

A News of the **Assumption**



EDITORIAL

Missionary Figures

*Each Assumptionist religious must in conscience face
the call to the universal mission*

Agenda

Ordinary General Council

- February 11-15
- May 21-24 and 27-31
- June 21
- September 9-21

Plenary General Council

- June 10-18
- November 30 to December 9
- June 7-16 2014

Father Benoît GRIÈRE

Canonical Visitations

- **Colombia** : February 26 to March 3
- **Ecuador** : March 4-8
- **Argentina** : March 9-13
- **Chile** : March 13 to April 4
- **Asia Meeting** : April 13-22
- In **Africa** : September 27 to October 20

John FRANCK

- Education Commission in Paris: **June 19-21**

Emmanuel KAHINDO

- **February 2-9**: Council of Europe at Boxel (NL)
- **April 20-27**: Council of the Province at Valpré

Didier REMIOT

- **February 22 and 23**: In London for a meeting of the Trustees
- **February 27 to March 24**: Visit to Madagascar
- **April 3 to 13** meeting of the General Treasurers of the Assumption Families
- **May 3 and 4** in London for a meeting of the Trustees

Marcelo MARCIEL

- **February 26 to April 8** in South America
- **June 30 to July 5** Plovdiv Meeting

Official

- Fr. Benoît Grière with the consent of the Plenary General Council has named **Fr. François-Xavier Nguyen Tien** (Province of France) as **Superior of the Emmanuel d'Alzon Scolasticate in Saigon**.
- Fr. Benoît Grière with the consent of the Plenary General Council has decreed that the **Vice-Province of Madagascar will be canonically erected as a Province**.
This decree will become effective at the latest on December 31, 2013.

Three Congolese Assumptionists Taken Hostage



The message of the General



To all Religious of the Assumption:

We are living in a time of anguish with the kidnapping and sequestration of our three Congolese Brothers. Jean-Pierre Ndulani, Anselme Kakule Wasukundi and Edmond Kisughu were kidnapped by armed men and we do not know to this day where they are being held.



This dramatic situation is a call to live in solidarity with our Brothers of the Province of Africa. We must witness to our closeness to them by praying that they be freed. Let us ask Fr. Emmanuel d'Alzon's intercession to God that our Brothers

remain safe and sound.

The Province of Africa is courageous. Recently a new foundation was made in Goma in another region filled with socio-political troubles. We are united at heart with our Brothers.

We have been receiving numerous messages of sympathy and support. The Assumption Family prays for the freeing of our Brothers.

Dear Brothers in these troubled times let us show our confidence in Him who can accomplish everything for 'nothing is impossible for God'.

In my fraternal friendship,

*Father Benoît Grière, A.A.
Superior General*

Missionary Figures

Our magazine “AA-News” is now accustomed to present portraits of missionaries, young or less young. Some are veterans of the mission and their example offers us a renewal in dynamism, just as the Synod of Bishops on the New Evangelization that was held in Rome in October. Thanks to the presence of Bishop Louis-Armand Pelâtre we were able to have direct echoes of that assembly. The “machinery” of the Synod is quite heavy, but in the end, the Spirit blew. The Fathers of the Synod and the various observers that I was able to hear, notably during the days of the meeting of the Union of the General Superiors, confirmed, without, however, falling into angelism, that the Synod undertook lucidly the questions of evangelization in the world of today.

There is always a risk, that is, to want to evangelize the world as we would like it to be, abstracting from the fact of what it is objectively. The Fathers of the Synod did not succumb to that temptation, even if certain speeches were more directed to the re-conquest rather than on the serene and confident proclamation of the Good News. The Church continues on the road that was traced in a very particular manner at the Council of the Vatican II. More and more, our Church appears as a poor Church, open to the world, and inclined to be a companion of the humanity of our contemporaries. There is still an immense work of dispossession to undertake and the Assumption has its role to play in that mission.

I was speaking about “missionary figures”. I am more and more convinced that we are a missionary congregation and that our first work is to announce the Kingdom. I am not the first to say it and it is our entire Assumptionist tradition that supports this conviction.

The first reason for our foundation was to announce the Kingdom of God. All our energy, all of our forces must contribute to that end said Emmanuel d’Alzon. It is our duty to form new missionary figures for today and to that end we must revisit the various stages of Assumptionist formation. The Ratio institutionis is a basic text that gives us the principal stages of formation, but this text must be fully integrated into our tradition. Too often we have been timid and we forget that our obsession must be to announce the Good News to the entire world. The small Congregation that we are must not be embarrassed by its fragility because I am certain that God is calling it to great action in the world despite the poverty of our human and economic means. What to do? I think that we must feel more and more the belonging to a solidary body. The era of separations among provinces and regions is over. We must open our hearts and abolish borders. Each Assumptionist religious must place himself in conscience before the call to the universal mission. Soon I will begin to give to our young religious their first apostolic nominations. I hope that on this occasion a fruitful dialogue will be born between the young religious, their Provincial and myself that we might discern where the Spirit wants us. But it is desirable that we have the audacity to continue the work. Who will hear the call to be formed for the Augustinian Studies, the Byzantine Studies, or Islamic Studies or Ecumenism? Who will present himself to prepare the Assumption to discover new territories in the English or Portuguese speaking worlds? Who will present himself to reinforce our presence in the media or press areas? We need apostles; we need missionaries. ■



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



“I pray for your brothers!”

Pope Benedict XVI to The Assumptionists

On the occasion of the 150th anniversary of the Near East Mission, the Plenary General Council took part in the general audience of December 5th (see photo on the cover page). During this Pontifical Audience, according to the instructions we had been given by the Pontifical Household only Father General had the possibility of greeting personally the Holy Father and present to him the homage of filial attachment of the entire Congregation. It was the first time that Fr. Benoît had the occasion to present himself to the Holy Father, and that, 150 years after the meeting of Fr. d’Alzon and Pope Pius IX on June 3, 1862. After the exchange that the Superior General had with Pope Benedict XVI, he said that he had been very impressed by the warm and cordial attention that Benedict XVI had shown him. Pope Benedict assured Father General of his personal prayer for our three Congolese brothers taken hostage since last October 19 and recalled the ties that united him to the Assumption of Paris when he studied Saint Augustine and was preparing his doctoral dissertation. The Assumptionist delegation was augmented by the presence of the Oblates and the Little Sisters of the Assumption present in Rome. A group of Laity of the Religious of the Assumption, notably from Sao Paolo was also present under the vaults of the Paul VI Hall. After that interview, Father General, accompanied by Fr. Protais Kabila, Provincial of Africa, was received at the Secretariat of State of the Vatican by Mgr. Ettore Balestrero, Under-Secretary for intergovernmental relations. It was a question of making known to the Holy See of our most vivid preoccupations for our brothers kidnapped from the parish of Our Lady of the Poor of Mbau as well as for the populations of this region, victims of exactions of all sorts by numerous armed groups that infest the entire zone of North Kivu. ■



