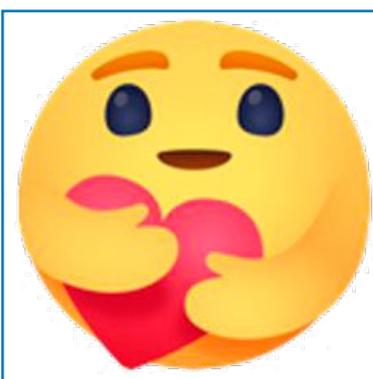


# A News of the Assumption



## EDITORIAL

### Taking care of each other

*"The epidemic has made us take care of each other. It teaches us to take care of our brothers as God takes care of each one of us."*

# Agenda

## Plenary General Council

- n° 7 : **December 3-12, 2020**, in Nîmes (France).
- n° 8 : **June 1-11, 2021**.

## Ordinary General Councils

- n° 23 : **September 7-22, 2020**.
- n° 24 : **October 27-30, 2020**.
- n° 25 : **December 16-18, 2020**.
- n° 26 : **February 1-5, 2021**.
- n° 27 : **March 22-26, 2021**.
- n° 28 : **May 10-14, 2021**.
- n° 29 : **June 14, 2021**.

\*\*\*

## APPOINTMENT OF PROVINCIALS

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

- **Fr. Dennis Gallagher, Provincial Superior of North America**, for a second triennium beginning on June 21, 2020 ;

- **Fr. Benoît Bigard, Provincial Superior of Europe**, for a second mandate, beginning on July 1, 2020.

## NOMINATION OF THE SUPERIOR FOR THE COMMUNITY IN ROME

Fr. Benoît Grière, Superior General, with the consent of his Council, named :

**Fr. Marcelo Marciel, local Superior of the General House** in Rome for a second triennium beginning on June 12, 2020.

## OPENING OF HOUSES

Fr. Benoît Grière, Superior General, with the consent of his Plenary General Council, gave his

# Our Superior General celebrates 25 years of priesthood

On the occasion of the 25th anniversary of the priestly ordination of Fr Benoît Grière, which took place on 4 June 1995 in Epernay (France), our Superior General received a special blessing from Pope Francis :



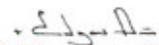
On the occasion of the **Silber Jubilee** of **Reberend Father Benoît Grière** of the **Congregation of the Augustinians of the Assumption**

On the occasion of the **Silber Jubilee** of your ordination to the priesthood, the **Holy Father** unites with you from the heart to share in your joy and to give thanks for the love of the **Lord** that you have given witness to during these years.

The **Pope** wishes that this **25th** anniversary of ordination to the priesthood will be a source of your deepening your attachment to the risen **Christ**. He asks the **Lord** to help you revisit your engagement, in the light of the spiritual heritage that you received from your **Founder**. He implores the **Lord** for the grace to renew in you each day his **Spirit** of strength and mercy in your responsibility as head of the **Congregation of the Augustinians of the Assumption**.

In entrusting you to the intercession of the **Virgin Mary** and to **St. Benoît**, **Pope Francis** grants you with a generous heart the **Apostolic Benediction** which he freely extends to the **Congregation of the Augustinians of the Assumption**, and to all those to whom you are close, and to all those who, in many countries, benefit from your mission.

From the **Vatican**. **June 12, 2020**

  
\* **Edgar Peña Parra**  
Substitut

approval for the opening of:  
a 2nd community in Beni, called **Mupanda (DR-Congo, Province of Africa)**;  
the house of **Nasandratrony (Province of Madagascar)**;  
the house of **Catumbela (Angola, Province of Brazil)**.

## FORMATOR AGREEMENT

Fr. Benoît Grière, Superior General, with the consent of his Plenary General Council, gave his approval for the nomination of **Fr. Jorge Rojas Garcés** as superior of CIFA of Buenos Aires (Argentina, Andean Province).

# Taking care of each other



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

The Covid-19 outbreak showed how fragile our human existence is. We knew it, but we've relearned the obvious: we're mortal. The pandemic has not only revealed our weaknesses, but it has also created a treasure trove of solidarity and assistance. Each country has been able to illustrate, through concrete examples, the dedication of caregivers but also the courage of those who remained faithful to their posts, and also the closeness to those who were isolated. Priests, religious men and women, and members of our Church paid a heavy price for the illness by showing their closeness to the sick.

It is too early to know what the "world after" the pandemic will be like. First of all, as I write this editorial, we do not yet know when it will be defeated. Some talk of a second wave or a resurgence of contagion. Others are anticipating the discovery of a vaccine that will keep the world safe or a cure that will cure the sick. We can remain confident in the resources of our humanity and its intelligence, but that's probably not the point.

The epidemic has made us take care of each other. First by taking care not to carry and transmit the virus. We kept a cautious distance; we multiplied the gestures of cleaning our hands; we sometimes wore a mask. Of course, this was for our own protection but also for the protection of others.

Taking care of the brother is for me the primordial teaching that we can learn from this health crisis. "What have you done with your brother?" is God's question to Cain. What have we done with our brothers during this long period

of confinement and quarantine? Have we remained open to others? Have we been in solidarity with those whose daily lives we share? Have we remained connected to the world and to those who have suffered most from this epidemic? I have greatly appreciated the various initiatives that have fostered closeness and the exchange of news. The number of communities that have improvised a service of Eucharistic celebration through YouTube or various digital media is impressive. Many spontaneously phoned the brothers of other communities to get news. I am very happy about all this.

Religious life can reinforce indifference and even selfishness. We are accustomed to living together, but sometimes in our houses we delegate easily to those who are duly mandated by their official responsibilities. The superior decides, the bursar buys what is necessary and maintains the house... I prefer the attitude advocated by the Rule of Life which makes each one of us responsible for the smooth running of community life. The epidemic is teaching us anew to be attentive to one another. It teaches us to take care of our brothers as God takes care of each one of us. Caring is a beautiful mission; it is at the heart of our religious commitment. I hope that we will continue to care for our elders, our loved ones, our friends in the Covenant. I also hope that we will strengthen our solidarity so that we may be ever more witnesses to the Kingdom that is coming.

While for some the time of vacation is approaching, and while others will continue their pastoral service, I invite each one to take care of himself and to make the concern for others grow. ■

# Calls, nominations, changes...

Father Benoît Grière, Superior General,  
with the consent of his Council, has called:

## ■ TO PERPETUAL PROFESSION

- 1) KAMBALE SABWIRA Jean-Marie Vianney  
(Africa) (4-20-2020)
- 2) KATEMBO SIWATHULA Anicet  
(Africa) (4-20-2020)
- 3) AKPO DOVI Augustin  
(Africa) (4-20-2020)
- 4) GNOM PAGLAM-LONG Pierre  
(Africa) (4-20-2020)
- 5) RAKAJIHARISON Alain Félix  
(Africa) (4-20-2020)
- 6) KANTCHIRE Augustin Bernardin  
(Africa) (4-20-2020)
- 7) RIRI Léonce Edson  
(Africa) (4-20-2020)
- 8) BINIDI David  
(Europe) (5-18-2020)
- 9) NGUYEN MANH Hung Joachim  
(Europe) (5-18-2020)
- 10) NGUYEN VAN Dung Joseph  
(Europe) (5-18-2020)
- 11) NGUYEN VAN Thang Antoine  
(Europe) (5-18-2020)
- 12) NGUYEN VAN The Jean-Baptiste  
(Europe) (5-19-2020)
- 13) THAI VAN Thanh Paul  
(Europe) (5-19-2020)
- 14) TRAN KHAC Tram Pierre  
(Europe) (5-19-2020)
- 15) TRAN KHAC Truc Jean Baptiste  
(Europe) (5-19-2020)
- 16) RAFANOMEZANTSOA Simon Jean Richard  
(Madagascar) (6-16-2020)
- 17) SOANANAMBINA Mahonjo Laurent  
(Madagascar) (6-16-2020)
- 18) TIENDREBEOGO Justin Wendyam  
(Madagascar) (6-16-2020)
- 19) TONGASOA Sambevoatse Jean Félix  
(Madagascar) (6-16-2020)

## ■ TO THE DEACONATE

- 20) NJARANIAINA Raphaël José Mario  
(Africa) (4-21-2020)
- 21) MUMBERE MULYANGASU Michel  
(Africa) (4-21-2020)
- 22) KAMBALE KATUSELE Barthélemy  
(Africa) (4-21-2020)
- 23) MBOUNGOU Eriel Kermeliss  
(Africa) (4-21-2020)
- 24) MPOZEMBIZI SSENTONGO Joachim  
(Africa) (4-21-2020)

- 25) KAKULE KALEMBERYA Moïse  
(Africa) (4-21-2020)
- 26) MUYISA BORA Mumbere  
(Africa) (4-22-2020)
- 27) BAKAMARHE CIZUNGU Élie  
(Africa) (4-22-2020)
- 28) KAKULE MAHAMBA Nicolas  
(Africa) (4-22-2020)
- 29) BWAMBALE NYENZE Jackson  
(Africa) (4-22-2020)
- 30) RASOLONIAINA Dieudonné Frédéric  
(Africa) (4-22-2020)
- 31) AISSAH AKOULE Ignace  
(Africa) (4-22-2020)
- 32) KASEREKA MUMBERE Zéphyrin  
(Africa) (4-22-2020)
- 33) TRAN QUOC Cuong Joseph  
(Europe) (5-20-2020)
- 34) ANDRIAMASILALAINA Jean Lucien Adrien  
(Madagascar) (6-17-2020)
- 35) RAKOTONIARIVO Jacques  
(Madagascar) (6-17-2020)

