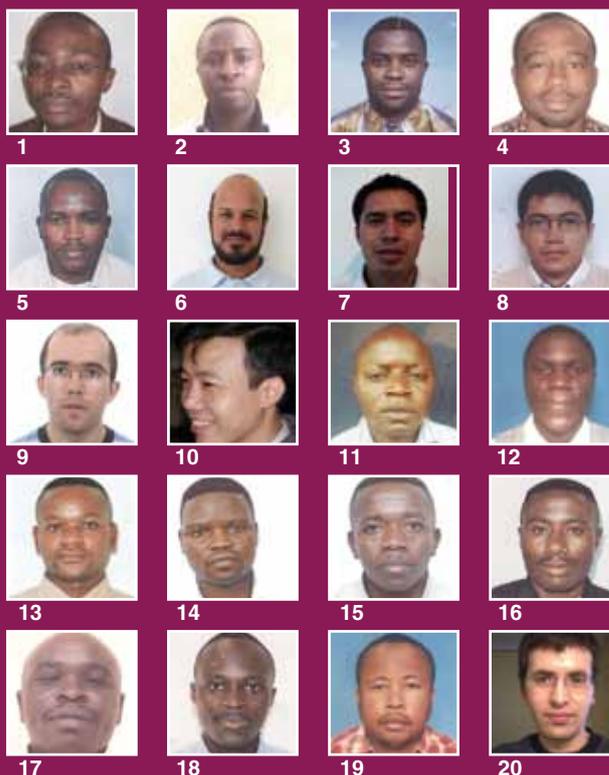
1. **Bro. BARASA, Jacob Welikha**
(Africa) (09-28-2012)
2. **Bro. KASEREKA VALYAMUGHENI, Alexis**
(Africa) (09-29-2012)
3. **Bro. KIARIE NDUATI, John**
(Africa) (29-09-2012)
4. **Bro. MABOU SIMO, Patrick**
(Africa) (28-09-2012)
5. **Bro. SILIOLIO MATONGWA, Ignatius**
(Africa) (27-09-2012)
6. **Bro. REYES DELGADILLO, Roberto**
(Mexico) (10-01-2012)
7. **Bro. TLECUILE MIXTECO, Jesús**
(Mexico) (09-27-2012)
8. **Bro. NUNEZ RUBIO, Juan Manuel**
(Chile) (09-29-2012)
9. **BARBOSA DIAS, Wellington**
(Brazil) (10-2-2012)
10. **Bro. NGUYEN VAN Hieu Pierre**
(France) (10-2-2012)

■ TO ORDINATION AS DEACONS

11. **Bro. KAKULE KYAHWERE, Jeurie-Bertrand**
(Africa) (09-26-2012)
12. **Bro. KAKULE SIRIWAYO, Claude**
(Africa) (09-26-2012)
13. **KASEREKA KIRIMUMBO, Omer**
(Africa) (09-26-2012)
14. **KAKULE PAKA, Moïse**
(Africa) (99-28-2012)
15. **KAMBALE KATSYOTO, André**
(Africa) (09-26-2012)
16. **Bro. KAMBALE TASI, Augustin**
(Africa) (09-27-2012)
17. **Bro. MBUSA KATUSI, Joseph**
(Africa) (09-28-2012)
18. **Bro. MUMBERE KANZIRA, Jackson**
(Africa) (29-09-2012)
19. **Bro. YARRA, Ludovic Sirman**
(Madagascar) (10-01-2012)
20. **Bro. DANKA, Mihai Iulian**
(France) (10-01-2012)
21. **Bro. TRAN DUC, Long Pierre**
(France) (10-02-2012)
22. **Bro. CEZAR, Andrei**
(France) (06-30-2012)

■ TO ORDINATION AS PRIESTS

23. **Bro. BAHATI, Antigon**
(Africa) (09-25-2012)
24. **Bro. KASEREKA MUVUNGA, Charles**
(Africa) (09-24-2012)
25. **Bro. KATEMBO KAHOKO KANANGA, Gilbert**
(Africa) (09-24-2012)
26. **Bro. MUMBERE LUSASA, Mbagu-Tuzinde**
(Africa) (09-24-2012)
27. **Bro. MUMBERE PEMBENI, Godefroy**
(Africa) (09-24-2012)
28. **Bro. VELOSOA, Georges**
(Madagascar) (09-25-2012)
29. **Bro. TIANJARA, Hervé**
(Madagascar) (10-01-2012)
30. **Bro. RAMAROTSITOHAINA VELOJAONA, Joseph**
(Madagascar) (10-01-2012)
31. **Bro. FIRMO, Celio**
(Brazil) (09-25-2012)
32. **Bro. PHAM VAN DUONG, Pierre**
(France) (06-30-2012)
33. **Bro. KAMBALE MUSONDOLI, Bernard**
(Africa) (06-30-2012)



VATICAN II: A Council to celebrate

The Second Vatican Council began fifty years ago. The event deeply renewed the life of the Church. It is thus necessary to reiterate, loud and clear, our attachment for the work of the Spirit that manifested itself there.

For most of the Assumptionists who lived the conciliar times, there is no doubt that it was a breath of fresh air that entered the house. The aggiornamento desired by the Blessed John XXIII was necessary. The Church before the Council was marked by a morbid distrust of the world and it was necessary to hear the voice of the Gospel that was choked by centuries of struggle against modernity. I invite the youngest religious to plunge into the history books that describe the Council era. They will find there the reasons that gave Christians the hope and the joy through the great conciliar documents. Why not read the good book of the American Jesuit John W. O'Malley "What Happened at Vatican II"?

At the time of the Council, I was a young child but television that had just become present in French homes brought the images of the event to the world. I still remember the long line of bishops, cardinals and patriarchs entering Saint Peter's Basilica. I was impressed by the length of the procession. Evidently the message of the Council Fathers was unknown to the young boy, but thank God in my formation the study of the conciliar texts was a strong moment of my preparation. I can also say that these documents were also a defining moment for my choice of religious life. How I would like that each one re-appropriate the great texts that are *Lumen gentium*, *Gaudium et spes*, *Dei Verbum* and many others. The Council Fathers wanted the Church to enter into dialogue with the world. Renouncing anathemas, the Church wanted to have the Gospel message heard by loving the world. The Council did not want to reject Tradition, but on the contrary allowed it to find its luster again. Today the heritage of the Council is minimized by some who did not know the

times before the Council. They see an out of date quarrel between the ancients and the moderns. I believe that we need to take up once more the intuitions of the Council because they have not yet been actualized in reality. For example: the place of the laity. The Assumption has a strong tradition of co-responsibility with the laity. The past Chapters have honored that tradition in taking up the question of the Lay-Religious Alliance. We still have a ways to go even if we are in the right direction. I say and I reiterate: the vocation to the laity is not a cheap vocation. The more we have men and women who commit themselves to the Alliance, the more we will have the capacity to awaken vocations to religious life. The complementarity of vocations fosters a free and responsible choice. The Council is an important source that allows us to continue our reflection on the Alliance and I am convinced that we have a contribution to make to the life of the Church in the present evolution of ministries.

The Second Vatican Council gave us a liturgical renewal of prime importance. I am, like many others, attached to the missal of Paul VI. I have another remembrance of my childhood on this subject. After the Council we were waiting for the definitive texts of the Mass and we only had only preliminary versions. There had to be official translations of the Latin texts to have a missal containing all the texts. But what a joy to have a cycle of so varied Scripture readings! The Assumption has carried well that intuition in diffusing the Canadian realization of "Prions en Eglise" in France and elsewhere. We need to discover ever more the central place of the Word of God in our lives.