Foundational Texts: some treasures of Saint Marie-Eugénie

At regular enough intervals, the Office producing the R.A. Archives, directed by Sister Thérèse-Maylis for more than 35 years, delivers or instills for the Congregation and the larger Assumption Family some hidden treasures extracted from the writings of Saint Marie-Eugénie of Jesus, the Founder (1817-1898) still or almost unpublished, preciously collected in the Archives. Certainly this type of publication is a bit composite; the professional historian would like or prefer complete or constructed ensembles delivered in series: retreat meditations, chapter texts, circular letters, correspondence, writings for specific occasions, etc... But each Congregation has its method or preferences, all legitimate to make better known and propagate the nascent spirituality of its Institute and its origins. Let us not however eschew our pleasure of finding in this *Volume II* (the first with the same title was published in 1991) of texts from the time of the foundation (1839) based on the *letters* of the Mother to various correspondents or addressees implicated in one way or another in the R.A. foundation: the Abbé Combalot (1837-1841), the Abbé Gros, Father Lacordaire (1841), Father d'Alzon (1842-1844: cf. pages 9 to 189), the Abbé de Salinis, Joséphine de Commarque, one of the first religious, the future Sister Marie-Thérèse, witness to a familial and fraternal spirit. When possible the *responses* accompany the exchange. We also find, in this volume, *conversations* of the same era, *notes and reflections*, but also some later writings from the last

years of Mother Marie-Eugénie, notably the *Chapter instructions* (1891, 1892; the integral series was also published in several volumes recently; here there are a few repetitions concerning the spirit and the spirituality) and even a translation of the *Rule of Saint Augustine* dating to 1854. It is a way to have us taste, feel and touch the life-giving elements of a foundational inspiration and orientations that give meaning and color to a nascent Institute, an evangelical sprout in the heart of the Church in time but also a Church in evolution.

This work at the same time is not the long or an isolated preoccupation of the archivist who delivers each year a work in the collection '*Il y a cent ans*', a witness to a life of the congregation in movement and its dynamism despite the difficulties of the times troubled by exile thanks to the *Annales de la communauté* transferred in Belgium to Val Notre-Dame. Two issues have been published recently, one for the year of reference 1911 (two booklets of 91 and 79 pages respectively, May 2010) and the second for the year 1912 (231 pages, May 2012) a beautiful regularity to be imitated.

■ P. Jean-Paul Périer-Muzet

Textes fondateurs a cura of the Archivist Sister Thérèse-Maylis, t. II, Paris Auteuil, R.A. General House, 2012, 351 pages.





Travels in America I Had a Dream...

America is a dream. Yes, if you want... In Piéla, the town where my parents live in Burkina Faso, I have a cousin who opened, a store in the middle of the market, a few years ago. On the façade he wrote: “*Rome, Paris, Londres, New York*”. In his store he sells a little of everything: mattresses, shirts, jeans, etc. One day I asked him: Where do you get the things you sell? The answer: Every so often I go to Lomé in Togo and I buy my merchandise there. So why did you write on the store front “*Rome, Paris, Lon-*

dres, New York? “But because that makes people dream, and incites them even to buy, and because someday I would really like to go to New York,” he answered. Rome, Paris, London, New York make people dream. Around me, America makes people dream and can even put certain people into a “*transcendental elsewhere*”, an “*imaginary elsewhere*” as philosophers would say.

We know justly, here and there, accounts of wandering travelers, philosophers, merchants, adventurers, tourists, poets,

pilgrims, students... who decide to hit the road and to discover along the way often indelible marks that the voyage leaves on the body and the spirit. I am not a philosopher, merchant, tourist, poet or student.... I only have just spent fifteen days in the United States, a land of dreams, for a meeting of an International Commission on Formation of which I am a member in the Assumption. At the end of this stay, I want to share my experience, tell you what I saw, felt and understood. Aristotle stressed the importance of the



art of seeing things: “*We prefer sight to all the rest. The reason is that sight is of all the senses, the one that allows us to acquire the most knowledge and makes us discover the most differences.*” When one travels, one must exercise one’s sight.

I saw the city of Boston without “touching it”, that is without visiting it. The capital of the State of Massachusetts, in the north east of the United States is the economic and cultural center of what is called “New England”. With its 65 colleges and universities, it is a university city, *par excellence* with its prestigious universities known world-wide: *Harvard, Boston College*... In seeing this city, I thought of all those I know and who had the opportunity to live there for research, studies and teaching: my Assumptionist brothers Jean-François Petit, Vincent Leclercq, my professor of Ecclesiology in Burkina Faso, the Abbé Anatole Tiendrébeogo, the Cameroon theologian, Jean-Marc Ela...

I also saw Worcester, some 50 kilometers from Boston. Worcester is first of all the Assumptionist communities: the active brothers, those engaged in the service of *Assumption College*, our university, in teaching, administration, and chaplaincy; the novitiate community with its eight novices of seven different nationalities: United States, India, Guatemala, Ecuador, Mexico, Philippines and Vietnam. There I was confronted with the complexity of intercultural and especially linguistic communication. One of the Filipino novices wanted to explain to me that the meat I was being served was mutton could not say the French word so he simply imitated, in his way, the bleat of the sheep (bee, bee). And we were able to understand each other.

I also saw the house of the elder religious: those who fashioned the American Assumption and who today tell with enthusiasm of their apostolic commitments, their studies and their missions here and there in Europe, in Africa.

“Ground Zero after 9/11, seems to have become, to the eye of the attentive visitor, a space for meditation...”

I would like to say how impressed I was with the life of prayer at *Emmanuel House*. At the heart of Assumption College the place of the Chapel of the Holy Spirit must be underscored, where the Assumptionist religious, the Religious of the Assumption, novices, lay people, students gather for Eucharistic celebration... in a family atmosphere... *Assumption College*, “a mobilizing work” of the Congregation with its President Cesareo fights to maintain strong ties with the Assumption. It welcomes Assumptionist religious for their studies. That is the case for two of our Congolese brothers, Mulumba and Bernard who are studying business and computer science there. It would seem that each year the university has ten scholarships for Assumptionist students! Listen up!