## ■ TO THE PRIESTHOOD

- 36) WANYONYI MUKOLWE Alfred  
(East Africa) (4-23-2020)
- 37) SILILIO MATONG'WA Ignatius  
(East Africa) (4-23-2020)
- 38) KASEREKA MUSAVULI Moïse  
(East Africa) (4-23-2020)
- 39) KILOKOTA MOLO Musondoli  
(East Africa) (4-23-2020)
- 40) KIENTEGA Remi-Clovis  
(Europe) (5-20-2020)
- 41) KIM Myoung-Ho Vianney  
(Europe) (5-20-2020)
- 42) TALAKE Paul-Martin  
(Europe) (5-20-2020)
- 43) KATEMBO KAMERA Dalmon  
(Madagascar) (6-17-2020)
- 44) KATEMBO VULIME Jean Bertrand  
(Africa) (6-23-2020)
- 45) TEMBO KATALIKO Philémon  
(Africa) (6-23-2020)
- 46) KAKULE KALENGEHYA Jean-Pierre  
(Africa) (6-23-2020)
- 47) MUHINDO KAGHENI Jean-Bosco  
(Africa) (6-23-2020)
- 48) MUGOLVYA VISSO Luc  
(Africa) (6-24-2020)
- 49) KAMBALE Benjamin  
(Africa) (6-24-2020)
- 50) MBUSA KITAMBALA Kizito  
(Africa) (6-24-2020)

# A “virtual” session for real questions

Due to the global health crisis, the 6th session of the CGP had to be held at a distance, by videoconference. Here is an echo of the exchanges that it did, however, allow.

This was the lot of thousands, and perhaps millions of people and groups who wanted and still want to communicate in a time of confinement: using modern means, especially the Internet, to talk simultaneously to several interlocutors, simply to exchange news or to hold meetings at a distance that were made impossible by external factors. Since last March, the whole planet has finally had this experience: it only takes a tiny virus to paralyse almost all our activities on a global scale!

The Assumption has not escaped it, and the most spectacular sign of this to date is the suppression of the meeting that the Plenary General Council was to hold from June 2 to 10 in Worcester (United States): it is impossible to fly from one continent to another, and it is forbidden to enter this country which is itself in the grip of the pandemic. Father General, with the agreement of his Council, had to find a replacement plan: it was three afternoons of videoconferencing, from June 1 to 3, which obviously could not replace ten days of meetings “in person”, but which made it possible to share news and to take the most urgent decisions together. An important part of these “virtual” exchanges was in fact dedicated to news from

the Provinces: it was important, not only to learn about the joys and sorrows of the religious, communities and works, but also to support each other in such a complicated context! This is how the Province of Europe lost two members who died of coronavirus. And everyone was able to deplore all the events that had to be postponed or even cancelled: meetings of councils, sessions and commissions, professions and ordinations, retreats or pilgrimages, everything was put off to better days, which no one is able to date!

In such a context, the economic situation of many of our brothers has become precarious, especially where our resources depend exclusively on donations from the faithful (parishes), the running of our institutions (schools, universities...) or the payment of rents. At the level of certain Provinces and of the Congregation as a whole, it is also the hazards of international finance which can have serious consequences on our assets. This very unstable situation has, moreover, given rise to two letters to the whole Congregation: the first was a message of comfort and hope from Father General, the second a call from the CGO to be attentive precisely to our economic conditions.



As usual at CGP, there was no shortage of formation issues. And a very encouraging point was made regarding the two Vicariates (West Africa and Asia-Oceania) created last January within the Province of Europe. The economic dossier could not fail to be addressed, especially the approval of the 2019 accounts of the Generalate and the adoption of the Assumption Solidarity Campaign for 2021 (*see box on page 7*).

Concern for our future, in fact, has never been overshadowed by the difficulties of the present. This is how the foundation projects were discussed, those of North America in Texas (in El Paso) and those of Brazil and Africa in Angola (in Catumbela). And the opening of new houses in the Congregation was decided (*see page 2*): the Assumption is definitely going ahead!

“ Let us be more encouraging and visionary in our nominations. Let us not be content to fill in the gaps, but let us create something new »

This is also the impetus that Father General gave in his address to the CGP: “We must take advantage of this pandemic to review our ways of doing things and also change certain behaviors. This will require time and patience. “And to launch an appeal to the Provincials: “Let us be more encouraging and visionary in our nominations. Let us not be content to fill in the gaps, but let us create something new. Let us take time to look at the signs of the times and interpret them together to work for the Kingdom of God. (...) The jubilee of 175 years of the Assumption is disrupted by the health situation, but we can show our fidelity to the Kingdom of God in many different ways. The old times have gone, new times have already been born.»

As for the next meeting of the CGP, it has already been fixed: it will be in Nîmes, next December, to mark the end of the jubilee of 175 years of our Congregation... Let us hope that the health situation of the planet will allow the members of the Council to go on such a pilgrimage to the place of our birth!

**P. Michel KUBLER**  
Secretary General

## First apostolic appointments

The “first apostolic appointment” of every religious at the end of his formation is fixed within the framework of the CGP, according to a decision of the 32nd General Chapter (2011), and published at the time of priestly ordination (for religious brothers: at perpetual profession).

Nous publions ici les nominations reçues par les religieux ordonnés prêtres depuis un an (la Province indiquée est celle qui a présenté le frère à l'ordination).

### North America

#### Jean-Bosco KAMBALE

**KANYAMA:** Quebec, for ministry in Montmartre.

### Europe

#### Lidaou Armand FAWIE:

West Africa, in priority for parish ministry and the world of young people.

#### Seong Jo Christophore

**JEONG:** Gwangju, to consolidate the foundation in Korea and contribute to its development.

#### Rex Christus NAVARRO:

Manila (Pavel House) for one year, while preparing the foundation in Digos (Southern Philippines), where he will be appointed in July 2021 to the service of the pre-novitiate, in a parish context, with emphasis on youth ministry and service of the poor.

#### Thomas Messan AHLOU:

Community of Lomé to contribute to the mission of this foundation at the service of ecumenical dialogue, interreligious and

intercultural dialogue, as well as youth ministry, on the basis of parish implantation.

**Duong PHAN VAN François-Xavier :** Montpellier for parish ministry.

#### Vianney Myoung-Ho KIM:

Cachan, to prepare a licentiate on St. Augustine (Centre Sèvres, Paris), before returning to Korea.

#### Remi Clovis KIENTEGA:

Valpré for the community, youth ministry, vocations ministry and the Covenant.

### Madagascar

#### Alphonse

**RANDRIAMIZAKA:** Community of Antananarivo, as trainer.

#### Jean-Pierre RADIMILAHY:

Formator at the Novitiate of Sokodé (Togo).

#### Jean-Paul

**RAZAFIMAHATRATRA:** Formator for the postulants in Tuléar.

## Solidarity in Assumption Campaign 2021

**D**uring its “virtual” session of June 2020, the CGP decided that the Solidarity in Assumption campaign will be in **2021** to finance the purchase of a **vehicle for the community of the postulancy of Katendere** (RD-Congo, Province of Africa): this is an urgent need, because of the very poor state of the roads in this city and region, the tracks being impassable without suitable equipment, especially in times of rain.

This project is supported by our Bureau of Development and Solidarity (BDS), but it generally struggles to find funds for this type of need from aid agencies. Hence the generosity of the Congregation is necessary.

Let us recall that for **the current year 2020**, this same campaign is being made for the construction of a bridge to facilitate access to our school and postulancy in Bibwa (Kinshasa region, Prov. of Africa); it is certainly not too late for the communities and works of the congregation, from all countries, to mobilize and support this project financially!



## The Assumption leaves Toulouse

The decision to close the last Assumptionist community has affected the diocese of Toulouse, where our congregation was present for many years and in many forms. Here is the tribute that was posted on the diocesan website regarding this beautiful story.

**A** page is turning for the community of Assumptionists, who will leave Toulouse this summer. Our disciples of Saint Augustin, who live faith, prayer and apostolate in community, have been called to carry out new missions. Fr. Rigobert Paluku Kipandauli, after the end of his mission, will return to the Congo to teach philosophy. Fr. Alain Marchadour will leave for a well-deserved retirement in the Assumptionist community of Layrac (Lot-et-Garonne), while for Fr. Daniel Tedeschi, a decision has not been finalized. Fr. Joseph Begoc, will rejoin the community of the boat chapel of Je sers in Conflans Sainte-Honorine, in the diocese of Versailles. As for Brother Kakue Lutaliko, he will finish his studies in Paris.

### The history of the Assumptionists in Toulouse

The Augustinians of the Assumption (AA), also called the Assumptionists, were founded in Nîmes in 1845 by Fr. Emmanuel d’Alzon. Fifty years later, in 1893 to be exact, the religious of the Assumption settled in Toulouse in the alleys of Garonne (Charles-de-Fitte). They took on a variety of works (a home for students, a group home) founded by the canon Tournamille. The first superior of this community was Louis Petit. It was during this time that the newspaper *La Croix du Midi* was established on May 3, 1895, with the support of the young Congregation.

Following the decrees of dissolution of Congregations taken by the Republic at the beginning of 1900, only Fr. Roger des Fourniels lived in Toulouse. In 1917, he welcomed two other religious. In 1919, Mgr. Germain entrusted them with the parish of Saint Joseph, for which they were in charge until 1934.

