

A News of the Assumption



EDITORIAL

God, your way is holy!

*« Is there nothing else to expect from Christianity?
The answer to that question belongs to us.... To return to
Christ is the utmost priority. »*

Agenda

Plenary General Council

n°4 : **June 8-18, 2019**, in Vietnam.

Ordinary General Councils

n°12 : **April 8-12, 2019**

n°13 : **May 30-31, 2019**

n°14 : **June 19, 2019**

n°15 : **September 9-24, 2019**

Benôit

- **April 21-28** : Kinshasa.
- **May 9-16**: Togo.

Marcelo

- **April 29-May 9** : Angola.

Didier

- **April 15-May 1**: Andean Province
- **May 9-21**: East Africa
- **June 21-28**: Manila (CEC)

Thierry

- **February 26-April 4** : United States

Miguel

- **May 1-3** : Paris (Assumption Coordination)
- **May 10-28** : Tanzania (retreat, and Vice-Provincial Chapter of East Africa)

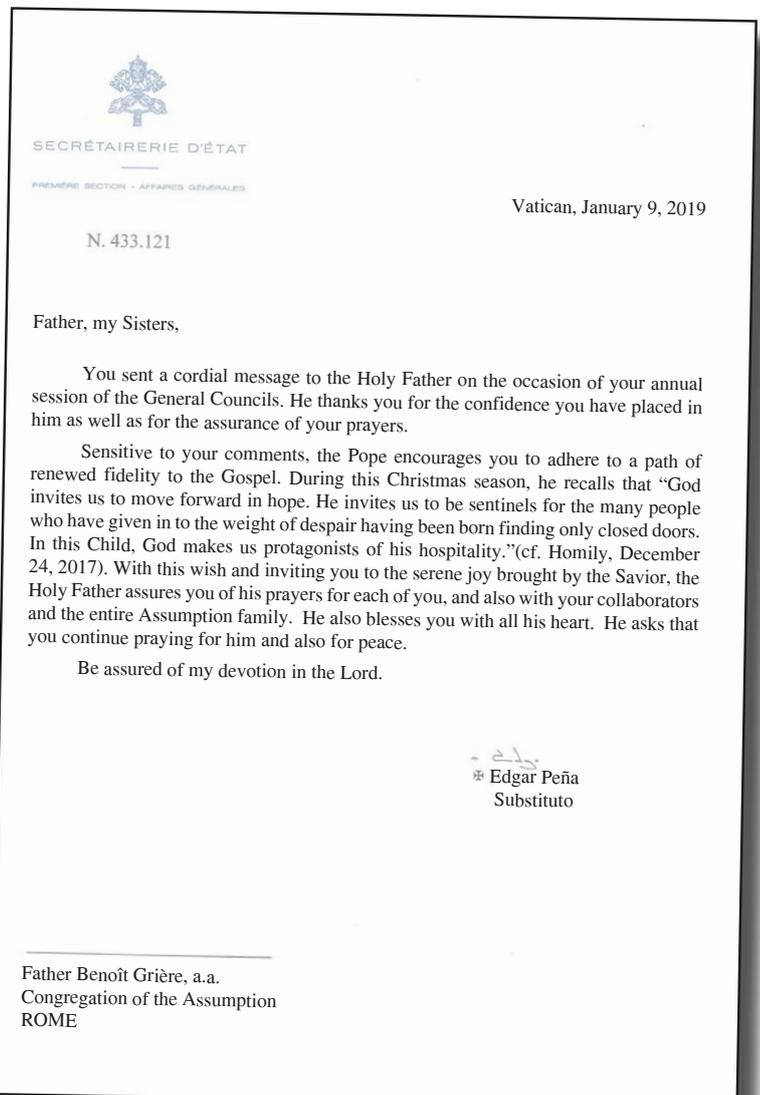
On the cover

A group of students from the Assumptionist school Sainte-Thérèse de Kapelle-op-den-Bos, Belgium. Read Fr. Marcelo Marciel's report on all our schools in this country, pages 6 to 9.

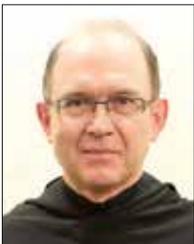
The response from the Holy See to the « Letter from the Assumption Family »

Last December 1st, Fr. Benoît Grière, Superior General, and the Superiors General of the four female congregations of the Assumption, sent a joint letter to Pope Francis to voice the support of the entire religious family, in assuring him of our faithfulness and our prayers during these “troubling times” that the Church is going through. This letter was published in the previous issue of AA Info (no 7, January 2019, page 2).

The reply from the Holy See to this letter arrived by mail from Mgr. Edgar Peña, Substitute for the Secretary of State, dated January 9th. It is as follows:



God, your way is holy! (Rev 21,1)



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

The Church, our Church, the Catholic Church is experiencing a crisis of great magnitude. Since the Protestant Reformation and the French Revolution, I don't think we have been confronted with such a wave of bad news. Fifty years after the Second Vatican Council during which time the Holy Spirit ushered in a new Pentecost, we are now facing a collapse that is reminiscent of the calamitous dissipation of the apostles at Golgotha on Good Friday. Hope is wounded and the future is uncertain.

Is there a possible future, then, for the Church? What is the future for the Assumption? These are two pertinent questions, but with uneven importance. The future of the Assumption, we understand, is strongly tied to that of the Church. It is the Church that sends us on mission. Without the Church, there is no longer an Assumptionist Congregation. Therefore, let us ask the right question. What is at stake, is really the future of faith in Jesus. "Do you also wish to go away?" (Jn 6, 67)

I was born shortly before the Council by John XXIII. My childhood was punctuated by the beginnings of liturgical and catechetical reform. A little Frenchman, I saw how faith progressively withdrew from the public arena and from European culture. I saw a slow dissolution of a symbolic Christian universe. Indifference, unbelief and lack of culture permeated the contemporary spirit. Two books appeared during these latter years. The first came from a historian of Greco-Roman antiquity: Paul Veyne, *Comment notre monde est devenu chrétien* (How Our World became Christian). Another more recent book is from a sociologist: Guillaume Cuchet, *Comment notre monde a cessé d'être chrétien* (How did

our World Stop Being Christian). Do these two titles present a complete course? Is there anything else to add like in the movies---"the end"? Is there nothing else to expect from Christianity?

The answer to that question belongs to us. It is not in my power to give you a conclusion. I am neither a fortune teller who can tell the future through cards or a magician with his crystal ball. I am simply a disciple of Jesus, a man who knows that God will never abandon us. My last letter should have given you some understanding, at least I hope so.

Therefore, let us profit from « Ressources du christianisme »¹, they are in our hands; they are available to continue the adventure of following Christ, say the exegetes. To return to Christ is the utmost priority. The Assumptionist commits himself with love and with passion. God is an engulfing flame who imparts his strength to expand the Kingdom. In the face of difficulties and of different dangers, we should recall the sanctity of God and cling to it: "God, your way is holy! What great God is there like our God?" (Ps 76, 14). God offers us a participation in his holiness. He invites us, despite our failings and our sins, to never falter on the way. The only answer we can give is to move forward together on this pathway. The Gospel is our wealth, and if the Assumption is faithful to it, we will not have said our last word. Therefore, the relevance of our congregation will remain intact. The Kingdom awaits us; do not stay motionless. ■

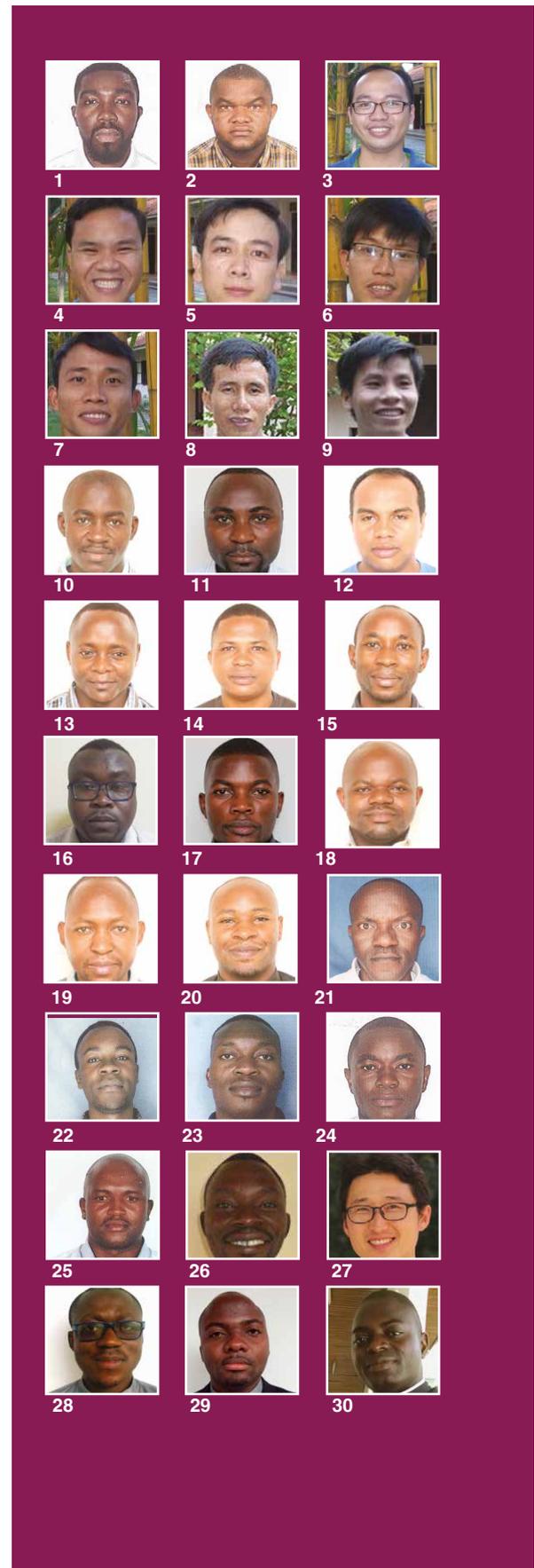
1) Title of a book by François Jullien, philosopher and sinologist, who wants to show that Christianity has useful riches for today's man and modern thought.