Finally I saw New York, the dream city of my village cousin. With its 9 million inhabitants it is without a doubt the city most emblematic of the USA. It is an impressively powerful city that seems to contain a creative buzz while at the same time gives dizziness with its immense buildings. In its streets, one feels minuscule in the flow of people among the edifices. Saint Patrick Cathedral, Times Square, the Empire State building, Ground Zero (the space where stood the Twin Towers), the Brooklyn Bridge that connects Brooklyn to Man-

“ So if you can, travel; you will discover the meaning of things and the value of men, for in the end “there does not exist in the world, for whoever has feet, an absolutely impassable road.”



hattan, Wall Street, the United Nations... What can be said? Ground Zero after 9/11, seems to have become, to the eye of the attentive visitor, a space for meditation, despite the continual coming and going of concrete trucks all around for the construction of the new towers, human ant-hills, symbols of American power and pride and a way to respond to the terrorists. Crowds come from all over the world to visit the September 11 Memorial, the two pools dug at the precise spot where the twin towers stood. On the faces we can see, we read the emotion of the silent crowds that make of this space more a place of meditation than of desolation. Walking the streets of Manhattan, I thought of the magnificent Tim Hunter movie “The Saint of Manhattan”. During my visit to the United Nations, the great institution that seeks to maintain peace and security in the world, I had my picture taken in front of that of the 7th Secretary General of the UN, Koffi Annan, symbol in some way,



of the African contribution to world peace and I remembered Paul VI’s speech in October of 1965 with its famous phrase: “Never war again; never again” inviting everyone to be builders of peace. I thought also of the speech of Thomas Sankara in October 1984, the Burkina Faso revolutionary, before this same assembly: “I do not here have the pretense of expressing dogmas. I am neither a messiah nor a prophet (...) I have traveled thousands of kilometers. I came to ask each one of you that we can make a com-

mon effort that the haughtiness of people who are not right, that be erased the sad spectacle of children dying of hunger; that ignorance disappear, that comes the triumph of legitimate rebellion for the peoples, that the sounds of guns cease...”

I missed visiting Harlem, the capital of the black world, the crucible of black identity. But there again, I did think of Martin Luther King, of James Cone, one of the great black theological thinkers, who inspired the writings of Bruno Chenu...



I spent a lot of time in airplanes and airports (Boston, Detroit, Paris, Niamey), but this trip was not for me a simple change in time and space. It is the manifestation of a discovery and a broader knowledge. The voyage is like a big open book that gives the traveler the possibility of tracing his own features, his own words and sharing his experience. It seems to me that one of the marks of the present world is the intercultural dimension: a world that seeks to better manage human diversity. Here and

there, different men work to live together; that is the case today in religious life throughout the world. We are called to become, according to the words of Amin Maalouf, “travel companions”, condemned to cultivate a “mulatto thought”, to see broadly, to see far... The General Chapter of 2011 drives us to that with the dynamics of the new community organization. It is a dynamic that “*will oblige us to get closer to one another, to discover more profoundly other sensitivities, other cultures, other languages.*” (Cf. CG, no. 86). It is a major challenge given to the whole Congregation, but also to each religious to envisage a new way of being, of living, of doing together with the unavoidable realities of internationality and inter-culturalism. That is not a dream. It is an adapted response to the shattering of religious life and its emigration far from the Mediterranean basin, a sort of seductive proposition of community life in the manner of the Word of God that the Apostle expresses thus: “*there is no longer Jew or Greek, slave or freedman...*” The colors of the Kingdom of God become those of the assembly of all the peoples and of their “living together”. For two weeks, we, the American, the Congolese, the Romanian and I, from Burkina Faso, formed a small colorful community and worked together to imagine new methods of formation better adapted to the international and inter-cultural dimensions. That will require here and there changes in men-

tality and conversions to give way to new things. In the manner of Fr. d’Alzon we cannot remain indifferent to his message of audacity: “Happy the superiors who embrace the entire world in their ambition because they are ambitious to have Jesus Christ reign everywhere.” Audacity will thus be, to my mind the unique challenge for the new community organization and to adapt the formation in our religious family.

In each voyage there is a “before”, a “during” and an “after”. The Greek language defines the voyage as a taking of distance and insists on the separation that the traveler makes. Ulysses, on his return to Ithaca is not recognized by his father or by his wife or by his son. The voyage brings with it the renewal that the city could need. The wandering, the confrontation of many physical, psychological and psychical dangers forge the evolving Man. My eventual desire is to be a bearer of this renewal. So if you can, travel; you will discover the meaning of things and the value of men, for in the end “there does not exist in the world, for whoever has feet, an absolutely impassable road.” (Abraham-Hyacinthe-Anquetil-Duperron). He “who wants to think big must travel much” said Heidegger. Undoubtedly this is what travel offers: to leave one’s home and go out of oneself. ■

Jean-Paul Sagadou

Education, A birthmark

**How to be actors in the new evangelization
in the domain of education today?**



What impresses in the Province of Africa, the biggest in the Congregation, is the great interest that is given to everything concerning education. The countries where they work face great social and political problems and the young religious could choose many other apostolic ministries. It happens that they often choose education; is that not a sign of a certain fidelity to our history? Is that not a constant fidelity

to what Fr. d'Alzon wanted in his defense of the great causes of God? We can ask ourselves why we should want this service among all the apostolic fields that offer themselves to the Church today. The Assumptionists of the 21st century seem to want to remain faithful to their origins, their roots and their perennial charism. In broadly observing what is happening in Latin America, we observe equally a return to that interest for education.

Faced with poverty we want to propose a quality school. That is the case in Lota (Chile) and also in Buenos Aires (Argentina) where we continue to work in working class districts. Are there not also there young religious who live in a traditional Assumptionist mission, reflection of the first love of Fr. d'Alzon and want to tell us something on the newness of our proper charism? In Madagascar is the development in parallel of the bush schools,



One of the reasons for the existence of our little Association must be found in the efforts of its members to bring closer together, through education, hearts and minds to the common center that Jesus Christ has given to his Church.

Emmanuel d'Alzon, First Constitutions, I, III, 1.

a mobilizing work for our Congregation: there again the strong sign exists. In Vietnam and the Philippines with the initiative of an orphanage and a language school is there not a new sprouting of the same interest?

Having spent the greater part of my life in the service of youth and their education, I see there a sign, and indication. The interest that young religious show in education because they see in it one of the major needs of their society is a significant clue. Education remains a domain of predilection to permeate the world with the values of the Kingdom. It is a privileged area to form the organizers of a new society. It is for that reason, without a doubt, that they are ready to consecrate themselves to it. That should make us reflect. Are we ready to recognize in this aspiration of our young members a true and promising sign for the Assumption of tomorrow as it was in its origins? On a recent visit to Belgium, I was able to measure the vast investment in education that had been made by the religious who are now retired. Their attachment to these works of education remains unchanged even if age does not allow them to work in it. In one way or another, they manifest their indefectible support for it right to the end of their strength. These four Belgian schools are marked with the Assumptionist seal. It would perhaps be very easy to abandon it. But let us ask ourselves: are the motives for discouragement, and the multiple challenges that are those of our times sufficient to accept such a fate? Must

we give up or on the contrary can we not imagine remaining in the works of education by trying to invent new forms of presence in these institutions? As Assumptionists, must we not try to lean on the young Churches to revitalize these Belgian schools? In the context of the new evangelization, we realize how much we live in a world in the grip of new challenges that require an evangelization with new costs that demand imagining a new manner of Christian presence in these establishments. In Rome recently, the commission on education of the Union

of Major Superiors of religious men and women organized a symposium on the theme of "shared mission." The question was to know how to put in place today a Catholic education with committed lay people. How can we live the sharing of this educational experience today? It is no longer a question of collaboration with the laity that would suppose that the initiative would be solely that of the congregations, but truly a new movement in which all are partners in which a true reciprocity begins. Education must be able to see itself beginning with a sharing of experience

After d'Alzon

On the occasion of the Bicentennial of the birth of Fr. d'Alzon, Assumption College publishes an ensemble of articles on education under the title of "Teaching after d'Alzon. Essays on Education Today" (Bayard US, 2011, 146p.). The various assembled contributions in this work aim to illustrate the specific Assumptionist approach in education. "If someone asks what education means for us, we answer that education is the formation of Jesus Christ in the soul, just as teaching is the enlightening of souls by the splendor of Jesus Christ." This approach always retains its actuality and pertinence. Its sweep still transcends many eras and many particularisms.