During the time between the two wars, the Assumptionists took charge of the Children’s House of the Grande-Allée (Allée des Demoiselles), constructed around 1870-1873. Fr. Alexis Chauvin became the first director of the Orphanage. In 1929, the Assumptionists agreed to take over the Sainte-Barbe School, originally a diocesan school, situated at the



time on Rue Romiguières. Finally, we should mention the creation of the Catholic Press Office whose mission was to “spread good press, religious magazines, books on the news, decent novels, etc.” This work was dissolved in 1937. The lack of vocations led the Congregation to reduce its numbers in the communities of Toulouse, as well as their presence in their two institutions. A major change took place at the end of the 1970’s and the beginning of the 1980’s. The Assumptionists settled on Rue de Cagire (1977), and also Rue de Biarritz, in the Casselardit District (1983) where they carried out new apostolates.

Throughout these past 40 years, they impacted our diocese by their presence in the excellent teaching of theology, and in particular in the field of biblical sciences thanks to the research and teaching of Fathers Alain Marchadour and Jacques Nieuwarts. As student chaplains, they founded a small home in their community of Courbet Street. The pastoral care of migrants will remain marked

by the apostolate of Fr. Michel Carrière, diocesan chaplain between 1997 and 2006.

Later, the religious contributed to the service of our parishes, notably in the young parish community of Sainte-Germaine des Pradettes (1984) where Fr. Daniel Tedeschi was pastor (1988-1993). From 1993, the parish of Saint-Exupère, near the orphanage of the Grand Allée and the chapel of Notre Dame de Lourdes, was entrusted to the Assumptionist community. Fr. Jean-Marie Comte was named moderator of the team of priests and the community took up residence in the rectory of Saint-Exupère. Several pastors followed during the last 30 years: Fr. Guy Clerc (2000-2009), Fathers Laurentiu Unguru, Daniel Tedeschi, Régis Groperrin and Rigobert Paluku. Lastly, Fr. Joseph Begoc has been the pastor of the parishes of Lafourguette and Saint-Paul-des-Nations (in the Mirail district) for 10 years (. . .)

#### **A final farewell. . .and thank**

The richness of an apostolate isn’t measured solely by listing

the works in which many religious of the Assumption have participated. Day after day, for more than a century, they have been the occasion of numerous encounters, whose memories remain in the secrets of our hearts. In many ways, the Assumptionists, each according to their charism, sometimes by means of a few words, or a simple glance, helped us to grow in our humanity and spirituality in the faith of Christ. We all know that “good doesn’t make noise”. It is for this good, lived in secret and only the Father knows, that we thank God. And to each of those who have passed through our diocese--novices, brothers and priests of the Assumption, we simply say thank you.

**Fr. Hervé GAINARD**  
**Vicar General of the Diocese**  
**of Toulouse**

<http://toulouse.catholique.fr/Les-Augustins-de-l-Assomption-AA-nous-quittent?fbclid=IwAR11LTcRNwam7WPIJinZ4PhtW oMOMDs8rHkjLdcHkeZQPm-FMd9HwyG7MBg8>

## Dialogue with Islam deepens at the Assumption

It is an event for our Congregation: two religious have completed demanding studies in Islamology in Rome.



At the Generalate, the community year continues in line with its mission at the service of the General Council and the formation of religious engaged in specialized studies. For this academic year 2019-2020, the first two Assumptionists to specialize in Arabic studies and Islamology are the laureates: Frs. Georges Houssou (Togo) - whom his appointment as head of the Vicariate of West Africa did not prevent him from completing his studies - and Bienvenu Kamsele (DR-Congo).

It is 2 p.m., the time of setting up at the Pontifical Institute for Arabic Studies and Islamology (PISAI). Fr Georges is the first to defend his dissertation for his licentiate, which deals with a ques-

tion that is in vogue in contemporary Arab-Muslim intellectual debates: “The historical legacy and modernization of Islamic thought”. His approach takes the perspective of the contemporary Tunisian intellectual Abdelmajid Charfi. Let us recapitulate here the fundamental questions, the relevance of which is the subject of scientific curiosity: Is Islam hostile to secularism? What are we aiming at when we associate the terms “secularization”, “modernity” and “secularism” with Islam? From the historical point of view, considering the opposition between an Islamic past that is a source of pride and a present that is a source of self-deprecation, how can we reconcile the pride of yesteryear with the

frustration of today? How can we perceive this past and combine it with the present? How, finally, to consider the West: is it the envied world or the eternal enemy? These questions and many others are the subject of a crossroads theme at the heart of the debate sparked by the excellent presentation of Fr. Georges.

At 3.10 p.m. the first presentation ended, followed thirty minutes later by the second, that of Fr. Bienvenu Kamsele. It focuses on a series of existential questions related to eschatology: what happens after death? Certainly, the resurrection. But resurrection of the soul and/or the flesh? How does Islamic tradition explain the passage between death and the appointment of the Last Judgement? What circumstances will precede and/or accompany this apocalyptic moment? Will the guilty man be free to deny the testimony of the pages where his acts will be recorded? These questions pose a complex problem which Fr. Bienvenu was able to answer from a Muslim point of view, also contemporary but known only by a pseudonym. The stakes of the work gave him the title: “*The description of the eschatological hour and the return of mahdī in the vision of 'abd al-wahhāb 'abd al-salām Tawīla.*”

Satisfied with the presentation of our two brothers and the honor they have given us to be Assumptionists, we remain convinced, with Fr. Emmanuel d’Alzon, that “*all sciences are illuminated by the thought of God and go back to him as to their principle. So then, what is there to study outside of God, outside of the universe, his work, and the laws that govern it?*” (E.S., p. 210).

P. Alexis Valyamugheni

# Assumption University: A New Name but an Enduring Tradition

Our venerable “Assumption College” in Worcester has just been recognized as a university by the academic authorities of the United States.



In September of this year, 2020, Assumption College will officially become Assumption University, having received authorization from the state Board of Education. Is this change of name simply a matter of presenting the institution in a more prestigious fashion or does it represent a fundamental change in its nature? In fact,

while retaining its commitment to provide a traditional Catholic liberal arts education to its students, university status better reflects the reality that now characterizes the school.

As Fr. Dennis Gallagher, the former Vice-President for Mission at the College and currently provincial of North America, has

explained in his recently published collection of essays entitled *Liberal Education at the Crossroads: Thoughts on the Educational Mission of Assumption College*, such an education intends to instill in its students a lifelong love of learning and a desire to ask the enduring questions of the human spirit: “What is the principle by which I will live my life? What kind of life is most conducive to happiness? To whom and before whom am I going to be accountable? What is God calling me to do with my life? What kind of justice can be established in today’s political communities?” It is an education which aims to foster “critical intelligence, thoughtful citizenship, and compassionate service.” This is the foundation of an Assumption education.

Over the years the College has increasingly opened its doors to a wide variety of careers without losing this overarching conviction. In this, it has remained faithful to Fr. d’Alzon who wrote in 1846, “Our goal is not to educate men for the cloister, but to prepare them to live in the world, who act in a way to make others love and respect their faith, who are deeply attached to the cause of God... This institution is open to young people destined to pursue all of the careers that the world might offer.” (Siméon Vaillhé, *Vie du*



# Assumption University

*P. Emmanuel d'Alzon*, vol. 1, p. 474).

So, why the change in the original designation of the college to a university? The reasons are multiple. First of all, in the United States, the name “college”, unlike it does in many countries, generally refers to an institution of higher education with only one area of specialization. In Assumption’s case, that meant the liberal arts and sciences (i.e. all the humanities such as literature, history, biology, physics, chemistry, history of art, philosophy, theology, politics, etc.). With time Assumption has greatly diversified and now offers, in addition to the College of Liberal Arts and Science, careers in any number of “schools”, four to be exact, the School of Business, the School of Nursing, the School of Health Professions, and the School of Graduate and Professional Studies. In reality, therefore, the College had become a university without ever petitioning the government for an official change in designation. What distinguishes Assumption from other universities is that all students, no matter to which school they belong, must follow all the basic requirements of a Catholic liberal arts and sciences education in addition to the courses in their specialization.

There are any number of other reasons for the change in name:

- Increase interest in the College by more clearly indicating

the choices available and therefore assuring growth in the number of students who attend;

- Attract a larger contingent of international students who do not understand that the word ‘college’ in the United States does not refer to a high school but to an institution of higher education;

- Allow the College to respond more quickly to changes in the needs of a particular discipline or the demands of the marketplace and to encourage greater innovation, creativity, and flexibility;

- Allow the various schools more autonomy within their discipline so as to streamline the approval of the new courses and programs;

- Encourage the different schools to engage in more active fund-raising initiatives (it should be noted here, especially for readers living outside of the United States, that private institutions of higher education in the United States do not receive any direct funding from the government).

Just as the College was in the process of the transition from college to university status, the Covid-19 pandemic began to spread throughout the world. The effects have been particularly devastating in the United States and, within the United States, in the State of Massachusetts where the College is located. In the middle of March, all students were required to return home and complete their courses on line. The financial and psychological ramifications have

been considerable...loss of revenue, reduction in employees, ongoing health concerns, anxieties about the future, pressure on faculty, staff, and students to communicate solely via technological means, etc.

As the president of the College recently explained, the future is uncertain. No one knows what course the pandemic will take and consequently the effects on institutions of higher education. What is clear is that the next school year will be unlike any in the past. Already school administrators are examining many possible scenarios for the fall semester, including all courses on line, some presence of students on campus while maintaining all government guidelines, the delay of classes for a period of time, etc. No matter which scenario will play out, all colleges and universities will incur dramatic losses in revenue and some may even be forced to close their doors.

