

BIBLIOTHÈQUE MARIE-EUGÉNIE  
Religieuses de l'Assomption,  
17, rue de l'Assomption,  
75016 PARIS



Un signe  
grandiose  
est apparu  
dans  
le Ciel

Une FEMME au marteau  
de soleil,  
et couronnée  
de douze étoiles

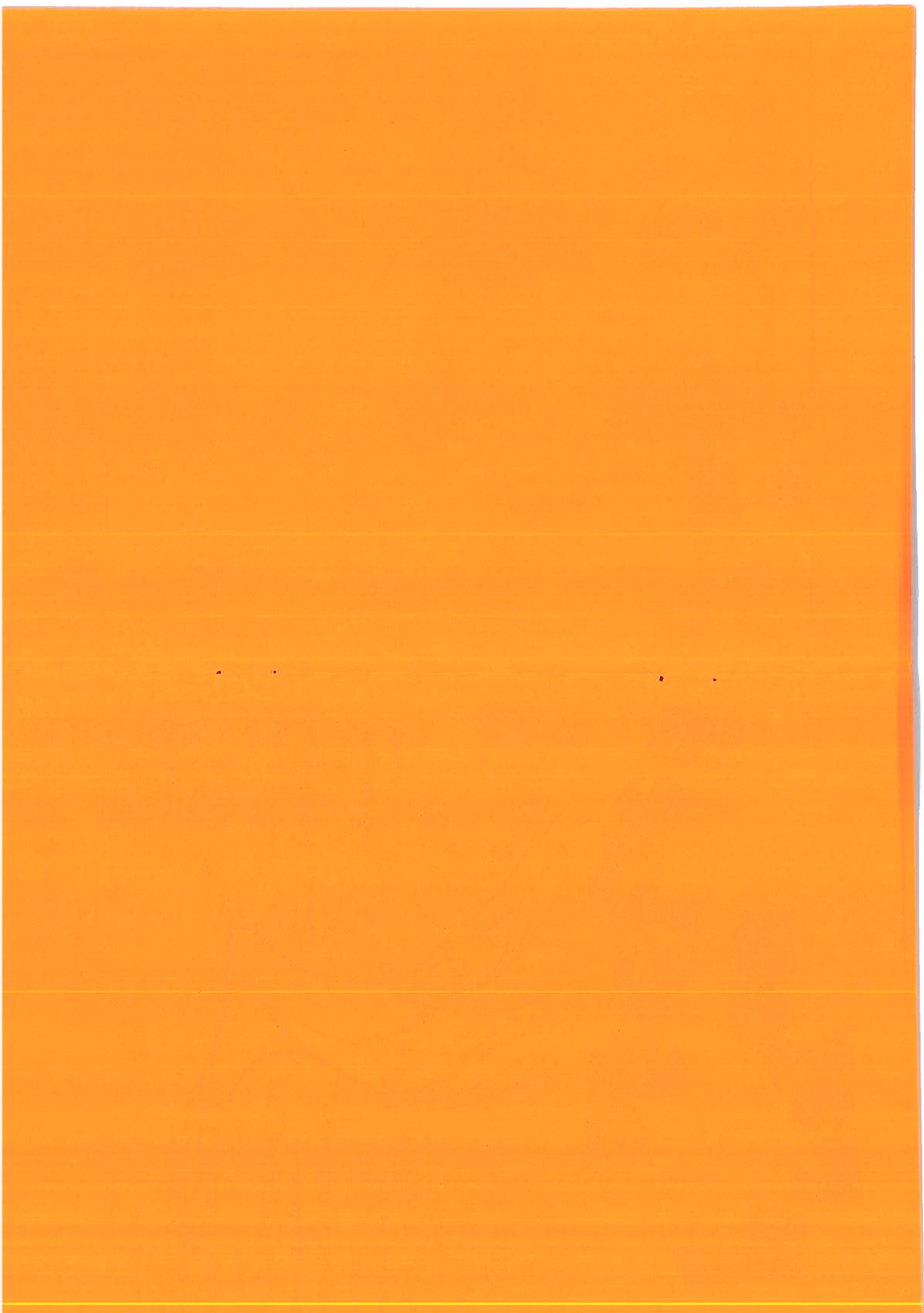
Liturgie

MARIE s'est laissée  
progressivement  
envahir  
par la Vie Trinitaire  
jusqu'au moment  
où la gloire du Seigneur  
a éclaté  
dans sa faiblesse  
dans le mystère  
de l'ASSOMPTION.

