

# AA

## News

Informations - Noticias - Informatie

N. 4  
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## Asia, a priority

I have just arrived from a trip to Asia that allowed me to visit the brothers in the Philippines and in Vietnam. The Assumption has been present in those countries for less than seven years and already our congregation has taken on an Asian face with the arrival of many young men. In fact, the Assumptionist Asian adventure began a very long time ago with our foundation in Manchuria which was brutally interrupted in 1952 because of the oppression of the Chinese communist regime. Despite that, we have never lost the ambition to return but it had taken forty years with the Korean foundation to have our Asian hope bloom again. Today we are present in three countries and we have a truly great hope of continuing our development there.

Why is Asia a priority for the Congregation? During the General Chapter of 2005, we decided to launch this priority and even if it was not explicitly formulated in the Acts of the 2012 Chapter, it is clear that we maintain a strong Asian ambition. It is necessary that the entire body of Assumptionists be mobilized for Asia.

Asia is a priority because it is the continent where the great challenges of our world already lie. The demographics are impressive because it represents 60% of the world's population. The Church is in the minority and the work of evangelization is immense. When we see these immense masses who do not know Jesus Christ, our apostolic zeal cannot not be stimulated. It is also the place where the great decisions for tomorrow are in play with the emergence of China and India as great world powers. And lastly, there is a great number of poor and we do not forget that the Gospel must be announced to them as a priority.

The Assumption is a small modest and humble family, but it has real potential. I return amazed to see how with our meager means we are succeeding in Korea, in the Philippines and in Vietnam in inserting ourselves on the local scene. I think of the recent initiative to launch the monthly prayer publication *"Living with Christ"* in its Filipino version. I think also of our orphanage in Ho Chi Min City where ▶

we care for some twenty children. I think also of the network of lay benefactors that surrounds our community of Kwangju.

Asia is also the young people who knock on our door and who ask that we reflect on the conditions of their welcome. Did you know that we have Chinese and Indian postulants? What are we to propose to them? What perspectives of foundations will we have in their countries?

Today, the priority surely remains the consolidation of the foundations. Among them, I think particularly about Korea that has never benefitted from massive support all through its 20 year history. I allow myself to call on each religious to consider in conscience the possibility of service in Korea. Already a Vietnamese brother has answered the call and serves the migrants from his country. More people would be needed in added support. The Philippines will soon see the departure of elder brothers who after having devoted time to serve the mission will return to their country of origin. I consider important that they be replaced by younger religious to continue to support the small nucleus of the founders. And lastly, Vietnam does not have foreign brothers in the communities and it is necessary to favor internationality. I call on brothers to declare that they are available to support our foundations.

Progressively, our Asian communities are becoming conscious. They are discovering that they are jointly responsible among themselves and that they are a community of destiny. The Inter-Asian Coordination that met in Vietnam promoted understanding the process of continentalization. It is not a question of forming a province in the old sense of the term, but of promoting the emergence of a structure that will favor the circulation of persons and the support of apostolic projects. We should not fear this evolution that guarantees an increase of energy and vitality. Continentalization is not a monstrous vision; it is the support for our apostolic dynamism. At a time when globalization is spreading, we want to give a human face to our structures. To reflect on continentalization, is to favor brotherhood and stimulate apostolic zeal.

Asia is a land full of promise, but it is also a continent with numerous challenges. May the Assumption there manifest its charism in simplicity and joy!

While the Church bathes in the light of Easter, I pray that the Lord grant us the strength and courage of be joyful missionaries of the Good News.

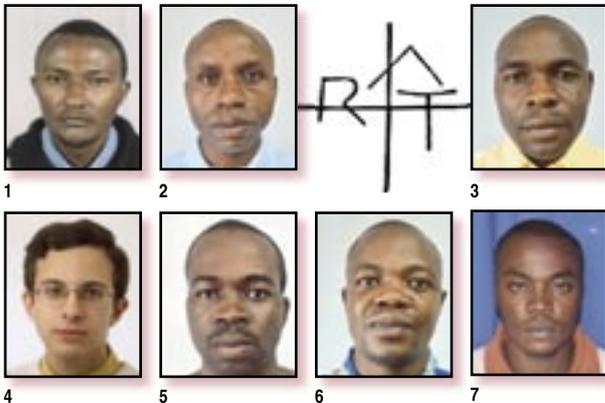
Fr. Benoît Grière  
Superior General



Father Benoît Grière, Superior General, has called

### To perpetual profession

1. Bro. Dominic MUTURI KAMAU (Africa) (02/03/2012)
2. Bro. Isidore KAMBALE MASIMENGO (Africa) (02/03/2012)
3. Bro. Charles Mavunda KAKULE (Africa) (02/03/2012)
4. Bro. Philippe BERRACHED (France) (03/03/2012)
5. Bro. Venceslas Quentin KOLELA (Africa) (05/03/2012)
6. Bro. Kakule MBOKANI, Jean-Marie (Africa) (05/03/2012)
7. Bro. Louis KIVUYA MUKE (Africa) (06/03/2012)



### Provincial of Africa



On Saturday, March 3, Fr. Benoît GRIÈRE announced publicly the nomination of Father Protais KABILA KAKULE KALONDO as Provincial Superior of Africa to succeed

Father Vincent KAMBERE on June 1<sup>st</sup> next at the end of his second term. At the moment, Fr. Protais exercises the function of Regional Superior of East Africa since 2008 succeeding Fr. Richard Brunelle.

## Agenda

### Ordinary General Council

April 30 to May 12  
September 24 to October 5

### Plenary General Council

July 1 to July 10

### Father Benoît GRIÈRE

#### Canonical Visitations

- West Africa, from May 17 to May 31: Togo and Burkina Faso. (Benoît and Emmanuel)
- Northern Europe from May 15 to June 27. (Benoît and Emmanuel)
- Participation in the National Pilgrimage on August 12 at Lourdes
- Africa (Kinshasa) and Madagascar from August 25 to September 21 2012
- Meeting of the General Councils of the Assumption Family in Paris from October 18 to October 11, 2012

### John FRANCK

- from March 15 to March 29 in Brazil
- from March 29 to April 9 in Chile
- from April 10 to April 13 in Argentina
- from April 14 to April 19 in Columbia
- from April 19 to April 26 in the USA/Florida
- from July 12 to September 3 in the USA

### Emmanuel KAHINDO

- from March 29 to April 10 in Genoa (Italy)
- from April 20 to April 27 in Paris (International Commission on Formation)
- from May 11 to May 15 Council of Europe in Madrid (Spain)
- from May 18 to May 31 trip to West Africa
- from June 15 to June 26: Canonical Visitation to the Province of North Europe
- from October 16 to October 22: Council of Europe at Valpré-Lyons (France)

### Didier REMIOT

- from March 29 to April 3 in Paris (Council of Consultors)
- from October 16 to October 22: trip to Canada

### Marcelo MARCIEL

- From June 18 to June 30: Meeting of the Near East Mission in Moscow (Russia)