Calls, nominations, changes...

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

■ TO PERPETUAL PROFESSION

- 1) **MATONDO KABWIKU** Dieu-Merci
(East-Africa) (08/04/2019)
- 2) **TATSIDJODOUNG** Jérôme Adams
(East-Africa) (08/04/2019)
- 3) **TRỊNH VIỆT** Công Savio
(Europe) (08/04/2019)
- 4) **CAO MINH** Toàn François-Xavier
(Europe) (08/04/2019)
- 5) **VŨ TIEN** Dat Pierre
(Europe) (08/04/2019)
- 6) **PHAN THANH** Xuân Pierre
(Europe) (08/04/2019)
- 7) **NGUYỄN VĂN** Phúc Joseph
(Europe) (08/04/2019)
- 8) **NGUYEN VAN** Đức Paul
(Europe) (08/04/2019)
- 9) **HÀ HÙNG** Cường Pierre
(Europe) (08/04/2019)
- 10) **MULOPO TONA** Barny
(Africa) (09/04/2019)
- 11) **MBOUNGOU** Eriel Kermeliss
(Africa) (09/04/2019)
- 12) **NJARANIAINA** Raphaël José Mario
(Africa) (09/04/2019)
- 13) **MUMBERE MULYANGASU** Michel
(Africa) (09/04/2019)
- 14) **RASOLONIAINA** Dieu Donné Frédéric
(Africa) (09/04/2019)
- 15) **MUYISA BORA** Mumbere
(Africa) (09/04/2019)
- 16) **AÏSSAH** Akoule Ignace
(Africa) (09/04/2019)
- 17) **MPOZEMBIZI SSENTONGO** Joachim
(Africa) (09/04/2019)
- 18) **KATEMBO MUHATIKANI** Modeste
(Africa) (23/04/2019)
- 19) **KAKULE KALEMBERYA** Moïse
(Africa) (23/04/2019)



Calls...

20) **BWAMBALE NYENZE Jackson**
(Africa) (23/04/2019)

■ TO THE DEACONATE

21) **KAKULE KALENGEHYA Jean-Pierre**
(East-Africa) (10/04/2019)

22) **KASEREKA MUSAVULI Moïse**
(East-Africa) (10/04/2019)

23) **KILOKOTA MOLO Musondoli**
(East-Africa) (10/04/2019)

24) **MUGOVOLYA VISSO Luc**
(East-Africa) (10/04/2019)

25) **SILIOLO MATONGWA Ignatius**
(East-Africa) (10/04/2019)

26) **BONOU YEHOUEYOU Blaise**
(Europe) (11/04/2019)

27) **KIM Myong-Ho Vianney**
(Europe) (11/04/2019)

28) **ATIDEPE Kokou Senyo Yves**
(Africa) (11/04/2019)

29) **SIVAMINYA VANGISIVAVI Bonaventure**
(Africa) (11/04/2019)

30) **INANDJO AMOUSSOU ESIKO Nicodème**
(Africa) (11/04/2019)

31) **MUHINDO KAGHENI Jean Bosco**
(Africa) (11/04/2019)

32) **TEMBO KATALIKO Philémon**
(Africa) (11/04/2019)

33) **MBUSA KITAMBALA Kizito**
(Africa) (11/04/2019)

34) **SAWE MBIONGO Jean-Bosco**
(Africa) (11/04/2019)

35) **KAMBALE SYALEMBA Evariste**
(Africa) (11/04/2019)

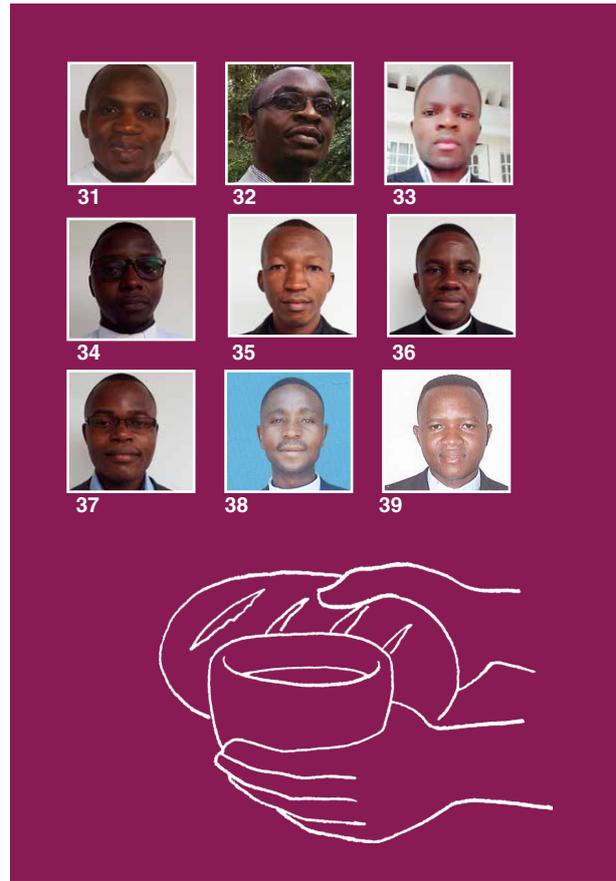
36) **KATEMBO VULIME Jean Bertrand**
(Africa) (12/04/2019)

37) **WANYONYI MUKOLWE Alfred**
(Africa) (12/04/2019)

■ TO THE PRIESTHOOD

38) **KAKULE MASIKINI Germain**
(East-Africa) (12/04/2019)

39) **KATHEMBO TSONGO Dieudonné**
(East-Africa) (12/04/2019)



Nominations...

Fr. Benoît Grière, General Superior, with the consent of his Ordinary General Council, has appointed:



- **Fr. Etienne Ratalata Rafanambinantsoa, Provincial Superior of Madagascar** for a third term, starting on 1st june 2019 ;



- **Fr. Juan Carlos Marzolla Laius, Superior Provincial of the Andean Province,** for a second term, starting on 1st june 2019 ;

Assumptionist education in Belgium: building bridges of unity and solidarity

For those of us who live in the old continent it is no novelty to find ourselves confronted by a world that has greatly changed its points of reference, in which the Christian faith has become a distant and unknown reality for a large majority.

And the Christian presence in our schools has not been spared this secularism: in as much as has left its mark not only on the structures but also on the people.

So, today more than ever, the Assumptionist charism challenges us to respond, not only to religious ignorance or indifference, but especially to the search for meaning; and to give answers to that inquisitiveness which can lead people to find what they have been pursuing for so long.

Turning around, Jesus saw them following and asked, "What do you want?" They said, "Rabbi" (which means "Teacher"), "where do you stay?" (John 1:38)

Our schools in Belgium are run by teams of educators committed to fostering the human growth of our students, and to have a nourishing program of solidarity actions, but this does not seem sufficient when it comes to provide answers to that internal dimension that challenges us, about loneliness, suffering, the meaning of life etc.

For example, in the face of the tragic or absurd death of a member of our school, what can we say? how do we console? How do we live the experience of grief?



How do we give expression to our feelings at certain junctures in life? How do we express our solidarity? Where do we find peace? Staging a memorial, placing a photograph in a school corridor for remembrance, observing a minute of silence, writing a name on the wall..., that simply is not enough.

That is why it has become necessary, as never before, to make room for the sacred, for that which is spiritual; a space where silence can be experienced, where the Word of God holds a central place; where fraternity becomes possible, where the gesture of embracing someone is not simply a formality, where recognizing others as a brothers makes the difference

between formal education and Christian education. God is close to us, even if we do not realize it, as St. John of the Cross says: *Mil gracias derramando, pasó por estos sotos con presura, y yéndolos mirando, con solo su figura vestidos los dejó de hermosa (Cántico Espiritual)*

[A thousand graces pouring out, he went through these meadows with haste, and just by looking at them, with only his countenance he left them clothed in beauty (Spiritual Cantic).]

The 'Educare' congress in Worcester generated in Belgian schools the awareness of belonging to an international body and of the richness of the Assumptionist spirituality from which the schools were born. Histori-

cal memory is not simply an intellectual effort to understand what we are, but also to live in the present and to decide how we will cast our action towards the future.