Règle de Vie

# parfaite auteur

N° 58 \_\_\_\_\_



PARTAGE AUTEUIL N°58

August 1991

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## EDITORIAL

Here is "Partage Auteuil" once again. It is a little late since the publication of the Foundation. Texts came first. Soon, you will receive the French edition of the texts and the Spanish and English editions will come later. We are happy that this task, given us by the General Chapter in 1988 is finished!

This number of Partage Auteuil includes several accounts of the Celebrations for our 150th Anniversary. Thank you for your collaboration. Only one or two articles on this subject await publication. In order that Partage Auteuil may continue to be a vital means of communication within the Congregation, we encourage you to send us interesting articles which do not merely give information, but also your research and reflections. The contents and clarity of the texts are very important. Any article which can help us to understand, realise or even "experience" a particular situation will be very welcome.

We are sure you are well aware of all that is happening in Auteuil and in the provinces, thanks to Clare's circulars to the Provincials.. Let us profit of them !!

There have been several important events here in the Mother House; the end of the Young Sisters Session on July 15th and the beginning of the 30 Days retreat for the sisters of the Third Year. Father Charu, S.J., came to Europe for two months after having spent four years in Japan, and he consecrated one month to give the Exercises. We are most grateful to him.

# AGENDA de la COMMUNAUTE GENERALE

The many missionary sisters who "pass" through Auteuil, Clare's first letter on the Liturgy, the publication of Sr Hélène Marie's little book on Marie Eugénie, socio-political events in the world, the distress of so many of our brethren, especially in the Philippines etc... all these have been part of our prayer and our life here.

The feast of the Assumption draws near. May Mary grant us the happiness of being attentive to God's action today in our lives and in history so that we may recognise His Work and celebrate it in our liturgies.

P.A.

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Août - 7 Sept.

Auteuil

7-22 Sept.

Vacances

Retour à Auteuil.

à partir du 1er Octobre les Conseillères seront en route vers les Philippines :

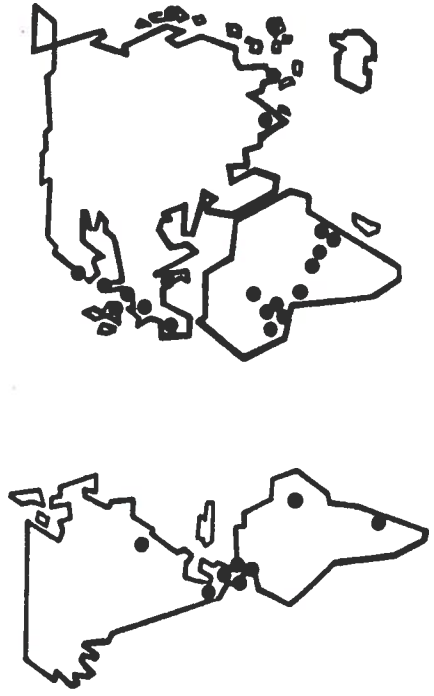
Sr Anne Bernard et Sr Adela, via l'Inde  
Sr Regina Victoria, via la Thaïlande  
Sr Cristina, via le Japon.

11 Octobre

Sr Clare : Départ pour Manila

\*\*\*

du 15 Octobre au 4 Novembre : C.G.P. à Antipolo.



Prov. du Japon : une deuxième communauté à Minoo :

Assumption Sisters  
Minoo Dai 2 Syudoin  
Nyoidani 1 - 9 - 28  
T 562 Minoo, OSAKA  
Japan  
Tél. 0727 24 1497

Prov. des Philippines : Adresse de le Maison Provinciale

Assumption Sisters  
1 Sacrepante St Boni  
MANDALUYONG  
Metro Manila  
Philippines

\*

NOCES DE DIAMANT :

Soeur Marie Inmaculada Altolaquirre / El Olivar  
premiers vœux le 7 octobre 1931.

\*

PROFESSIONS PERPETUELLES EN 1990.

Srs Sujitha Tharappel	Palai	30 Avril
Vimala Moonnanappallil	Palai	30 Avril
M. Isabelle Gouillard	Bordeaux	17 Mai
Alphy Joseph Pulikkottil	San Lorenzo	23 Juin
Felisiana Massawe	Auteuil	13 Août
Martine Tapsoba	Ouagadougou	18 Août
Daisy Isac Ozhukayil	Palai	25 Août
Valsamma Jos. Vallipalathankal	Palai	25 Août
Monika Gakobo	Kereita	8 Septembre
Teresa Beata Karwera	Birambo	25 Novembre
Catherine M. Lienard	Bordeaux	9 Décembre
Herminia Maria Araujo	Cardoso	16 Décembre

**AN OPEN LETTER TO MY SISTERS  
OF EAST AFRICA**

Kereita was where I received my African baptism, under the heavy November rains and with drums that awakened echoes of the drums in my heart, drums of my country. I had the joy of visiting all the houses in East Africa. I felt as if the drums of Africa and those of Latin America (a creole drum popular in N.W.Argentina) were meeting in us through the beating of these drums.. it was the same sound.. Dum.. drum.. dum.