Although under extreme pressure, the College maintains hope in the future because of its strong leadership, its many faithful benefactors, its dedicated faculty, its reputation for excellence, and its modest, but, respectable portfolio. In its 115 years of existence, the institution has faced many trying moments and weathered them all. With God’s grace it will survive this crisis as well.

**Fr. John Franck**

# Moto TV, a fire lit to enlighten the communities



The diocese of Butembo-Beni (DR-Congo) recently acquired a television, installed and operated by the University of the Assumption in the Congo (UAC)

Since February 2020, the University of the Assumption in Congo (UAC)---the university of the Augustinians of the Assumption---has lit a fire to illuminate the communities of the diocese of Butembo-Beni (North Kivu): it is Moto TV. As the name says, Moto (“fire”, in Kiswahili) is this television-spark, created to serve as a spark and a mirror of this region in the east of the Democratic Republic of the Congo (DRC), which long remained in the shadows.

## Television, a newcomer to the landscape!

Today television is a new arrival to the media landscape of Butembo especially. The oldest (RTGL) is three years old. A coming dictated by the economic de-

velopment of the region: Butembo now has a hydroelectric power plant that can operate TV devices! The UAC wanted to capitalize on this achievement to meet a long-held need in the region: a community television, through which the local community looks at itself!

## A mirror TV!

Yes, a community television was necessary in a society forced to cling to screens elsewhere (national or international), not because they are that interesting, but because the society lacked mirror screens that could reflect its facets.

Moto TV is now operational. It meets the challenges of producing content for local communities. As a Catholic television, it

has as its objective to enhance evangelization, in an ecumenical vision. In a region affected by armed conflicts and epidemics, and which unfortunately does not offer entertainment activities, it will be “a framework for venting, escaping and airing the spirit of daily psychological tensions”.

To reflect the image of the community, three types of programs will be offered: television news in local languages, for society to get along, thematic magazines (health, green economy, politics, culture, gender, sports, etc.), to promote society in all its dimensions, and to report, so that the community can explain in depth the events of its life.

Moto TV, an instrument of development, will accompany the University of the Assumption in Congo in the education and promotion of man, in helping the community to “*become aware of the problems that hinder its social life, its environment, its individual development*”, and as much as possible, show actors who propose solutions. And, therefore, light the lanterns of the communities.

Moto TV, this fire will burn so brightly to enlighten us, if everyone brings their own piece of wood!

**Claude Muhindo Sengenya**  
Informational Director of  
Moto TV

(article appeared in the  
newsletter ART-Afrique, n°  
112, June 2020)

# The slowness and meandering of the beatification process

To understand how the Church comes to recognize the sainthood of certain witnesses to the faith, here is a brief history of the cause of our Founder.

Each cause of postulation has its own history and peculiarities. That of Fr. d’Alzon is no exception to the rule. One must understand that this process was opened too late---50 years after the death of Fr. d’Alzon!---to obtain valid testimony from the Nîmes court in 1931: “It is tenuous and weak, to describe an apostle of the stature of Fr. d’Alzon, knowing his powerful and expansive activity, and whose 52 volumes of writings had just been praised. One might say that the religious of the Assumption did

not know their founder, since they have so little to say about him”, remarked the lawyer, Bersani, after examining the testimony of the informative trial.

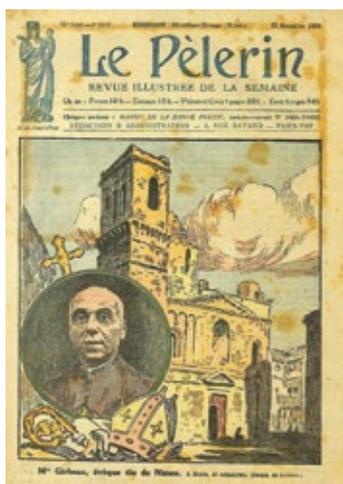
It is therefore necessary to present the main stages of the cause for postulation of Fr. d’Alzon. The 175th anniversary of the founding of the Augustinians is associated with the 90th anniversary of the opening of the diocesan trial for the beatification of Father. On December 22, 1931, Fr. Gervais Quenard, Superior General, addressed a letter to Mgr.

Girbeau, bishop of Nîmes, asking for an official reopening of the trial. . . after a delay of 50 years! Previously, Fr. Romuald Souarn, Postulator General, had made the request to the Congregation of Rites which gave its *nilhil obstat* on January 14, 1931. The episcopal decision for re-opening, appeared in the *Semaine religieuse de Nîmes* of February 1, 1931, asking that the original writings of the Servant of God “to whomever holds them in possession” should be sent to the bishop’s office before April 1, 1931.

The 26th circular of Fr. Quenard, *Instructions relatives à la cause du P. d’Alzon* (March 25, 1931) recalls the Code of Canon Law of 1917 (CIC can. 2003-2085) then in effect. A special issue of *L’Assomption* (no 356) recounted the opening ceremonies of this trial, that coincided with the 50th anniversary of the death of Fr. d’Alzon in Nîmes. The procedure focused on three elements: an informative process (on the *fama*, reputation of sanctity), the search and collection of the writings of the Servant of God carefully described, catalogued and authenticated, and finally the trial attesting to the absence of any cult. These three steps completed, the bishop sent Rome an authentic copy of the (*transumptum*), along with all the accompanying documentation (52 volumes).

The second phase of the proceedings began: the trial in Rome opened on February 19, 1935. Cardinal Granito Pignatelli di Belmonte (1851-1948), on the proposal of the postulator on January 12, was approved by the decision of the Holy See on January 19, 1938. The examination of the documentation concluded with a favorable judgment, notified by decree of the Congregation on November 20, 1940. Fr. Quenard thanked the cardinal with a letter written from Paris on January 18, 1941. To this rich documentation was added a file kept with the Vatican Secretary of State on the relation between D’Alzon and Lamennais. This was then submitted for examination by two theologians (*Pages d’Archives II*, no 9). It became the object of a report before the Ordinary Commission of the Sacred Congregation of Rites, April 25, 1967.

The public copy of the acts of the informational trial, filed in 1935 with the congregation, were remitted to the postulator on August 30, 1941. It should have been given to the lawyer that we had chosen, but we were in the midst of war. It was therefore after the war



Mgr Girbeau (1870-1963), Bishop of Nîmes from 1924 until his death in 1963.

that we were able to read about the trial and turn it into the *Summarium* and to draw conclusions. Fr. Souarn turned this examination over to Mgr. Silvio Romani, attached to the Apostolic Signature Tribunal, and procured the lawyer Francesco Bersani. It was he who wrote the first *Summarium*, accepted on April 1, 1943, by the sub-promoter of the faith of the Congregation of Rites.

Up until 1948, the cause seemed just about dead. But since 1942, in accordance with the requirements of Canon 2077, Fr. Jules Verstaen, newly named vice-postulator, was soliciting postulatory letters from ecclesiastical figures. At the end of 1947, Fr. Souarn declined but asked the lawyer Mgr. Silvio Romani what the status was. From his perspective, he responded that the revision was nearing completion (February 25, 1948). Romani was named sub-promoter of the Congregation of Rites—the so-called “devil’s advocate”. Fr. Souarn, who died on April 6, 1948, was succeeded by Fr. Jude Verstaen. He was appointed on April 21 and installed on May 8. The new postulator chose the lawyer Fer-

rate, nephew to Cardinal Ferrate (former nuncio in Paris). He enjoyed a certain amount of prestige in the Congregation of Rites and with Mgr. Natucci, promoter of the faith. He introduced us to Alfonso’s lawyer as his attorney. He became aware of the work of Bersani, Bishop Romani’s prosecutor, and made two observations: the inconsistency of the testimony of the diocesan trial and the incompleteness of the information available to his predecessor. “For these reasons, the presentation of such a defective position could have only served to give a bad impression to Rome.”

In 1952, Fr. Jude left Rome and his position as postulator. Fr. Wilfrid Dufault, the new Superior General, named Fr. Aubain Colette to succeed him on November 10, 1952; he received Vatican approval on November 12, 1952. Following the publication *L’Ame du P. Emmanuel d’Alzon* (The Soul of Fr. Emmanuel d’Alzon), the lawyer D’Alfonso hastened to prepare a supplement to the *Summarium* of his predecessor, (the document was presented to the sub-promoter of the Congregation on January 12, 1954 and accepted on February 18). Then it came time for the harsh criticisms presented on June 1, 1955, by the lawyer and accepted by the review board on June 18, 1955. In the meantime, the reporting Cardinal Belmonte died, and he was succeeded by Cardinal Aloisi-Massella (1879-1970). He presented his report to the ordinary session of the Congregation, April 29, 1958, which was received positively. The Pope did the same and the postulator received the official decree for the introduction of the cause on May 29, 1958.

The Roman procedure then entered its second phase. Canon 2087 provided that one could ob-

tain a dispensation of the process based on the adherence of sanctity. The request, made to the prefect and to the general promoter of the Congregation of Rites, received a favorable response from a letter of July 4, 1958. Moreover, a special trial of non-cult took place on April 25, 1958, in Nîmes. *The letters rémissoriales*<sup>2</sup>, in light of the opening of the apostolic trial, were obtained on May 4, 1959. Despite his attempts, the lawyer avoided the use of the historical section of which Mgr. Frutaz was the general reporter. It is up to the postulator to present documentation that does not conceal any problems, complete and devoid of comments, limited to about 1,000 pages on the life of the Servant of God. This honorable reporter was promoted to under-secretary of the Congregation of Rites in the department charged with causes for beatification and canonization. His successor, the Spanish Capuchin Melchior Da Pobladora, was encouraged to complete the work by the end of 1966 (one volume of 1,200 pages).