## A New Provincial



*Father Protais KABILA  
KAKULE KALONDO  
New Provincial  
Superior of Africa*

It was on the feast of Saint Augustine, August 28, 1961, that little Kalondo was born in the home of Mutume Corneille and of Bilere Rosa in Kasinga (even if his birth certificate makes him two years younger.) He was the fourth child of the couple and the second son. He was baptized in the parish of Mutwanga on September 18, 1961. After his primary education at Mutwanga from 1969 to 1973), after a year in an institute now closed, he continued his education at the Biondi Institute in Musyenene from 1976-1978 at the Lwanga Institute of Mulo from 1978 to 1984. It was at Mulo that he met Father Marc Champion and began his Assumptionist adventure. In 1984-1985, he did his postulancy with Father Delvordre. He entered the novitiate, at Lwanga House of Butembo on August 22, 1985 and pronounced his vows there on September 1986. At the scolasticate, he has as formator Father Giuliano Riccadonna and as Superior Father Charles Mbogha Kambale (1942-2005), the future bishop of Wamba (1990), Isiro-Niangara (1995) who became the Archbishop of Bukavu in 2001. Father Protais' simplicity earns him the sympathy of everyone. His generosity and his attention for the poor bring him to engage in literacy work. He will later succeed in publishing books to teach reading and writing in

three languages to the very young. On August 15 1991 as he makes his perpetual profession in the hands of Father Théodard the spirit that inhabits him is that of being a disinterested apostle and filled with initiatives, and an available brother. But on that day also, he especially feels the hollowness left by his mother who had died a year earlier. The vocation of Protais: to serve the Church well as a priest. Bishop Emmanuel Kataliko ordains him deacon on January 22, 1995 and priest in the parish of Kitatumba on December 21 of the same year. He becomes its pastor from 1997 to 1999. He was then named superior of the parish community of the Immaculate Conception of Kyondo and then pastor the following year. In 2001 he begins his Kenyan adventure. In order to give the Assumption a visibility that it did not yet have in this country where it existed since 1987 thanks to the North American Province, Father Protais takes charge of the Saint Monica Parish of Njiru, a spiritually and materially fallow area. He takes to heart the collection of funds for

the construction of a big church in this suburb of Nairobi. He wrote up the fascinating story (unfortunately not published) of this missionary adventure in a manuscript with the title: "Njiru, Mission Land". In 2008, as Fr. Richard Brunelle left Kenya, Fr. Protais is named Regional Superior of East Africa and must, not without pain, leave his dear parish. As Regional, he now spreads his dynamism over the entire zone, not only in Kenya, but also in Tanzania and Uganda where the Assumption has just founded. Fr. Protais is above all a builder of fraternity and that is undoubtedly the preoccupation that will animate him in his new responsibility: to go forward "Duc in altum!" As a member of the General Chapter of 2011 in Rome, he declared: "In our countries torn by political and ethnic strife and by the distrust and hatreds that engender all kinds of poverties... I feel that I am their heart, their voice, their representative and that fills me with joy, but also with fear before the Lord."

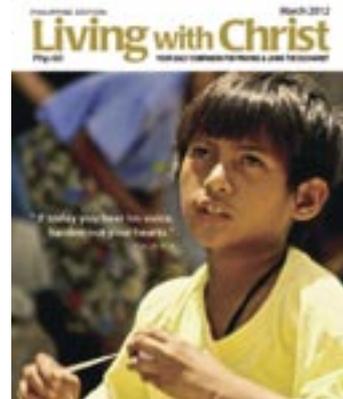
## Father Bernard Holzer Elected President of APAC



On February 29, 2012 at the 11<sup>th</sup> tri-annual General Assembly of the APAC (Asia Pacific Augustinian Conference), Father Bernard Holzer was elected President of this Association for three years. The APAC gathers the male and female religious congregations of Asia and the Pacific that follow the rule of and are inspired by the spirituality of Saint Augustine. This forum seeks to reinforce unity among the Augustinian families and promote collaboration among its members, notably in the areas of formation and spirituality, vocations and youth, of education and commitment to more justice and peace. At the moment APAC gathers men and women religious from Australia, Korea, Guinea-Papua, India, Indonesia, Japan, the Philippines, Taiwan, Thailand and Vietnam.

## The Launching of the Filipino Edition of “Living with Christ”

On February 27, 2012, the Bayard Philippines team – Father Ricky Montanez, Publisher and President of Bayard-Philippines, Brothers Ellis Luciano and Blair Nuyda, respectively Editor in chief and Director of Graphics, Father Bernard Holzer, Editorial Counselor, as well as Jérôme Berson, a volunteer of the Catholic Delegation



for Cooperation (DCC) in charge of production and marketing—presented issue 0 of the Filipino

edition of “Living with Christ” to the religious communities of the area. The next issue of the “Manila Chronicles” will revisit the event.

## Worcester: The Signing of an Agreement



*Dr. Cesareo president of Assumption College, Worcester, and Fr. Grière, Superior general, sign the memorandum of agreement.*

The evening of March 7<sup>th</sup> at Due Pini took on the airs of a university annex. Some forty students from Worcester and those who accompanied them (among whom was Father Dinh Vo Tran Gia) were welcomed for a solemn Mass presided by Father John Franck, Assistant General and animated by Father Jerome Lively and was followed by a festive meal that was concluded with the signing of an agreement between the University of Assumption College and the Congregation to open a campus of the University in Rome.

### Bishop Mathias (Uganda) Visits Rome



Upper photo: Bishop Mathias Ssekamanya, bishop of Lugazi (Uganda) with Fr. Luc Martel, Director of the Solidarity and Development Office and Father General.

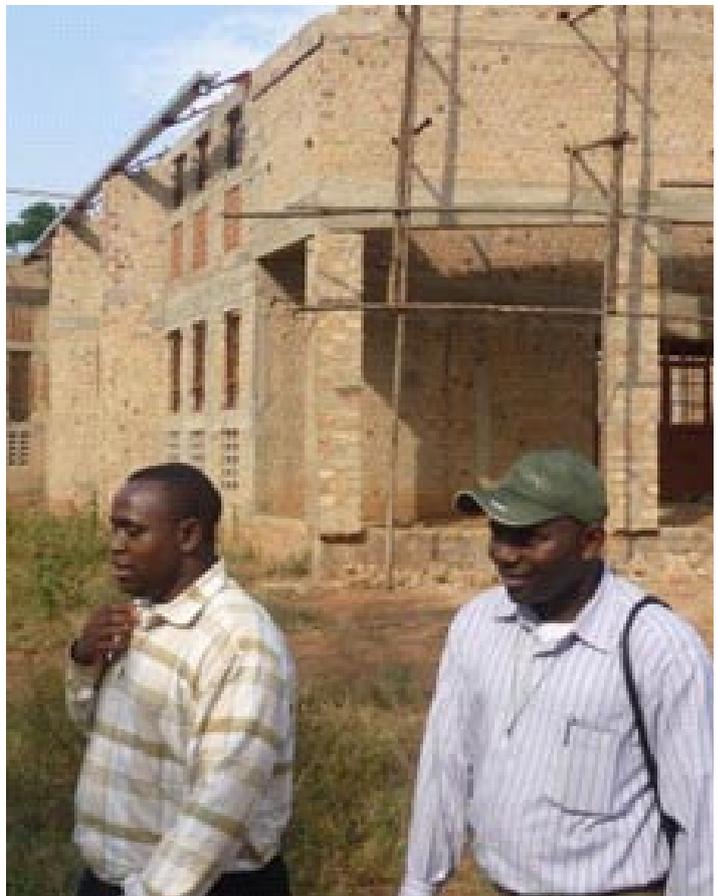
Below: Fathers Pierre Kasereka Kisangani and Gilbert Maghesse

On February 6, 2012, the Due Pini community was honored by the visit of Bishop Mathias Ssekamanya, of the diocese of Lugazi (Uganda). The aim of the visit was to get to know each other.

Indeed, in a few months, two brothers of the Province of Africa will open a community in his diocese and serve a parish, more precisely in the village of Kyavakade. These brothers have been living there for seven months already to learn the local language for their future implantation that we hope to finance thanks to the appeal that was launched by the Plenary General Council to all the Assumptionists working in parishes. After Kenya and Tanzania, Uganda becomes the third country in East Africa where our African brothers are missionaries.

After dinner, for more than an hour, Bishop Mathias Ssekamanya spoke with the community, which the Oblates had joined, about his young diocese (created ten years ago) and present the missionary needs of his church that he considers urgent, especially in education, health, and the spiritual life of the pastoral agents.

*Emmanuel Kihugho, a.a.*





From the 28<sup>th</sup> of March to the 1<sup>st</sup> of April the first international preparatory meeting for the next WYD was held at Rocca di Papa some thirty kilometers from Rome. At the invitation of the Pontifical Council for the Laity, Brothers Régis Groperrin and José Oyakawa Araoz, delegates of the Assumptionist family were at the International Spirituality Center of the Oblates (OMV) for a meeting that had as theme: “Remain always in the joy of the Lord!” (Philippians 4:4). In the radiant springtime landscape, the representatives of various Congregations and Church movements (300 representatives from 98 countries) began the preparations for RIO 2013, the 28<sup>th</sup> WYD. The delegates bathed in a simple and fraternal atmosphere to get to work immediately on the

great project of 2013 where the youth will be invited to become the protagonists of a young and vibrant Church, desirous to be everywhere a witness of Christ with the theme: “Go forth! Make disciples in all the nations.” (Matthew, 28:19).