Bronze ensemble realized by Sr. Margaret Beaudette representing Fr. d'Alzon with two students, situated in front of the Assumption College Library in Worcester.

among laity and religious men and women. Let us imagine a round table where each one has an equal place; the efforts must be shared for the experiences are complementary with enriching reciprocity.

In order to face the new challenges presented to our world, must we not return to our first intuitions, those of Fr. d'Alzon? At the start of his work, he knew that he had to work with lay people in order to realize his educational dream: permeate the world with a Christian idea. This so vast a cause invited him to mobilize all the energies of the Church of his time

and to that end, he relied on a true partnership with the laity. These two great ideas of Fr. d'Alzon retain all their freshness and actuality and must be deployed with the same passion and the same zeal.

Soon it will be ten years since a reflection on holding an international symposium on education in the Assumption has begun. The “motor-group” that met in October 2006 began a reflection on four clearly identified objectives:

Stimulating the educational mission of the Assumption.
Deepening the principles of an Assumptionist education and

strengthening a common consciousness,

A better knowledge of the persons and the projects in education in the Assumption by sharing the experiences,
Making concrete and “evaluable” decisions for mutual aid by creating a network of the educational establishments in the Assumption.

These objectives retain all their actuality and what we observe of the life of the Congregation impels us to foresee new stages.

John Franck

A.A. Library, d'Alzon and OA

Since the publication of the “Bibliography” concerning Fr. Emmanuel d'Alzon (Special issue of the “Documents-Assomption, Rome, 1979) numerous AA publications have been made to render accessible the totality of the writings of the Founder and shed light on the history of the Assumption AA. No one ignores that the series for the Bicentennial of d'Alzon 2010 published two specialized bibliography issues: number 3 dedicated to Father Emmanuel d'Alzon and number 7 concerning the Assumptionists and the Oblates. It is always recommended to refer to these even if the necessarily thick nature of this documentation can scare more than one reader. Just the same let us indicate that a particularly great effort was made to consecrate the international and polyglot dimensions of these publications. And lastly at the end of the 1980's the Assumption plunged into the computer adventure that invited more fully each religious man or woman and the laity of the Alliance to the study of our origins. (Rome, January, 2013).

1. Texts of Fr. d'Alzon

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The blessing of the new library!

During the evening of last December 8, on the initiative of Fr. Julio Navarro, and in the presence of the entire Plenary General Council, Fr. Benoît Grière, Superior General blessed the new library room of the General House and the Archives of the Congregation. The refitted areas are those of the former crypt and contiguous rooms that contain the library whose 10,000 volumes, Fr. d'Alzon's library, incomplete with 1,800 works assembled and indexed that belonged to the Founder, and also the Archives of the Assumption, that can be consulted by means of an electronic index. The Archives preserve the writings of the Founder and his successors that can be consulted thanks to a detailed and precise hand-written index describing each document. The most recent era has not given rise to the same careful and precise classification. The contribution of the last archivists was more oriented to published works and distribution. There is also a considerable stock of photographs whose classification and identification remains difficult.





Development and Solidarity Office The Effort Continues.

Since the PGC of July 2012, the functioning of the Office of Development and Solidarity has seen its work slowed down somewhat because of visa problems, Father Luc Martel was obliged to remain in the United States much longer than had been foreseen at first.

Despite that, we can note that between July and November 2012, the DSO has received the following sums:

- ▶ **10,000 USD** from a private donor for the development of a chemistry laboratory at the school at Kambali (Butembo, RdC), that brings us to 15,000 USD raised for a budget of 60,000 USD;
- ▶ **3,318 BP (5,320 USD)** from “The Little Way Association” for Masses for Africa;
- ▶ **7,000 Euros** from “Missio Munich” of Masses for Africa;
- ▶ **5,300 USD** from private

donors to buy computers for Africa;

- ▶ **8,239 USD** for ISEAB from the collections at the Assumption College campus chapel.

Some gifts of comparable size are expected in the coming weeks.

We can also note the following gifts in kind:

- ▶ **10 computers** given by Bayard France and sent to the Procure Missionnaire d’Afrique in Brussels by the Province of France to be shipped to Butembo;
- ▶ **4 cameras** bought by Assumption College for the Communications Department of the ISEASB;
- ▶ **A large quantity of books for youth** donated by Bayard France to be sent by container to Butembo.

In total for the first 11 months of 2012, the ODS

has received: 104,826

Euros;

55,500 USD (including the **32,000 USD** of the Lenten collection for the parish in Uganda);

19,695 BP (+- 24.300 Euros);

That is a total of some 220.000 USD.

We can therefore conclude that the Office of Development and Solidarity had a certain success in gathering gifts for a limited amount.

At the same time, we have not yet succeeded in identifying organisms to give us:

Gifts to buy a vehicle;

Or important sums to finance constructions.

The major challenge of the ODS today is to increase the number of organizations it contacts and to succeed in identifying organisms who donate funds for constructions and vehicles.

If you know some ways... ▶

The ISEAB and your support as well!

This autumn, Fr. Luc Martel made the rounds of the European donor organisms that we habitually solicit. It is always good to meet their directors face to face, to reinforce the personal relations and to present out projects *viva voce*. He came back to Rome with a few promises of gifts.

We continue to follow methodically numerous dossiers and hope to be able to continue to see our efforts crowned with a certain success...

Also, following a decision of the Plenary General Council in its July 2012 session, a campaign called "Lent 2013" was launched, not only with our Assumptionist parishes, but also with all the Assumptionist communities, all the works of the Assumption (educational institutions, media, etc. and the Assumptionist laity. The campaign will profit the completion of a micro-power plant in the palm grove of Mbau in the Congo Republic. We hope that all have already seen the dossier presenting the campaign. It exists in French, English, and Spanish. Do not hesitate to ask for it if you have not received it! ■

Didier Remiot

As the last issue of the AA-News (October 2012) reported, during his visit to Butembo in September 2012, Brother Didier Remiot, Assistant and General Treasurer, laid the first stone for the first building on the land of the new campus of the Institut Supérieur Emmanuel d'Alzon of Butembo (ISEAB). The projected construction, as we said, will cost more than 2 million dollars and be made over twenty years. But we decided to begin more modestly. It is a question of realism and pragmatism. Let us begin with a first building with eight classrooms without looking at the future. For the moment, this first construction will suffice to receive the 600 students that attend the institution today. The budget for the construction has also been revised lower. The economic crisis and budgetary restrictions require it! On the spot, the Assumptionist brothers mobilized to reduce the cost. Thus, Fr. Claude Katembo Masimengo, the present Regional Treasurer of East Africa put his competences at the service of the project to avoid architect costs. He has

already produced revised plans and established a new estimate in mid-October. Thanks to his meticulous study we were able to go from 450,000 dollars to \$300,000. The Development Office examined the new estimate and had it looked over by another architect who made a few remarks and requested some changes.