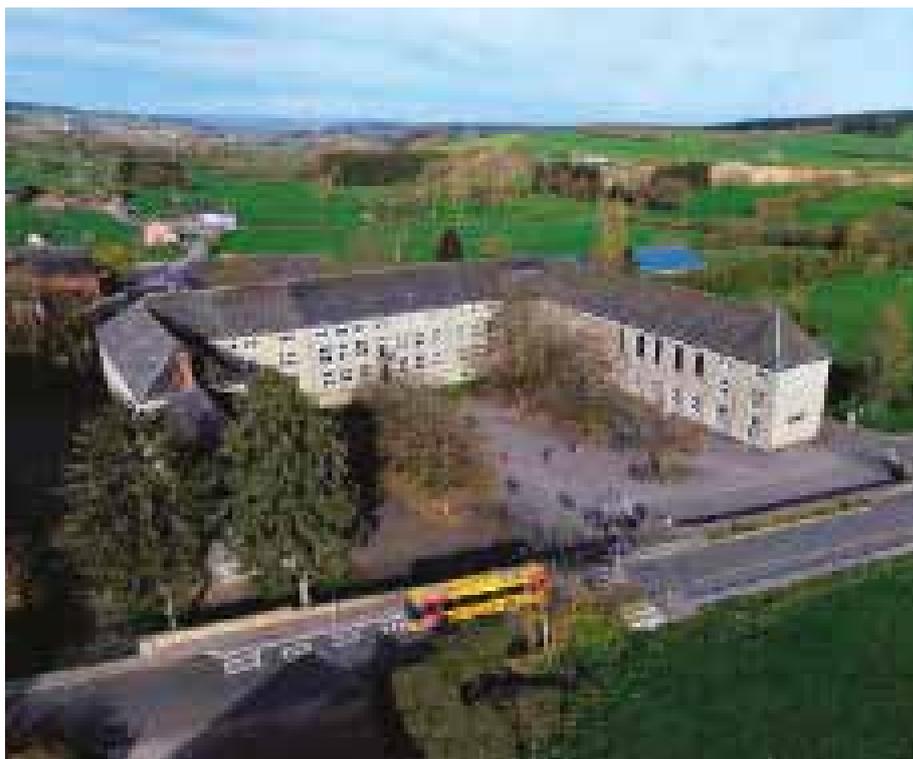
Our General Chapter of 2011, addressing educators, quotes the following text that may enlighten our reflection:

Father d'Alzon wanted to propose a "new moral and social education" capable of transforming and renewing education in France. He wanted it to be of high quality, demanding for students and teachers. He wanted pedagogy to form the "character", that is, the intelligence and the heart¹. Father d'Alzon takes part in all the debates of his day concerning school education, in particular through the creation of the Revue de l'Enseignement Chrétien. His appointment, in 1850, to the Conseil Supérieur de l'Instruction publique is a sign of recognition of his public commitment. Until the end, he was passionate about education, even considering a project for a Catholic university. It was in his school that he died in 1880.

Now, we can ask ourselves: Today, how do we go about forming not only the intelligence but also the heart of our students? Which are the priorities in our educational project? What practical means do we put into practice in order to educate in the two dimensions, intelligence and heart?

We Assumptionists are called to be creative in the Church, enterprising in the mission and, together with the laity, to aim

(1) See Enseigner et éduquer selon l'esprit de l'Assomption, General House of the Assumptionists, 2008, p. 5.



The 4 schools of the Assumption in Belgium

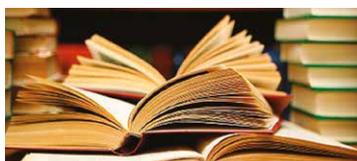
- Students from 12 to 18 years old (secondary schools)

In Flanders:

- Sint-Theresiac High School in Kapelle-op-den-bos
- Sint-Aloysius Campus in Zeperen (one of the Scholengroep Onze-Lieve-Vrouw group of schools in Saint-Trond)

In Wallonia:

- Saint-Michel College in Gosselies
- D'Alzon School in Bure
 - The Assumptionists responsible for the schools in Belgium are Father Fabien Lejeusne and Father Arnold Castro.
 - The lay leader of the Assumptionists for the schools in Belgium is Jef De Lombaerde.



at an all-encompassing formation of our students. Just as it is important to provide concrete experiences that help students value and understand the different disciplines of knowledge, so we cannot expect that they will understand the faith and attain a religious practice by looking at a blackboard; it is essential to propose the faith through the experience of encountering the person of Jesus-Christ. The ways and means for this can be adapted to the conditions of each establishment, there is no single model. As St. Augustine says, It is not possible to love something without knowing it. (On the Trinity, Book X, Chapter 1). A lack of common knowledge and discernment can curtail our thirst for infinity.

What has happened in our Belgian schools after the Worcester Congress?

The delegates to the Congress held briefings on it for teams of educators from the four schools, ▶

>> Assumptionist education

followed by exchanges about the importance of the Congress for all.

After the Congress, Jef De Lombaerde (President of Catholic schools in Belgium) organized three meetings with the headmasters of the four schools to begin collaboration with Ejeda in Madagascar. Then followed a dynamic planning for that collaboration with Ejeda between the coordination of Jef De Lombaerde, d'Alzon College in Bure and Zeperren College. During that planning effort, there were also sessions of reflection for the students on two weekends, in which the Assumptionists and Jef De Lombaerde also took part.

Also after the Congress, at Sint-Aloysius School in Zeperren there was an afternoon with the young teachers devoted to reflecting on a text from the Bible and on Father d'Alzon's mission. They drew a list with 10 proposals to live by during the year, and together with the headmistress, they chose "family spirit" as the theme for this school year. On Father d'Alzon's day (a yearly tradition in the school), this central theme was



inserted among the texts of the Mass; and in November 2017 the central theme was the exchange with Ejeda in Madagascar.

Sint-Aloysius School in Zeperren has already started to prepare a new collaboration (an Erasmus exchange) with d'Alzon School in Nîmes (France).

At Kapelle-op-den-bos, as a follow up to the Congress, Annemie Swerts translated into Dutch "An Anthology of Texts by Fr. Emmanuel d'Alzon on Education, the Goal and Use of the Texts. These texts in the context of the Congress".

D'Alzon School, in Bure, also held various meetings after

the Congress for students in need of academic support, and raised funds for an organization against cancer in Belgium and for Ejeda in Madagascar.

At Saint-Michel School, in Gosselies, in the first year classes, the history of the college and the role of the Assumptionists were discussed. There was a celebration of welcome to the school for staff members who wish to take part, presided by Father François Lenglez.

After the Congress there was also a meeting about the Assumptionists for the new teachers, and a presentation about the "Chapel" project (construction, design, layout) which will be called Oratorium. This project is being carried out with a group of students and staff from the school. We reflected on the meaning that we want to bestow on this place: being open to all and therefore ecumenical (with the stress on the Catholic roots), welcoming, conducive to calm, meditation, prayer, and nevertheless adjustable to various sorts of meetings. A stained glass project (contest among the students) with the following themes: Breath, Opening, Welcome, is planned. Its inauguration was scheduled for Easter 2019.

Number of students

	Total	OKAN refugees
Sint-Theresia college Kapelle-op-den-Bos	1227	
Campus Sint-Aloysius Zeperren	479	a class with 10 students of foreign origin: Palestine, Syria, Afghanistan, Iraq, Eritrea, Albania
Collège Saint-Michel Gosselies	980	
Collège d'Aizon Bure	363	



Since the Congress the head-masters have begun to insert quotations from Father d'Alzon in their speeches.

The responsibility of the laity in the spiritual animation of our schools (What means do we have in situ?)

In Belgian schools, not all teachers of religion know Father d'Alzon. However, for the time being, there are some religious of the Assumption whose work it is to prepare spiritual animation and the transmission of the charism. But how long will that last? For the moment, we can also count on Mr. Jef De Lombarde and we hope to form other lay people.

Some questions from Belgian schools after the Congress

1) Is it possible to gather the participants in the Congress in their respective countries to review together the implementation of the document? Such a meeting could help us see how best to continue our work.

2) It is important to form the young teachers so they will get to know the Assumption and discover the figure of Father d'Alzon (this has already begun in Zeperren and Gosselies, but it must be continued). One meeting at least every year is scheduled. We must offer other teachers the possibility to enter this process of appropriation of the Acts of the Congress.

Would it be possible to integrate one class on Fr. d'Alzon in the religion curriculum? Teachers should be trained first.

3) Internationalization: knowledge of the Assumption must be spread. Contact and cooperation with other Assumption schools leads to an increased sense of family and creates unity. What has been achieved in this field must be continued and expanded.

- The experience of the trip to Madagascar: The students spoke with Assumptionist religious, had a direct experience of their difficult work with those most

in need, and learned to respect other cultures. Encounters are necessary.

- Expansion: internships of Worcester students in Belgian schools. Cooperation with schools in Latin America.

- Collaboration with the schools in Butembo: Offer scientific books as an extension of their library.

4) Making d'Alzon known: Proposals for book titles to deepen on teaching in our Assumption context.

Can Father d'Alzon be known in the school by making some quotes visible to school visitors? Can there be on the school website a link to that of the congregation?

The presentation booklet on the Assumptionists and their mission in the world, which will be published in September, is surely a new resource that should be used annually for new students.

Fr. Marcelo Marciel

The final meeting of the Inter-Asia Coordination, held in Korea in January, assembled to put into place means of communication and formation to enable a successful transition

Last steps toward the Vicariate

The Inter-Asia Coordination met from January 14-16 in Gwangju (Korea). It was the last meeting of this group created following the General Chapter of 2011.

The agenda included: a point regarding the work of the four groups (Communication, Formation, Finance and Status) created by the Provincial and put into place by the Vicariate of Asia-Oceania for January 1, 2020. After sharing new

business from each of the three countries where the Assumption is present in Asia, this group decided on the steps to take to put the new Vicariate into place.