On November 26, 1964, in the presence of Mgr. Rougé, the ceremony of the recognition of the remains of Fr. d’Alzon took place, in Nîmes. The next day, the Council instigated profound changes in the functioning and organization of the Roman Curia. On May 8, 1969, the Congregation of Rites was divided into two distinct dicasteries, the Congregation for the Divine Cult and one for the Causes of the saints. To Fr. Aubain Colette<sup>3</sup>, deceased in December 1970 and succeeded by Fr. Pierre Touveneraud on April 29, 1970. However, Fr. Touveneraud died in December 1979, at 53 years of age. Fr. Hervé Stéphan, Superior General from 1975 to 1987, made the terrible observation that three services of the Congregation were “in ruin”: the

1) This 50-year period was a provision of Pope Urban VIII. Today norms within the Catholic Church impose a five-year delay between death and the opening of the trial in beatification.

2) Latin *remitto* “return”: during the apostolic phase of a trial on beatification or canonization, power is granted usually, more often than not, to the local bishop to pass on additional information.

3) He is the author of an article on Fr. d’Alzon, which appeared in *Assumption* 67, May 9, 1967, 30-40.

4) *Archive document* 2.21982 Conseil Général 5, ACR, J6, 376.

5) *File on Life and Virtues*, Rome, Vol. I and II, t.I. and II, 1083 pages.



Left Fr. Arthur Deprez (1868-1944). Right, Fr. Aubain Colette (1888-1970)

archives, the historiography of the Congregation and the postulation<sup>4</sup>. This was an unbearable situation, which he wanted to remedy. The new Code of Canon Law, promulgated by John-Paul II on January 25, 1983, provides that the causes for canonization are now governed by a special papal law (can. 1403). This law appears in the Apostolic Constitution *Divinus perfectionis Magister*, enacted the same day, and *Normae servandae* on February 7, 1983.

On September 29, 1983, Fr. Wilfrid Dufault, former Superior General, was named postulator and Fr. Désiré Deraedt vice-postulator. They continued writing the *positio*<sup>5</sup> applying the new norms. This *positio* would be handed over to the Congregation for the Cause of Saints in March 1986. On November 19, 1991, the Commission of Cardinals gave a favorable judgment in light of the recognition of the heroic qualities of the virtues of Fr. d'Alzon. It was on December 21, 1991 that John-Paul II signed the decree that made Fr. d'Alzon a venerable.

Frs. Camille Thibaut, vice-postulator at the end of 1996 and Bernard Holzer, who became postulator at the end of 1999,

continued the cause. Fr. Bernard Holzer was also committed to the cause of the three Bulgarian martyrs, who were beatified by John-Paul II on May 26, 2002 in Plovdiv. This was followed by Frs. Vincent Cabanac (postulator in 2005) and Julio Navarro Roman (2008), while a major reform occurred with the *Sanctorum mater* (2007), an instruction relative to the development of the investigations for the causes of saints. Fr. Navarro strove to raise awareness of the reputation of sanctity of Fr. d'Alzon and also to promote prayer through his intercession, putting into place an international secretariat and publishing 21

newsletters, *Signes de Dieu*. This effort coincided with the establishment of a diocesan secretariat, in January 2013 in the diocese of Nîmes, charged with the promotion of the cause of Fr. d'Alzon.

At our current stage, for the venerable Emmanuel d'Alzon to be proclaimed blessed, it is necessary to have the acknowledgement of a miracle that follows a procedure similar to that of the heroic qualities of virtues: a trial that includes a diocesan phase and a Roman phase, observing the new standards established on August 24, 2016, for the settlement of the meetings of the doctors of the Congregation for the Cause of Saints.

One must remember from this brief history that the cause was initiated late and it suffered from a lack of continuity. Should we talk about the lack of rigor and of the ignorance of the lawyer Bersani? Today, let us be attentive to the new world that is dawning. Let us each know how to observe that which is sprouting, the signs of God that remind us that the cause of Fr. d'Alzon needs to be promoted, because it can open us to discern the active presence of God at the heart of our humanity.

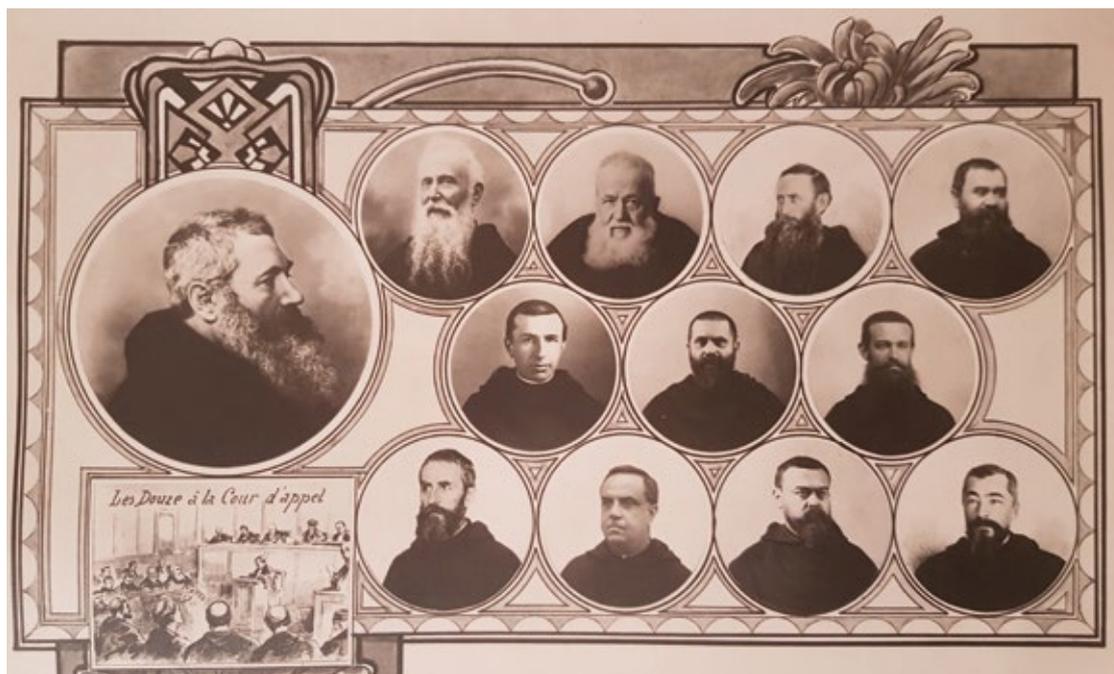
**P. Bernard LE LÉANNEC**  
Postulator General

#### The postulators and vice-postulators of the cause of Fr. d'Alzon

- Fr. Arthur Deprez (vice-postulator) on 1 February 1931 (diocesan trial)
- Fr. Romuald Souarn, postulator on August 15, 1942.
- Fr. Jules Verstaen, vice-postulator in 1942 and postulator on April 21, 1948, approved on May 8, 1948.
- Fr. Aubain Colette, November 10, 1952, approved on November 12, 1952.
- Fr. Pierre Touveneraud, April 29, 1970.
- Fr. Wilfrid Dufault, on September 29, 1983, with Fr. Désiré Deraedt as vice-postulator and Fr. Camille Thibaut (December 23, 1996).
- Fr. Bernard Holzer : December 14, 1999.
- Fr. Vincent Cabanac : April 18, 2005.
- Fr. Julio Navarro : June 20, 2008.
- Fr. Bernard Le Léanec : November 2017.

# The Miracle of “la Bonne Presse” (Part 2)

We are continuing the publication of the document written in 1953 by T.R.P. Gervais Quenard, former Superior General of the Congregation. This history of “la Bonne Presse”, unpublished in many respects, was communicated to us by Fr. Patrick Zago, archivist of the Province of Europe.



### III. Under the Nose of the Liquidator

Despite the atrocious adventure, everything was going to continue almost normally.

**New management.** - Mr. Paul Féron-Vrau, who was soon called the Good Cyrenean, had taken over and officially took over, not only La Croix but the entire Maison de la Bonne Presse, although it had first been thought to entrust it to a Society of which Mr. Harmel (1) would have been the president. Blessed by Leo XIII, the new Director wrote on his return on April 6, 1900: “La Croix will always be La Croix” and for 25 years he was going to devote all his devotion as a great Christian to it. Two days a week, he came from Lille and lived in rue Bayard, in the old house of N° 5. I was his neighbour there for more than a year. Once a month he spent the night at Montmartre.

Close to him, the great heads of the various departments remained devoted to the

holy enterprise, of which they knew all the workings: Léon Berteaux in the printing shop and in all the general handling business; Pétel (2) in the central administration; Faigle (3) in the accounting department; etc.

**P. Ambroise and P. Franc.** – But the true silent regulator of all the departments, except the editorials, was still Fr. Ambrose, a religious as modest as he was competent and devoted. Ignored by the police and permanently fixed in his small glass office, everyone could freely go and consult him. Very knowledgeable about administration and finance, practically everything came to him, as soon as there was any information to be requested or a decision to be made. No one would have dared challenge the very discreet authority he exercised until his death in 1934. And since then, no one has been able to replace him.