But how can we find that sum today? That is the challenge. A Spanish benefactor has already given 60,000 Euros for the project. A project in Butembo could bring in \$10,000. We could make the bricks needed for the construction by using the clayish soil found there, which would allow us to lower the costs by \$17,600. But we still have to find more than \$200,000 US to cover the expenses. However, no organism we have approached until now has accepted to take charge of the construction costs of this kind. If you have ways to help us find those \$200,000 US, do not hesitate to share them with the Office of Development. We count on your support!



Inherited Goods/Possessions in the Congregation

A Re-reading of the Rule of Life and of the Capitular Rules.

I. The first major principle to be followed is that any measure taken in this regard must respect the civil law of the country where a religious holds citizenship.

II. As of first profession:

A religious has the right to maintain personal property/possessions/goods that are part of his inheritance: real estate, forests, land, investments, bank accounts/savings, works of art, jewelry, etc. In general he would have acquired these goods before entering religious life by virtue of inheritance, gift, or the fruit of his own labor.

He has neither the right to administer these goods himself nor to use them nor their usufruct.

It is **at the moment of the first profession that he must, by drafting a formal, written document, cede/entrust the administration, use, and usufruct** to one or several persons

(individuals or a legal person) of his choice. This choice is completely free.

It may be modified while the religious is alive but only with the permission of the Provincial Superior.

Normally it is advisable to avoid having more than half of the usufruct go to the Congregation. This practice is intended especially to avoid any reproaches that the congregation is demonstrating behavior similar to that of a sect.

If, during the course of his religious life, a religious acquires new goods through inheritance, he must draft a new, formal act ceding/entrusting the administration, use, and usufruct of these new goods/possessions to one or several persons. This may be done by rewriting or modifying the previous will.



After perpetual profession, with the authorization of the Superior General and the consent of his Council (OGC), an Assumptionist religious may definitively renounce his inherited goods/possessions. This presupposes that an official and legal act of bequest according to civil law take place. Here again, it would be best to avoid assigning more than half of these goods/posses-

References :

Canon Law.

Can. 668

§1. Before first profession, members are to cede the administration of their goods to whomever they prefer and, unless the constitutions state otherwise, are to make disposition freely for their use and revenue. Moreover, at least before perpetual profession, they are to make a will which is to be valid also in civil law.

§2. To change these dispositions for a just cause and to place any act regarding temporal goods, they need the permission of the superior competent according to the norm of proper law.

§3. Whatever a religious acquires through personal effort or by reason of the institute, the religious acquires for the institute. Whatever accrues to a religious in any way by reason of pension, subsidy, or insurance is acquired for the institute unless proper law states otherwise.

§4. A person who must renounce fully his or her goods due to the nature of the institute is to make that renunciation before perpetual profession in a form valid, as far as possible, even in civil law; it is to take effect from the day of profession. A perpetually professed religious who wishes to renounce his or her goods either partially or totally according to the norm of proper law and with the permission of the supreme moderator is to do the same.

§5. A professed religious who has renounced his or her goods fully due to the nature of the institute loses the capacity of acquiring and possessing and therefore invalidly places acts

contrary to the vow of poverty. Moreover, whatever accrues to the professed after renunciation belongs to the institute according to the norm of proper law.

Règle de vie.

28. By the vow of poverty, we choose to give up the right to use and to dispose of goods that have monetary value without permission from the legitimate superior. [...]

In the same spirit of detachment, we may surrender definitively all our inherited possessions. [...]

168. A religious continues to own his inherited goods and may acquire others. He shall cede their administration, use and usufruct to whomever he wishes. This cession takes place before first profession and in accordance with the civil laws of the country.

169. Before perpetual profession, every religious must make a will which is valid according to the civil laws of the country.

170. A religious may modify the cession of the administration of his goods as well as of the disposition of their use and usufruct, with the permission of the Provincial Superior. However, this modification may not be made, at least not for an appreciable portion of the income, in favor of the Institute. A religious may also amend his will with the permission of the Provincial Superior. These modifications must be made in conformity

with civil law in order to ensure their validity.

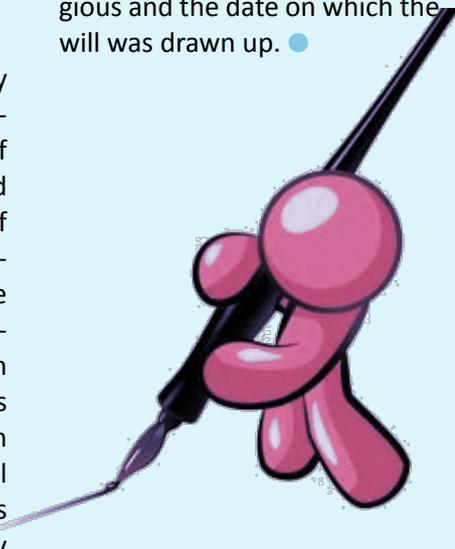
171 A perpetually professed religious, after obtaining authorization from the Superior General with the consent of his Council, may freely and definitively renounce all his inheritance.

Règles Capitulaires de l'Assomption

Cession et testament

206. A religious who acquires new goods, whether movable (personal) or immovable (real estate), must draw up a new document ceding the administration, use and usufruct of these goods. He may also on this occasion redraft the previous document. No special permission is required for this.

207. The will, which every religious draws up before perpetual profession in conformity with the civil laws of the country, must be sent to the provincial Superior in a sealed envelope bearing the name of the religious and the date on which the will was drawn up. ●



sions to the Congregation. If he were to inherit goods after this renunciation, canon law does not allow him either to acquire or possess these goods. He would, therefore, have to draft a new, official and legal act of bequest according to civil law. The renunciation of one's inherited goods/possessions is not a customary practice in the Congregation.

III. Will.

All religious MUST make a will before perpetual profession.

It is entirely possible to make one's will in favor of the Congregation.

It is mandatory that whatever is in a religious' current personal bank account¹, as well as anything that he may have acquired as a result of his status as a religious within the Congregation (books, cars, stamp collections, works of art, CDs, etc.) be bequeathed to the Congregation.

This written will is to be given to the Provincial Superior.

This will may be modified subsequently.

The new will will likewise be given to the Provincial Superior. It is the last will to be drafted that will be considered valid. ■

¹ In those countries where each religious has a personal bank account used for the current income and expenses of daily living within the community.