Priorities to pursue

One of the priorities is **communication** among the brothers of the future Vicariate. The Vicar should provide the means for communicating from the interior to the exterior of the Vicariate. In order to understand the status of each country and to follow the implementation of the Vicariate, it was decided that a newsletter “Toward the Vicariate of Asia-Oceania” should be published. It could be placed on the web site of the Province under “Asia-Oceania”. Br. Jeros

Amparo (Manila) was given the responsibility of this publication in conjunction with correspondents from the various countries, as well as updating the Rogues gallery.

The other priority of the future Vicariate is **formation**, especially the formation of the formators. To start with, the Formation working group will organize, along with the Secretary General of Formation and those responsible for formation in the Province, a meeting in November 2019. This will involve deacons and young priests of Asia.

During the summer, language sessions, of at least one month, will be organized in Vietnam and the Philippines.

The delegates of the Provincial will draw up a list of potential persons capable of conducting sessions, retreats or workshops on spirituality and the Assumptionist charism.

The Inter-Asia Coordination

Ex officio members:

- Fr. Benoît Grière, Superior General
- Fr. Benoît Bigard, Provincial of Europe
- Fr. Bernard Holzer, Delegate of the Superior General for Asia-Oceania and Delegate for the Province of Europe for the Philippines and Korea
- Fr. François-Xavier Nguyen Tien Dung, Delegate for the Provincial of Europe for Vietnam

Representatives of each country:

- Fr. Joseph Hô Baik (South Korea)
- Fr. Jay Lituañas (Philippines)
- Fr. Pierre Khuê Tran Van (Vietnam)
- Fr. Paul O’Connor (New Zealand) - excused



A long term priority would be the creation of a CIFA (Communauté Internationale de Formation Assomptionniste) in Manila. It will consider what already exists. This will be brought back to the Superior General in his Plenary General Council for its creation and to name formators.

The formation of **treasurers** is urgent. The Finance Group (Milad Yacoub, John Shin, Cris Quinal, Pierre Khue and Savio Cong) will meet again in Saigon from June 14-16. On their agenda will be the following: share experiences and strategies; consolidate accounts from 2018 and budgets for 2019; establish a short-term plan; make recommendations for the financial management of the future Vicariate.

The **statutes of the Vicariate**, approved by the Plenary General Council of December 2018, address questions on the organization of the Vicariate. They will be made available in French (the original text), in English, in Korean and in Vietnamese. The superiors of each community are responsible for presenting this in their respective communities.

Other works in progress

The last part of the meeting of the Coordination pin-pointed the other realities that the Vicar might find “on the table” once he assumes his duties: “Bayard in Asia”, “Connections African-Asian”, “Volunteers”, “New foundations”, “acquisition of languages”, “Pilgrimages” and “Customs”.

For each work report, an example was noted to ensure that the work would be completed. In waiting for the deliberation for the Vicar in October, let us continue to create connections and to cross borders”, concluded Benoît Bigard, Provincial of Europe. Whereas Benoît Grière, Superior General, sent us on mission : « A new stage

of development of the Assumption in Asia begins. [. . .] It is not a clear model. We are at a new step. We all have to mobilize to make this step a success. [. . .] The road will be rough but with a hopeful beauty. It will bring us to the fundamental of our lives: following Christ.”

Fr. Bernard Holzer
Delegate of the Superior General

Fr. Frans Desmet leaves Korea after a mission of 27 years



After a period of almost three decades during which he was fully invested in the culture and the Church of Korea, Fr. Frans Desmet, originally from Belgium, has left for another mission. He was one of the three Assumptionist founders of the mission in Korea. A celebration took place to mark this passage of going to “another mission”. The following is the testimony given by the community of Gwangju taken from the website www.assumptio.org:

« Saturday, February 23rd, feast of St. Polycarp, was also the fourth Saturday of the month. It was on these Saturdays when Masses for the benefactors were usually celebrated. We decided this would be a good time to celebrate Father’s send-off and so we expanded our invitations to the liturgy. 120 people attended the Mass. This included religious sisters, priests, brothers from religious congregations, etc. We wanted to keep the celebration somewhat simple and, therefore, did not invite a bishop to preside . . . Mgr. Choi Andrea, who was archbishop at the time of the benediction of the house in 2005 and also during the Council of the Congregation in 2008 at Gwangju, came to concelebrate. The most moving moment of the celebration took place with the words of Joseph Baik Ho at the end of Mass. His words were spoken with sincerity and deep emotion.”

Thank you, Father Frans, for your work in the land of the Calm Morning. Our good wishes for you in your new mission!

Fr. Benoît Grière : “The challenge for Asian communities is unity”



Fr. Benoît Grière, Superior General of the Augustinians of the Assumption, talking to young people in Escopa (a poor area in Metro Manila) on Santo Niño feast day, January 20, 2019

In one term (six years), to meet nearly 1,000 religious in thirty countries. This is the goal of the Superior General of the Augustinians of the Assumption in the frame of his canonical visit. As the year 2019 begins, Father Benoît Grière starts his journey in Manila, Philippines. A privileged time to know better and encourage the young community.

What are the current challenges for the Assumption in the Philippines?

The Filipino community is celebrating its thirteenth anniversary. It is still in a foundation period. My role is to help the brothers to build on the rock, so as to strengthen their community and make it grow with discernment. My visit is also an opportunity to take part in the creation of the Vicariate of Asia, foreseen in 2020. Before coming to Manila, I have participated to a preparation meeting in Korea. The challenge for Asia and Oceania communities, including the Philippines, is unity. With very different cultures and identities, Korea, Vietnam, the Filipino archipelago and New Zea-

land must learn to build the Christian “university”, as used to say François de Sales. That is: unity in diversity.

What is your message to the brothers in Asia and Oceania?

Asian communities have a role to play in opening our congregation to the Third Millennium. The economic and geostrategic weight of China and India, the meeting of many religious currents, the dynamism of vocations in this region make it a key area in the construction of the world of tomorrow. Christianity has a future in this new world, provided that we roll up our sleeves. As missionaries, we must never prefer our tranquility to the needs of the Church. The Word of Christ is the ferment in the dough. It is up to us, brothers, to spread it, both through liturgical life and our apostolates.

What are your assets in your mission as Superior General, and more broadly, in your spiritual life?

I entered the congregation about thirty years ago. The Augustinian spirituality is very important to me. Before joining the community, I also carried out many solidarity actions as a doctor, especially in Africa. An experience that made me sensitive to the suffering of others. Thus, the gospel of the good Samaritan is particularly inspiring to me. I also developed an ability to listen. An important asset in my mission. I like to quote this sentence of doctor Ambroise Paré: “*I was looking after him and God was healing him*”. But the essential moment in our spiritual life is our personal encounter with God. To brothers who have not yet experienced it, I advise to cultivate interiority. To reach their inner “riverbank”, so as not to get carried away by the current. To see where to go. Finally, to act in coherence with what drives them deeply. ■

Development can be learned !

At Musienene-Katolo (DR Congo), the Assumptionists recently opened a Training Center for Trade and Development

It is called « Cimedé Vuyisongerya », that is: the Centre d'Initiation aux Métiers et de Développement, that the ONG ADL-Assomption from our African Province recently opened in Musienene/Katolo. It is 17 kilometers south of Butembo (North Kivu). It is totally financed by the funds from the campaign for solidarity in the Assumption for the year 2016. The Center opened its doors to the idle youth in the region in September 2018.

This opening is, therefore, a special occasion to express, one more time, our sincere gratitude to our religious communities throughout the entire Congregation of Augustinians of the Assumption. They clearly made this project a reality. This raises a real testimony of the love of God in a region where idle youth are at risk from the evils and challenges that poison our society today.

Among its first activities, the Cimedé Vuyisongerya organized a training in cutting and sewing, and also in hairdressing, at the rate of six months for promotion. A period of three months is required in shops so to acquire a more professional experience. At the end of the training, a certificate of professional aptitude is given to the graduates.

The first promotion group had been in formation since last September, enabling the Ci-



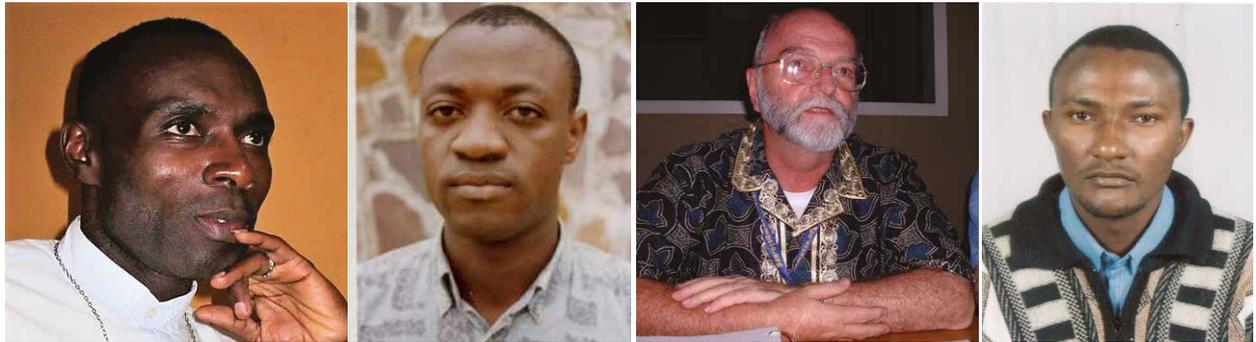
medé Vuyisongerya to train 33 young people in hairdressing. All of these young people are girls, among whom 27 are single mothers. A young man, trained by ADL-Assomption at Cimedé Saint-Laurent of Butembo, oversees their training. In cutting and sewing, there are 31 young people (and only one boy) who receive training under the watchful eye of an instructor, who is also a single mother, also trained at Cimedé Saint-Laurent.