Fr. André Jaujou (4), a mysterious chaplain with a black beard, was the official cen-

sor of the publications and the spiritual Father of the workshops.

La Croix was then printed in two separate editions, for large and small format, October 2, 1900. A former Member of Parliament, Jules Bouvattier, introduced himself as editor-in-chief and was later succeeded in this title by Jean Guiraud, a former professor at the University of Besançon, who had just finished his laborious career as a Christian fighter.

But there too, close to them and close to Canon Masquelier (5), director of La Croix du Nord, who in Paris signed his vigorous articles with the pseudonym Cyr, there was another Canon, Father Bertoye (6), former parish priest of Annonay, who came to us during the expulsion itself. He kept his incognito and settled in the editorial office. He had received in Holland his Assumptionist cowl and the name of Francis of Assisi, who became Franc, as a pseudonym, to sign his editorial articles. For 25 years, he was to be discreetly the real moral director of the newspaper. A man of doctrine and a rare balance, he would become the enlightened guide of the clergy in the delicate problems posed successively by Modernism, the Sillon, and Action Française.

#### **Numerous collaborators.**

- At the call of M. Féron-Vrau, a whole group of brilliant young priests had presented themselves to La Bonne Presse: Thellier de Poncheville(7) , Belleney (8) , Ardant (9) , Duchaux-Monteil (10), etc. There was also a group of religious, former editors who, living in private homes, continued their collaboration very actively. And when, on either side, quite diverse tendencies appeared on the movements in presence, Fr. Franc always had enough wisdom

to keep a good distance from the fundamentalism of some or the adepts of Sillon or others, even when, in the social field, he had to find a happy medium between M. Féron-Vrau and Fr. Emmanuel Bailly, Superior General.

Fr. Chardavoine (11) presided over what was conveniently called the General Secretariat, which concentrated God knows how many very different services. I myself spent 18 months in this laborious mess, without being able to count them all. There were many new publications: La Croix illustrée, the successor to L'Action Catholique; Jerusalem, while waiting for Rome, Our Lady, L'Eucharistie, L'Unité de l'Eglise; Le Mois Littéraire, Les Echoes d'Orient, L'Annuaire Pontifical, L'Almanach du Pèlerin, etc. It was already a lot and we had to add the two very important services of Publishing and Propaganda with its delegates. Fr. Chardavoine stood up to everything, working at least twelve hours a day, cut off by the lunch prepared by his Catherine (12) in rue Debrousse.

Fr. Salvien Miglietti (13), a great friend of the most eminent jurists and on the lookout for all the laws, directed from his lodging near Clemenceau, rue Francisque Sarcey, La Revue de défense et d'organisation religieuse which, after having succeeded the Bulletin des Congrégations and Questions actuelles, was to become La Documentation catholique. He also published a certain Chronique de la Presse which sometimes moved M. Féron-Vrau by his indiscretions and his orientation.

Father Claude Allez (14) concentrated his beautiful publication Noël from his home at La Tour Maubourg, while a brave Fr. Tranquille (15) continued to write

(1) Léon Harmel (1829-1915). Patron of a textile company in the region of Reims, but a fervent social apostle. Leo XIII said of him: "This dear son has given me the best days of my pontificate" (words said by the Pope to Mgr Chapon, bishop of Carcassonne, who reported it).

(2) Henri Pétel. In 1896, as soon as Fr. Ambroise Jacquot was appointed to the Administration, Henri Pétel took his place at his side; and as soon as Société Anonyme de la Bonne Presse was created, he was one of the four advisors to the President.

(3) Auguste Faigle was part of the first team of La Croix, with Louis Leberrec and Georges Schaeffer. They are the three administrative staff.

(4) P. André (Jules André Marie) Jaujou (1859-1929), Assistant General from 1892 to 1923. But he is especially known as "the shadow of Fr. Picard", whom he did not leave for twenty years from 1882 to 1903. Until the expulsion of 1900, he resided in the community of Rue François 1er. In charge of the women's congregations of the Assumption, he was also the canonical censor of the publications of La Bonne Presse.

(5) Canon Henri Masquelier (1856-1936), founder and editor-in-chief of La Croix du Nord (daily newspaper with a circulation of 20,000). It was Paul Féron-Vrau's friend from Lille who called him to La Croix as editor-in-chief. He will only stay there for one year. He signs his articles under the pseudonym Cyr.

(6) Canon Georges Bertoye (1857-1929). In 1900, became an Assumptionist religious under the name of Francis of Assisi. From 1902, he became editor-in-chief of La Croix until 1927, signing his articles under the pseudonym Franc.

(7) Abbot Charles Thellier de Poncheville (1875-1956) Collaborated at La Croix for several years. But in 1910, when the French Action began to gain influence within the editorial staff of La Croix, he, who was a "democratic abbot", withdrew, not to mention the fact that he also had a dispute with Mr. Paul Féron-Vrau. He was then known above all as military chaplain of the 28th Infantry Division during the 1914 war, where

he left an unforgettable memory among the Poilus.

(8) Father Joseph Belleney Chaplain of Notre-Dame de Lourdes. Familiar with the Assumptionist community of La Bonne Presse until the 1950s and 1960s.

(9) Father Georges Maurice Ardant (1866-1946) Founder of La Croix de Limoges in 1893. He worked for seven years in the service of promoting the Good Press, and met Alfred Michelin, a young journalist at La Croix. This will be of great use during the exodus of La Croix to Limoges.

(10) Abbot Duchaux-Monteil. No information.

(11) P. Eutrope (Urban Louis) Chardavoine (1869-1944). Just a religious in 1896, he was already involved in La Bonne Presse, giving articles to a host of magazines in the house. But it was after the death of Bishop Batandier that he continued his *Annuaire pontifical catholique*, which required him to do a precise and thorough work for the internal knowledge of the workings of the Catholic Church. He was secretary general of many works of the Assumption: Our Lady of Salvation (for 50 years), the Pilgrimage Council, the Works of the Sea, the Standing Committee for International Eucharistic Congresses. He was greatly affected when the Gestapo raids in 1940 destroyed his archives, masses of notes and historical documents on all his works.

(12) This Catherine was Miss Catherine Lombard, hired by Fr. Maximin Vion to be a governess in the service of the Fathers, in the small apartment 1, rue Debrousse (16th). She remained at their service until 1928. But because of frequent searches by the police, Fr. Eutrope remained alone, most of the time, since 1906. That is why Fr. Gervais called her "his

Catherine" in all goodness and honour.

(13) P. Salvien (Charles Félix) Miglietti (1873-1934). In 1896 he was assigned to the Good Press, after having already made temporary stays there. He first worked in the secretariat of La Croix, with Father Bailly, which allowed him to keep an eye on all the religious reviews of the house. He was closely linked with the network of La Sapinière, a fundamentalist movement of surveillance and denunciation, founded by Bishop Benigni, under the pontificate of Pius X. It seems, however, that he was not part of it, even though he shared many of its convictions, anti-modernist, anti-republican, opposed to any renewal of the Catholic Church. In 1919, he became responsible for *La Documentation catholique*, which was born of the merger of four magazines: *Questions actuelles*, *La Croix des comités*, *Le Bulletin des congrégations*, *L'Action catholique*. Pope Pius XI, through the nuncio, sanctioned him, he was removed from *La Documentation catholique* and had to go into exile outside France in 1923.

(14) P. Claude Allez (1866-1927) In 1896, he took over the direction of the *revue du Noël*, founded in 1895. He signed all his articles with the pseudonym *Nouvelet*. Soon enough, *Noël* was no longer just a magazine, but became a women's movement for culture and formation, for faith and Christian commitment. And this movement gave rise to the creation of a constellation of magazines and activities.

(15) M-Antoine (Joseph Antoine) Parladère (1858-1930) Priest of the diocese of Auch, ordained in 1882. It was in 1889 that he entered the novitiate in Livry, and as a young

professed priest, he was appointed to the Good Press, where he was to direct *Les Contemporains* for a long time. His good-natured appearance, his imperturbable appearance and his small stature earned him the nickname "Little Father" or "Quiet Father"!

(16) P. Marie-Léopold (Théodemire) Gerbier (1851-1916). A priest of the diocese of Poitiers, he entered the Assumption in 1896, and from 1897, he collaborated in the reviews of *La Bonne Presse*, in addition to his work on other fronts, especially preaching and pilgrimages. He is the founder and editor of the *Causeries du dimanche* and the *Conferences*.

(17) Guillaume Michel Coissac (1868-1946). In 1892, he joined the *Bonne Presse*, where he was in charge of correspondence, but very soon he was responsible for the projection service which was to develop during the first half of the 20th century. He has the genius to combine three elements that promote success: 1- Creation of a collection of views, drawings or photos, on religion of course but also on history, travel, education (about 35,000 views). 2- The development and marketing of fixed and photographic projection devices, and all accessories (lighting systems, etc.). 3- Edition of various conference booklets to be brought to life through views. But he also became famous by founding and directing one of the first film magazines, *Le Fascinateur*.

(18) Mother Marie de la Croix Jouet, Oblate of the Assumption (1854-1919), Superior of the *Cours la Reine* community from 1891 to 1919 "One reads in the life of Mother Marie de la Croix the role of Mistress of the house which she played, animating the entire life of the Good Press and



in his *Contemporains*, and that Fr. Gerbier (16) published his *Cause-ries du Dimanche*, then his *Conférences*, which corresponded to a very active service in *Projections*, directed by M. Coissac (17) at the Bonaparte Hotel.