We want to live, to be ourselves, to take our place as brothers and sisters in the great family of nations. We know God desires this for he is our Father. We also know that we must struggle to obtain this, as our ancestors did, as Jesus did. We must fight against evil, heal wounds, learn to live together.

Dum.. drum.. dum.. It is a long journey from Nairobi, Kenya's capital to Moshi in Tanzania across "Mother Earth". It was like the beginning of time. Earth bore in her womb, plants and animals and in this great African savannah we saw elephants, lions and leopards and tall giraffes, striped zebra, ostriches and buffalo... we saw men walking in silence behind their herds of cattle as if they were listening to the voices of heaven and earth, of life and death.

Dum.. drum.. dum.. We reach Singa Chini, a place like the garden of paradise where every thing seems to grow, flowers and vegetables; there are cows and pigs feeding; each one growing into what it should become through the vital energy given by God. That is the message that reaches us from the farm. Dum.. drum.. dum. The team grows and develops as erect men as they form a community as, they bear fruit like the maize they produce.



In Singida we saw the Bishop, Baba Mabula, and enjoyed the Siku Kuu ya Kijana... "The Youth Festival. We need initiation to become a people, as in the past. Each tribe must bring the best of its traditions and wisdom to share with other tribes. We must learn from one another. During the feast the young people by songs and dances, expressed what had most touched them in the Pope's message at the time of his recent visit. The Church is the Mother who receives and loves them, just as they are and gathers them together to share the Gospel... and then sends them out to their brothers and sisters.. " Go, You are not alone in this society where things are changing so rapidly and so much. I love you."

I travelled the long road from Singida to Moshi and saw huge stones erect by the wayside. I saw the immense plain, the valley and people everywhere along the road, or sitting under trees to discuss their problems and to learn from each other. Mwalimu Nyerere, respected by everyone, had redeveloped the ancient African social system through his ideas on Ujamaa (Self-reliance).

I visited Majengo School in Moshi and saw students in the kitchens or garden working for the others. I saw some studying hard to pass exams. They gave us the message of Self-Reliance... Dum.. drum.. dum..

I saw Kilimanjaro, the huge mountain often hidden on the clouds which appears and disappears all the time. It is a sign of God's dwelling, of His transcendence and His hidden presence..

My drum follows me, is within me, answering your drums. As my friend from Iguguno told me, symbolically biting the palm of my hand. I love you.. I am happy to meet you. Dum.. Drum.. Dum.

Adela.

\*\*\*

# du Secrétariat Général...

## CARNET D'ADRESSES :

Prov. d'Angl.-Ecosse : le N° de tél. pour Richmond est incomplet, le rectifier ainsi :  
0748 82 5760

## Chili : Nouvelle adresse depuis le 12.02.91 :

Religiosas de la Asunción  
COMUNA ÑUÑO A  
Población Cruz Gama  
C/ 8 n° 1175  
SANTIAGO / Chile

## Prov. du Brésil : Corriger l'adresse de CAMPO GRANDE :

Religiosas da Assunção  
Caixa Postal 18 - Campo Grande  
29154 CARIACICA / E.S.  
Brasil  
Tél. (027) 336-0722

## Prov. d'Espagne : Corriger l'adresse d' ALCOBENDAS :

Religiosas de la Asunción  
Marqués de Valdavia 25, 4ºA  
28100 ALCOBENDAS / España

## Prov. de l'Inde : Changer l'adresse de la Maison Provinciale :

Assumption Sisters  
Provincial House  
Anadnagar P.O.  
Vithelwadi  
PUNE / Maharashtra  
411051 INDIA

.../...