Obviously, the Cimedé Vuyisongerya is favorably received by the population of Musienene/

Katolo. This project that coaches the young is perceived by the people as a true prophetic gesture of the Assumption, which engages in social pastoral work in the name of its preferential option for the poor. Following Fr. Emmanuel d'Alzon our founder, the Assumptionists attempt to be present "wherever God is threatened in man and man is threatened as the image of God" (RL n.4), in sharing the joys and the sorrows of the men and women of their time (cf. RL n.14).

Br. TEMBO MUGHONGO Faustin
Jérôme

Vice-Province of East Africa



What "new wineskins" do we need to express more clearly the newness of the Gospel? One of the paths considered by our thirty-third General Chapter was the renewal and restructuring of our community organization. The General Chapter decreed the creation of the Vice-Province of East Africa, linked to the Province of Africa; by so doing it tried to respond to the needs of animation and government of the Assumptionist communities in Kenya, Tanzania and Uganda.

The existence of this new form of community organization formally took effect on January 1, 2019. Father General, Benoît Grier, after consulting the religious of the then East Africa Region, appointed as Vice-Provincial Father Henri KIZITO VYAMBERA, then Master of Novices in Arusha, Tanzania, on December 18, 2018.

Father Kizito, after choosing his Council, began to work

The Vice-Provincial in his Council: Kizito Vyambwera Henri, Yongesa Mbunge Christophe, treasurer, Martel Luc, secretary, Kamau Muturi Dominic, 1st assistant

thoroughly on the organization of the new Vice-Province and the preparation of its first Vice-Provincial Chapter next May.

The Chapter decision, with this new way of organizing the Province of Africa, was meant to benefit "the animation of proximity and the apostolic dynamism" of all our communities. It intends to promote the inculturation of our charism in order to respond in a more coherent and evangelical way to the calls of the Church. We want to keep responding to the call made to us in 1986 by the then Cardinal Archbishop of Nairobi, Monsignor Otunga: "Come and establish your charism among us".

While it is true that the vocation of the Vice-Province is the apostolic mission incarnated in East Africa, its path cannot be understood as one that drives these communities away from the life of their "mother" Province or from the rest of the Congregation. Since the General Chapter of 2011, our animation and organization have stressed synodality and co-responsibil-

ity. The Vice-Province should be built in such a way as to strengthen the unity of the Congregation, and so enhance the life and mission of this "body-family" that we all form.

For a newborn, life is not easy. In addition to the challenge inherent in setting up the new organization, the Vice-Province must - in its next Chapter most likely - evaluate its current apostolic commitments and discern the calls that the Spirit is addressing to us in that region of the world.

The decision to create this Vice-Province was not made with the assurance of someone who already has all the resources and all the answers. We humbly believe that, in our fragility and our poverty, the presence of the Lord will enlighten and guide us as we strive to overcome our difficulties. We lack formators, we must improve our discernment of vocations, we need to develop activities aimed at self-financing for our pastoral works and our formation communities.

Fr. Miguel Díaz Ayllón

1) "New wine into fresh wineskins" Acts of the 33rd Chapter General of the Agustinians of the Assumption 2017, # 158

2) Ibidem, # 151

The holiness of Father d'Alzon : an acknowledgment that counts



For more than 40 years, Anne and Pierre, a Christian couple who are members of the Emmanuel community, are engaged in the pastoral life in the sector of Vigan (Gard) that comprises 19 parishes today. They believe in the sanctity of Father d'Alzon and await a miracle that will attest to his sainthood. Since 2010, Anne has been writing a daily chronicle on Father d'Alzon for the parish. Let us take a look at her entries.

How did you discover Fr. d'Alzon? What place does he hold in your prayer life?

I discovered Fr. d'Alzon somewhat belatedly, like many people in my area. We often went to the Orantes (Sisters), and we found out that they lived in his birthplace. When the Sisters left in 2004 it was a difficult parting for us. As members of the Emmanuel community, we had been able to have adoration of the Blessed Sacrament in the very room where Father had been born. This had served as the Sisters' chapel.

It was particularly around the time of the bicentenary of the birth of Emmanuel d'Alzon that we became more familiar with him after drafting many accounts of his life for the local parishes. We presented his life in stages. We received many favorable responses to this. The summer season attracts many international visitors who wish to keep in contact with Vigan through our bulletin.

What is he for us? Most definitely he is an intercessor to God. We cling to him because of his personality and strong character, his energy and his spirituality that is so defined and so connected to life. He has brought nourishment to us that is centered in Christ and in his earthly loves: Mary, his mother and the Church, his spouse.

What qualities do you love about him? How is he a saint for today?

The relevance of his holiness comes from his priority toward the poor. He made this priority through the choice of his own life. He gave away all

of his money and his goods for the purpose of evangelizing. He was of the school of a Curé d'Ars, of an Yves de Tréguier or of a John Bosco. He was someone who devoted his life for the young: to young girls, for the teaching of the poor, for the formation of priests with the poor and the alummates. He took the poor girls of Cévennes, who worked in the mills of the area, to his mission in the Orient.

He was viewed, mistakenly, as a cold and unfriendly aristocrat, in conflict with the Protestants. This was an unjust point of view for someone who brought them a great deal of attention---not only in Gard but in its surroundings, precisely because of the visibility he gave his Vigan roots. He never forgot them and that is why he preferred the poor diocese of Nimes, during his church ministry, rather than Montpellier. Why is it that the Vigan civil authorities held him in disdain? It is perhaps because he was prejudged and given inaccurate stereotypes.

Ultimately, Fr. d'Alzon was a man committed to social and political engagement as it related to education and additionally toward missionary activity per the demands of the pope. He knew how to handle humor and didn't express himself with officious language. He didn't appreciate those who said nothing or spoke in double entendres. He spoke with a grand truth toward the Church and political life. He was not swayed by flattery or honor. What made him



rich as a spiritual guide, was the intensity of his engagement in everything. He welcomed Syrians into his college. Wouldn't he be close to social movements of today and issues of migrants?

What do you think of his love for Christ, the Virgin and the Church?

This is at the heart of his faith, and that is what enables us to find in him a light that shines on our own. He places us at the foot of the cross so that we can understand and love like Jesus. He encourages us to live in contact with Christ just as we would a living person. It was a quality he undoubtedly inherited from his mother who preferred, like Blanche de Castille, to see himself die rather than commit a mortal sin. It is this integrity that is at the heart of his spiritual direction, most notably that which followed after Saint Marie-Eugénie of Jesus and the Adorers.

Do we still talk about this manner of living the faith today?

The Jansenist expression along with its mortification and corporal penance, sound like they are from a different age. It

was noted, but we must understand that the faith cannot thrive without a certain discipline. Our society, in many ways, is a society without guideposts, without the bases for a solid civil and religious education not only for its children but for parents as well. We must appreciate that Fr. d'Alzon proposed a reflection that was uninhibited. He always placed value on what he said and what he did. He was a holistic man, very authentic and without hypocrisy.

In what can he be a guide for Christians?

It is not enough to lament his fate, but it is wise to come out of ourselves so as to give ourselves entirely (to God). Fr. d'Alzon gave us a living and concrete example. It would be wise to model his investment in education. But above all, he was someone who knew how to blend his active and apostolic life with prayer. In a lasting way, he nourished his commitments, a discernment of his relationship with God. He looked to his priests as builders who did not forget prayer. For him, everything was built around prayer and adoration which held a central focus.

Today, many young people have difficulty making choices, of finding a pathway. Fr. d'Alzon can inspire them. He was not a child when he decided to become a priest. His chivalrous spirit led him to a military career, but his father was opposed and directed him toward studies in law. It was later that he wanted to translate his first aspirations with his spiritual discoveries, in making himself a defender of the rights of God and of the Church.

How do you view his local deep-seatedness?

During his time, he was well-known in the region because of the influence of his family and also because of their wealth. On his part, one must remember that he always had an attachment for the Cévennes and a love for the land. For him, there was a visceral connection to his native land---when he admired the light and nature, when he walked the trails and boldly climbed the mountains. How many times did he leave the Vigan during the night to admire the sunrise on Mont Aigoual! It was there that he recruited his first Oblates.



Today, his memory has been put under a small light for political reasons. In Vigan, the heroes are Sergeant Triaire and the Horseman of Assas of the regiment of Auvergne. They have their monuments. It was necessary to wait for the bicentennial of Fr. d'Alzon for the government to rediscover the personality of this Viganais and for his bust to be placed on his birthplace. The local authorities, marked by a radical, Protestant tradition, delayed acknowledging him.

Today, the Vigan numbers 4,000 inhabitants. The region is dwindling, but we don't forget the feasts of the Apple and the Onion in September. They bring about 3000 visitors to the area to whom we tell stories of Fr. d'Alzon as a child of the countryside. In the Vigan Museum, there is a space now reserved for him. Most likely, this gives a certain emphasis toward the Viganais, but it leaves

something to be desired, to rekindle his spirit at Condamine, Rochebelle or Espérou.

Do you see an international dimension in him?

Based on what we see each year here in Vigan, we believe it. We welcome groups coming from diverse countries of Asia, groups of religious men and women and lay people who are part of the Assumption family and who come here on pilgrimage. Their radiance surpasses that of the horizon of the mountains. We have as proof the large numbers of streets, institutions, and schools that carry his name in France and around the world.

Do you think that the lay are more interested in Fr. d'Alzon than the religious he founded?