The meeting took place in three sections: the first part of the session was dedicated to the evaluation of the WYD of Madrid by Cardinal Antonio Rouco Valera. Then came the long awaited moment: RIO!!!! That city was chosen as the location of the next meeting of world youth. With the World Cup of Soccer of 2014 and the 2016 Summer Olympics, the WYD of 2013 will be the first of these major events entrusted to Brazil. For the WYD Brazil answered joyfully to the call of the Church. The Brazilian delegation presented itself in a

colorful way to the rhythms of the Samba. The Archbishop of Rio de Janeiro, Orani Joao Tempesta opened the second part of the session by explaining what the WYD rendezvous means to the diocese of Rio.

The third part of the session was centered on the formation of youth. The conference of Fr. Fabio Attard on “the ministry to youth in the face of present educational challenges” was preceded by the witness of the various youth movements: scouting, Communio e Liberazione, MEJ, etc. The meeting ended in Saint Peter’s Square at the Palm Sunday Mass presided by Benedict XVI on this XXVIIth World Youth Day.

*Bro. José Oyakawa Araoz*

### Father d'Alzon's Alb

by Bernard LE LÉANNEC

A handwritten note of Fr. Gervais Quénard dated September 21, 1927 talks about a precious object: Father d'Alzon's alb. We have tried to gather some elements relative to this relic.

On May 18, 1871, Fr. d'Alzon writes to Mother Emmanuel-Marie Correnson from Lavagnac where he is resting: *"Mrs. de Girys eyes do not allow her to make the alb but she gave me a few meters of English point lace with which we could embellish the lower part of an alb or an altar piece. She also gave me her wedding veil which is made of English point lace too. All that and other things had been given to her great grandmother by Catherine II, Empress of Russia. It does not date from today."* The passage is quoted entirely by Fr. Quénard.

Let us first recall who Madame de Girys, née Constance Roussy de Sales was. She was a second cousin of Fr. d'Alzon, and whose only son, Maurice, had died in September 1870 in the battles of Porta Pia in Rome. Fr. d'Alzon maintained a regular relationship with her, visited her in Montpellier, and gave her moral support especially after the death of her only son. It was probably Constance, Mrs. Louis de Girys herself who would bring the material to Mother Emmanuel-Marie (Letters of Fr. d'Alzon to Mother Correnson on July 6, 1871, t. IX, p. 86).

English point lace and a lace wedding veil: what is it? It was in the 17<sup>th</sup> and 18<sup>th</sup> centuries that English lace or English point lace began to be mentioned. In an England that forbade the importation of foreign lace and in which contraband was rife, this appellation was a kind of commercial ruse which allowed English merchants to sell in all tranquility in their country imported laces. Under that appellation during two centuries laces of various styles and techniques were sold. Around 1850, lace merchants of Brussels gave that name to a mixed lace that they commercialized at that time. Today when we speak of English point lace it is to this 19<sup>th</sup> century product that we refer.

#### Who was this great grandmother?

According to the work of Louis Roque, *Armorial de la Noblesse du Languedoc*, published at Montpellier



English Point lace given by the Tzarina Catherine II

Father d'Alzon's alb made by the Nîmes Oblates in 1871.



in 1860, Louis-Victorien de Calstillon, Lord of Castillon, Marquis of Saint-Victor, Colonel of the Dragoons, Knight of Saint-Louis, Envoy of the Barony of Cailus, by the Archbishop of Narbonne to the Estates General of the Languedoc in 1781, and qualified as a Marquis before that assembly, had married on January 25, 1763, Louise-Augustine

9, RUE DE TURIN

le 21 septembre 1927

Albe du Roi d'Algon  
 remise au Père Gervais par  
 M<sup>lle</sup> M. de Ligeas qui l'avait  
 emportée de Nîmes en Hol-  
 lande au moment de la  
 vente de la congrégation 1901.

Le P. S. Algon en avait offert  
 lui-même la précieuse dentelle  
 aux Oblats, le 18 mai 1871, en  
 l'accompagnant de ces mots:  
 « Les yeux de Madame de  
 Giry ne lui permettaient pas  
 de faire l'albe, mais elle  
 m'en a donné quelques mitres  
 de dentelle au point d'Angle-  
 terre avec laquelle on pourra

garir le boy d'une robe ou  
 faire ses devants d'autel. Elle  
 m'a donné aussi le voile de  
 son mariage, toujours au point  
 d'Angleterre. Tout cela et autre  
 chose avait été donné à son  
 arrière grand-oncle par Cather-  
 sine II, impératrice de Russie.  
 Cela me date pas d'aujourd'hui;

Certifié conforme  
 Paris le 21 septembre 1927  
 G. Quénard

Handwritten document of Fr. Gervais  
 Quénard of September 21, 1927.

Le Roy de Macé, with whom he had three sons and a daughter: Claude-Louis, Louis-Hippolyte, Louis-Félicien-Eugène, Knight of Malta in 1789, and Pauline, who married in 1803, Henri-Fulcrand de Fabre, Baron of La Tude.

Claude-Louis de Castillon, the eldest son, Lord of Castillon, Marquis of Saint-Victor, married Sophie de Guignard de Saint-Priest, daughter of Count François-Emmanuel de Saint-Priest, (Minister of the House of the King and in August 1790 Minister of the Interior), and of Miss Wilhelmina von Ludolf, daughter of the ambassador of the Kingdom of Naples to the Ottoman Empire (the great grandmother of Constance) with whom he had five children. The youngest of the five is Armandine, who married Jean-Eugène de Roussy de Sales (1823). They had ten children among which Constance was the sixth. Constance, in her marriage with Louis de Giry, had an only child: Maurice who died in Rome in 1970.

The great grandmother of his cousin Constance was therefore the wife of Guillaume Emmanuel Guignard, Viscount of Saint-Priest (1776 Constantinople – 1814 Laon) a French Émigré who became a general in the Russian army that fought the revolutionary troupes of Napoleon. In the *History of the French Colony of*

*Moscow from Its Origins to 1812*, we see that there was a flow of French emigration to Russia towards the end of the end of the 18<sup>th</sup> century in order to get closer to a sovereign, the Empress Catherine II, more respectful of the traditions of the Old Regime. It is thus that we see appearing at the court of the Tsarina in Saint Petersburg members of the French aristocracy, among whom Saint-Priest (p. 117). The count is also mentioned as a person who had access to the court, associated with families of the high nobility, and supported French ecclesiastics (p. 125).

Father Quénard's note mentions that Mother Marie de Saint Jean Pedemay (1) had brought this alb from Nîmes to Holland at the time of the laws against religious congregations in 1901. It was kept there and given to Father Quénard on September 21, 1927).

(1) *Pages d'Oblations* t, II Paris, 1960, pp. 151-153 tells us that Mother Marie de Saint Jean Pédemay (1870 – 1932) had been sacristain in Nîmes and that at the time of the laws of 1901, she had followed the community to Bramois (Switzerland) and later to Roermond (Holland) from 1903 to 1920 where she was named Superior in 1918. She remained Superior at the transfer of the Sisters to Hulsberg (Holland) in May 1920 until her death in 1932.

### The Office of Development and Solidarity.

The Office of Development and Solidarity (BDS) must be one of the new sources of financing for the mission of the Assumption. That is why the General Treasurer follows closely the activities of the Office. A weekly meeting brings together Father Luc Martel and the General Treasurer to assure the regular progress of all the files. It is foreseen from now on to associate, through Skype, Father Salvator who resides in the Fiskdale (Massachusetts) community, and who is particularly in charge in the BDS to seek funds from USA based organisms.