SESSION INTERNATIONALE / JEUNES SOEURS  
Auteuil / 25 Mars - 15 Juillet 1991



THE CLOSING OF OUR 150th JUBILEE YEAR - TAKAMATSU

JAPAN

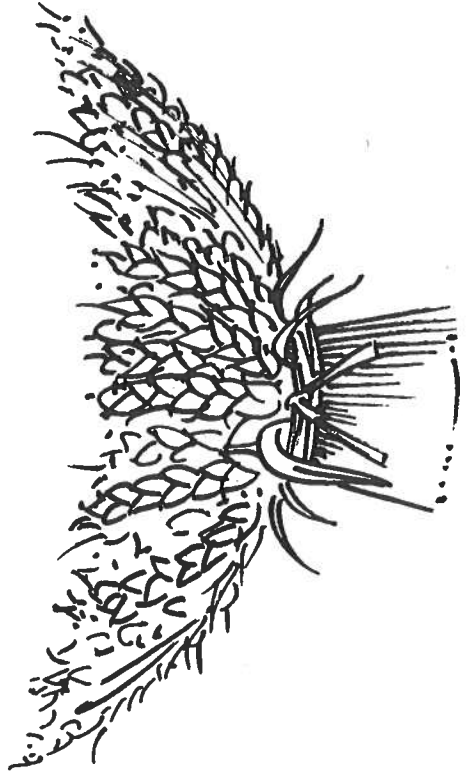
United to all our sisters around the world, we "warmly", joyfully and heartily celebrated the Closing Ceremony of our jubilee year. Tho months ahead we started the preparations for this event in the hope that it would also be a real "encounter". As it was not possible to hold the meeting in Minoo, we decided to celebrate it in Takamatsu which is more accessible to our Communities of Sumoto and Marugame. Therefore, 14 sisters were present at the vigil of our Great Feast which was integrated in the Closing Ceremony.

The Christian Community, plus a number of young people who had been invited, were with us for the celebration. We knew well enough that we could not count on a large number because in Japan August 13th to 16th is the Buddhist "All souls days". It is called "O Bon", and almost everybody pays a visit to the ancestors'tomb. Even those who are living far away, return to their birthplace for this purpose.

Therefore counting everyone, we were about 50 to celebrate the feast. Among these, besides the Christian families, and the young people, we were happy to welcome some of our Kindergarten graduates, who are now University students.

Everybody took an active part in the celebration. The youngsters helped in the spiritual and material preparation of the event, as for instance preparation of meeting, place the chairs, flags, the camp fire. The temperature outside was round 30° !!!

Inde	Jacintha Puthumana Greeta Prayikalam Rekha Chennattu
Japon	Maria Seiko Fukase
Philippines	Clare Joseph Paltu-ob
Belgique	Katrin Goris
Mexique	Rosa Leyva Ana María Sentías Guadalupe Barajas
Am. Cen.-Equateur	Trinidad Linga Rosa María Castañeda
Rwanda	Solina Nyiramiraho Thérèse Beata Karwera Colette Tuyisabe



As planned, we started at 7.30 p.m. Chairs had been set in a circle round the camp fire, and flags had been placed on some of the chairs.

Sister M. Makoto greeted the assembly quoting from M.M.E. accompanied by back-ground music recorded at Notre Dame, during the Opening Ceremony on April 29th 1989 ... After this, our young Postulant brought a burning torch to kindle the camp firewood ... She did it so well that in an instant a warm crackling flame made us feel its ardent warmth.

At this moment, Sister M. Tsuneko delivered her Jubilee message, which explained the liturgy of the Vigil. The psalms were sung or read accompanied by the guitar and the harmonium. The first reading, read by sister M. Seiko's father, a very ardent Catholic, was followed by a time of silent prayer, after which we sang a very joyful hymn "Amen, Alleluia ... let us be united to all our brethren across the world ... "As we sang, we all went round giving each other the greeting of peace and we had the feeling of belonging to the enlarged Assumption family all over the world ; an atmosphere of joyful simplicity pervaded the whole ceremony so that we had the impression of being all of one heart.

But as a matter of fact, "What is the Assumption ? ... "Where and how do the sisters work ? What kind of spirit animates the Assumption ? ... In order to answer these questions we entered the second part of our program which took the form of "a guessing game".

First of all came a brief introduction of the countries where the Assumption is present ; each different country was represented by a flag. Recorded folk music of each country was played and the game consisted in guessing the name of the country through its music ; if the guess was correct, the person on whose chair the flag of the country had been placed had to stand up and display the flag to all the group, then, sister Tsuneko was interviewed ; she explained the characteristics of the country, its