The fruits of the Council are many. In citing two of them – the place of the laity and that of the Word of God – I wanted to insist on the urgency to appropriate to oneself or re-appropriate well the texts of the Council. Do we find not the best means for us to celebrate this anniversary in an attentive reading of the documents of the Council? ■



P. Benoît Grière
General Superior
of the
Assumptionists

Agenda

Ordinary General Council

- 19-20 and 26-28 November, 2012
- 12-13 December, 2012
- 25-28 January, 2013
- 11-15 February, 2013
- 21-23 and 27-31 May, 2013
- 21 June, 2013
- 9-21 September, 2013

Plenary General Council

- 1-10 December, 2012
- 10-18 June, 2013
- 9-18 November, 2013

Father Benoît GRIERE

- **21-23 November 2012** at the meeting of the USG (Rome)

Canonical Visitations

- **Colombia:** February 26 to March 3, 2013
- **Ecuador:** March 4 to March 8, 2013
- **Argentina:** March 9 to 13, 2013
- **Chile:** March 13 to April 4, 2013

John Franck

- **15-18 October** in Belgium

Emmanuel Kahindo

- **February 4-9 2013** in Boxtel
- **April 22-27, 2013** at Valpré
- **September 2-7** at the Commission for Europe

Didier Remiot

- **January 6-13, 2013** in Florence
- **August 27-28 2013**, meeting of the Provincial Treasurers in Rome

Marcelo Marciel

- **November 12-17 2012** in Bulgaria
- **November 16-18 2012** in Spain
- **February 26 to May 15, 2013** in Latin America
- **May 15-20 2013**, Misión de Oriente

Sessions

- **Session of Formators in Rome:** June 24 to July 24
- **Meeting of the Provincial Treasurers in Rome:** August 27 and 28

Father Benoît GRIERE with the Plenary Council has named:

AS RESPONSIBLE FOR FORMATION
Fr. Jean Luc ECKERT (Province of France)

AS SUPERIOR OF THE SCOLASTICATE OF PHILOSOPHY OF BULENGERA
Fr. Jean-Chrysostome KANORORO KISALI

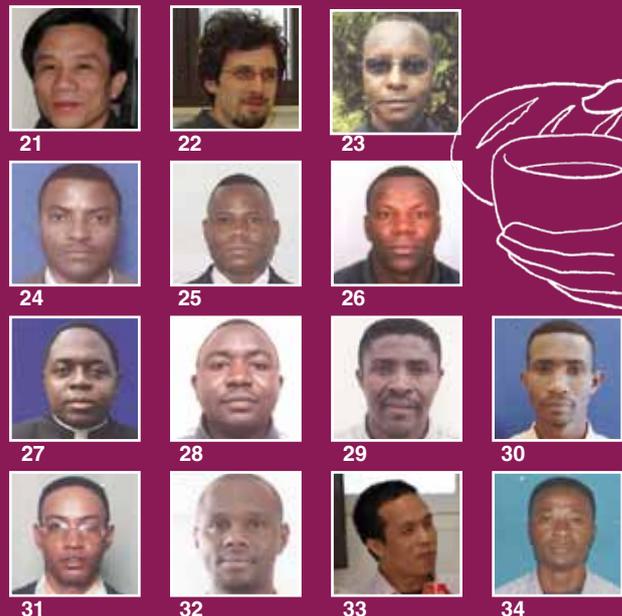
AS SUPERIOR OF THE SCOLASTICATE EMMANUEL HOUSE OF NAIROBI,
Fr. Henri KIZITO VYAMBWERA

Fr. Benoît GRIERE with his Plenary General Council gave his approval

TO THE CLOSING OF:
The Saint Antoine de la Chaume community of Pont-l'Abbé-D'Arnoult (France)
The community of Vincennes (France)
The community of Blaj (Rumania)

On July 1, Fr. Benoît made public the nomination

Of Fr. Luiz Carlos de Oliveira as **PROVINCIAL SUPERIOR OF BRAZIL**
For a second term of three years beginning on August 1, 2012.





The Lay-Religious Alliance at Work

The first international meeting of the Lay-Religious Alliance was held in Rome from July 24 to 28. During those days, the participants from France, Chile, Spain and the United States desired to put into practice the decisions of the General Chapter of 2011. This Chapter encouraged the strengthening of the Lay-Religious tandems on the local level as with the international commission, the elaboration of a Way of Life, the establishment of a formation program and a communication strategy. All the aspects of this nascent collaboration were tackled, as also were the economic questions. How can we foster the development of the commission and give it the concrete means? Let us recall that this commission is named by the Superior General to permit a global vi-

sion of the mission of the laity in the Assumption. It's a question of giving to each one to be a maker of unity and an agent of active participation in the mission of the Congregation. The most important challenges of the commission will be to listen to the communities, to the whole of the laity and the religious of the Congregation, and to seek not a path to uniformity, but a way to unity.

How do we define a lay person in the Assumption? The Chapter recalls the definition: "*A Lay Assumptionist is a person who commits to live his baptismal vocation and the mission that issues from it, in the Assumption, in the Church, and in society*" (G.C. § 143). Of course there are various ways of living the Alliance: conviviality, prayer, service and mission.

But the participants agreed

to say that the laity lives this Alliance according to the vocation of each person, as he has received it. They can live the charism of the Assumption and take the path of following Christ for the coming of the Kingdom in the very reality of its existence.

The commission also worked on the elaboration of "*The Way of Life*" in the deepening of the work realized among others by Fathers Julio Navarro and Noël Lebousse. Five fundamental elements emerged as essential to living this path: the sharing of a fraternal community, a life of prayer, life according to the spirit, apostolic life and formation. This reference text is still being written. It will be presented for definitive approbation to the Plenary General Council of June 2013. ■

Marcelo Marciel



A call To courage And to perseverance!

From the 28th of August to the 2nd of September 2012, the Superior General traveled to Kinshasa for a canonical visitation accompanied by Fr. Emmanuel Kahindo and Fr. Didier Remiot.

Father Protais, Provincial of Africa, was there to welcome them. After an individual meeting with all the brothers, Father Benoît spoke to the group of religious and exhorted them all to live a religious life as good disciples of Christ in the school of Fr. d'Alzon by emphasizing: *"In my discussions with most of you, I did not hear speak of scandals. But you are not safe from scandals. The urban environment exposes you to temptations. Do not engage in problematic relationships, be prudent! That is why I urge you to watch yourselves and your brothers in confidence. Religious life is based on mutual trust (...)* We hate mediocrity. We must be ambitious in interior life. I notice



In Kinshasa, Father General and his 2 assistants from Rome met with the laity who surround here Fr. Protais Kabila, Provincial and Bro. Jean-Marie Kakule Mbokani, their guides.

that you have a simple and modest lifestyle. That is good. Do not be too demanding. The vow of obedience seems to be lived naturally among you. Religious life is not a question of power but of service. Responsibility is a trust; it must not be assumed in the mode of power or crushing authority (the Rule of Saint Augustine on superiors). Fraternity lived daily is made of openness with respect for the other and his culture. Each culture has its riches... The Assumptionist is a universal brother."

More than half of the religious in Kinshasa are students; Fr. Benoît judged it good to recalled that: "The students are

not children. They are responsible for their own formation. Be worthy of the trust that is due to you. In the Assumption the studies have a missionary aim; they are made for the Kingdom. Do not fall into the idolatry of diplomas... While taking a particular care for the goods that the community place at our disposal, we must also know that putting everything in common is a religious obligation; it is characterized by sharing."

The group of laity in Kinshasa is active and dynamic as Fr. Benoît recalled: "Each one is called to promote the Assumptionist laity [...] a complementarity of vocations in the Church. It is because the laity exists that we recognize ourselves as religious."

All the Congregations of the Assumption family are present in the capital: "The inter-Assumption meetings are to be fostered," Fr. Benoît also said;

"We must become more and more conscious that we belong to a family. We must work closely with the religious of the Assumptionist family."