Feast of our Blessed Martyrs And the Celebration of the 150 Years of the Near East Mission of Plovdiv

This year on the weekend of November 10-11, the community of Plovdiv celebrated the feast of the Blessed Martyrs Kamen Vitchev, Pavel Djidjov, and Josaphat Chichkov with a particular solemnity. The concomitance of various important anniversaries invited that. Last November 11 was the 60th anniversary of their execution and it was almost 10 years ago that John Paul II beatified them (May 26, 2002). At the same time, this year was the 150th anniversary of the Near East Mission. After a few months of observation from Istanbul, (center of the Ottoman Empire), Fr. Victorin Galabert, pioneer of the mission, chose Plovdiv as the first area of apostolate in the Bulgarian milieu. Therefore we decided to celebrate at the same time the Blessed Martyrs and the jubilee of the Near East Mission and extend a wide invitation.

Thirteen brothers from Rome, from Romania, and from the three Provinces that will form in 2014 the united Province of Europe, as well as 4 Oblate Sisters, were able to accept the invitation. Those who arrived the earliest were first of all able to discover the charms of the old city of Plovdiv led by Pavel Stanev, professor of French and Italian, and nephew of the late Fr. Ivan Stanev. Each evening beginning on Friday, Fr. Claudio proposed photo montages and films to help our visitors to

become more familiar with the history of the Near East Mission and the oriental tradition. The celebration of the feast of the three blessed martyrs and of the 150 years of the Near East Mission culminated on Saturday, November 10 with the Solemn Divine Liturgy presided by our Exarch, Bishop Christo Proykov, in the presence of the Apostolic Nuncio, Bishop Januariusz Bolonek, in a church filled with faithful. Almost all the priests of the Exarchate were present and formed the major part of the 19 concelebrants. The letter of Cardinal Bertone on the occasion of the 150 year jubilee with a special Apostolic

Blessing was read at the end of the Divine Liturgy. The parish choir then sang the special hymn composed especially for the jubilee. After, the children and the young people, well prepared by Fr. Petar and Sr. Ana, enthusiastically presented a short play evoking the beginnings of Fr. Galabert's mission in Plovdiv. After the festive dinner, Fr. Daniel led the visitors in the footsteps of the Assumption in Plovdiv beginning with the Latin cathedral, close to which Fr. Galabert, with the help of Bishop Canova, opened the St. Andrew primary school in January 1864. It was also in this cathedral that Fr. Josaphat and Fr.



From the Vatican, November 7, 2012



Very Reverend Excellency!

With joy I bring you the cordial salutations and gratitude of the Holy Father the Pope on the occasion of the celebration of the 150 year presence of the Assumptionist Fathers in Bulgaria.

Blessed Pope Pius IX was the one who asked your Founder Emmanuel d'Alzon, to send a few priests among the faithful of the Byzantine-Slav Rite in Bulgaria. It was the beginning of an intense pastoral activity that the congregation sought to join to a deepening at the academic level, the knowledge of the Oriental Churches, as well as the foundations of ecumenical dialogue. The quality of the education and formation at St. Augustine School of Plovdiv was highly appreciated by the Catholics and the Orthodox, as well as some members of Islam.

At the time of the atheistic communist regime, the priests Kamen Vitchev, Pavel Djidjov, and Josaphat Chichkov crowned their commitment to follow Christ crucified with imprisonment and martyrdom, recognized by the Blessed John Paul II who beatified them during his apostolic visit to Bulgaria in 2002.

The fruitful presence, begun a century and a half ago, continues at Plovdiv, Pokrovan, Kuklen and Sofia, as well as by the Oblate Sisters of the Assumption.

His Holiness invites us, with the words of the Magnificat to glorify with the most holy Mother of God, the work of salvation accomplished by the Omnipotent through the religious men and women of the Assumptionist Family in the beloved Church in Bulgaria; at the same time He sends to the pastors, to the consecrated persons and to all the faithful present at the jubilee Divine Liturgy, a special Apostolic Blessing.

Sending you also my personal best wishes, I take the occasion to renew my most sincere sentiments of respect and esteem.

Yours in Christ,

Cardinal Tarcisio Bertone
 Secretary of State of His Holiness.

Pavel were baptized and the latter was ordained priest in 1945. From there it was only about a hundred meters to arrive at the small public garden where there is a life-size statue of Fr. Kamen, inaugurated on November 11, 2000. Then we made a stop at the Central Post Office Square where Pope John-Paul II beatified our brother martyrs, then to our Saint Augustine School that has become the central building of the University of Plovdiv, and finally to the church and former minor seminary next to it and which houses today the Assumptionist community. The next morning, for the Sunday Divine Liturgy, presided by Fr. Petar Ljubas, Pastor of the Church of the Ascension and Archimandrite, almost all our brother priests dressed in the oriental liturgical vestments and concelebrated. It was a new and outstanding experience for many among them. At the end of the Divine Liturgy, the praise



*the Solemn Divine Liturgy
presided by our Exarch,
Bishop Christo Proykov*

and the thanksgiving were prolonged by the singing of a choir of young girls of Plovdiv. In the afternoon, a small bus took us to the Orthodox Monastery of Batchkovo, accompanied by francophone Orthodox friend who made easy our access to the remarkable refectory (completely covered with 17th century frescoes) and the museum of the monastery and spoke to us about the realities of the Orthodox Church of Bulgaria that has just lost its patriarch (Patriarch Maxime, 98 years-old).

Since the Near East Mission is a priority of the whole Congregation we would have liked to invite brothers from other Provinces, but we were limited by questions of cost and the difficulty to obtain visas. However, on the other hand some of us have gone to animate sessions or retreats well beyond the borders of Europe. Such exchanges are to be encouraged, for they are enriching for all and make our fraternity grow. ■

Daniel Gillier



Ordinations to the priesthood and the diaconate in Tuléar

“The harvest is great, but the workers are few. Pray the Master of the harvest to send workers to his harvest,” (Mt. 9/37-38).

On November 3, 2012, the Vice-Province of Madagascar was honored by the ordinations to the priesthood and to the diaconate of four brothers, that is: Georges Veloso, Hervé Tianzara, Joseph Ramarotsithohaina, and Ludovic Yarra. Let us recall in passing that the three first brothers were ordained priests and the fourth and last brother was ordained deacon on the same day.

The evening before “this memorable and unforgettable day” took place the ceremonies called “witnessing”. These witnessing ceremonies on the context and evolution of the vocation of each candidate took place in the Saint Vincent de Paul Cathedral of Tuléar, on

Friday November 2 from 18:00 hours till 20:52 hours. The joys and sorrows, the hopes and the sufferings expressed by the “Ordinandi” (or Ordinands) really attracted and edified more than 200 people present in the Cathedral for the evening.

On Saturday morning, the ceremonies of ordination to the priesthood and diaconate began in the same Cathedral of Saint Vincent de Paul at 8:00 A.M. and finished at 12:30 P.M. We were honored especially by the presence of the Archbishop of Tuléar, Bishop Fulgence Rabeony who presided the Mass. He was accompanied by fifty-two priests and four deacons. In a pious and animated climate, the Eucharistic celebration had more

than four hundred faithful present, who had come from various regions and dioceses of Madagascar.