### 3e AN / Auteuil : 29 Avril - 25 Août 1991

Afrique Est	Immaculata Mukamuligo
A.O.N.	Marie José Taurisson Thérèse Kansole Anne Christopher Wright
A.O.S.	Ascensión Gallego Catherine Benoît Dupont Mariama Isabel Infantes
Rwanda	Maria Beata Mukanyarwya Immaculée Eugénie Mukakabea
Brésil	Naila Nunes Ana Regina Massako
Am.C.-Eq.	Silvia Robalino Gregoria Villafuerte
Mexique	Eugenia Acosta Maria Dolores Castro
Inde	Thérèse Immaculate Koottiyaniyil Rose Tresa Ayathamattam
Japon	Lidia Guadalupe Aller Michelle Emmanuel Morin
Phi. - Thaï.	Stella Maria Sanz
Angl. - Ec.	Clare Bernadette McHale Mary Ann Tyler
Belgique	Pascale Michèle Boulet
Espagne	Maria Dolores Olañeta Mariama Carmen Sánchez Maria Carina Diez
France	Jacqueline Marie Vannièrre
Italie	Ancilla Turcato Alessandra Zanolla
Scandinavie	Erika Bottinger

helpful also in order to see the links between the apostolic and religious life.

We also examined the criteria for choice of work outside the institution. It seemed important to remind ourselves that each community, whilst keeping an apostolic priority, must also remember that we have to earn our living by work which should, in part, be remunerated.

Finally, the next to the last day, we were in retreat, guided by Sr Clare. This helped us to "digest" before the Lord, all we had received.

One of the challenges Sr Clare gave us was that of "creating employment". "We should think globally and act locally." Our work should be both to gain our living and to evangelise. This is true of ourselves and of the local communities.

"To be creators of employment is one way of deepening our charism starting from the reality of our world.. namely the poor."

works and the activities of the sisters there. When every country had been introduced and all the questions answered, we danced a Japanese folkloric dance called "Awa odori". The whole group participated in the dance as fully and intensely as they had listened and questioned during the introductions and interviews.

This experience made us know each other better, and in this joyful mood we resumed the liturgical office. Hymn, psalms, universal prayer for the Church, for world peace and for our Congregation. ... Then, all together, we recited the Our Father in different languages, sign language included. Our "Refoundation" was symbolized by a well shaped pile of bricks, on the top of which flew the Assumption flag. When office was finished, those who were holding the flags representing the countries where the Assumption is present, lined up in a double row, Father Shimoda headed the procession toward the chapel where the last part of the celebration was to be held. Father was holding a big lighted candle ; the flags and the "little crowd" followed him ...

When the flags had been placed in front of the Altar, Father Shimoda gave a short talk about the Spirit and the Works of the Assumption and warmly thanked the group for its hearty participation ... The ceremony ended with Benediction of the Blessed Sacrament. Afterwards there was exposition during an all night Vigil. Many people stayed on in adoration for some time, then joined the party on the second floor where refreshments were served. Everybody, the young and the no longer young, seemed very happy to have come. Every face smiled and every one's cheeks were rosy because of the bright fire ... Sitting round a burning fire in the heart of Summer is an "exploit" indeed !!!

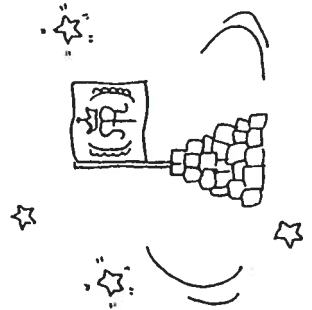
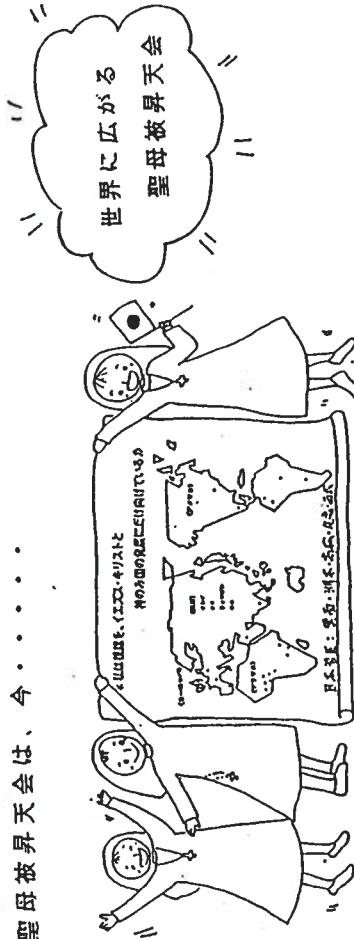
Several young people remained with us until late because they wanted to talk to the sisters. The whole night Vigil ended with Laudes followed by our Assumption mass. During the morning, we assembled around sister Tsuneko to hear the latest

news of our Congregation . After lunch, we had to part ...

Did the Lord make His Call heard to at least some of the young people who came to our Vigil ? Did He call them to come and work in the Assumption, making Him known and loved ... following in the footsteps of M.M.E. ?

He alone knows it just as He alone knows our great needs.