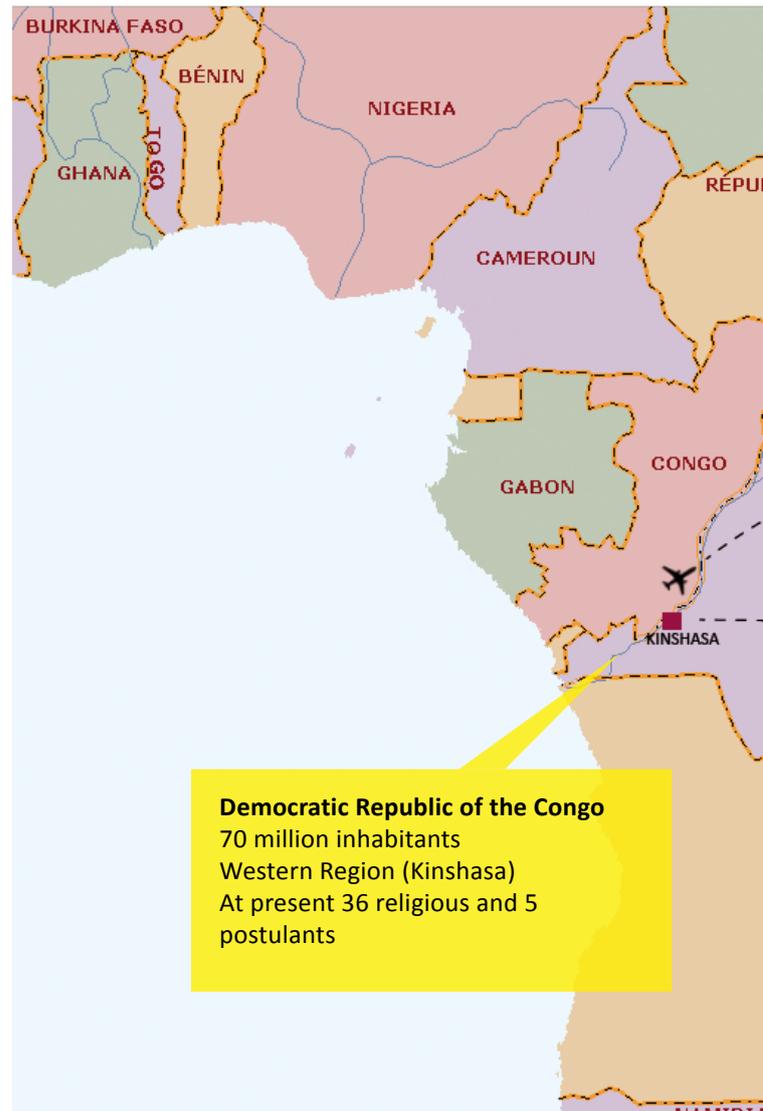
Soon Kinshasa will function as a Region and the Emmanuel d'Alzon house as an international formation community. It will receive other nationalities, notably Togolese, Burkinabé, Malagasy, and Vietnamese: "We want to profit from the virtue of welcoming that characterizes the African continent and the African Assumption. We are confident that this initiative will bear good fruit," added the Superior General. "Let us continue to pray with perseverance for the beatification of Fr. Emmanuel d'Alzon."

It is the call and the encouragement to perseverance that marked the visit of the Superior General who continued his voyage to Madagascar. ■

Fr. François Kambale Nzanzu

From the Rapids of the Congo to the Region of the Great Lakes

Invited by the Province of Africa to preach the annual retreats of Kinshasa and of Butembo, Fr. Bernard Le Léannec travelled for the first time to the RDC for a month. Here he gives us some of his reflections on this spiritually and mutually enriching stay.



Democratic Republic of the Congo
70 million inhabitants
Western Region (Kinshasa)
At present 36 religious and 5 postulants

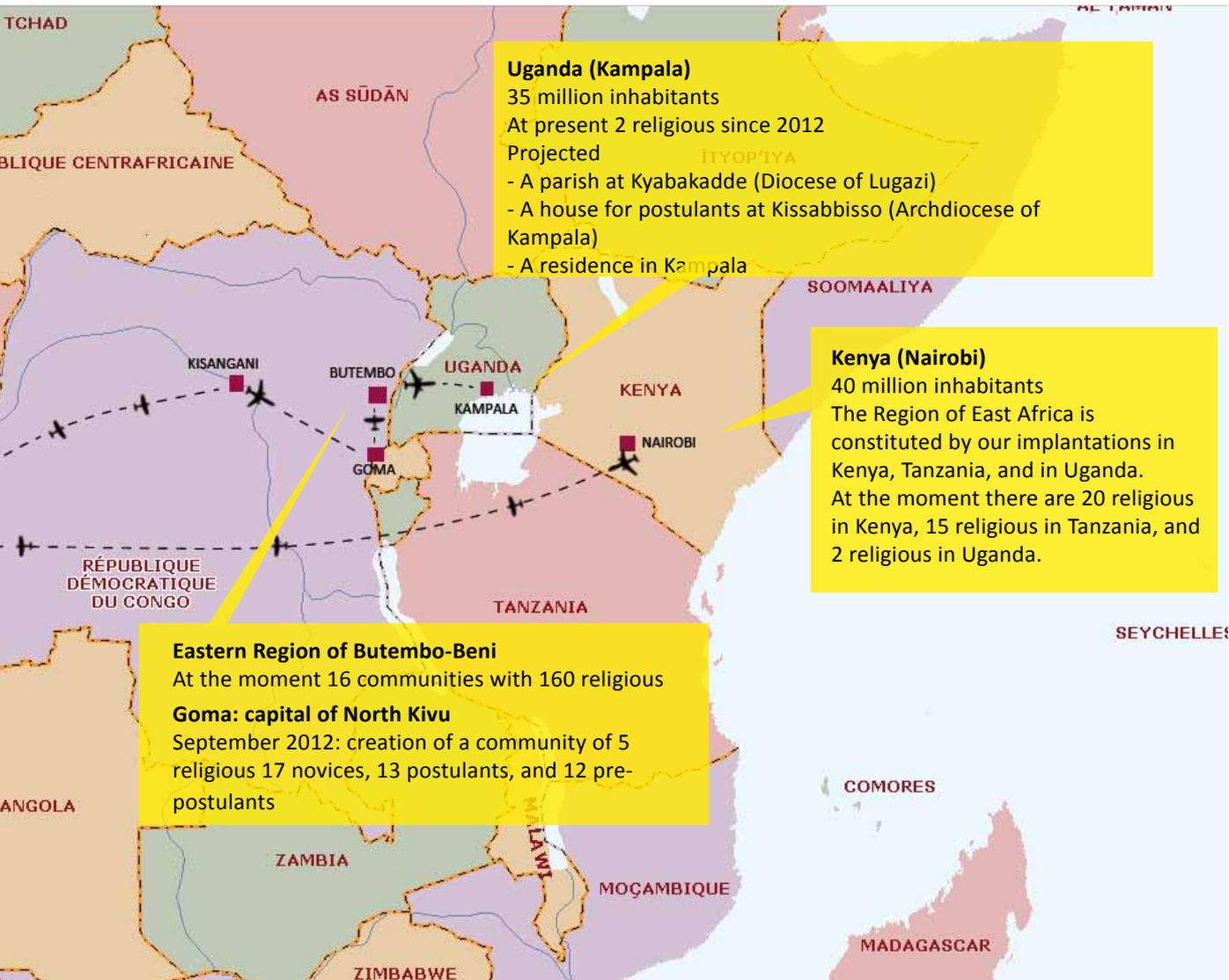
The arrival in Kinshasa impresses by the heat and the dust... *“To know Africa one must eat the dirt of Africa,”* explains Fr. Jean-Marie in the 4x4 in the middle of a monster traffic jam. The Congolese capital is a vast marketplace where people rush in all directions. Life swarms everywhere. After having left a major road we enter into a maze of narrow and bumpy alleyways lined with street booths with names that are all sillier one than the other. *“The Congolese prays a lot unceasingly,”* I am told, *“but each one in his own way and at his*

own rhythm’.” *“The number of Churches is proportional to the number of taverns, terraces, nganda (fast food places in Lingala) and other places where Christians meet after religious services.”* *“Try to understand that. Today in Kinshasa,”* says Gaston, *“it is not rare to see people living in the same house, each go to his ‘spiritual corner’, obeying the orders, commandments and other instructions from their pastors who oblige them not to share the same family life...”* The congestion of the dusty roadways answers to the spiritual traffic jams and the tu-

multuous call of all the temple merchants.

“Numerous countries wait for our arrival”

Today, in Africa, the Assumption is broadly represented. As to our presence in Kinshasa, the five branches of the family are represented, but as to us as Assumptionists, we have not yet crossed the river for Brazza. For how much longer? Many countries wait for our arrival, the Portuguese-speaking areas in particular where our Portuguese-speaking brothers could find an ideal apostolic field. To



the east of our Assumptionist African cradle that is the North Kivu, we have already reached Kenya, Tanzania, and Uganda. To the west of the continent, the lot our story is more complex. If we arrived in the Ivory Coast in 1957 only to leave in 1990, we have founded in Togo in 2006 and Burkina-Faso in 2011. Many places have already been reached through the presence of our sisters.

“Africa will be to the 21st century what the United States were to the 20th century”

Africa is today that of lions that are waking up. Its transformation goes forward with giant steps. If in 2010 the continent has a billion inhabitants, it will double that in forty years. One inhabitant in five on our planet will be African. Africa will be for the 21st century what the United States were for the 20th century. As far as our Congregation is concerned: if 15 years ago it had 140 religious on the black continent (among whom 14 were musungu Europeans or North Americans, there are only two today), it is strong with double the personnel. The num-

bers of the houses of formation reveal that this ascending curve has not sagged: 52 philosophy students at Bulengera, 8 in Arusha, and 10 in Ouagadougou; and twenty theology students in Kinshasa and 10 in Nairobi.