**Meeting with Priests and Judges.** These many collaborators, most of them dispersed, sometimes met at the *La Bonne Presse* itself, for a dinner offered to them by Mother Marie de la Croix (18), in her convent of secularized Sisters, which remained open at 20 Cours La Reine. In order to detect the police, twelve Parisian parish priests were also invited, brought by Pierre L'Ermite and his parish priest of Saint-Roch, Abbé Poulin. The isolated also met at intervals, at the home of one of them, in his modest lodging, and the gossip was going well. Most often, it was at the home of old Fr. Hippolyte (19), 29 rue de l'Université. This new life gradually seemed to become normal.

However, in 1904, there was

a second trial against the Twelve who had been convicted in 1899, accused of rebuilding their old community in isolation. The search of *La Bonne Presse* at that time only concerned the material claims of the liquidator and there were vehement protests, made by M. Bouvattier (20) and M. Berteaux, in the name of the absent M. Féron-Vrau. The Fathers who were more or less present and the dispersed Fathers were not much sought after or at least not accused of collaborating in the work. What is more, we were all able to go quietly to the courthouse, hear the pleadings of our four lawyers and the indictment of the Public Prosecutor's Office. I even remember that when we went to the court by the *bateau-mouche*, we were on deck with the said Prosecutor.

**Reassuring clues.** - So there was growth and prosperity everywhere, from the enlarged *La Croix* to *Le Pèlerin*, which was becoming more and more widespread and was endowed with

an original supplement, *Le Petit Cosmos*, which Fr. Bailly was writing from his fifth floor on Rue Goethe. A simple administrative detail shows the progression from 1900 to 1911. *Le Pèlerin* had grown from 400,000 to 600,000. In the administration, the number of letters had risen from 180,000 a year to 358,000. By October 1908, 5,200 copies of the *Catechism e en images*, published in black, had been sold.

In December 1903, *La Bonne Presse* received a grand prize at the Hanoi Exhibition! In 1905, it received another grand prize in Liège and a silver medal in Brussels. In 1906, the first ten linotypes were installed at the Composition, and the printing house received a large-circulation colour press, one of the first in Paris. In the same year, a pension fund was founded for the staff, with broad participation from the management. So, everyone united with a big heart in mourning for M. Féron-Vrau, when he lost his uncle Philibert in 1905 and his

Our Lady of Salvation, Celebrations, staff meals, banquet for visitors, organization of congresses, preparation of pilgrimages, charity sales, presence at the Association Notre Dame de Salut, support for the work of the Vocations of which she was the linchpin for twenty years. «(booklet Les Oblates de l'Assomption au service de la presse catholique, p. 20).

(19) P. Hippolyte (Désiré Hippolyte) Saugrain (1822-1905) was one of the first disciples of Fr. d'Alzon. From 1855 until his death, he was Econome General of the Congregation, and Assistant General from 1862. He endeavoured to establish separate accounts for all the works of the congregation, and in 1880, he had to untangle the personal and family situation of Fr. d'Alzon after his death. In 1874, he went to the community on rue François 1er, and he was subjected to the search of the community and the premises of the Bonne Presse, the expulsion and the trial of the Twelve.

(20) Jules Bouvattier (1843-1917). Former Conservative deputy for Avranches, he entered La Croix in 1897 as a parliamentary journalist. When the Assumptionists were condemned, he became its editor-in-chief, the first layman in this position. During a search of La Croix in March 1906, he solemnly protested by denouncing "the most heinous attack on the rights and freedom of the press" committed by "two old journalists", Clémenceau and "his acolyte" Sarraut. When he left in 1916, he was succeeded by Jean Guiraud

(21) Ménage, receiver liquidator, who has been relentless in his pursuit of the congregation's assets, especially those of the Good Press, properties, securities and goodwill. We have in our Paris Archives, four boxes of the minutes of the successive lawsuits he brought against Mr. Paul Féron-Vrau.

father Camille in 1908, two great Christians presented for beatification today.

**Painful operations.** - Meanwhile, the interminable liquidation was coming to an end. After many disputes in summary proceedings, a judgement of the Court of Appeal pronounced on 27 May 1908, granted the liquidator Ménage (21), all the buildings and all the equipment of La Bonne Presse, without taking into account the sale made from the beginning to Mr. Féron-Vrau, by the former owners.

Two months earlier, in the presence of the dreaded threat, a real estate company named La Jeanne d'Arc, had been created, with a capital of two million which were quickly subscribed by readers and friends. M. Féron-Vrau had contributed 500,000 F. and the staff 350,000.

On the following July 1, the building of La Bonne Presse, sold by auction, was sold to the Société Jeanne d'Arc for the sum of 1,960,050 F. and was rented by it to Mr. Féron-Vrau. For the titles of publications and the business, Mr. Féron-Vrau had also been rejected in September 1908, despite their regular acquisition. They were also bought back for the second time at the price of 181,563 F. for the securities and 150,000 F. for the fund commercial. In addition, the liquidator refused to recognize a 500,000 F mortgage loan, advanced to the owners in 1900.

In spite of these heavy confiscations, the House remained in good order. In July 1909, the Jeanne d'Arc Company bought the building on Jean Goujon Street, No. 17, which offered a necessary space to house the many



vehicles needed for the shipment of the newspapers. A powerful Diesel motor was installed, able to run the machines and to produce electricity if needed. The Company's capital was increased to 26,000,000 F. and, fifteen years later, in 1924, it could buy back the old house of the family from Les Domaines, rue François 1er which, compartmentalized in fifty boxes, was rented as a guard-furniture to 47 tenants. N°8 was sold for 1 200 000 F. The N°10 for 490 000. And the whole leased to the Société Anonyme Bonne Presse.

The religious won't enter it until 1945, as subtenants. As soon as they were evicted, the editorial staff of La Croix, which had remained until then at rue François 1 st, had moved to rue Bayard and today the two houses only have between them the link of a very dear past and the little tragic memories.

**T.R.P. Gervais QUENARD**  
(to be continued)

Several Assumptionists have recently published works that are likely to be of interest to a wide audience within the congregation. We are happy to publish here the presentations that may have been made, and we remind all religious who have written works that they are asked to send a copy to the Generalate.

## From the divided man to the divinized man. Dostoyevsky, a Christian anthropology

by André BROMBART

This is how Fr. André Brombart introduces his essay: *“In distant Russia, a wounded man, an epileptic, a player, writes books. That was a hundred and fifty years ago, or a little more. He speaks of himself, he speaks of man, he speaks of God. He shows the world: his, ours. He plunges into the heart of man. He comes out, hiding under an appearance of wisdom, a tumult, a madness, a frightening disorder. And, even deeper still, he senses - the seeker of the soul - a flow that no screed can totally contain. And he invites us, still horrified, to these places where living water gushes forth”*.

This introduction to Dostoyevsky’s work will be particularly useful to all those who are not looking for a simple distraction in literature, but an answer to their questions about the meaning of life. The work follows a path that leads man from the “divided” state to his ultimate stature as a man divinized by and in Christ. By evoking some characters from Dostoyevsky’s great novels, it highlights the aspirations and struggles, the mystical quest of the writer himself.

At the beginning, man appears to be “divided”. The theme of the “double” is omnipresent in Dostoyevsky. But is not the divided man rather a “wounded” man, whose goodness is more essential than the wound, and therefore a man on the way to unification, to restoration? All Dostoyevsky breathes this hope, founded on what is most central in Christian revelation: faith in love, which no evil can destroy and which “will

never pass away”.

This “division” is illustrated by the two poles of the same figure in *The Idiot*: Prince Myshkin and Rogozhin, so opposed in their way of loving the same woman, nevertheless feel like “brothers”. Thus, a beautiful and moving page shows them exchanging the cross they wear around their necks.

As wounded and dark as it may be, the human condition is always in search of love, forgiveness, redemption. *“Through Dostoyevsky’s romantic universe, one can identify several human types or situations particularly conducive to this redemption. For this is what it is all about: a salvation given by the resurrection of Christ. Humiliation, sickness, madness, childhood: so many states conducive to the reception of the Kingdom that comes”*. The book proposes in turn figures of the humiliated, of children, of pure hearts... in path to redemption and resurrection. It does so by integrating large excerpts from the great Russian writer, thus giving the reader a more sensitive taste of the thought that Dostoyevsky unfolds through his characters.

Thus, for Fr. André, *“reading Dostoyevsky also means deciphering his own heart, his darkness, its opacities and let the light penetrate it, which cleanses, heals, humanizes... divine. »*

(based on an article in *Bonne Nouvelle* magazine)



*From the divided man to the divinized man.  
Dostoyevsky, a Christian anthropology  
by André Brombart  
Ed. Parole et Silence, 146 p.,  
€17.*

## Treaties against the Arians

BY ATHANASE D'ALEXANDRIE

It was a little more than 60 years ago that a first Assumptionist, Antoine Wenger, published in the prestigious collection “Sources Chrétiennes” *Eight baptismal catecheses* of Saint John Chrysostom, a series of catecheses hitherto unknown. The tasty details that dotted Fr. Wenger’s account of the discovery of manuscript 6 from Stavronika (Mount Athos) remain for all theology students an example of the stubbornness and patient research that characterizes every researcher... who seeks and who finds!