○ 聖母被昇天会は、今 . . . . .



responsible in the administration of their revenue and less dependent on the International Fund.

We also reflected on the service that we, Provincial Bursars should provide and we saw :

- The importance of working with a team at provincial level, to provide the necessary link between provincial Bursar, the council and the sisters of the Province.
- The urgency to provide a well planned economical project for the Province and its "works" so as to become more responsible and competent in putting into action the apostolic priorities of the Province.

The province of Spain gave us a concrete example of what can be achieved. Carlos Areense, the right (or left) hand of Sr Carmen Luisa spent several days of the session with us. He and she explained how progressively they had established a better organisation, had made a study of the financial situation of the Province and its works, evaluated the needs and then prepared their project.

Sr Clare Teresa went more deeply into the service of the Bursar showing how the organisation and animation of the Province can benefit from considerations of the economic realities and the information given to help in making decisions.

She suggested several means. She encouraged us considerably :

- To make a Check-List of all we are responsible for. We worked on this list together in small groups.
- To write out our personal project so that it would be easier to review the fixed priorities periodically and the way we had accomplished them. It was

How can an organisation like CCFD have a positive effect on economic and social structures ?

In general, the non-governmental organisations are against wiping out the debt completely and they prefer to work to create an equal society so that the states repay their debts and the money is re-invested in projects of social development in the country concerned so that the less favoured section of the population receives greater aid.

We found this evening passed together, one of hope and understanding and we realised how, concretely, a more human world may be built.

Each of us had to bring a Report on the situation of her country and Province.

- How the situation in the country affected the finances and life style of the province.
- What had been done to put the Leaflet "Religious Life and the administration of money" into practice.

With the help of questions, the reports were studied in small groups and the findings brought to the Assembly. This helped us to see how diverse the situations were, often almost impossible to compare. The provinces are moving towards a more realistic sharing of life in the human communities where we work and this in a more peaceful manner.

Of course, Monsieur de LAURISTON addressed us this time on the "renewed" manner of administering the International Fund.

After the Last General Chapter (See Leaflet already mentioned) the provinces without their own capital received a part of the capital of the International Fund calculated according to their normal needs. Thus they became more

## THE CLOSING OF THE 150 JUBILEE YEAR IN MEXICO

The feast for the closing of the Jubilee Year here was simple, Joyful and profound in our Mexican Province.

The day passed off so successfully because of the preparations and the generous, enthusiastic collaboration of our communities. Though the year was ending, new beginnings lay before us and in hope, we determined to continue our inculturation, refoundation and communion in all we desire to realise so as to bring about greater solidarity and justice.

The night before we had a vigil and 300 young people from our pastoral and vocational groups and our schools gathered round a camp-fire. Las Aguilas school had invited us to hold our celebrations there as there was plenty of space. From 8p.m. onwards, our visitors arrived and we remained round the fire until early dawn. Games, dances, songs, music and fireworks enlivened the evening. A short play on Mère Marie Eugénie with her message of liberty and loving service was a perfect answer to the searching and the anxieties of so many people. Though we slept little, this was of no importance as we had all come decided to enjoy the feast.

The sun rose particularly brightly on 10 March and remained radiant the whole day... even the pollution seemed less oppressive ! Flags of all the countries where the Assumption is working, streamed in the wind and with their bright colours brought a decorative touch to the darkest corners. As soon as the doors were opened, crowds from all levels of society flocked into the school and visited the classes and gardens and took part in the various activities provided. In her opening speech, M. Elvira

Maria offered thanks to God, to M. Marie Eugénie and to the Congregation and thanked all those who had helped to prepare the celebrations.

All the activities were centered round M. Marie Eugénie and the Congregation. It was interesting to hear what the adults had to say of their debt to the Assumption and what it meant for them and their families. Towns, holiday camps and schools were all marked by the presence of the Congregation, the poor and simple people in particular, had profited from our presence.

The Eucharist, the central point of our day, was most moving. It was celebrated on a beautiful altar (erected on the sports field) which resembled the one used by Pope John Paul II eleven months previously during his visit to Mexico. Our Bishop, Monsignor Aquilera, who was a friend from the time of our arrival, presided the Eucharist together with eleven of our priest friends.