“It is in this conflicted area that the new Assumptionist community in this month of September is installed there”

For the great distances of these latitudes, the airplane is still the quickest and surest means of transportation. After ten days in the capital, I must continue ▶



► my series of retreats and go to Goma, an analogous distance as that of Paris to Moscow. Goma, capital of the North Kivu is situated at the extremity of the country on the banks of Lake Kivu and bordering on Rwanda, a country that evokes genocides. It is in this area of conflicts that in this month of September the new Assumptionist community is installed with five of our brothers. This city is a powder keg in all the meanings of the term. Ten years ago the lava from the Nyiragongo volcano flowed through the city before falling into the lake. It is also there that are focused the multiple tensions that assail the entire region of the great lakes, the theater of the most violent and murderous conflicts since the Second World War.

“Butembo is a big ochre village subject to the capriciousness of an often veiled sky”

In a one hour flight towards the north, the little Fokker carries me to Beni, in the heart of the green and humid equatorial forest and of the mountainous relief with a mild climate and a fertile soil that produces tea,

coffee, cotton or rice and all kinds of fruit. To reach Butembo by road, we must cross a steep landscape and take a sinuous path dotted with villages with their marketplaces and bunches of children running in the midst of the goats and the sheep. The insecurity of the area obliges us to enter the city before nightfall.

Butembo – nearly a million souls – is a big yellow village subject to the capriciousness of an often veiled sky, sometimes in sticky mud, sometimes in a harsh dust. It is there that since 1929 our Assumptionist mission has prospered: the parishes, the formation and education centers, and the health

care centers. In short, all that is lacking in the structures of a deficient state is taken over by the local Church that for a great part has been based on the Assumptionist works. This heavy legacy calls brothers and sisters to redouble their evangelical spirit for everyone. And that is felt.

And we find ourselves dreaming of such a promising future for men hoping for such a country with an eternal spring”

In two weeks on the heights of Bulengera, we have just the time to become familiar with the eucalyptus forests, the imposing calm of the dark nights of the equatorial zone. Between the dry season and the rainy season, in an idyllic landscape, we are far from imagining the somber brutalities that took place in the area. Here nature exercises an attraction that imposes its mystery. “Here we have everything but we can’t get far,” said a brother almost despairingly... And we catch ourselves dreaming of a promising future for people hoping for a country with an eternal spring. ■

Fr. Bernard Le Léanec





The house and Fr. François Kambale Nzuzu at his arrival with the Oblate Sisters



Foundation in the heart Of the strategic and volcanic Goma

“At last God has heard us!” exclaimed a couple of Lay Assumptionists at the Goma airport. Since the arrival of the Oblate Sisters in Goma in 1996, the presence of the Assumptionists had been envisaged.

Goma, the provincial capital of North Kivu, is subject to the whims and violence of politics and of the Nyiragongo volcano that can engulf in an ocean of fire everything in its path. Its last eruption began on May 17th 2002. Goma is also known as a strategic and cosmopolitan city at the door of Rwanda. It is there that are negotiated many politico-administrative accords. Today the city is contested by the dissidents of the March 23rd movement (M23) joined by certain military loyalists who imitate the defections observed in certain regi-

ments. It is in this context of instability and fear that the five Assumptionist religious have implanted themselves to give new hope to those who for a long time live in the anguish of the conflicts...

According to the diocesan bulletin of Goma, the Assumptionists will be engaged in the ministry to couples, young people and in the diocesan mass-media commission. They will live in a rented house in the Himbi quarter, on Mission Avenue in the parish of Blessed Anuarite, not far from the convent of the Ursuline nuns and the big Protestant Welcome Center. The site of the house offers a good space to lodge a religious community with its spacious rooms, a space that can be transformed into a chapel, a refectory, a parlor, a kitchen and a garage. It is surrounded by a

beautiful garden which gives the house an aspect of coolness. Together with the Lay Assumptionists already active in the area, the Assumptionists are expected to be inserted in the various projects already underway

The 2011 Chapter made this statement: “*The terrorist threats, the armed conflicts that continue feed the misunderstandings among peoples and exacerbate the tensions among the religious confessions*” (§2). It invited also to coherence and communion: “*In a world marked by all kinds of conflicts, difficulties in communication, and strong tendencies of dispersion, an authentic religious life can be the source of personal unity,*” (§2).

The statement has a practical application here. ■

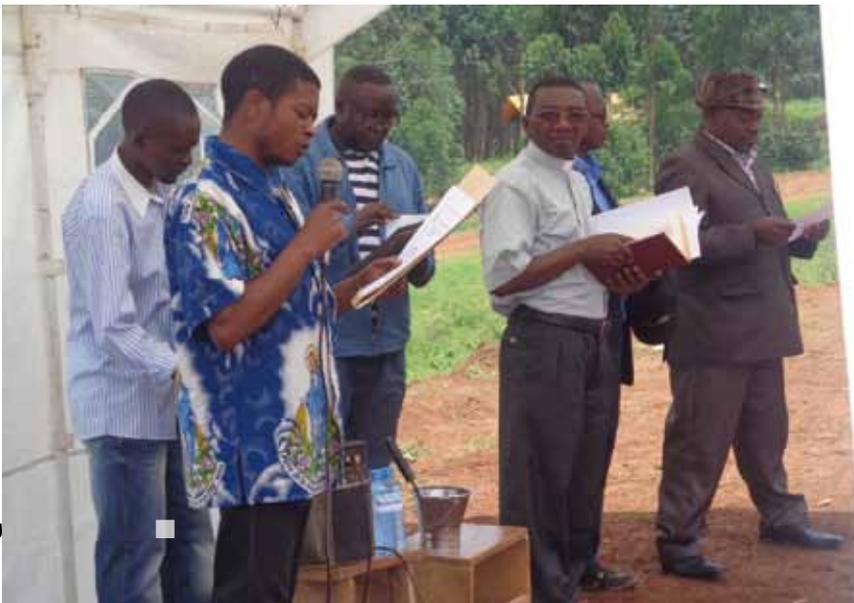
Fr. François Kambale Nzuzu

The ISEAB Begins Construction

On Saturday September 15, 2012 the first stone was laid for the ISEAB. In the presence of numerous personalities assembled on the concession of Vulamba/Butembo, Fr. Emmanuel Kahindo Kihugho, Vicar General, Fr. Protais Kabila Kalondo, Provincial, the delegate of the Mayor of the city of Butembo, Mr. Bende Vuketsu, the Director General of the ISEAB, Fr. Oswald Lusenge Linalyogha, the representatives of the students and of the Christians of Butembo, the first blows of picks were given. After the blessing of the cornerstone, the man of the hour who made history, Brother Didier Remiot, General Treasurer, lifted the blessed stone and, showing it to the public, placed

it with a big smile under his long mustache, triggering by his gesture frenzied applause. Then, in his speech, he invited all the Assumptionists to mobilize for this work that is the second university in the Assumption. The city and the diocese of Butembo-Beni are gratified to have been chosen for it. It is significant that this gesture was realized on the day of Our Lady of Sorrows who will support all the suffering to come. *“You are invited to commit yourselves in the first person.”* *“It is not the Assumption alone that builds but each person that feels concerned by the work of education in the service of youth.”* Fr. Oswald, by these words, the substance of such an undertaking!

The ISEAB (**Institut Supérieur Emmanuel d'Alzon de Butembo**) founded in 1982 is a university institute of some 700 students who frequent its three departments: Philosophy, Communication Sciences, and Development. In 2005 it signed a scientific agreement with the Communications Faculties of Kinshasa. It publishes the bi-monthly Kengele founded in November 2011. The new construction, situated on a 3 hectare piece of land evaluated at \$1,200,000 US. Fr. Oswald Lusenge Linalyogha is the president of the Institute.





Here is the man of the day who has made history for the ISEAB: Bro. Didier Remiot, General Treasurer



Putting oneself in the service of the One for whom no detail is vain

September is the month of school openings in the northern hemisphere, and, they say, this month corresponds to a rise in births according to statistics in those countries. In the Assumption that is the case. We have registered numerous admissions in the seven novitiates of the Congregation. The first to have opened, on August 5th, is that of the American continent (with nine novices), then it was Europe's turn with 10. In Africa, six novices entered in Sokodé, 17 at Lwanga, 5 novices in Arusha, along with 6 novices from Tuléar. In Asia also 5 entered the Vietnamese novitiate at Ba Ria.