Such a comparison is difficult to make, but what we can say is that the Assumptionists and Oblates that we know are

characterized by a simplicity that is distinctly d'Alzonian. They don't have the desire to always look to the past, but to look to the future. Their concern is to be in the present and to open paths for the future. Will the newer generations take enough advantage of examining the past? We don't know. The Orantes, who were at Vigan, reflected this spirit of practicality, of engagement with the world yet were rooted in prayer.

Is there a commonality between Pope Francis' exhortation Gaudete et exsultate regarding his appeal for sainthood¹⁾ and the ideas of Fr. d'Alzon?

Certainly, we discover them in re-reading the apostolic exhortation. As for Fr. d'Alzon, the aspiration toward sainthood is innate, and he always tried to elaborate this in his life with great ardor. Pope Francis echoes this same appeal. The Pope speaks of the austerity of life, to the attachment to the Church and its defense, to boldness and truth, and to our opening up to "female genius". Fr. d'Alzon was especially sensible in his spiritual direction and notably with Saint Marie-Eugénie.

The other commonality that touches us is his manner of viewing sainthood like something that is available to all. Just like he talks about the incarnation of Christ in our lives. This is one way, for us, to return unceasingly to what is most essential: the Christ.

Compiled by Fr. Bernard Le
Léannec,
Postulateur general

1) Read AA Info n° 5 et 6 (July and October 2018).

The history of a family: the Daudé

It was found, under the title 'Genealogical research of Le Vigan, Ganges, Saint Hippolyte and area' penned by Isidore Boifils de Massanes, genealogical notes of the parishes of the ancient Viguerie du Vigan (1). Even if not complete and somewhat approximative, the one consecrated to the Daudé family is interesting for us. It was written in 1879.

DAUDÉ

Mouth seal of a silver lion adorned with gold, holding in its right paw a lily.



The given name at baptism, Deodatus, translated into French as Dieudonné, has given in the Languedoc language Dooudé (written Daudé) and became a family name.

Jean Daudé, a notary at Saint André de Majencoules, is the head source of a family which has played a major role in our area during serious and troubled circumstances when the Reform Church worship was suppressed between 1680 and 1870. In 1879, this family is still numerous but disoriented and dispersed.

Jean Daudé married around 1640 Françoise de EdBoyer

who gave birth to 1* Fulerand Daudé, merchant at Le Vigan in 1696 who seems to have left no heir, and Jacques Daudé, lord of La Coste and de Lasalle, born at Saint André de Majencoules in 1645; in 1672, Catherine Emé-nard alias Ménard de Vumène. In 1682, he was appointed judge of the Viguerie du Vigan. He was a former Catholic and was chosen to govern the country at the difficult time of the Revocation of the Nantes Edict, as well as the commander of Languedoc, lower in rank to the governor of the province; in reality, he was invested with the complete authority and even the judge of Le Vigan lower to the Viguier d'épée (who was M. De Ginestous) was granted an even higher authority by means of the title Sub-delegate.

In 1700, lord Daudé had the title: lord Daudé, lord of La Coste, counsellor to the king, perpetual mayor of the city of Le Vigan and even Viguerie du Vigan and its jurisdictions, of Saint André de Majencoules, sub-delegate to the bishop of Languedoc. Under this last title he had far more authority as the deputy prefect of almost the whole of the diocese of Alais and part of the diocese of Montpellier. It was not exactly a rest cure during the troubled times of his exercise. He ended up dying in a tragic way.

In June 1704, after the Protestant rebel leaders spoke about

submission, there was some sort of a truce vowed by the leaders but ill executed in the ranks around the country. Four armed rebels, knowing that Mr. Daudé was in his summer home called La Valette, at a short distance from the city of Le Vigan, hide in the wheat fields and suddenly caught him as he was returning; they told him that he needed to go and meet with their leader nearby. He answered back that, since there was a truce, it was not necessary... But one of these gangsters, from the back, shot at him with his pistol and blew his brain off. Mr. Daudé was accompanied by Mr. De Montdardier (D'Assas) whom he had paid a visit to in order to ask the hand of his daughter... The murderers left him without hurting him but did rob him his hat and wig. (Louvre-leuil, vol. 3, p. 85)

This murder did not prevent the descendants of Jacques Daudé to pursue his endeavour: conversion or the compression of the Protestants.

I do not know what were the profit and remuneration of the functions of Jacques Daudé; I believe that he received from the king considerable amounts of money with which he built a sizable fortune in properties.

His prime title was to be lord of La Coste which is a neighbourhood and a hamlet of the Saint André de Majencoules parish.

Between 1695 and 1700, he bought from Mr. De Montcalm Saint Véran two sixth of the Cadalon land situated in the parishes of Bréau, Aulas Avèze, Le Vigan, Roquedur. Finally, he bought the beautiful land at the entrance of Le Vigan called the castle of La Valette, which one of his descendants, Father d'Alzon, sold in 1876 to Mr. Annat.

Jacques Daudé seems to have many children among them:

1. Catherine Daudé, married in 1696 to Jean Boisserolle de Sumène

2. François Daudé who might be connected to La Valette

3. Jeanne Daudé

4. Jean Daudé who followed

I cannot rigorously follow this family which got much richer and upgraded itself in a very short time so that it came to possess beautiful properties and lord's domains, and to become in alliance with the great families of the country. Let me state among the daughters or the grand-daughters of Jacques Daudé:

Catherine, married to Jean Boisserolle de Sumène in 1696

Jeanne Daudé, married in 1705 to M. De Montdardier

Marie Daudé, married in 1714 to Jean de La Cour de Montcamp

François Daudé, married in 1716 to Pierre de Ginestous, Viguier du Vigan

Elisabeth Daudé in 1725 to André de Guidal Combescure

Jean Daudé, lord of La Valette and d'Alzon, succeeded to the responsibilities of his father and joined the promotion of the knights of Saint-Michael, on 7 May 1732 which allowed him to be called Knight of the Order of the King and ornate his badge with the cord of Saint-Michael.

In 1715, he bought from the king the high lord's domain d'Al-

zon, which was part of the royal Barony of Meyrueis under the d'Alzon mandate. This high lord's domain was then evaluated, for useful rights, at 90 pounds a year, but the Daudé family added to that additional dues and funds. In 1737, he was a member of the third estate of the deputation sent to the king by the states of Languedoc.

Jean Daudé got married to...

And seems to have had many children whose eldest was Mr. D'Alzon among others:

François Xavier Daudé, squire, Lord of La Valette, Beaufort, Mars, Arre, Arrigas and other places, viscount d'Alzon, by letters patent of 1751, sub-delegate of the Commander, judge at Le Vigan, Knight of Saint-Michael in 1761, married to...

With whom, it seems, he had many children:

Jean François Xavier Daudé, viscount d'Alzon, judge at Le Vigan, sub-delegate of the Commander (it could be this one who was Knight of Saint-Michael in 1671) sold in 1766 the d'Alzon viscount property to M. De Faventine while retaining the title. Maybe the father Daudé d'Alzon, knight of L'Étan (?) musketeer in 1777 (since musketeers were suppressed in 1776, he should have called himself ex-musketeer)

François Xavier Daudé, viscount d'Alzon, maybe the same as No V who was judge and sub-delegate to the Commander at Le Vigan until the end of 1786; in 1787, he was replaced in his duties by M. Aguze de La Valette; and this same year was published the edict of the king giving tolerance and particular civil status to the non-Catholics. I do not know if M. D'Alzon lost his position by death or by resignation. At any event, the secular role of the Daudé family came to an end after

105 years, from 1682 to 1787.

The peak fame of this family was 1751. The decline followed. With no precise details, neither on their fortune nor on their alliances, I see clearly what happened to them; they were being ruined and were happy to find people to buy their properties and find alliances through marriage with a very rich family: the Faventine.

Their family created many branches out of which one became stabilized at the time of the Revolution.

I will give with no order or method the information that I have:

1731 nobleman Jean-Pierre Daudé d'Alzon is mentioned.

1769, 1772-1775 the knight d'Alzon is major aid at the royal foreign company. The same is in 1780 captain of the light-horse company.

1789 and 1792 the viscount d'Alzon is lieutenant at the royal foreign company.

1789 M. Daudé viscount d'Alzon from Le Vigan most likely took part in the election of the parliament members of the nobility for the city of Nîmes.

1789 Jean-François Daudé, viscount d'Alzon, Garon du Pouget, took part in the election of the parliament members of the nobility for the city of Montpellier.

In the Bulletin of the Laws of 1797, can be found in the department of Hérault:

1° Jean-Louis Daudé d'Alzon, former officer, put on the list of the expatriates in 1792

2° Louise-Elisabeth Daudé d'Alzon, Lalande through marriage, put on the list, on 22 floréal of the year 2, claiming their removal as expatriates

In the military annual book of 1819 is written that JCJN Daudé d'Alzon has been appointed lieu- ▶

tenant in the legion of Hérault on 9 May 1816.

- In 1860 M. Daudé d'Alzon was the director of the direct contributions in the department of Hérault. I believe that he did not leave male posterity.

- In 1860, according to M. De Tourtoulou, the Daudé d'Alzon family is represented by three branches called d'Alzon de La Valette and De Poussey.

- A branch established at Lyon was asking in 1860 a share in the succession of count Louis d'Assas de Montdardier Daudé de La Valette.