For the moment the principal projects for which we are seeking funds are:

- the expansion of the philosophy students community in Arusha, Tanzania;
- the construction of a building destined to house a community for the Anglophone postulants of East Africa in Kampala (Uganda);
- the construction of better adapted spaces for the social center of Kindugu at Butembo (elementary school and an adult literacy school);
- The construction of a chemistry laboratory at Kambali College of Butembo;
- The construction of dormitories for the students and lodgings for the teachers at the Ejeda in Madagascar;
- The Language Center in Manila;
- The reconstruction of an elementary school in Lota, (Chile) heavily damaged by an earthquake.

Recently we received the sum of 6,000 pounds for the philosophy seminary of Tanzania from a NGO and another of \$5,000 for the chemistry laboratory of the college in Kambali. The donor of this last sum announced wanting to make another donation soon for at least the same amount.

Several dossiers will soon be complete and will be ready to be sent to organisms that are potential donors.



## The Financial

### Our Investment Funds

The General Treasury is responsible for two investment funds:

1. The Solidarity Fund whose income is destined to help to cover the expenses for the formation of the Assumptionist Provinces and zones that do not have the means to cover the expenses themselves.
2. The funds of the General House whose income is meant to finance the annual budget of the General House whose expenses are not even covered by 25% by the general dues.

As a reminder the principle – quite simplified – is the following:

- \* We dispose of a “100” capital with which we buy stocks and or bonds on the stock market.
- \* We hope that after a year, thanks to economic development, the value of what we have bought will have increased. Let us suppose that it has grown to “104”;
- \* If the inflation of the past year was 2.5%, we must leave a total of “2.50” to maintain its buying power;



## Means of our Mission

To reach the General Treasury more cheaply:  
 The General Treasurer has a Skype account on which he can be reached when he is in Rome.  
 His pseudo: econom.gen

### Our Investment Funds

\* We can then use “1.5” (= 104-102.5) and spend it to cover our needs.

2011 was a particularly bad year for investments. Far from producing positive results, the two investment funds lost significant value. (To return to our example, what we bought at “100” is now worth “95”, less than what we paid.)

The reason for that is that the economies of the developed countries are not well. They are finding it difficult to get over the great financial crisis of 2008. The European countries bear heavy debts (for more than 30 years, most of them have spent more than their revenues each year and thus are obliged to borrow, always more each year, to cover their deficits) and the markets doubt more and more of their capacity to one day reimburse their debts. The United States themselves are heavily in debt but have the advantage, unique in the world, to be able “to print” dollars without destroying their economy.

Very concretely, instead of producing positive results for 2011, the investments of the Solidarity Fund diminished in value by about a million dollars. The investments of the General House Fund lost 165,000 euros.

Since in 2011 the expenses of the inter-provincial solidarity and those of the General House, the total amount of both funds diminished even more. The Congregation therefore became poorer.

It is not possible to know today how the stock markets will behave in 2012. Many experts are not very optimistic.

This situation can only incite each one of us to find and develop new sources of revenue. It is only with this effort that we will succeed in financing our mission in the service of the Kingdom!

*Didier Remiot*

### What are the other Congregations doing?



*Construction of the church in Lugazi, Uganda*



Every three months some fifty General Treasurers, both English and French speaking (men and women) gather in Rome to share their experiences and reflect together on their common preoccupations. The last of these meetings was dedicated to “fundraising”, that is, seeking gifts. A lay expert presented the major principles that guide this search, insisting notably on the growing role of social networks as vectors of the solicitation and reception of the gifts.

Our assembly was more particularly sensitive to the significantly passionate presentation of a Columbian Jesuit who works in the General Treasury of the Company of Jesus.

He explained to us with much

conviction that, for the Jesuits, the moment is no longer that of inter-provincial solidarity for the provinces of the old Western countries, the needs of the provinces of the south. Also, the Jesuit General Treasury spends much time and energy visiting the Provinces (95 of them!) to convince them to find for themselves in their own territory the resources necessary for their lives and their ministries: each province is invited to develop willingly its own program of seeking donors. Our Jesuit speaker strongly declared to us that he was convinced the even in the poorest countries there are rich families that can be donors. He gave a few real examples of this, notably that of a rich Indonesian family that pays, each month, all the needs of the novitiate.

I also retain from his intervention this other conviction that he shared: “just as in the same way that a province that would rely only on the work of a vocation director without each religious feeling responsible to seek vocations would have little chance to attract young people to itself, also the province whose search for gifts relies only on the religious in charge of gift-giving will not find the resources necessary for its mission.” Each religious must have the preoccupation to solicit new donors. With a certain humor the speaker said that he hoped that each Jesuit would deploy as much creativity and ruse that they sometimes use to have someone offer them a telephone or personal computer!

*Didier Remiot*

## Discovering the Assumption: Mexico and the United States



*Nuestra Señora de la  
Guadalupe, Reina de  
México e Emperatriz  
de América*

**T**O BE IN CHARGE OF THE PROVINCE of North America-Philippines in the General Council is not an easy task and brings one to live the unexpected. In the month of February, I had to travel the clock round to link Rome to Mexico. Despite the reputation of being a world traveler, I was stepping for the first time in what is considered the second country of Latin America after Brazil. The mega metropolis of Mexico is an agreeable surprise. It is the discovery of a rather nice city where the pollution that is so much spoken of, because it is in a basin, did not appear particularly noticeable to me. Perhaps that was due to the season? It was different from a city like Manila where after three days one feels a terrible sore throat. One week is

really little to discover the reality of the Assumptionist life in this capital. I had read a few times that Mexico City was the Nineveh of modern times, an immense city with nightmarish traffic congestion and air that is almost not breathable. Certainly there are bottlenecks, but no worse than in Asian metropolises. If you want my first impression, here it is: the city appeared nice to me and far from any preconceived idea and the conventional clichés... Unfortunately I did not have time to visit it well. I just had the time to spend two days in each of the Assumptionist communities where I invite you to follow me. Let us begin by the most historic of our implantations with a revealing name: **Nuestra Señora de la Guadalupe, Reina de México e Emperatriz de**



On the left:  
San Andrés Totoltepec,  
Saint Augustine Chapel

On the right:  
Cybercafé at Casa Manuel

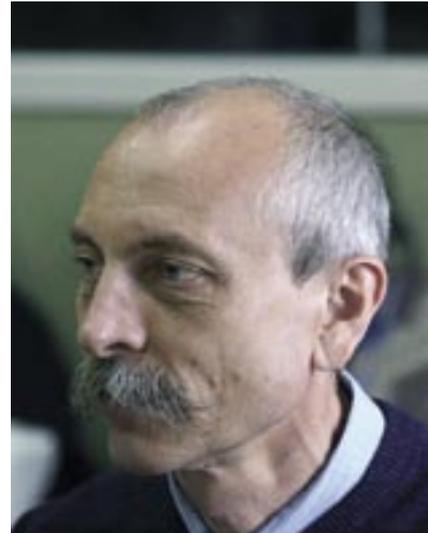
**América**, from a modest chapel the pioneers made it a worthy and imposing sanctuary of which Father Francisco is now the rector. With him are two elders: Father Teodoro Asarta from Old Navarre and Father Gary Perron, the last “Gringo” of the team, remain active in this parish of a beautiful and well-off neighborhood. The recent library is developing well, but the reputation of the place comes from the crypt of the church, a veritable catacomb. In reality the crypt is today a true city of the dead: the “nichos” are full and new spaces must be found to open a new columbarium. Father Baudoin, originally from the Assumptionist New World, the region of the great African lakes, with roots as ancient as those of the Aztec civilization directs a well-guided ship. The crew of the “Emperatriz” is constituted by experienced lay people whose first preoccupation is vocations.

If we could qualify in a word the second community, the **Casa Leonardo Larocque**, we would say that it is mobile. In effect, it has changed its location four times in three years. Will the present location last? We are at the city limits of Mexico in one of these suburban parochial annexes. The parish of San Andrés Totoltepec is in a state of growth with a very complex heritage, but where the pastoral investment still has aspects of pioneering work. We shall see what happens in this dynamic of the provisional. Father Flavio Bustos Castillo, superior and pastor is helped by three young students: Bro. Danilo Ascencio Lemus, from San Salvador, Bro. Jesús Tlecuile Mixteco and Bro. Roberto Reyes Delgadillo, the treasurer. Father Fataki Kakule Mwirawivu (Congolese) completes this team. The brothers study in the center of the city and it takes them two hours

to get there. That explains in part the flexibility of the community schedule.