On the web site of West Africa, our young novices express to us their religious enthusiasm: to model oneself on the virtues of the Assumption, on its faith and its brotherly communion; to be full of solidarity, open to all the requirements of this life in Christ and to conform oneself more and more to his person. In the school of Saint Augustine, one of them, Paul, says: "Let us seek with the desire to find and find with the desire to seek even more." Everywhere we can feel the common aspiration: to place oneself in the service of the One for whom no detail is vain. The sculptors of the cathedrals of yesteryear chiseled the stones all the way to the pinnacle of the bell towers. To those who were astounded to see them chisel the acanthus, the kale, and the fleur

de lys at such a height, invisible from below, they answered: "That is for God and the little birds!"

In turn, as an answer, I propose to them the Ten Commandment of the aspirant that I discovered some 40 years ago during my novitiate:

1. To desire above all to serve God to give him glory.
2. My rule of life is the will of God for me.
3. To love Jesus the Sovereign Priest and to unite myself to his Sacrifice.
4. To be a son of Our Lady and entrust her with my purity.
5. To listen to the Church and obey her in everything.
6. To be proud of my vocation; it is my most precious possession.
7. In order to be a leader tomorrow, be an example today.
8. To look at my duty directly, and if it is difficult be happy with it.
9. Love all my human brothers, and like Jesus, help them.
10. Believe that the salvation of one soul is better than all the goods of the world.

Bernard Le Léannec

- 1) The Worcester novitiate.
- 2) The Lwanga (Butembo) novitiate.
- 3) Juvisy (France) on the day of first vows.
- 4) Sokodé (Togo) relay of novices from one year to the next.





Announcing the Gospel Through popular songs



I was only nine years old at the time and I did not know the legend of the **Pied Piper of Hamelin** popularized by the brothers Grimm. One question captured my imagination: What did I have to do to trap rats? Each time I visited my traps they were empty contrary to those of my comrades. Vexed, instead of placing traps like my colleagues, I made myself a musical instrument in the form of a rat trap, an instrument whose resonance depended on the tension on the cord. When I was 11, I joined the parish choir of my village: Kanya in the parish of Luofu. There I learned to play the drum and I did that for two years, but I soon abandoned music, liturgy and chasing rats in the brush (*Eritengy' esyombeva*). Each afternoon, we ran through the bushes and there, to frighten the rats in order to catch them, we sang in our mother tongue. At home, each evening, my mother told us stories that she most often illustrated with sung poems. Also, later during the school vacations, I would go to my maternal aunt's to relearn some songs of my youth. It really became for me a veritable school to initiate me in

popular songs. At 13-14 years of age, I turned to soccer. At the minor seminary, I learned solfeggio and to play the harmonium. Two years later I was at the Kambali Institute where I learned to use the synthesizer. At the same time, I not only accompanied many choirs in liturgical animation as 'organist' but I also joined a secular orchestra founded by a brother Assumptionist, Bro. Christophe of blessed memory.

In 2004 at the scholasticate of Bulengera for my philosophy studies, I met Brother Jean-Paul Kamili whose story is quite similar to mine (in musical matters of course) and our dreams also met. We decided to start a cultural animation group that today has taken the name *Yira Mirembe*.

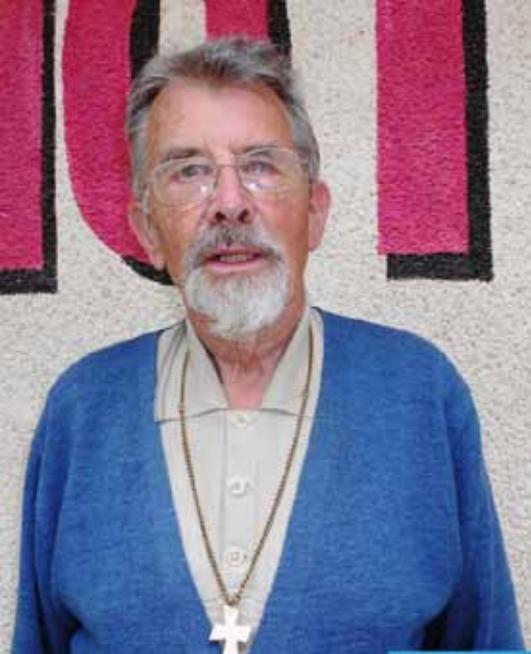
Our objective is to arrive at a true 'inter-culturalism' in music in the context of globalization. We believe the fire of brotherly love and of the Gospel will shine brighter and higher when each culture will bring its own log; only the knowledge and deepening of our own cultural roots as well as the discovery of the other can lead man to a true brotherhood.

It is on this basis that our group, for 6 years now, promotes our culture through songs, dance, theater, films, and publication of cultural documentaries, silk-screen process, and the animation of cultural demonstrations.

All our activities are directed to the conservation of our heritage, of our cultural values such as harmony, cohesion, mutual understanding, humility, mutual help, solidarity, peace... We want, through the talents of our cultural group, to develop a true ministry of intercultural communication. May our art live for our A.R.T. (not the R.A.T.) ■

Bro. Claude Vinduvukumwa
(claudevindu2007@yahoo.fr)





Joseph Delvordre, An old, Young in Spirit, Missionary

Having arrived in RDC in December 1968, Joseph Delvordre, Assumptionist missionary priest, is a fan of the media, always at the leading edge of new technologies. Despite his advanced age, his mind teems with new projects.

Born in France in 1931, Joseph Delvordre has lived in the RDC for 44 years. Son of a blacksmith, he learned to work hard to live with dignity and without complaint. Already as a child he is interested in religious life. “Next to our house was a school of the Brothers of the Sacred Heart. They were joyful and worked as a team. I believe that, in part, my vocation stems from this admiration,” he recalls. He made his first steps in the Assumptionists in an isolated chateau near Montreuil-sur-Mer. At the time, life there was not easy. The desire to serve in Africa gradually began to haunt him.

First a soldier then a priest

In 1954, the laws of France oblige the young Joseph to do his military service. “I learned to pilot EBR’s (Armored Reconnaissance Vehicles) not to kill surely, but to fulfill the laws of the land. I also learned ‘radiotelegraphy,’” he explained. My regiment was later sent to Algeria. He went to Rome where he was ordained in December 1959. There he met the young (future bishop) Kataliko, Emmanuel. A few years later he will invite Joseph to the missions in the diocese of Butembo-Beni, an offer that he will accept with pleasure.

In Butembo, Joseph Delvordre is installed in the parish of Kitatumba. With his missionary zeal, he visits the villages and quickly realizes that the inhabitants are fervent believers. On foot or on a motorized bicycle he defied the village paths, meeting villagers filled with the love of God. In the plantations abandoned years earlier by the Belgians, he fights with the help of villagers to build chapels. “This missionary has contributed much to the evolution of our diocese,” acknowledges Florent Kitwe, former parishioner of the Regina Pacis parish of Maboya on the Butembo-Beni route.

Impassioned by the media

Beginning with his formation in radiotelegraphy, Fr. Joseph loves the media and it becomes a passion. He spends most of his time listening to the radio or connected to the Internet in his room next to the studio of Radio Moto. On his arrival in the diocese of Butembo-Beni, he jumped into it. “I founded a bulletin called Erithmo (The Lance) to establish a connection between parishioners and the priests.” Later he will establish the first Catholic community radio station in the village of Mbau a few kilometers from Beni. “A vast area of the great north of

the province had no means of communication. The initiatives of this missionary allowed us to know the power of the media,” testifies Fr. Muhindo Baudouin. Director of the Center of Computer Formation of the Assumption, another initiative of Fr. Joseph by which the youth learn to use computers.

Always wearing a blue sweater, with a calm demeanor, Fr. Joseph likes work well done. He detests messing around. Very simple with his white goatee, he is a fan of the new information and communication technologies despite his advanced age. He even gave his name to the cyber café that he created, “He has an obsession for order. He spends his time arranging his records, and annotating his magazines and newspapers. He hates noise and he is lavish in giving wise advice,” says Neema Kake, agent of the cybercafé Delvo. At the moment, the father is working on a vast project of solar energy. He dreams of finishing it to resolve the recurrent problem of a lack of electricity in the region. “After that television will come,” he says, smiling. ■

Mbusa Kayithula Jean de Dieu
(Excerpt from *Kengele*, September, 2012)

From Africa to America



MISSIONARY IN CHILE FOR 10 YEARS! *An African in the Heart of the Andes*

His name predestined him for this mission; Fr. Bolivar gives us a picture of a decade in the service of the mission:

Having entered the Assumption in 1996 at Butembo (North Kivu, R.D. Congo) after five years of initial formation and rooted in the Assumptionist life, I arrived in Chile in November 2001 for my theology formation that allowed my missionary experience to take hold.