In any case, Fr. Wenger’s adventure had nothing to envy to that of an Indiana Jones in search of the Lost Ark: it is always read with pleasure in the first hundred pages of volume 50. In 1997 a Romanian Orthodox monk, friend and confidant of Antoine Wenger, André Scrima, tells in his turn about this adventure, published since then in a book in Romanian on the hesychaste tradition, not without “embellishing” it in his turn with additional details. If books could have wandered at night from the building on Christian Tell in the courtyard of the French embassy in Bucharest during the dark hours of communism, why should the other story be less true?

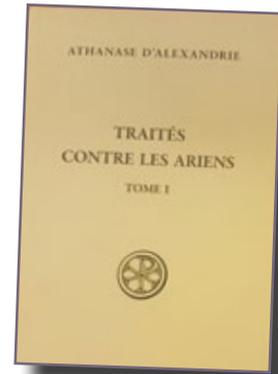
I was wondering, as I was writing these lines, whether or not some “miraculous” details accompanied the publication by my confrere, Lucian Dîncă, of the *Treaties Against the Arians* in the same prestigious collection? In any case, I remember our discussions at the table, where he spoke to me about a text on Athanasius on which his former mentor, Charles Kannengiesser, had been working for a very long time:

deceased in 2018, he will unfortunately not see the publication of his work. It is thus a beautiful homage that the Editions du Cerf offers him by publishing the text and the translation in two volumes of these three *Treaties against the Arians*, which Adriana Bara, his collaborator, completes for the translation, and Lucian Dîncă for the writing of a very substantial introduction (80 pages) and many notes, essential to the understanding of any scientific work of this kind.

So, it is a joy for the whole Congregation to have a second Assumptionist publishing two successive volumes in this collection founded among others by Henri de Lubac and Jean Daniélou. The two volumes contain one of the most important works of Athanasius in his struggle against the Arian heresy on the divinity of the Son.

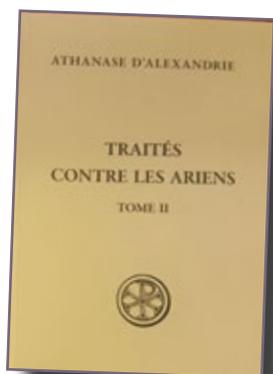
We all know the tenor of these debates, which we must not believe have lost their topicality: Jesus, an extraordinary man, “a certain Jew”, “a revolutionary”, an admirable “healer”... Certainly, all this is true, for it is a question for each one of us of how Christ reaches our lives. Arius was confronted, as perhaps many of us are, with this immense leap of faith to recognize in Jesus of Nazareth the Son of God. There is no wicked desire to lower Christ, no unbelief on his part, except the absence of that coup de grâce without which no one can say: Jesus is Lord (cf. 1 Cor. 12:3).

I remember an article by Charles Stang for whom Arius, in denying the divinity of the Son, simply wanted to preserve the transcendence and divinity of God, of that God who is the All-Other and



### Treaties against the Arians

By Athanasius of Alexandria translated by Charles Kannengiesser and Adriana Bara, introduction and notes by Lucian Dîncă Cerf, Collection “Sources chrétiennes” n° 598 and 599, 328 and 528 p., 32 and 45 €.

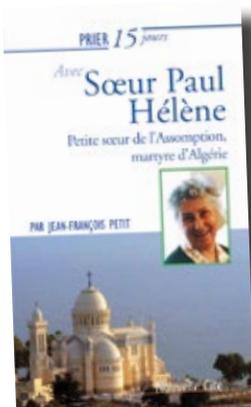


who was later to be deepened by a whole mystical tradition from Dionysius the Areopagite to Master Eckhart. No doubt what started out with good intentions ended up exile of this same God from creation and from all relations with man. By plunging back into the reading of these Treatises, we rediscover to what extent this “Christ Jesus, though in divine condition, did not jealously hold back the rank that equalled him to God, but was annihilated, stooped down, becoming obedient even to death and death on the cross” (Phil 2:5-8).

And of course, we do not despair of the fact that other Assumptionists, following in the footsteps of Anthony Wenger and Lucian Dîncă, will come to enrich this venerable collection and will thus perpetuate this part of the doctrinal charism of the Assumption whose fruits we once again admire.

**P. Iulian Dancă  
(St. Peter - St. Andrew  
Center, Bucharest)**

## Praying for 15 days... with Sister Paul-Hélène, Little Sister of the Assumption, martyr of Algeria



BY JEAN-FRANÇOIS PETIT  
NOUVELLE CITÉ, 125 P., €13.90

Assassinated in Algiers on May 8, 1994, Sister Paul-Hélène Saint-Raymond was the first of 19 Catholic martyrs of the “black decade”. An instant after her, Marist Brother Henri Vergès was in turn killed by Islamists, also in the library of the Casbah, where the two religious worked.

Neither a theologian nor an epistolographer, this Little Sister of the Assumption, born in 1927, was a woman of action.

Each of the “fortnight” focuses on a moment in her biography and retraces her spiritual journey. With the dilemma of all the “martyrs of Algeria”, beatified like her in December 2018, in mind: to leave or to stay?

Daughter of a magistrate who grew up in Paris and Neuilly, Hélène Saint-Raymond was a brilliant student, with a degree in physics and chemistry. At the age of 25, she entered the Little Sisters of the Assumption. “Jean-François Petit, a religious of the same spiritual family, says: *“An independent and lively-minded woman like her (...) could have had some difficulty entering into the rather strict forms of religious life of the pre-conciliar period.* The Assumptionist theologian recounts that she suffered at the beginning from a certain “intellectual gap”, taking refuge in prayer.

“You have to be entirely in prayer, without nostalgia for action, and entirely in action, without nostalgia for prayer,” she wrote later. Sister Paul-Hélène experienced action, from factory life in Saint-Denis to nursing care in the Maghreb, a region she discovered in 1963 and hardly ever left until her death.

Apart from the questions of poverty and violence, which she develops in her writings, in a style sometimes close to note-taking, the journey of the nun is marked by its asperities: like those “nights of faith” which she went through on several occasions, feeling sorry that “a ground wave (had) swept over what had been rock”.

Determined to “stay” with the Algerians until the end, the one who mastered both literary Arabic and the Algerian dialect continued to walk to the Kasbah library. *“May the weakness and madness of our small number and our ageing be the place of welcome and power of the Spirit of God,”* she said, as *La Croix* reported a few days after her death.

(article by Mélinée Le Priol, published in *La Croix* on 24/01/2020)

Editor

Michel KUBLER, General Secretary

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

Assunzione@mclink.it

#### Translator

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

... and the help of  
DeepL

**Model and laid out**  
Loredana Giannetti

Composed in  
June 30, 2020  
This no 13 of AA- info  
is printed in 220  
copies:  
160 in French  
30 in English  
30 in Spanish  
And 350 electronic  
shipments.

Agostiniani dell'Assunzione - Via San Pio V, 55 - I - 00165 Roma  
Tel. : 06 66013727 - Fax : 06 6630814 - E-mail : assunzione@mclink.it

## 2 OFFICIAL

- ◆ Agenda
- ◆ Our Superior General celebrates 25 years of priesthood

## 3 EDITORIAL

- ◆ Taking care of each other

## 4 ◆ Calls, nominations, changes...

## 5 PLENARY GENERAL COUNCIL

- ◆ A "virtual" session for real questions
- ◆ First apostolic appointments
- ◆ Solidarity in Assumption Campaign 2021

## 7 EUROPE

- ◆ The Assumption leaves Toulouse

## 9 DEFENCES

- ◆ Dialogue with Islam deepens at the Assumption

## 10 EDUCATION

- ◆ Assumption University: A New Name but an Enduring Tradition

## 13 AFRICA

- ◆ Moto TV, a fire lit to enlighten the communities

## 13 POSTULATION

- ◆ The slowness and meandering of the beatification process

## 16 HISTORY PAGES

- ◆ The Miracle of la Bonne Presse (Part 2)

## 21 BOOKS TO READ...

## 24 OUR DECEASED BROTHERS

# Our deceased Brothers



† **Brother Bernard JOUANNO**, of the community of Albertville (Province of Europe), died on 16 April 2020 in Albertville (France). Due to the coronavirus pandemic, a brief tribute was paid to him at the Ehpad Notre-Dame des Vignes, followed by burial at the Chiriac cemetery on 20 April. He was 75 years old.

† **Father Camillus THIBAULT**, of the community of Old English Road (North American Province), died on April 18, 2020 in Worcester (USA). In view of the pandemic, a private service was held at St. Anne's Parish in Fiskdale, followed by burial in the local cemetery. He was 90 years old.

† **Father Karel VAN AKEN**, of the community of Leuven (Province of Europe), died on 1 May 2020 in Moerzeke (Belgium). His funeral service was celebrated in private in the chapel of St. Theresa's College in Kapelle-op-den-Bos, followed by burial in the Leest cemetery. He was 92 years old.

† **Father Oliver BLANCHETTE**, of the community of Old English Road (North American Province), died on May 11, 2020 in Worcester (USA). In view of the pandemic, a private service was held at St. Anne's Parish in Fiskdale, followed by burial in the local cemetery. He was 104 years old.

† **Father Roger HASCOËT**, of the community of Layrac (Province of Europe), died on May 31, 2020 in Layrac (France). His funeral was celebrated on 3 June in the Priory Chapel, followed by burial in Layrac Cemetery. He was 91 years old.

† **Brother Denis DUPUIS**, of the community of Layrac (Province of Europe), died on 11 June 2020 in Layrac (France). His funeral was celebrated on June 15 in the Priory Chapel, followed by burial in Layrac Cemetery. He was 89 years old.