A pastoral center is under construction behind the church. Its capacity is modest, however. For reasons given by the historic monuments commission the plans for occupation must be limited by the present norms of construction... Father Flavio, initiator of two centers of psychological help, (Centro Asuncionista de Integración Humana, CAIH) still collaborates somewhat with two other religious. But why not think of making it a mobilizing work of the region that a serious Assumptionist Board of Trustees could revive: psychotherapy oblige?

With its 16 simply furnished rooms, **Casa Manuel** has a greater capacity. It is at the same time a welcoming center and a



Fr. Didier Remiot, General Treasurer

house of formation, at the moment under the responsibility of Father Oswaldo Garcia Sanchez. There are no fewer than five aspirants, two postulants and a young man who is making a community experience. The community has a beautiful chapel and people are happy to go there. In a corner, a small internet café earns some modest revenues that can put butter on the house's spinach. Fr. Oswaldo explained to me a budget as complicated as a Mexican recipe. Of course, I did not have the time to visit the famous Anthropological Museum or visit the pyramids, but this first visit allowed me to keep the taste of ant eggs in tequila in my mouth and in my heart this so international Mexican Assumption with its three Congolese brothers and its solid hope of vocational development. Of course the field is vast: it is a question of finding formators to accompany all these young men interested in the Assumptionist religious life, to make sure that the administration follows, and to reflect on new pastoral areas where the young religious will work to extend the Kingdom.

## United States

After these too short days, I am already in New York, walking in Manhattan on Sunday. I still have a week to visit the communities of New England that I am more familiar with. I spent a few years of my life in the United States. I did my novitiate in the Boston region (1986-1987)!

The community of **Saint Anne and Saint Patrick** (Fiskdale) gathers over a good meal and fraternal conversation. With Fr. Salvator Kasereka we communicate some information on the Development Office with our weekly meeting on Skype.

At **Emmanuel House**, I have a joyful reunion with Ding and Wang, two Vietnamese, but also with two young men from Mexico, Ryan, 35 years-old from Colorado, born in the Ukraine. The community prays with the Sisters and people from the area.

At **Old English Road**, I visit the retirement house where the oldest religious has just reached his 96<sup>th</sup> spring. There is one question on all the lips: where will the future novitiate for six to 11 novices be?

That is not yet known. These few days that concluded my trip across the Atlantic, were dedicated to meet and share with the brothers of the four communities of the USA, but also gave me the opportunity to work on accounting and financial subjects with the treasurer of the province, of Assumption College and to talk about the Editorial Department of Bayard. Before flying off to Rome, I was able to appreciate the community life in **Brighton** (a Boston suburb), a community of more than twenty persons, young theology graduate students for the most part. It is a rather diverse group: two Edmundite religious, a priest from New Zealand, a Benedictine monk, a young man from Singapore, another from Guatemala and Filipinos. It is a lively and interesting community where, besides the common prayer and the meals there is always something happening.

Whether in Mexico or in Massachusetts one thing is clear: our communities are full of life and projects in the service of the Kingdom.

*Didier Remiot*

### Brazil: a Meeting of the “Young Assumption” The Kingdom in all its Dimensions



*Young Assumption: group of the February 2012 meeting at Taboao da Serra, Sao Paulo, Brazil.*

Some 17 years ago the Assumptionist Family held its first meeting of young religious, called “The Young Assumption”. From the 18<sup>th</sup> to the 21<sup>st</sup> February 2012 was held the meeting of the “Young Assumption” of Latin America at the Little Sisters of the Assumption at Taboao Da Serra in Sao Paulo in Brazil on the theme “the dimension of the Kingdom in the Assumption”. This theme was born of the reflections of the previous meeting that was concerned to know if there “existed an Assumptionist charism that had not yet found its full realization in our various congregations?” The

“Young Assumption” gathered 22 participants: 2 Religious of the Assumption (RA), 2 Oblates of the Assumption (OA), four Little Sisters of the Assumption (LSA), and 14 Augustinians of the Assumption (AA), young religious and formators.

This sharing was preceded by a preparation on the theme of the Kingdom in its historic dimensions, in its present applications, and in the experience of each community. The young religious (men and women) met in the family of the Assumption, a question of keeping alive the communion that unites our religious families throughout

the world.

Sharing and reflections helped all of them to realize that they were carriers of a treasure contained in clay vases and that they are invited to carry further thanks to energy received from Christ. The meeting was organized by a coordinating team composed of Sister Juceli (LSA), Sister Ximena (OA), Sister Roberta (RA) and Bro. Vagner (AA).

In the sharing on the Kingdom in motion, from this sharing of youthful dreams and desires was born the discovery of a new sense of a nascent religious life today in the Assumption! To be messengers



“the dance was one of the forms to make known our life as young Assumptionists



of the spirit of the Assumption family to the youth of a whole continent also goes through the celebration of the meeting especially when it takes place during the carnival! “During the meeting we shared many agreeable moments: the dance was one of the forms to make known our life as young Assumptionists, music fills us with joy; but the summit of all our activity was prayer, our thanksgiving, which enriches us as the family of the Assumption,” underscores Fr. Joimar and he continues: “To look at history, considering the past, is always a challenge. Everything God has given us all along these years of life as an Assumptionist family. To look at each gesture, each stone, each brick, each prayer... everything that was lived in our families. We cannot but give thanks to the Lord who has always manifested himself alive in our midst, and always at work!”

Such an experience should be extended and multiplied through other provinces to better prepare the next World Youth Days that will take place in Brazil in 2013 with the theme “Make disciples from all nations.” (Mt. 28:19). In the meantime, the next meeting is scheduled for the 31<sup>st</sup> of January to the 3<sup>rd</sup> of February, 2013 at the Our Lady of the Assumption in Espirito Santo de Pinhal, with as objective the continuation of the reflection on the charism of the Assumption.



## The Congolese in Hispanic Lands

**T**he missionary solicitude of the Province of Africa is more and more prominent. During these last weeks that has been proved by the arrival of two new Congolese brothers, one in Chile and one in Argentina. Fathers Roger Musungira and Josephat Kawa have arrived in Chile since February 23, after an unforeseen adventure on their program: a round trip Nairobi-Sao Paulo for a visa problem! But the second time was the good one. After 22 hours of travel and six hours of time lag, they were at their destination welcomed by Fr. Bolivar Paluku Lukenzano, the formator of the province. "Here I am in Chile, in a new province and I must integrate myself in this "new mission territory", wrote Fr. Josephat. "My first preoccupation

is to learn Spanish. One month after my arrival, I began to preside the Eucharist and to give homilies. The Christians are sympathetic and encouraged me to go forward." He adds: "In general it is an Assumption in which the "elders" are more numerous than the young. But their zeal and their apostolic availability have struck me."

For his part, Father Roger Musungira tells us: "I was astonished when I received the news of my present nomination to Santiago in Chile. In effect, I did not think I would leave my country and especially my African land." He tells us of his discovery: "I did not think I could adapt to Western culture that is disconcerting for me. My thoughts were almost at opposite poles of this new reality.

In the end, however, conscious of my promise of obedience to God, I consented to answer this call. My first impression: in the first place it is amazement; the brotherly welcome of the religious of the province, their conviviality, their collaboration, and their consideration for one another reassured me. I felt I was in my family, among my own. I live in a multicultural community in which a Peruvian, an Ecuadorian, a Columbian, and a Congolese pursue the same end: the Kingdom of God".

Another brother has also come to strengthen the manpower of the province, but in Argentina. Bro. Médard Kahindo Vyangavo is studying Spanish in Buenos Aires.