Now I have been in Chile for more than ten years. I collaborate in the accompaniment of young people in the

Chile-Argentina Province. This entire decade of insertion in the Chilean reality has had repercussions both positive and painful. Among the positive points, I cite my profound attachment to the universal Church, the broadening of my sense of brotherhood that passes through a certain dynamism “passion-death and resurrection”. What can sustain such an experience if it is not the love of Christ? In fact, I realize my being part of the Body of Christ in all its richness. The Assumptionist family in its international dimension is not a vain word here! I live the call of God to the service of all in the ac- ▶





companied by pilgrims at the Sanctuary of Lourdes of Santiago, in the pastoral service in the “Robert Kennedy” quarter, and in the chaplaincy in one or the other college, or in the spiritual companionship of young people in formation in Santiago.

What a treasure to share this experience of faith and to live in charity with people culturally different from me! Evidently, I always miss Africa, even as I carry in myself the mark of its vital leap that makes my difficulties fruitful!

It is a question of learning more and more to inculturate oneself in order to serve and hear the others better. This decade spent in Chile for the coming of the Kingdom of Christ constitutes an experience in which I am the first beneficiary. It

is for me a school of life. I am always on the road to free myself of prejudices that result from the sad and painful history of the slave trade! Have I learned to heal certain wounds of the history of our humanity for a personal reconciliation? I don't know. I know that the work is ongoing, but I feel that at the moment of accompanying young people, of assisting a sick person, consoling a person in difficulty or listening to someone's desperation, I understand more and more what it means to say that with Christ “there is neither slave nor free man, neither black nor white, neither African nor Latin-American!” And that gives me the courage to continue to serve, assured that “the Christ, the one who unites us, is stronger than anything that separates us.” ■

TWO CONGOLESE IN MEXICO

Nande in Mayan country



The international character of our Congregation no longer needs to be demonstrated for this adventure continues as Brothers Hervé Maboko Nakudianga and Louis Kivuya Muke show in their experience in Mexico. The administrative formalities took more than four months, but were successful. Now they are in Mexico the 3rd country of Latin America (after Brazil and Argentina in time) discovered in the new world:

“In the community of the Nuestra Señora Emperatriz de América, where we were assigned, welcomed by Father Baudouin Ngoa, superior of the community, we felt right at home. As Father Rigobert Kipandahuli often says: “Our home is here!”

Here we discover internationality in reality: 4 Mexicans, 3 Congolese, a Spaniard, an American and a Filipino.

“We are only at the beginning

of our discovery of Mexico, one of the biggest countries of the American continent. Our community is at the center of the capital where more or less 12 million people live. We express our thanks to those who allowed our dream to be realized!” Our two brothers from Kivu are at the beginning of the discovery of another culture and another language in the land of the Mayans. ■

Among the Youth of Our Lady of Chimborazo in Riobamba

For 15 years already the Assumptionist community in Ecuador does not spare its efforts for the youth. Recently this work held a camp for 17 young people at Copalillo for the vocation ministry. From August 24 to 26 the young Ecuadorians met to seek the will of God with the idea of progressively firming up a commitment in religious life.

The young participants discovered the importance of their family roots for the blossoming of their future and the deepening of their faith. "I also learned the meaning of solitude," said Jonathan, "without which we cannot build up and understand one's commitment. Meditations, sharing, and discussions marked these days to present ourselves before God just as we are and without masks."

Another young man underlines the importance of the meeting and the religious witness of a Chilean Assumptionist brother, a stimulating revelation to pre-

pare his future. Brother Alejandro over a year of his presence in Ecuador discovers gradually the meaning of his mission: "The Lord has given us the possibility of meeting brothers from other cultures with other ways of thinking. That allows us to enrich the range of colors with which we realize the painting of our lives." He adds with enthusiasm: "To speak of the mission starting with Christ, is to speak of Him who offered his life on the cross and is the source of life and hope. It is from Christ crucified that springs the new humanity, the civilization of love."

Since his presence in Ecuador, Alejandro discovers the presence of Christ in the simple things of life and of prayer, more especially in the Eucharist that is its heart.

His experience of the mission gives him the desire to give himself and to say 'yes' in the manner of Mary, listening always more to the will of God.



The presence of the Assumption in Ecuador began in 1996 on the initiative of the provinces of South America. All the Latin-American countries were implicated in this mission. The community is based in the diocese of Riobamba, known for having been the See of Bishop Proano, prophet of the poor and the Indians. Today the Congregation has one Ecuadorean priest, one young professed, and one novice. The community is developing an intense vocational work.





The 150th Continues

Convictions and Hope are reaffirmed at the Moscow Meeting

This was without a doubt one of the high points of this Jubilee Year of the Near East Mission. Meeting at St. Louis des Français (Moscow) from the 20th to the 25th of June, 2012 for their annual meeting, the brothers and sisters representing 18 communities (eight AA and ten OA) during these days in Moscow re-affirmed their will to work for the unity of the Churches. The call to Fr. d'Alzon to work for communion by Pope Pius IX remains a priority in the Assumption. The meeting was the occasion to verify that. It was done not only to evoke the past but especially to pray and to reflect together on the present challenges to the Mission in the local context of each community, without solving the challenges or the question marks.

“In Eastern lands, despite our fragility and our limits, by renewing its forms while deepening its foundation [...] the Assumption family and the Churches themselves still expect that we work to bring closer the disciple of Christ with an immense missionary stake: “so that the world may believe” (John 17/21)” underscores the final communiqué signed by all the participants.

The letter addressed by Fr. Benoît Grière to all the reli-

gious, to the Oblates, and to the laity: “The passion of Unity” of May 17, 2012 was the reference text of these days. Conviction and hopes were once again affirmed: To work for the Unity of Christians and find the adapted ways for our contribution to this common project. The commitment to Ecumenism must be more than ever the solicitude of our two congregations in all the places they are present.

Without being all specialists in the Byzantine tradition, the participants insisted on affirming that each had the vocation to be an artisan of unity where they are and giving priority to dialogue with Orthodoxy.

The final communiqué also underlines this: “Our recent Chapters have repeated the intimate link between these diverse levels in order to be men and women of communion. It is for the Assumption a question of credibility, as well as of efficiency. That is why we want to be signs and artisans of Unity firstly by brotherly love and by strengthened relations between our communities with great humility.”

The heritage of these 150 years is prestigious but far from hurting it, it is there to stimulate fidelity and creativity. Beyond the various ways of “doing”,