In his homily, Bishop Fulgence directed the attention of the “Ordinandi” to the mission of service given to the ministers of God. For the Archbishop of Tuléar, the ministries in the Church are not titles like those of “the great ones of this world”; they are rather services to render to other people in the manner of the “Son of Man who came not to be served but to serve and give his life in ransom for the multitude.” (Mat. 20/ 28). At the end of his homily, Bishop Fulgence Rabeony insisted on the motto of the “Ordinandi” that is based on: “As the father has loved



me, I also have loved you: remain in my love” John 15/ 9). As usual, after the spiritual meal, it was the physical meal, that is the festive banquet! Bishop Fulgence, the Assump-

tionist Major Superiors and of the Holy Family, the priests, deacons, the men and women religious, the parents and the brothers and sisters, friends and acquaintances of the Laureates of the day took part in the feast. It was organized and prepared in the parish hall of the Cathedral, and all was heightened by dances and religious music.

We address our great and sincere sentiments of gratitude first of all to God who never ceases to call workers to his harvest. We offer them also to the members of the General and Provincial Councils of the Assumption, to the Archbishop of Tuléar and to the Congregation of the Holy Family., to

the formators, educators and parents of the Laureates to have helped them to grow in the Christian faith and into the religious and priestly vocation. The same sentiments of gratitude are offered to the Laureates who, despite the obstacles and difficulties they met, were able to endure them so as to serve Christ and his Church. We wish to all the laureates, priests and deacons and excellent and fruitful ministry! Dear ministers of God: “remain in the love of Christ” so that you be “good servants” of the Church and “faithful harvesters” in the vineyard of the Lord. ■

Father Zacharie Wasukundi, A.A.



Three Congolese Missionaries in Madagascar



There is another Congolese Assumptionist missionary presence in the Vice-Province of Madagascar! For a few years now, the Province of Africa has been sending certain religious to the Vice-Province of Madagascar. It is truly and fundamentally an irreversible sign that cannot be ignored of the international cachet of our Religious Family. In our estimation, it is most of all a concrete application of the Rule of Life that stipulates that: *“Our missionary vocation calls us to become ‘all to all’. This availability particularly requires: openness of mind and heart to the cultural, social and religious values of the various human milieu; the will to receive as much as to give, in mutual esteem and respect; a caring for formation, of competence and adaptation; an effort for initiative and invention; zeal, love of work, frankness and audacity”* (RL, 20).

Conscious of the missionary vocation in the Assumption, the Assumptionist Province of Africa named three of its religious to go to the Vice-Province of Madagascar: that is, Father Kahindo Wasukundi, Zacharie, and Brothers Paluku Tsongo, Constantin, and Mumbere Bukundi, Emery Patrice. In passing let us say that Fr. Zacharie is the formator at the Assumptionist Scholasticate of Manirisoa and professor of philosophy at the Major Interdiocesan Seminary of Fianarantsoa. Brothers Constantin and Emery Patrice are theology students at the Catholic University of Madagascar (UCM) while residing in the Assumptionist community of Ampandrana in Antananarivo.

Our voyage for our new mission began on August 19, 2012 and ended with the landing at the International Airport of Antananarivo at 13:12 local time on August 25th. We were well received by our Malagasy and French brothers from the community of Ampandrana. Already at the first “breakfast” in a foreign land, we tasted the “daily meal”: the rice (or *vary*) in the Malagasy language; it is the favorite meal or the basic meal of the country. A week later, we went to Fianarantsoa (a city situated at 420 km to the south of the capital) to which we only accompanied Father Zacharie to his community, but also

to learn the Malagasy language for four weeks, Still in Fianarantsoa, Father Benoît Grière met with us for the Canonical Visitation; he gave us – based on his missionary experience of four years in Madagascar – practical hints of encouragement, hope, support and comfort.

After a stay of one month at the Assumptionist Scholasticate of Fianarantsoa – a stay for making contact of discovery, learning by experience, and fraternity – Brother Constantin Tsongo and I, Emery Patrice Bunduki, rejoined our community of Antananarivo to prepare for the community and academic year 2012-2013. On October 2, 2012, Father Zacharie Wasukundi began teaching his six courses in philosophy at the Major Inter-diocesan Seminary of Fianarantsoa. On October 8 we took the admissions exam for the first year theology courses at the Catholic University of Madagascar. Happily, the next day we received the positive results that allowed us to begin the theology courses on October 15, 2012.

In general, we are happy and beaming in the two Assumptionist communities (that of Manirisoa and that of Ampandrana) and we can say that we have found here “a land, brothers and friends...” We have lived well through the first trimester of the mission in the Vice-Province of Madagascar. However, in the social, ecclesiastical and cultural milieu we are quickly recognized because of our non-mastery of the Malagasy language, which language is more spoken in all the sectors of life in Madagascar. At the Catholic University of Madagascar, as in the Major Inter-diocesan Seminary of Fianarantsoa, all the courses are given or transmitted more in Malagasy than in French. In any case, there is a sort of predominance or over-evaluation of the Malagasy language; all the dimensions of life are truly “Malagasy”. Therefore every missionary in Madagascar is invited and/or obliged to master the Malagasy language for his insertion and his well-being. In general it is a good mission for the ART, but we must be zealous or passionate in the manner of the Venerable Emmanuel d’Alzon. ■

Emery Patrice Bunduki



Serving God in the Assumption

Father Jean-Marie Vianney Paluku Thaliwathaka, 38 years-old entered the Assumption in 1997 and was ordained a priest five years ago. His position as Professor of philosophy, of Academic Secretary of the ISAEB, of Superior of the provincial house for two years led him to take responsibility for the Community of Ngaliema. He becomes today the first Regional Superior for the Region of Kinshasa. He answers our questions.

Kinshasa becomes a region; what does that mean. What are the hopes? What are the challenges?

R/ Africa is a continent, but the Assumption has made it a Province. The animation of such a Province requires a stratification that facilitates the companioning and support of the brothers in the apostolic communities, the approaches and the direct follow-up of the various orientations of the Province and the Congregation. Kinshasa becomes a Region as an integral part of the Province of Africa. The Assumption has been in Kinshasa since 1998 and the hierarchy has recognized that it must organize itself locally and answer the challenges of the Region. A new community organization proves necessary and led to the creation of the Region. Kinshasa is a cosmopolitan milieu where we experience inter-culturalism and internationality, a university city with a few scientific openings and opportunities, Kinshasa is also a religious milieu, for the 'Kinois' be-

lieves in God. He wants to serve God, even in the Assumption. He is confronted by the challenges of under-development and hyper-religiosity; the 'Kinois' Assumptionist will count on God and will learn to work as four to earn his bread with the sweat of his brow. We count on our human potential as long as each religious is called to contribute to the building of an Assumption capable of taking charge while keeping an open mind on the world. It would be illusory to think that a Region can begin without instruments of labor. For in Africa, and especially in my culture, a parent does not decide to marry his son without putting in place what that implies.