## My Missionary Testimony!



*“Christ died for all, so that the living would not have their life centered on themselves but on him, who died and rose for them (Cf. II Corinthians, 5:15).*



*Brothers Isidore Bakanja Kasondoli Sihaya and Roger Mumbere Musungira at the language school*

This Word of Saint Paul addressed to the community of Corinth has comforted me and reassured me when, informed of my new affectation, I was unbalanced.

The announcement of my unexpected affectation, in effect, did not leave me at peace, as I was finishing my first cycle in philosophy at Bulengera, the Assumptionist philosophy scolasticate to the east of the city of Butembo, in the Province of Africa. I was asking myself a series of questions consisting in the “why” of my being chosen for a country as far away as Chile, on the one hand, and the signification of the choice falling on me rather than on someone else. That was when I had the temptation to think that the best answer would be to say no to this mission. But the Lord enlightened me through the reading

of the Letter of Saint Paul to the Corinthians mentioned above. Slowly I understood that, in any case, I no longer have a life centered on myself, as a consecrated person, but on Him who died and rose for me. In other words, what gives a full meaning to my life is not to live for myself but for Christ, and allowing myself to be conquered by him. Consequently I had to readily welcome the mission given me and that I opted for the extension of the Kingdom in Chile.

I am in Santiago since February 23, 2012, almost a month. It is a period in which I am experiencing a life of rebirth on different levels. I must “be born again”, for I must learn a new language, a new culture, adapt to the manner of celebrating the Eucharist, the way of buying, of traveling, participating in classes, etc. Everything becomes almost new, except for some human,

religious, social and cultural values that I find universal. I am now making an effort to be open in heart and mind to the cultural, social and religious values (RV 20) of the milieu where I will live from now on.

I am encouraged by the welcome of which I am the beneficiary in the community “Nuestra Señora de la Asunción”. It sees to my integration and promotes my opening up in the present life situation. I feel at home.

According to my first impressions, the people of Santiago are gifted with a spirit of courtesy, welcoming, consideration and humanity. That is evident in the places where we meet people: in church, at the soccer stadium, in the “micro” (urban bus). In this beginning of my stay in Chile, I implore, first of all, the grace of our Lord that it accompany me; secondly the intercession and protection of the Blessed Virgin, Mother of the Word; and finally I count on the support of my brother Assumptionists, of the Congregation, and on myself, that is to say what I am capable of. I thank you.

*Given at Santiago, Chile  
March 27, 2012*

*Bro. KASONDOLI SIHAYA Isidore  
Bakanja a.a.*

### BURKINA FASO

### Foundation of the Assumption in Burkina Faso, 2011.

By Jean-Paul PÉRIER-MUZET

2011, for four families of the Assumption, was marked by the meeting of a General Chapter: May for the A.A.'s (Rome), June for the L.S.A.'s (Paris) and July for the O.A.'s (Froyennes in Belgium) and the O.R.A.'s (Saint Doulichard, Cher). The result was the election of new leaders for these Congregations, among which Fr. Benoît Grière for the A.A.'s and the progressive installation of new structures of animation and government everywhere in order to adapt the old map of the Provinces to the reality of the 21<sup>st</sup> century, always more international and called "globalization" or "continentalization". It was with joy that we accompanied in this same year of 2011, with our most fraternal hopeful wishes, the formation of a new community in West Africa, in *Ouagadougou*, capital of Burkina Faso, the "*land of honest men*" according to the adage, a promise which we can only support the realization of on a continent still largely gangrened by political corruption – but, alas, it does not have either its exclusivity nor monopoly – and by mores or traditional customs that ape democracy while perverting its essential mechanisms, without mentioning the incessant clan, tribal, or ethnic clashes that never cease desolating and impoverishing the civilian populations.

The formation of an Assumptionist student community in Ouagadougou was in fact part of an organized strategy. After the implantation of the Assumption in Sokodé (Togo) in 2006, the establishment of a formation community at Komah (postulancy) and the inauguration of a first year of novitiate<sup>1</sup> in the Zongo neighborhood (2010-2011, with Fr. René Mihigo, Congolese) called for the natural progression to organize a new house of studies, and therefore the decision for the Assumption to cross another border into the homeland of Fr. Jean Paul Sagadou, from Burkina and planner of this foundation.

Ten religious began the adventure in Burkina by renting the house<sup>2</sup> of the Religious of the Assumption, who left to install themselves in the east of the capital to be closer to their school: it was Fr. Jean Paul Sagadou, superior and from Burkina, who arrived there first on September 6, 2011, joined on September 12 by Fr. Nicolas Angello Randrianarison, from Madagascar, and later on September 20 by six young professed Togolese<sup>3</sup> (Fabrice Akelessim, Jean-Claude Diwediga, Kodjo Vivien Dokoui, Georges Demenya Houssou, Roland Mangbassim, and Kossi Lucas Sezoulhon). Father Paulin Kakule Vyakyno, a Congolese, had a few adventures on the trip before joining the group, completed with the later arrival of Brother Antoine Miss, French. This community, for the time being, depends on the Province of France; in the unification of the future Province of Europe, it will integrate as a part of West Africa, yet to exist but foreseeable. The community residence, situated in the heart of Ouagadougou, is ten minutes from the international airport and five minutes from the cathedral parish,



In the spirit of the Booklet of the Bicentennial no. 1  
 “Around the Assumptionist world”, Rome 2007,  
 Burkina Faso becomes the 42<sup>nd</sup> country on the Assumptionist map



### Dioceses of Burkina

The country has, since 2012, fifteen ecclesiastical divisions with 3 archdioceses:  
Ouagadougou (created 1921, archdiocese in 1955, present titular: Bishop Philippe Ouedraogo)

Bobo-Dioulasso (created 1927, archdiocese in 2000, present titular: Bishop Paul Ouedraogo)

Ouhayigouva (created 1958, presently vacant)

Koupéla (created 1956, archdiocese in 2000, present titular: Bishop Séraphin Rouamba)

Dedougou (created 2000, present titular: Bishop Jude Bicaba)

Fada N’Gourma (created 1959, diocese in 1964)

Kaya (created in 1969, present titular: Bishop Thomas Kaboré)

Nouna (created in 1947, diocese in 1955, present titular: Bishop Joseph Sama)

Banfora (created in 1998, present titular: Bishop Lucas Sanon)

Manga (created in 1997, present titular: Bishop Wenceslas Compaoré)

Koudougou (created in 1947, diocese in 1955, present titular: Bishop Basile Tapsoba)

Diebouyou (created in 1968, present titular: Bishop Raphaël Dabiré)

Dori (created in 2004, present titular: Bishop Joachim Ouedraogo)

The 14<sup>th</sup> diocese, created by Benedict XVI in November 2011, Gaoua, received as its first bishop, Modeste Kambou, consecrated on February 12, 2012.

Finally, the latest new diocese, the 15<sup>th</sup>, that of Tenkodogo, newly erected, with the present titular: Bishop Prosper Koutiebo.

**Burkina Faso** has ongoing and regular diplomatic ties with the Vatican since its independence. The present Nuncio is Bishop Vito Rallo.



### Facts about Burkina Faso

**Area:** 274,200 km<sup>2</sup>

**Population:** estimated at some 16 million 250 thousand inhabitants: 59.2 per km<sup>2</sup>

**Date of independence:** August 5, 1960.

**National Motto:** Unity-Progress-Justice.

**Flag:** on a background of two horizontal bars, the top one red and the bottom one green, with a five point yellow star in the center

**Money:** The CFA Franc

**Capital:** Ouagadougou

**Political régime:** semi-presidential republic (IV<sup>th</sup>) with a representative parliament (Chamber of Deputies) and multiple parties. Present President: Blaise Compaoré; Prime Minister: Adolphe Tiao. Between 1966 and 1991, the country was shaken by multiple crises that brought into power by military coups: Lamizana (1966-1980), Thomas Sankara (1983-1987), Blaise Compaoré (1987-1991).

**National Anthem:** Ditanýé (Hymn to Victory)

**Principle cities:** Koudougou, Bobo-Dioulasso, Banfora, Fada N'Gourma, Dédougou, Kaya, Ouahiyouya.

**Holidays:** August 5, 1960 (Independence from France); November 1, F.A.N. (National Armed Forces Day); December 1, 1958 (birth of the 1<sup>st</sup> republic).

under the patronage of St. Leo.