A group of lay people and the sisters had prepared the Mass very carefully. The choir of students sang with great enthusiasm especially in the hymns expressing M. Marie Eugénie's message which were composed specially for Latin America. The large congregation (over 1000) represented the growth of the Assumption which had arrived in Mexico 36 years earlier, and, as the Bishop remarked, offers a new and young visage today. In his sermon, the Bishop, very simply, traced the path of our Province, spoke of the calls to re-foundation and mentioned the service given to the people, filling them with life and hope. The Offertory procession was full of meaning as members from our seven "insertions" presented their aspirations and achievements before the altar: they brought maize cobs, fruits, baskets of flowers and the bread and wine for the Sacrifice. The silence was prayerful and one felt it was "an agreeable offering to God" and a real thanksgiving.

than they are replaced: there is more and more unemployment; nations and human communities are increasingly less self-sufficient.

Following the Kingdom we must find alternative principles:

- Plan for a human development which does not demand continual increase of production and consumption.
- Question the principle of "more and more technology".
- Promote self-sufficiency at all levels.

We must be watchful all the time, to make the human person exist at the heart of morality and continually question the meaning of what is being done. Then perhaps the economy could lead to the greatness of man, the development of the world and the glory of God.

Monsieur ROUQUETTE, an economist, from the Lebrét Centre, gave a picture of the economic and financial dimensions of the world today.

He explained a complex subject with remarkable clarity so that we were able, to grasp the mechanics of the economy that rules the world. He changed some of our false ideas, particularly in what concerns the National Debt, which we know from experience weighs heavily on the economy of certain countries. In reality, it seems to be a matter of the corruption of governments rather than the debt itself which has brought about such catastrophic consequences... Sometimes too, an important part of the debt is carried by the First World, without this being known.

Bernard HOLZER, A.A., the General Secretary of CCFD spent an evening with us and continued the debate on this topic.



Money does not seem an object of revelation in the Bible, but it is not neutral either. In the Old Testament, riches were seen as a blessing from God. On the contrary, in the New Testament riches are condemned. When Jesus spoke of money, calling it "Mammon" He personified it as a god. "You cannot serve two masters, God and Mammon".

In our world everything can be bought or sold.

But God's world is one of grace, of gift, of gratuity.

Grace cannot be bought. We need to change certain of our attitudes :

- The priority of man : with our neighbours, the law of money should be put aside.
- Money should not be loved for itself : eg. refusing to save at any price.
- Money should have its "sacred" character taken away, it should be shown for what it is, a mere object, eg. a gift.

What does the Kingdom say ?

To speak of the Kingdom implies creating alternatives in society. Three levels can be distinguished :

- Values like unity, security, work... or to become people of relationships, who have roots, and harmony and hope...
- Institutions and structures : to provide what kind of economic order ? The present economic order is unjust.
- Structures and methods.

Certain principles should be challenged :

- Always seeking further economical development.
- Always looking for more and more technology.
- Intensification of international business.

At the present time, resources are used up more quickly

Afterwards came the feasting. First a joyful meal where all shared the bread of friendship. The mariachis, always part of a Mexican feast, gave a note of joy, colour and fraternity. The songs drew us all to participate.

In the afternoon there where four plays about Marie Eugenie, portraying different nuances of her personality, charism and apostolic life in the Church and in society. Aguilas school presented "Noti Asuncion" : Queretaro students "The Judgement of Marie Eugenie" ; a simple and moving presentation of M. M. Eugenie's life and of the values of the Assumption was offered by the students and adults from San Ildefonso. Finally the students of Concepcion de Buenos Aires acted "A different Adventure". The audience appreciated the different aspects of M. Eugenie's personality and the way her charism is already inculturated in our people.

As night fell, the cars drove off in a constant stream taking visitors back to their homes. They thanked us and all remarked on the sense of God's presence and of the Assumption in the simplicity of the felt. They noted how our spirit had united everyone so that we formed "but one heart and one soul"...

We sisters were also happy so see how the spirit of M. Eugenie develops in the hearts of our Mexican people and in our works where Marie Eugenie is recognised as the Mother and spiritual guide.

SOME REFLECTIONS.

This Jubilee Year opened new expectations and hopes before us in the apostolate : the students work together better ; fathers of the families of our different houses sharef their experiences and are enriched by one another.

- The option for the poor is now a reality in our province. To continue to develop this is our priority.

The faces of the poor have a great effect on our apostolic life.

- The urgency to spread the Gospel and to work on inculturation prepares us for the Vth Centenary of the coming of the Faith to our people.
- We decided to continue our pastoral work for vocations. (8 young people have already arrived in our communities).
- The loving presence of Our Lady of Guadalupe invites us to make Mary the Queen, the Mother, the Mistress and the Model of the evangelisation and inculturation of her message to Mexico.

We end by thanking God, the Congregation, the Province and the Mexican people. The furrow lies wide open.. we do not grow weary of sowing. In the appointed time, the harvest will be abundant.