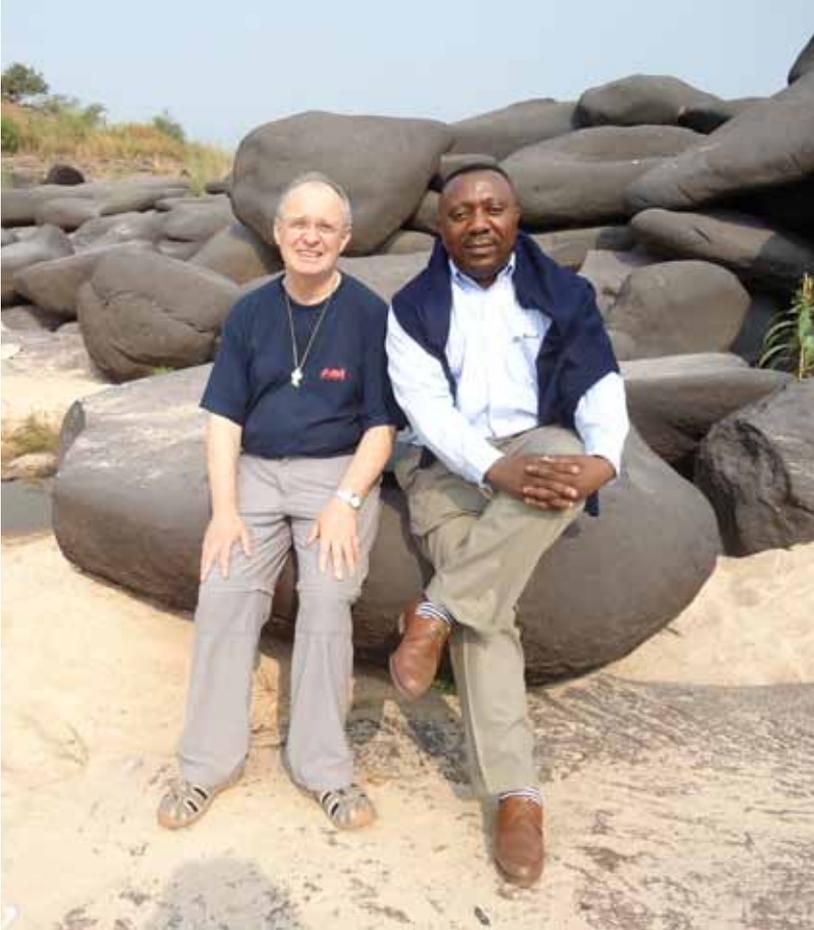
2. You are the first Regional: what does that represent for you personally?

R/ It is true that I am the first Regional of Kinshasa. It is a grace and a challenge for me. It is a grace because it is the will of God that is imposed on me and obliges me to do what he wants and I accept because

God does not make mistakes. It is that faith and that hope that oblige me to believe that I no longer belong to myself but to Christ who is the 'Master of the vineyard'. I accepted because all is grace. It is a challenge because being Regional does not mean to be over the others, but a responsibility that I must fulfill with courage, with love and patience in collaboration with my brothers, each with his potential and his limits. So, being Regional simply means that I participate with the others to the building up of a work whose foundation is God himself.

3. "In the Congo, we have everything but we aren't going anywhere" What are the advantages of this new Region?

R/ It is true that the Congo is a double scandal. On one hand, its resources and potential cause envy; no one can deny that. On the other hand, the reduction to poverty is maintained not only by the irresponsibility of certain Congolese leaders, but also by the



*Fr. Bernard Le Léannec
and Fr. Jean-Marie Vianney
Paluku Thaliwatheka on the
rocks of the Congo River
rapids...*

interminable wars provoked by known States, known Powers and who laugh at our misery. Look! In 1939, the Physicist Albert Einstein, fleeing the persecution of Jews in Europe, went to the United States. He estimated that to confront the Nazi ideology the Congolese uranium would be needed. Everyone knows that 30,000 tons of Congolese-Belgian uranium was used to make the atom bomb and not one cent was given to the Congo. Actually, the interminable wars in the east of the RDC are proof that the pauperization of the Congolese is due to the exploitation of Colombotantalite (coltan) used in modern technologies of telecommunications, nuclear science, aeronautics, or electronics. That is why in the RDC we

have everything and we don't get anywhere! At the same time we still hold trump cards that can help us get out of our misery. It would suffice for us to change mentality, a conversion ad intra and ad extra. For us Kinois Assumptionists, we are conscious that to be missionaries in our country, we have to do the work of four. Thus the presence of religious in our Region is an important resource. Our work consists in sensitizing our brothers in taking care of themselves, to undertake social works in our area for the Coming of the Kingdom of God. That does not mean that we will remain closed on ourselves. Much to the contrary, the Assumption in Kinshasa is open to other families in a spirit of internationality and inter-culturalism.

Kinshasa is at the moment the only city in the world where all the families of the Assumption are together. We have initiated the RIAKIN (Rencontre Inter-Assumption de Kinshasa) to permit ourselves to collaborate efficiently with other Families of the Assumption. Meetings, recreational times are organized at different levels (men and women Postulants; young professed men and women...) for mutual encouragement so that the Kingdom arrive in us.

The meeting with Lay Assumptionists reinforces our collaboration with the exterior world and helps us to discover the aspirations of the present world with a view to a fruitful ministry. With the Lay A.A. we work for our own sanctification and that of the world; we will undertake social works to witness the presence of Christ, especially in our schools and other various fields of apostolate. The opening to the outside world will allow the Kinois Assumption to do a vocational ministry that will attract young people to the Assumption. It is a long range work that requires patience, goodness, hospitality, and that gives confidence to the youth that aspires to religious life. With the help of Our Lady of the Assumption, we want to work for the cause of God and the salvation of humanity. ■

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Bernard Le Léanec, General Secretary

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Our Deceased Brothers



✠ Fr. Louis FAVÉ (Fr) died September 29 at Layrac. His funeral was on Tuesday October 2 in the Chapel of the Priory. He was 94.

✠ Fr. Jean PERENNES (Fr) died on October 25 at Layrac. His funeral was on Monday October 29 at the Priory of Layrac. He was 89.

✠ Fr. Jozef BOETS (ENE) died on October 27 at Schoten near Borsbeek (Belgium). He was 90.

✠ Bro. Antonio CAMARERO (Fr) died on November 19 at Layrac. His funeral took place at the Priory of Layrac on Thursday November 22. He was 85.

✠ Fr. Xavier VANDERMEERSCHEN (US) died on December 2 in Quebec (Canada) His funeral took place at the Montmartre Shrine on Tuesday December 4. He was 93.

✠ Fr. Marie-Gérard HIRN (Fr) died on December 8 in Strasbourg. His

funeral took place on December 12 in the church of Saint Bernard in Strasbourg. He was 79.

✠ Fr. Emile BURLET (Fr) died on Monday, December 10 at Albertville (Savoy). His funeral took place in the Chapel of Notre-Dame-des-Vignes on

Friday December 14. He was 79.

✠ Fr. Marie-Jean JOLIVET (Fr) died on December 14, 2012 at Layrac. His funeral was at the Priory of Layrac on December 18. He was 85. Gil horur acre critam condervid consussus estruria etiam finam, poenatati,