For the philosophy courses<sup>4</sup> the formation is given at the Lavigerie Institute of the White Fathers. The classes began on September 24, 2011. The young Assumptionist community is also called, according to its possibilities, to integrate into the diocesan ministry the responsibility for which is in last resort that of Archbishop Philippe Ouedraogo, of Ouaga. Contacts have already been established with various persons among which the pastor of the cathedral parish, Father Patrice Kaboré, the diocesan chaplain for youth, Father Valéry Sakougri, the priest in charge of communications in the diocese, Father Dominique Yanoogom, the editor of the publication, *Planète jeunes*, Eyoum Ngangue, and the priest in charge of religious life in the diocese, Mondésir Linderlhin, Cleric of Saint-Viateur.

The Assumption is very present in Burkina Faso, in a significant way by the *Religious of the Assumption* since 1966 (in three dioceses among which that of Ouaga, in the Bogodogo neighborhood, Saint Marie-Eugénie School), thanks to the *Oblates* since 2000 (Bobo-Dioulasso), and the *Orants* since 2007 (Ouagadougou), and the Little Sisters, the last of the feminine

*Above: Discovery of Ouagadougou  
By our Brothers of Sokodé (Togo),  
Christmas 2011*

*On the right: the Assumptionist Community*

branches to arrive in 2010 (Bobo-Dioulasso).

### Burkina Faso, 1810

It is rather difficult to pinpoint what was in detail life in the *country of the Mossi* and the *Gourmantché* at the beginning of the 19<sup>th</sup> century, even if there are some pieces of evidence about the local civilization with the characteristics of feudal kingdoms, There was also evidence of the presence of the *Dogons* before the 16<sup>th</sup> century and closer to our times, that of the building peoples who left important ruins at *Loropéni* now classified as part of the World Heritage of Humanity. It was the French explorers *Louis Gustave Binger* (1886-1888) and *Monteil* (1890-1891) who after their travels, revealed to the European world the *Mossi kingdom of Ouagadougou* which passed into the colonial regime in 1896 as a *French Protectorate*, after a victorious military campaign over *Samory Touré*. The country was then called *Upper-Volta* whose borders are traced between Mali, Niger, and the Ivory Coast, are



fixed in 1932 and make the country an enclave without access to the sea, receives its first governor in 1919. In December 1958, marks the official birth of the *Republic of Upper-Volta* in the ambit of the *Franco-African Union* or *Community*, two years before the recognition of its independence proclaimed on August 5, 1960 under the government of *Maurice Yaméogo*. The name of *Burkina Faso* was adopted in August 1984. We can date from August 1991 the true origin of a legal state with democratic institutions, regular elections, and a *Constitution* adopted by referendum (June 2, 1991).

French is recognized as an official

language, without displacing the numerous national languages, some sixty of them, such as the *Mooré*, the *Dioula (N'ko)* or the *Fulfudé*. The country is administered in 13 regions subdivided into 45 provinces, 350 departments, and 359 municipalities with 8,000 villages. On the religious level, there is a clear Islamic predominance (60%) with active Christian minorities (23%) well integrated into society, notably the Catholics (19%). The Animists represent about 15% of the population. The country had the joy of having one Cardinal in the person of Bishop Paul Zounggranna (1917-2000), created in 1965 by Paul VI.

(1) History does not stop. At the beginning of 2012, on January 24 to be precise, the Assumption A.A. of Sokodé opened an all new novitiate, baptized Saint Augustine, in a new neighborhood near the R.A. high school of Komah, maybe to be called Cité d'Alzon in the future according to the A.T.L.P., March 2012, p. 29.

(2) Postal address: 11 BP 1003 CMS Ouagadougou.

E-Mail address:

Assomptionnistes-ouago@yahoo.com.fr.

Telephone: 00 226 50 33 73 13; cell phone: 00 228 70 88 52 41. This rented one story house has 13 rooms, two common areas besides the dining room, a storage room, a garage, a chapel; it was entirely refurbished and reequipped after the departure of the sisters (September 3, 2011) by the Assumptionist community. (3) Their profession took place in Sokodé on August 28, 2011 in the parish church of the Assumption, in the Komah neighborhood: Cf. the article by Fr. Michel Carrière in the A.T.L.P. October 2011.

(4) The student body is made up of various congregations, besides the White Fathers.

The Inter-Asian Coordination is an initiative of the Plenary General Council to put into effect the orientations of the last General Chapter concerning Asia”

« To accompany the recent and rapid development of the Assumption in Asia with so varied cultures, a special Delegate of the Superior General will be designated and charged, in concert with the Provincials of the two concerned Provinces, with putting in place a common animation of all the communities of Asia. This animation will promote at the same time the implantation of these communities, but also coordination and cooperation among them for common projects.” (Acts of the 2011 General Chapter, par. 89.)

Its members (see insert) met for the first time from the 16<sup>th</sup> to the 18<sup>th</sup> March, 2012, at Cap Saint-Jacques, in Vietnam, in the retreat house of the archdiocese of Saigon.

## The First Meeting of the Inter-Asiatic Coordination in Vietnam

By Bernard HOLZER

March 16-18, 2012



The meeting was preceded, on Thursday March 15, by a Eucharist celebrated at the novitiate of Ba Ria on the occasion of the 100<sup>th</sup> day anniversary of the accidental death of Father Paul Dong, and by a meeting of the Assumption Family in Vietnam (Assumptionists, Oblates, Little Sisters, and Religious of the Assumption).

During the first day of the meeting, Father General presented the objectives of the Inter-Asian Coordination and each delegate presented the reality of the Assumption in his country: in Vietnam, in South Korea, and in the Philippines.

The second day, after an evaluation of the first Forum of the religious in Asia that had been held in Manila in January 2010, and information given about the manner in which

the Provinces of France and North America-Philippines are concerned with the communities and their apostolic priorities in Asia, the notion of “continentalization” was clarified by the members.

### Inter-Asian Coordination

- Ex-officio members: The Superior General, the concerned Provincials (France and North America-Philippines), and the Delegate of the Superior General for Asia: Benoît Grière, Benoît Gschwind, Miguel Diaz and Bernard Holzer.

- One member from each country: the Delegate of the Provincial of France for Vietnam and Korea and a Counselor of the Delegation of the Philippines: François-Xavier Nguyen Tien Dung, Joseph Vaik Ho and Alex Castro.

The members of the Coordination then outlined some orientations and priorities for the Delegate of the Superior General for Asia.

-Two formation sessions will be organized in Asia: one session on leadership and one session on preparation for perpetual professions.

-To prepare and organize these sessions and to promote reflection on formation a **commission on Inter-Asian Formation** was established. It is composed of Miguel Diaz, Bernard Holzer, François-Xavier Nguyen Tien Dung and Alex Castro.

-Religious from Asia will participate in the RIAD in July 2013, in Thailand on the theme “the place of religious life in inter-religious dialogue”. It will be proposed to the participants of the



Cap Saint-Jacques (Vietnam)  
Site of the 1st meeting of Inter-Asiatic  
Coordination  
From the 16<sup>th</sup> to the 18 of March, 2012

RIAD to visit the Assumptionist communities in Korea, in the Philippines and in Vietnam. The RIAD will be the occasion for an Asian CAFI on the theme: “Being an Assumptionist in Asia today”.

- For the summer of 2013, **summer workshops** will be organized in Asia for the religious living in Asia: camps and language workshops, participation in pastoral service to migrants and in poor milieus...

- **To promote communications on Asia** in the Congregation, a Communications Commission was set up. It is composed of Pierre Tran Van Huyen, Joachim Nguyen Khuong Duy (Vietnam) Vianney Kim Myong-Ho (Korea), Jay Lituañas (Philippines) and the Delegate of the General. The latter will be the link for the bulletins of Rome and Paris.