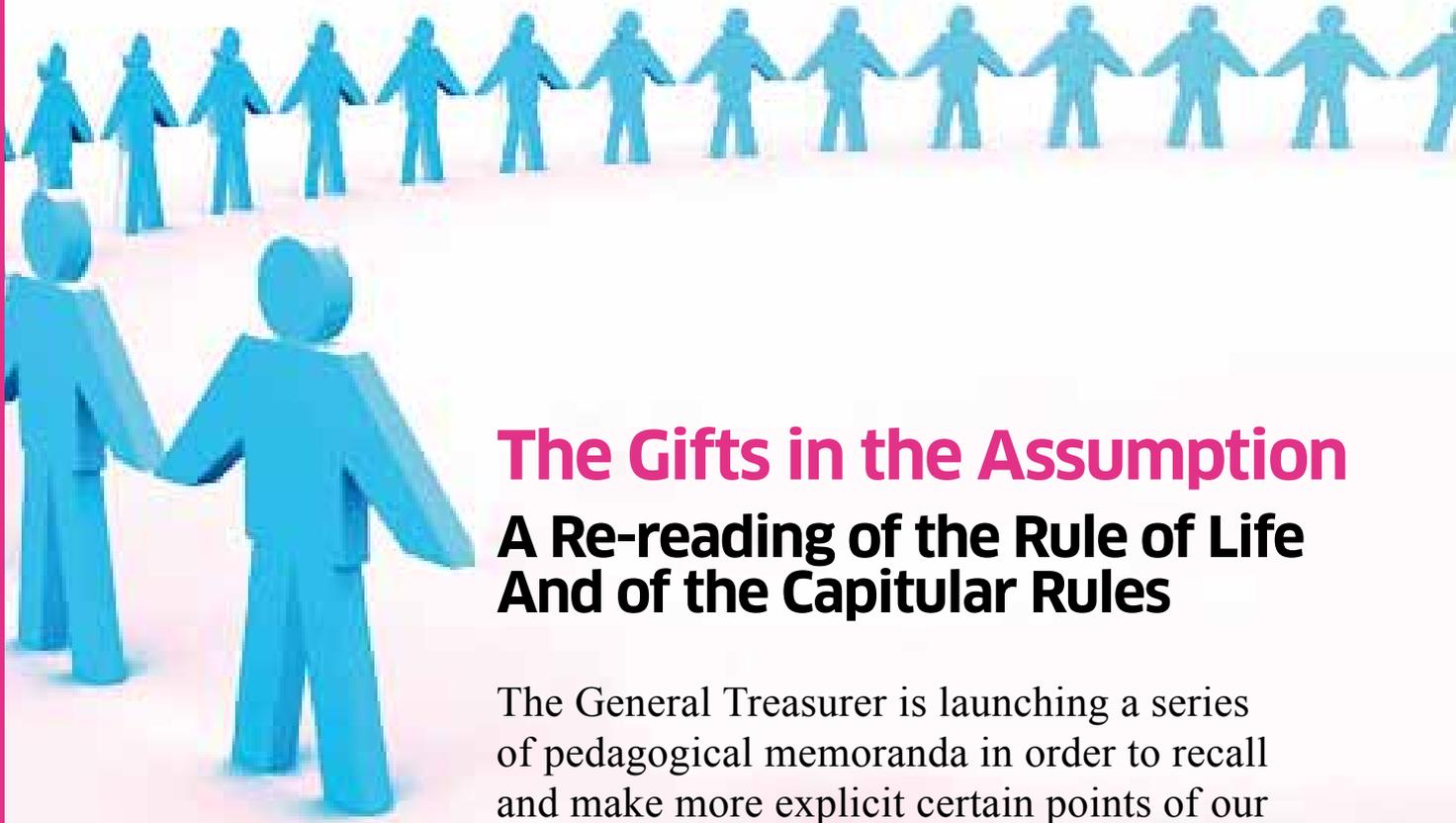
this apostolate rests above all on a quality of “being”: “It rests sometimes even essentially on “being there”, in certain places (Muslim lands) and at certain periods (atheistic dictatorships) where activities seem vain and explicit evangelization impossible. We receive a lesson for all and everywhere: cultivate the gratuitousness of relationships with Christians of other confession and believers



of other religions and find the forms of a dynamic presence without falling into activism. Assuming our weakness is a witness to Christ, victor over death in his extreme impotence on the Cross. This quality of “being” concerns also and in a very determining manner our community life: without it there is no Mission!”
The next meeting will take place in Plovdiv in 2013 concerning

the presence of the Assumption in the Oriental Rite: what does it signify for those (men and women) who are committed to it and for our entire Near East Mission? In what measure does the whole of our two congregations breathe better with the ‘two lungs’ thanks to the Near East Mission, and also likewise the universal Church thanks to the bi-ritualism of the Assumption? ■

During the Moscow meeting, the participants gathered around Bishop Paolo Pezzi, archbishop of the Mother of God in Moscow, the Superior General of the Oblates, Sister Felicia and the Assistant General in charge of the Near East Mission. In Moscow the community takes on a new face with the arrival of the new Pastor, Fr. Lucas Chuffart, Fr. Celeste Pianezze and the Deacon Pierre Long Tran Duc.



The Gifts in the Assumption A Re-reading of the Rule of Life And of the Capitular Rules

The General Treasurer is launching a series of pedagogical memoranda in order to recall and make more explicit certain points of our Rule of Life. These texts are published after approval by the OGC (Ordinary General Council).

The Assumption draws a good part of its revenues from gifts from individual persons, parishes or organisations. The present economy, by diminishing the capacity of our investment funds to generate significant revenues without using the capital, obliges us to depend even more on these gifts.

It is to be hoped that each province, in truth – for the provinces that include different countries – each geographical zone, has its own organization to solicit and harvest the gifts. This organization of often called a ‘procure’.

The Chapter recommends:
To the treasurers on all levels:
The creation or the development of a network of donors in each Province, Region or coun-

try (Acts of the General Chapter 2011, no. 173).

Each religious is strongly encouraged to seek in his area new donors:

To make community progress in the practice of the vow of poverty, the Chapter recommends to the communities:

To share the Congregation’s projects with their friends and benefactors to contribute to their financing (Acts of the General Chapter 2011, no. 55)

It is best to refer potential donors to the Procure of the Province (or if the Province does not yet have one, to the Provincial Treasurer’s office).

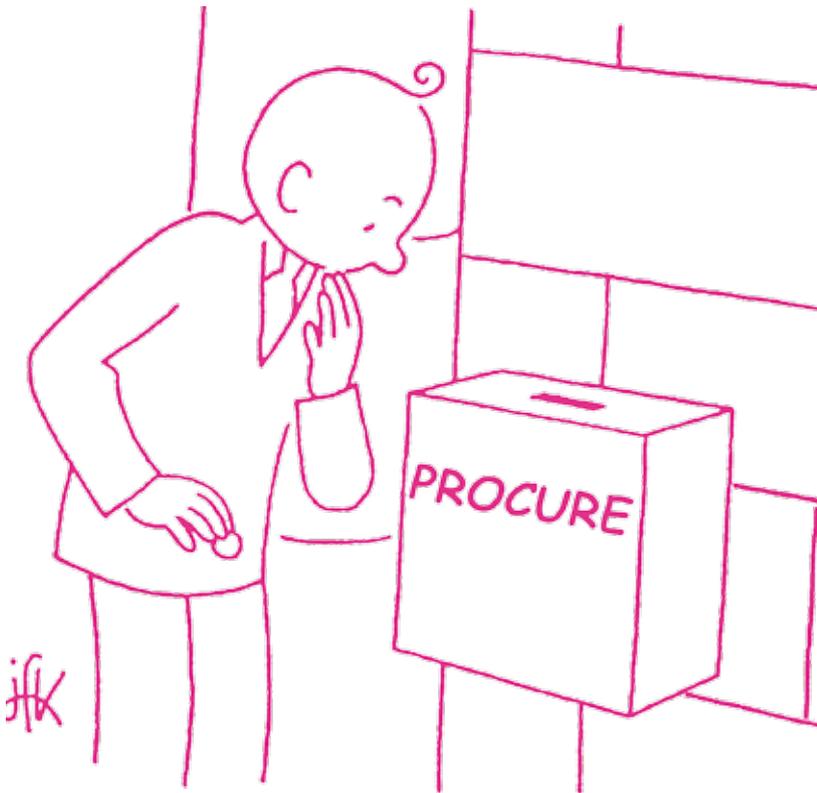
If a religious receives cash gifts for an Assumptionist work, he will encourage the donor to go through the Assumptionist Procure (1) of the Province in which he resides (2). If the gift

is for a particular work, the donor must specify at the time of the gift that it will be attributed to the work in question.



It happens that religious receive monetary gifts directly from parents, friends, parishioners, or acquaintances. These gifts can have as objective to help the one who receives it (personal gift) or a work of the Assumption (or a work outside of the Assumption) which is not always located in the same country (nor even in the same Assumptionist Province) as that where the religious receiving the gift resides.

Through profession of the vow of poverty, every religious promised to possess nothing and to put everything in com-



mon in the service of the Kingdom. This commitment is expressed in our texts:

By the vow of poverty, we commit ourselves to renounce the right of using or of disposing of goods of monetary value without the permission of the legitimate Superior. (RoL no. 28)

To put in common integrally all goods, it behooves us:

To foresee a regular reckoning of receipts, notably of gifts received, gifts offered, of salaries and relations. (Acts of the General Chapter 2011, no. 52)

The integral placing in common of goods, that is, revenues (salaries, gifts, honoraria, pension, etc...) is not optional. (Acts of the General Chapter 2011, no. 168)

Every monetary gift received for oneself must be declared in the periodical accounting document given to the local Superior or to the local Treasurer. (All gifts in kind should be declared and placed at the disposition of the community.)

A religious should not seek to develop his group of donors for 'his' works without referring it to his Superior. Such an attitude goes counter to the vows pronounced as a member of the congregation.

A religious can desire to obtain funds for a work that he has at heart:

In all cases he will see to inform the Superior of the community in which he resides.

If it is an Assumptionist work, he will see to obtain those funds through the Procure (3) of the Province in which he resides. He will therefore see to it that the Provincial Treasurer is aware of it.

The Provincial Treasurer will see to it that the General Treasurer who will thus be able to coordinate and harmonize the eventual research of the *Office of Development and Solidarity* to finance the same activity.