In 1844, this branch, which main house was at Saint Jean de Bruel, was composed of:

1° M. Daudé de La Valette, magistrate, unmarried, brother to

2° M. Daudé de La Valette, attorney at Montpellier, husband of Miss Capblat, who had two daughters successively married to M. Numa Baragnon, attorney at Nîmes, former member of parliament, former deputy State Secretary, today irremovable senator, and

3° M. Daudé de La Valette, attorney.

In 1766, viscount d'Alzon handed over to M. De Faventine de d'Alzon viscount property and little by little the rest of his possessions at Le Vigan. It is possible that a first alliance joined the two families, A little later, M. De Faventine de la Condamine married a young Miss Daudé d'Alzon, very beautiful woman who gave him no heir (see article Faventine, p. 147).

Towards the beginning of the present century, the chief of the Daudé d'Alzon branch (at Le Vigan) had left the country with his sister and was living with her in an extremely precarious situa-

tion. As a good aunt, Mrs de Faventine was thinking of giving to this nephew, in defavor of M. De Faventine de Montredon, a nephew of her husband, the immense fortune of the de Faventine, joining again the two families. She succeeded: this nephew, who seems to me bears No.VII in the genealogy, was Daudé viscount d'Alzon, born...

Dead, married towards 18... Miss de Faventine de Montredon became the owner of the succession of Mr. De Faventine de la Condamine in which he found back the former properties of the d'Alzon with many others. The possessions coming from the Daudé d'Alzon and the de Faventine were: the house at Le Vigan de la Condamine; the vegetable garden and the prairie of la Condamine, the mills at Souquet, the domain called the La Vallette Castle, the domain and mill at L'Elze. The beautiful property of Lavagnac in the department of Hérault, with 60 or 80,000 pounds revenues. This domain had belong to prince de Conti who exchanged it with M. De Faventine, the domain at Anglas in the town of d'Agonès or Brisiau. He left three children (member of parliament under the Restoration):

1° A nun

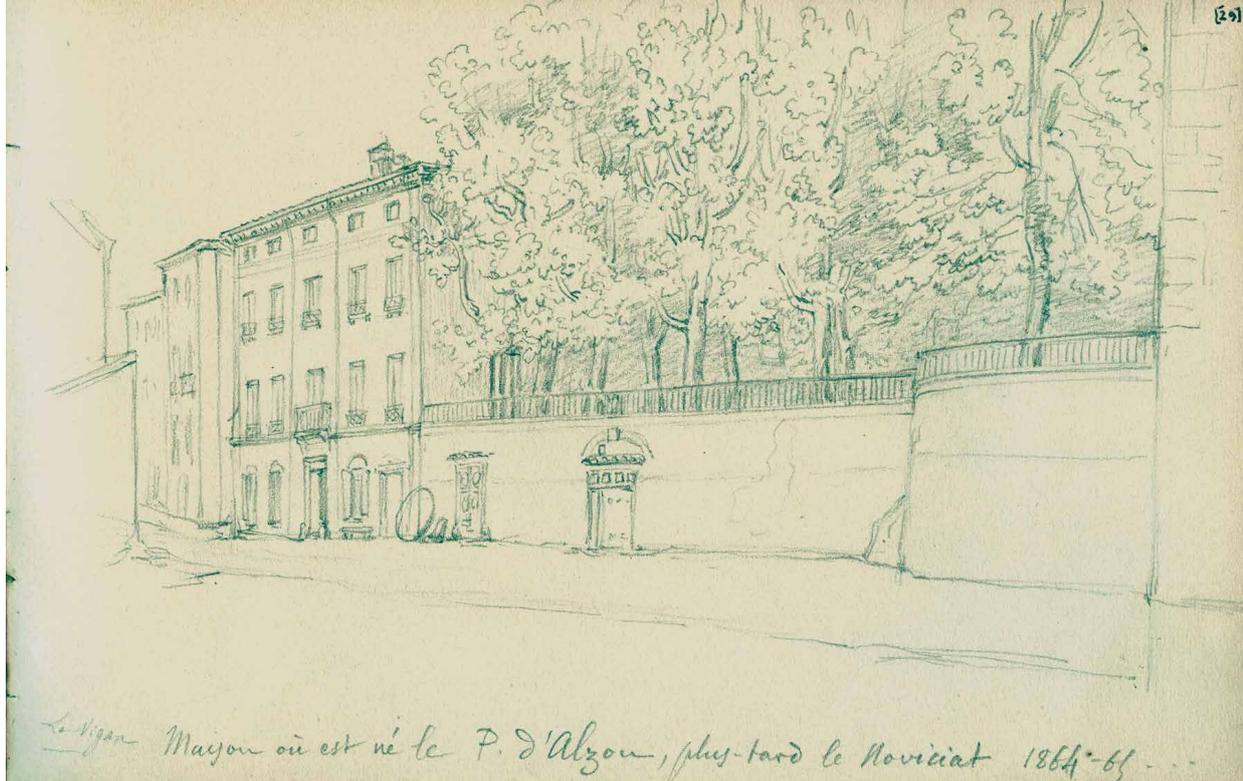
2° A daughter married in 18... to count Anatole de Puységur. She had as a dowry the domain of Lavagnac.

3° **Emmanuel Daudé viscount d'Alzon**, born in 1810, sole male child of his branch, destined to a great fortune and a highly qualified position. Good looking lad, well spirited, wanted absolutely to leave the world in order to join the ecclesiastical ranks. He has not been a contemplative but a militant imbued

with the ardor of the blood of the Daudé family which a century and a half of fight for Catholicism was not enough to suppress. 'My nephew, would say M. De Faventine, has the odd habit of public instruction.' Indeed, Father viscount d'Alzon put his energy in the teaching profession. Founder of the Assumptionist order, he gave it the mission of education; his Assumption house in Nîmes has formed, in the last 30 years that it existed, a large quantity of students united together by the links of companionship. He has a branch at Paris, a novitiate at Le Vigan; a female branch of Assumptionist nuns has convents at Paris, Nîmes, Montpellier and elsewhere, which counterbalance the houses of the Sacred-Heart sisters; he sent some missionaries and nuns to Bulgaria in order to bring back the Greek schismatics. Having been for a long time Vicar General of the diocese of Nîmes, he has a great influence on part of the secular clergy.

Such varied activities are not executed without cost and the patrimony of viscount d'Alzon was lost. Indeed, all this fortune won at the service of Catholics returned to Catholics: the D'Anglas domain near Brissac in the department of Hérault was sold in 18... to M. Valmale. Mr. Annat bought between 1872 and 1876 the domain at Elze, the castle of La Valette where was murdered by the Protestant rebels the sub-delegate Jacques Daudé. The prairie of La Condamine, the best in Le Vigan, covered with stones and gravel, is now the railway station. What remains are only the vegetable garden and the d'Alzon family house - yet being occupied by the novitiate of the Assumptionists.

This house is an ancient and



vast dwelling which has been more or less restored at the beginning of the century by the architect de Chapot. Mr. De Faventine-La-Condamine, who was then the owner, paid the fees of the architect saying: 'There is any good in my house but what is ancient.' A garden or square space adjacent to the house is bordered with an alley of chestnut trees. Close to the street, this alley is planted on the first floor on vaults covered with soil. When I was a child, I could imagine that this looked like the terraced gardens of Babylon. A wing of the house has been transformed into a chapel these last years.

Father viscount d'Alzon, a rather excessive character, adventurous, imprudent, has aroused quite natural hatred - among protestants; harshness, jealousy, silent grudge among some ecclesiastics that he treats briskly; far from me for approving all his initiatives and the way he intends to serve them. The Protestants, his avowed enemies who do not spare harsh words, say about him: he is an inquisitor, a flat brain; he is a fool! Sure, he is a fool and you, Protestants, you are the wise

men!

Father viscount d'Alzon says as loud as he can, by words, by pen, by action for example that he is a fool. You, Protestants, you beat about the bush, you walk in the shadow, prudent, cautious, speaking words of tolerance and liberalism, being at the service of the house of Orleans, being proud republicans: you are indeed wise!

He has thrown millions through the window and, as he himself jokes about it, he has a hospital bed as his supreme refuge: he is fool indeed! (see note of the transcriber below)

You, Protestants, better informed, you fawn upon million, you respect it and seek before everything to welcome it in your coffers. Because your most austere prophet, Mr. Guizot, has summarized in one word the doctrine that you follow: get richer; you do it well, you are wise.

Nonetheless, when at the end of a torrid day of July all these handsome sons of the Reform and of the house of Orleans strut about in front of the bars of the boulevards of Nîmes, if a tall priest passes by with a black cowl and a roman hat, a quiver happens

in the ranks of the three-coloured, sarcastic remarks are heard as well as irony and threats. These lawyers, bankers, these protestant ministers, their aristocracy and their plebs, their high society and their rabble, they all know that Father viscount d'Alzon is greater than them.

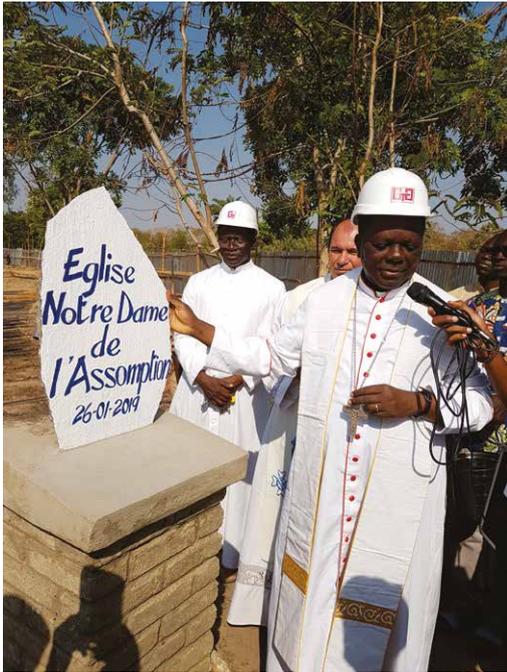
Retranscribed

by Fr. Bernard Le Léannec
Superior of the community of
Nîmes

1) This 285 manuscript page volume is accessible in the archive fund Y. Chassin du Guerny

Note of the transcriber:

I found in a letter of Father d'Alzon, a letter printed and published, the quote of this passage: 'Omnis dives aut iniquus aut iniqui hoeres', Every rich person is a thief or the heir of a thief (saint Jerome). His heir will not have to suffer the curse that he pronounces against the rich people.