The next meeting of the Inter-

Asian Coordination will be held in Korea, on the 18, 19, and 20 of March 2013. Its agenda is already foreseen to be heavy with reflections on the major apostolic orientations in Asia, on a plan of formation, and where the formation of the brothers in Asia will take place, on the internationalization of the communities in Asia, on the acceptance of Asian vocations (China, India...) and a new Asian foundation in common (including in countries where we are already present and active).

After this meeting, the participants visited the various Assumptionist and Oblate communities of Saigon as well as to the orphanage, in the parishes served by the brothers and the formation centers where they teach.

“FOLLOWING THE WORK of discernment done at the General Chapter, continentalization is a process of conversion that opens us to the voice of the Spirit to clarify the mission of the Assumption in Asia. This effort of communion and collaborative solidarity requires generosity and openness to what is changing and to what is different. It is a path of seeking new structures that are not yet defined. It is a path of communion to walk together in the service of the mission.

*The Inter-Asian Coordination is a tool for animation that promotes a reflection on our charismatic and apostolic identity in the Asian context, and that promotes a missionary spirit and the circulation of persons. In order to be efficient, the collaboration, as well as the transmission and incarnation of the charism require a common vision and a shared missionary project.*

*Continentalization is not a path that leads us to create a Province such as have functioned till now. New modalities of organization will have to be found.*

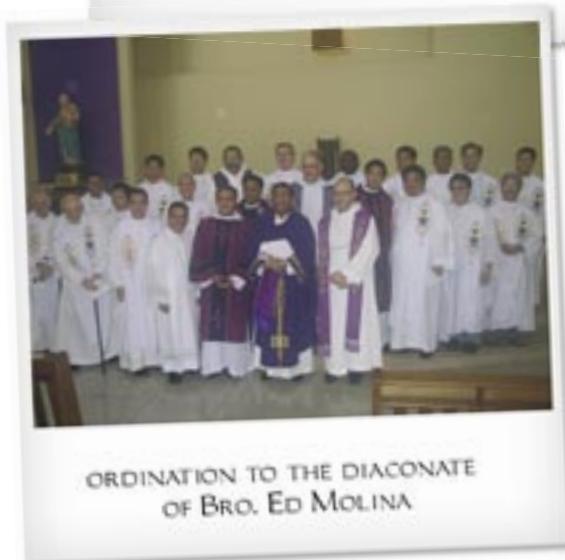
### Visit of the Superior General to The Philippines and to Vietnam



ALEX CASTRO AND VIANNEY KIM



THE ORPHANAGE



ORDINATION TO THE DIACONATE OF BRO. ED MOLINA

Father Benoît Grière, taking advantage of his trip to Vietnam for the Inter-Asian Coordination, made a fraternal visit to Manila to greet the brothers and sisters of the Assumption Family.

Father Benoît arrived on the feast of Saint Marie-Eugénie de Jésus.

The entire family gathered at the College of the Assumption at San Lorenzo: the Religious of the Assumption, the Little Sisters, the Oblates and the Assumptionists... with two Superiors General, Sister Felicia Ghiorghies (OA), Father Benoît (AA) and two Provincials, Sister Marjo Matias (RA – Philippines-Thailand) and Miguel Diaz (AA – North America-Philippines). The Eucharist was presided by Father Bernard Holzer (Delegate of the Philippines). He also gave a homily. A very familial dinner closed the celebration.

The next day, Sunday March 11, the Assumption Family gathered together again for the ordination to the diaconate of Bro. Ed Molina. After the ordination and the buffet, the Generals and the Provincials met for a discussion.

On Monday, March 12, a working morning gathered Fathers Benoît, Miguel and Bernard with Sister Felicia and her Asian Sisters, Lugartha Ko (Regional Superior of Korea,) Marie-Paulette Alaux (Superior in Vietnam), and Catherine Hwang (Superior in Manila.) Prospects of collaboration in Asia were examined.

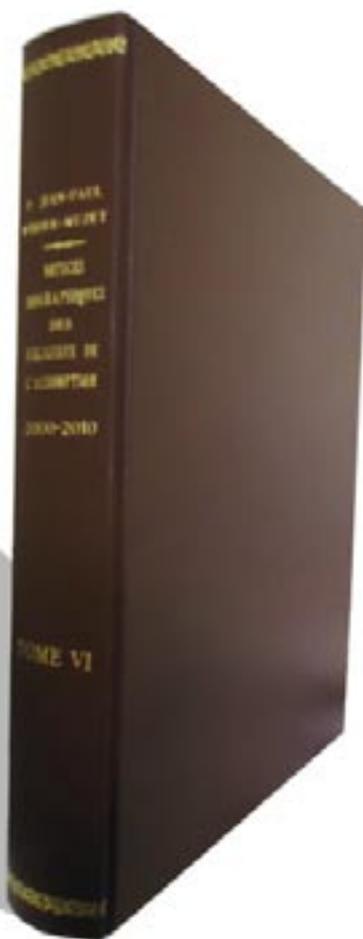
There remained enough time for the Superior General to meet the brothers individually or as groups and visit the new Assumption Language Center.

## Remembrances of an Assumption on the march

The work of remembering is never finished. To honor the 150<sup>th</sup> anniversary of the history of the Congregation, Father Jean-Paul Périer had published in five volumes the “Notices biographiques des Religieux de l’Assomption”. The work, that weaves the history through the individual biographies from 1850 to 2000, counted at the time 1677 deceased religious. The congregation in heaven has not stopped growing and the author offers us today in a sixth volume the biographical notes of this last decade (2000-2010, that assembles 250 notices, while remarking that if “since 1993, the living Assumption has passed under the bar of 1000 religious, that of the deceased will arrive at 2000 towards 2011-2012. The work also contains the list of former postulants, novices, and professed in the Assumption who left the Congregation. History is a reconstruction of the past from the demands of the present; the memory consists especially in struggling against forgetting. For the Congregation, this work is a reference to shed a light on its history and at the same time escape the obscurity of forgetfulness.

*Notices biographiques des Religieux de l’Assomption (2000-2010). Contribution à l’histoire de l’Assomption, Tome VI, Rome, April 2012, 752 pages.*

The printing of the work is limited because of costs, we ask that you order it by paying the sum of 20 euros (see order blank).



## Rule of Life

### Revision and Publication

In the aftermath of the aggiornamento desired by the Second Vatican Council, whose 50th anniversary we celebrate this year, the Rule of Life of our Congregation was promulgated in Rome in 1984. Since its promulgation, the Rule of Life has been translated into fourteen languages. In the flow of time it also received certain modifications. Those that were approved by the Holy See have been integrated and were made into a digital edition put on the site of the Congregation. ([www.assumptio.org](http://www.assumptio.org))

The Capitular Rules of 2011 will soon be published also.



## Booklet on the RA

The collection “*Vienne Ton Règne*” lacked a booklet on the Religious of the Assumption.

This lack has been filled in a work made according to the same model as the 11 preceding booklets. This one entitled “*Marie-Eugénie, fondatrice des Religieuses de l’Assomption*” retraces the key stages of the foundation willed by the saint, canonized on June 3, 2007. It offers through illustrated texts and brief presentations a first approach to the Congregation and to its Foundress, as a link in the chain that constitutes today the great Family of the Assumption.



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## Our Deceased Brothers

✠ Father Tini de Vries of the community of Modenweide died at Bois-le-Duc (Netherlands) (Province of North Europe), on January 10. His funeral was held in the church of Saint Pierre Banden at Leenden. He was 73 years-old.

✠ Father Tini (Edwin) Smeets (Province of North Europe) died at Modenweide on February 23. His funeral was held in the chapel of the community on February 28 and was interred in the cemetery of Kasteel Stapelen. He had just turned 90.

✠ Father Joop (Marcus) Berendsen died on February 29 2012 at Bois-le-Duc (Netherlands) (Province of North Europe). His funeral was held on March 5 in the chapel of the retirement house of Modenweide, followed by his internment in the cemetery of Kasteel Stapelen of Boxtel. He was 80.

✠ Father Paul Jeurissen died on March 17, 2012 in the retirement house of Erps-Kwerps (Province of North Europe). His funeral was held on March 24, 2012 in the church of Sainte Gertrude in Louvain (Belgium). He was 89 years-old.