If this work is not an Assumptionist one, the religious will have to obtain the written permission of the Provincial Superior on which his community depends (2). Once this authorization has been obtained, he will see to it that the Provincial Treasurer of the province on which his community of residence depends.

At least once a year he will make an accounting to the Provincial Treasurer of the Province on which his community of residence depends of the results of his collection activity for that work. ■

1) If this Province does not yet have a Procure we will encourage the donor to go through the Provincial Treasurer's Office.

2) This expression seeks to cover the case of a religious who resided in a community outside of his Province without having been transferred to the Province on which this community depends.

3) If this Province does not yet have a Procure, through the Provincial Treasurer.

The Chapter of the Religious of the Assumption elects its new Superior General

An African Successor of Saint Marie Eugénie



In the time frame of one year the five principal branches of the Assumptionist family held their General Chapters and have elected new Superiors General. The oldest branch, the Religious of the Assumption concluded that process with their 28th Chapter which was held in Paris-Auteuil. On July 17 this Chapter elected Sister Martine Tapsoba as 10th Superior General in the succession of Saint Marie-Eugénie de Jésus (1817-1898). It is the first time that an African is called to head a Congregation of the Assumption Family.

Born of Christian parents in 1959 in Ouagadougou (Burkina-Faso), belonging to the first generation of Christians in her family, and eldest of six children: three girls (among whom the youngest died) and three

boys, Sister Martine Tapsoba joined the Congregation of the Religious of the Assumption at Bobo-Dioulasso in 1981: she made her first vows in 1984. After two years of apostolate in the suburbs of Bobo-Dioulasso (1984-1986) where she experienced “the reality of what her people lived”, she went to Paris for her studies and followed courses at the seminary: “I was the only woman and the only African!” she remembers. She learned the French culture and made her perpetual profession in 1990. She studied theology at the Jesuit Theological Center at Centre Sèvres in Paris (1989-1991) and obtained the licentiate.

She taught French at the Saint Monica School in Koudougou in Burkina-Faso (1991-1993) and then became a professor at CELAF, an Institute run by the Brothers of Christian Schools teaching about religious life all the while accompanying young Religious of the Assumption (1993-2000).

She was Provincial Superior of the West Africa Province (Benin, Burkina-Faso, Ivory Coast, Niger and Togo) from 2000 to 2006, and became a member of the General Council of the Congregation since 2006.

Today the Religious of the Assumption are today present in 32 countries on four continents and have 1,100 members. ■



On July 24, 2012 the General Council, pictured in the photo, was elected for six years: Maria Eugenia Ramirez (Ecuador), Françoise Martin (France), Sr. Martine Tapsoba, Superior General, Maria del Carmen (Spain), Maria Josefina Matias (Philippines)

The Lights Of the Alexandria Lighthouse



Athanasius, the Orientals call him the “Apostolic”, the Lighthouse of the Orient, and the Column of the Faith and the Catholics count him among the four Oriental Fathers of the Church, along with Basil of Caesarea, Gregory of Nazianz and Saint John Chrysostome, as demonstrate the Bernini statues in the apse that surrounds the Chair of Peter. This Greek of Alexandria lived in the time of Constantine and accompanied his bishop, Alexander, to the Council of Nicea (325). He became his successor as Bishop of Alexandria in 328. Intelligent, erudite, gifted with an inflexible will and a fierce energy, he quickly revealed himself to be a top-notch leader who escaped all the traps his adversaries set for him, chiefly Arius. Because of his activities for the defense of the faith, he would know 5 exiles. Having benefitted from the support of the great hermit, Anthony of the Desert, he became the one who acquainted the West with the ascetic life practices. Of his 46 years as a bishop, he spent more than 17 in exile. Throughout his life he remained the defender of the Council of Nicea and a hammerer of the heresies of Arius.

Thanks to the financial help of the Province of France, Father Lucian Dinca (1) was able to publish the thesis he defended at Laval University (Quebec) in 2008 on the theology of this illustrious per-

sonage. Professor Kannengieser in the preface of this opus, says that the author “can give the appetite to reflect on the permanent sense of the mystery of the Trinity”. On reading Fr. Lucian, let us develop an appetite for Trinitarian reflection in this Year of Faith. As other Fathers of the Church, Athanasius has recourse to analogies found in nature to help us understand something about God and that there are correspondences between the creature and his Creator. But the thought of Athanasius on the Christ and the Trinity aims to show us that it is a reality that goes beyond intelligence and language. Athanasius refers especially to the Bible, his basic book that opens us to the relationship with God, his only support to avoid the mixtures so often used in the Arian arguments that he fights against. How can we express the Trinity as one and indivisible better than Athanasius when he affirms that it is realized “from the Father, by the Son, in the Spirit”? The work of Father Dinca in didactic a way goes through the work of Athanasius that remains the reference to say that the ‘Logos’ the Son is ‘of the same substance as the Father’. His book contains in an annex the French translation of one of the writings of Athanasius on the decrees of the Synod of Nicea, a precious element to deepen even more the doctrinal work of the celebrated Bishop of Alexandria.

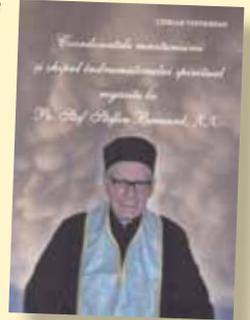
Bernard Le Léannec

1) *Le Christ et la Trinité chez Athanase d’Alexandrie, le Cerf, 399 pages (Collection Patrimoines, Christianisme)*

Coordonatele mărturisirii și chipul îndrumătorului spiritual regăsite la Pr. Ștef Ștefan Bernard, A.A.

(The Coordinates of the Sacrament of Confession and the Figure of the Spiritual Father in Fr. Bernard Stef) written by a seminarian, Ciprian Vestemean.

Fr. Bernard was born in 1916 and consecrated his life as an Assumptionist formed in Romania and in France.



Having returned to his country in 1944, he became a professor and spiritual director before, during and after the communist regime. With time he acquired an experience that he shared with everyone who wanted it without sparing his time. Starting with the deepening of the personality and the gifts that he discovered in this master, the author seeks to find the traits of the figure of the spiritual father. After an overview of the major stages of his ordained ministry, he analyzes the sacrament of Confession, and then the gifts and the duties of the spiritual father. That reflection can benefit as much those who seek to live the sacrament of reconciliation as also the priests who exercise that ministry. The author makes his contribution to the deepening of a subject that is little shown and illuminates the personality of Fr. Bernard Stef as a spiritual companion and father.

Ionel ANTOCI

The Book of Fr. Viluță Mărginean

The presence of the Assumptionists in Blaj will have lasted some 90 years. What were its paths, activities, spiritual influence, vitality and relevance? Many authors have written on the subject. But Fr. Mărginean is the first to dedicate an entire book to the Assumptionist parish of Blaj. He analyzes numerous sources and demonstrates the importance of the city of Blaj mentioning its outstanding personalities. He puts to the fore the various tourism aspects and especially a brief history of the Greco-Catholic Church before its suppression in 1948, and then, presents the diverse aspects of the life of the Assumptionist parish, limiting himself to a few essential points.

Fr. Mărginean offers us precious information on the work done by the Assumption in Blaj through all these years.

Ionel ANTOCI



Publisher
Bernard Le Léanec, General Secretary

So that AA News
can "talk" about you,
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to the General Secretariat
bil719@gmail.com
before the end of each
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Our Deceased Brothers



✠ Brother Alain **CORRE** died on July 30 at Layrac. His funeral was held on Thursday August 2 at the Layrac Priory. He was 79.

✠ Father Adrien (René) **GENIN** died at Neufchâteau on July 31, 2012. The

funeral took place on Friday August 3, 2012 at Bure. He was 87.

✠ Brother Vianney **TREMBLAY** DIED of pneumonia on Monday August 13 at the Hôtel-Dieu du Sacré-Coeur in Quebec. His funeral took place

on Saturday the 18th in the chapel of the Center. He was 89.

✠ Father Matthieu **SITONE** died in Nairobi on August 15. His body was transferred to Butembo on Friday the 17th. His funeral was celebrated on Sat-

urday the 18th in the church in Kitatumba. He was 54.

✠ Father Alphonse **MEYER** died in the community of Notre-Dame des Anges on Wednesday August 22. He was buried in the cemetery of Lorgues. He was 93.

✠ Brother Georges **DUTERME** died at Gosselies on September 23, 2012. His funeral took place on Thursday September 27 in the Church of Saint Joseph in Gosselies and buried in the city cemetery. He was 70.