In Togo, a new church will rise from the earth

On January 26, 2019, the first stone was laid for the future Notre-Dame de l'Assomption Church of Komah. This is a parish southeast of the town of Sokodé (Togo). It is entrusted to the Assumptionists and houses a community of postulants. The parish is situated in the midst of an "Assumption Complex", composed of a primary school, a college and a technical high school (for which the Religious of the Assumption were responsible) and a high school of general studies.

It is a very Christian area. The church in which the Masses were celebrated since the beginning of the parish is a small chapel in the school complex. However, it has become much too small for the people's needs--to the point that some of the faithful go elsewhere or they abandon the practice of Mass attendance altogether. The construction of the church should revitalize the faith in an area that continues to grow day by day.

Presiding over the placement of the first stone, the Bishop of Sokodé, Mgr. Célestin-Marie Gaoua, emphasized the importance of the event:

"Here is a church that has been anticipated

for so long! Yes, the faithful Christians of the parish of Notre-Dame de l'Assomption have waited so long for this. It has been anticipated by the numerous young people in the parish, among them college students and high school students.

The Augustinians of the Assumption had the right vision. This beautiful and spacious building will bring together infants, youth of all conditions, adults and the elderly. They will gather in this space which will serve as a religious space where one can talk heart to heart with God, or where they can pray and celebrate together, or where they can serve one another.

We encourage the Assumption family. This project, once it is realized, will contribute to making them more visible and have their presence be felt in the center of the country and at the center of the church of Togo. It is a visibility that will strengthen communion and open hearts to a greater ecumenical engagement and to interreligious dialogue in the diocese of Sokodé."

(d'après le bulletin ATLPE n° 21, février 2019, pages 20-21)

Remembering sister Renée Guido Poppa

25 years ago, a genocide killed 800,000 people in Rwanda. The violent ethnical tensions which were tearing apart this country had already taken the life of an Oblate of the Assumption.

During the night of the 25 to 26 of February 1992, a commando of the Rwandese patriotic army, at war against the government of Kigali, infiltrate the Rushaki Area. The rebels attack the village and kill several people. Then they attack the dispensary and the convent of the Oblate sisters. Then they kidnap Sister Renée Guido Poppa, who was praying in the chapel, along with an aspirant, Françoise Nyirangendo. They take them outside the house and kill them.

Renée was born on 2 April 1907 at Paris, where her father, a Romanian doctor married to a French woman, was having his training. The family goes back to Romania where Renée graduates as a doctor and as a surgeon. She works with her father at the Bucharest hospital and then as a gynaecologist at the Beius hospital. Being alone as a doctor and surgeon during the war time, she faces the situation with calm and competence to an ever increasing number of casualties among the civil and military population, with the help of a few Oblate nurses. She joins the novitiate of the OA on 23 April 1946 at Beius and pronounces her vows on 4 May 1948. A few months later, the house is confiscated by the communist regime and the sisters are scattered around. Sister Renée Guido Poppa and the young profess sisters work at the hospital of the Oblates in Bucharest, holding their prayers and community life in secret.

In 1950, the French envoy to Bucharest advises Sister Renée Guido, a French citizen, to leave the country. In Paris, she receives the French license in medicine and then in Anvers that of tropical medicine. In 1951, she is sent to Zaire as the director of a huge hospital in Musienene (300 beds).

The local population tames her, calling her 'maman Poppa'. Often the only doctor, she tackles at the same time the administration, the consultations and the surgeries. Because of her simplicity and her humility, no one could guess the responsibilities she was facing so much she was discreet and fading away. Her assured diagnosis, her ability as a surgeon, her smiling devotion and her tireless zeal are praised by all. In 1960, Congo gets its independence. The Europeans leave the country but the missionaries remain there. In order to maintain the services at the hospital, the security and the care to the sick people, the training to the nurses and their assistants, Sister Renée Guido, always brave, faces in cold blood and firmly the difficulties and the danger. That lasted for 30 years.

In 1988, due to her age (she is 81) and the tiredness, she is called back to France. In 1989, feeling that she was 'rested enough', Sister Renée Guido asks to leave



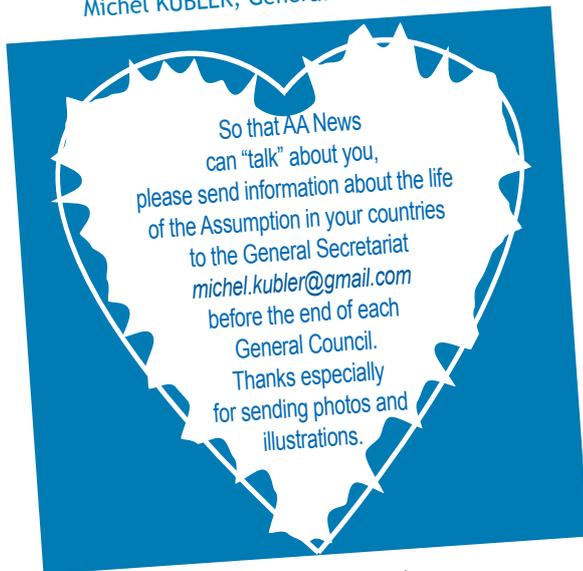
for Port au Prince in Haiti in order to help an Oblate sister who takes care of a dispensary. She works tirelessly at the service of the Lord in a fervent prayer and at the service of the suffering brothers. Radiating peace and joy, she had written in her diary: 'Lord, give me at any hour of the day to offer a joyous face and a friendly smile to every person, your son and my brother.' In 1991, her mission in Haiti coming to an end, Sister Renée Guido goes back to France. But in April of the same year, her superiors ask her to go for one year sharing the work and fears of the small community of Rushaki in Rwanda, giving a hand for the human and religious formation of the young aspirants. When the year was over, she stayed there a few more months. She then writes: 'To love is to give, to be totally given, to abandon oneself...'

For more details, consult:

<https://soeursoblatesassomption.wordpress.com>

Editor

Michel KUBLER, General Secretary



Assunzione@mclink.it

Translator

Patricia Haggerty and Gilles Blouin, English
José Antonio Echaniz ; Spanish

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Tel. : 06 66013727 - Fax : 06 6635924 - E-mail : Assunzione@mclink.it

3 EDITORIAL

- ♦ God, your way is holy!

2 OFFICIAL

- ♦ Agenda
- ♦ The response from the Holy See to the « Letter from the Assumption Family »

4 ♦ Calls, Nominations, Changes...

6 ASSUMPTIONIST EDUCATION

- ♦ Assumptionist education in Belgium: building bridges of unity and solidarity

10 ASIA

- ♦ Last steps toward the Vicariate
- ♦ Fr. Frans Desmet leaves Korea after a mission of 27 years

12 ♦ Fr. Benoît Grière : "The challenge for Asian communities is unity"

13 SOLIDARITY

- ♦ Development can be learned !

14 EAST AFRICA

- ♦ Vice-Province of East Africa

15 POSTULATION

- ♦ The holiness of Father d'Alzon : an acknowledgment that counts

18 PAGES IN HISTORY

- ♦ The history of a family: the Daudé

22 TOGO

- ♦ In Togo, a new church will rise from the earth

23 ASSUMPTION MEMORY

- ♦ Remembering sister Renée Guido Poppa

24 OUR DEPARTED BROTHERS

OUR DEPARTED BROTHERS



† Father **Olivier d'ARGOUGES** (community N.S. de Lourdes of Santiago, Andean Province) died on 19 January 2019 in Santiago (Chile). His funeral was held on January 21st in Santiago. He was 94 years old.

† Father **Filip DEPLOIGE** (community of Leuven, Province of Europe) died on 26 January 2019 in Leuven (Belgium). His funeral was held on February 2d at Sint-Geertrui Parish of Leuven. He was 72 years old.

† Father **Michel CHARLES** (community of Layrac, Province of Europe) died on 16 February 2019 in Layrac (France). His funeral was held on February 18 in the chapel of the Prieuré, before burial in Layrac cemetery. He was 95 years old.

† Father **Sjef HEIDENDAEL** (community of Netherlands, Province of Europe) died on 22 February 2019 in Herkenbosch (Netherlands). His funeral was held on March 23 at Herkenbosch. He was 95 years old.

† Father **Leo BRASSARD** (community of Worcester-Old English Road, Province of North America) died on 18 March 2018 in Worcester, MA (USA). His funeral was held on March 23rd at St. Anne's in Fiskdale, before burial at St. Anne's cemetery. He was 78 years old.

† Brother **Jules Philippe KASAO MAHESHE** (community of Bulengera, Province of Africa), died on April 1st 2019 in Goma (Democratic Republic of the Congo). His funeral was held on April 3rd at Kitatumba (Diocese of Butembo Beni). He was 28 years old.