The Mexican Province.

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**The Belgium Province**

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### **THE CLOSING OF THE JUBILEE YEAR**

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The Assumption in Belgium met for a day of "REDISCOVERY AND SENDING FORTH" at Boitsfort Sunday 28 October.

Though all the religious were present, it seems to me that the delegations from the various groups who had been responsible for "significant actions" were rather small.

## **FROM THE SESSIONS**

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### **THE BURSARS' SESSION / 3-17 April 1991**

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24 Sisters represented 16 Provinces at the 4th Session for Bursars at which U.S.A. could not be present. 7 Provinces sent an extra sister, showing the interest the provinces are taking in economical and financial questions.

In her Introduction, S Clare Teresa situated the session in the world context where "a new political and economic order becomes apparent" which affects our financial situation. "The rich provinces are no longer rich and the poor provinces remain poor and perhaps will become even poorer as the gap between rich and poor increases". Sr Clare then insisted on the fact that our role as bursar is evolving, that PLANNING and PREVISION are becoming more and more important and that TEAM WORK is vitally necessary. The Bursar's work serves the Kingdom and leads us to a greater participation in the life of the Province. We share in this life by helping those charged to govern, thus freeing them from the administration and planning of financial matters.

From the second day, outside Speakers came to give us a broader view of the world's economic and financial situation and helped us link it with the conditions of our provinces.

Father Luc MARTEL, A.A., was the first Speaker and explained the meaning of MONEY -  
In our world how is money considered ?

Father Martel drew our attention to the fact that a change of mentality is going on. The world of the economy is more and more pre-occupied in bringing a moral value to the world of money.

physical maternity implies a great sacrifice for the heart of a woman, but it opens her to experience a different dimension of maternity. This is the maternity according to the Spirit (cf. Rom.8,4). Virginity does not deprive a woman of her specific characteristics. Spiritual maternity takes many forms. The disinterested gift, lived in the apostolate, in the direct sharing in the life of a student community, in attentive listening, in care taken to advance together and to discover together in faith; all this is the meaning of true spiritual maternity.

How we should rejoice that religious and lay women work with priests and laymen in the student mission. It is not the utility of their presence but rather the sacramental sense which is important: Christ is present and active among us, in these men and women, because of what they are and what they do.

May this celebration help us to discover more profoundly the Church of Christ, rich in the Lord and totally fulfilled in Him. Does Jesus not tell us and offer us everything as He shows us how He offers Himself to His Father and to his brothers and sisters. ?

Let us live by this reality which is the heart of the Church our Mother, today on the Campus of La Paillière.

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The day opened with celebration of the Eucharist in the church of Our Lady, Queen of Heaven. Sr Pascale, helped by a little group, prepared the Mass with great success: The church is well-lit, friendly and warm. Father André Roberti, S.J., presided over the simple and prayerful ceremony.. he preached on Love. At the start of our feast a history. 150 years since the foundation of the Congregation which has become a stage and a relay station where love can be lived today and tomorrow. Love means both to welcome the other just as he is, but also to accept the love of this "other". Father Roberti does not envisage the Assumption of OUR LADY as something of the past, but as an impulse at the heart of our lives, and as a hope rather than a finality.

The Young People, in various groups, presented the Offerings and read one or other of the Intercessory Prayers which give below :

1. Lord Jesus, you travel the road with men. You placed your steps in ours. We are the pilgrims from Compostella and Beauraing who wish to join to your offering, the joys and fraternal actions of our pilgrimages.
2. Lord Jesus, your life was both a sharing and a service, especially for the poorest. With you, we offer to the Father all the dynamism and incessant often-hidden work, which enabled the less favoured persons in our society to share our holidays. May our desire to help them fill our lives and bear fruit.
3. Lord Jesus, you left us a community of Apostles filled with the Holy Spirit. As this Jubilee Year ends, accept the thanksgiving of the communities formed during our celebrations. Strengthen the links between Sisters, priests, and the laity so that we may work together wherever the Spirit wishes to send us today.

4. Lord Jesus, you are our one and true Peace. We offer to you our world, menaced and torn apart. May the bread and wine remind us of the price you paid so that the Kingdom of Justice, Truth and Peace might come. We offer ourselves with you.

Since prayer comes more easily through singing, the music was chosen with great care and the hymns of today and yesterday, from near and far, blended in harmony.

When this fervent hour was over, we came out feeling that the rain was more gentle, the weather milder and that we could face any storms.

In the refectory of the school we went to tables according to the text of M. M. Eugenie that we received. These were :

- Love your time.
- bring your stone.
- continue along the road.
- love is creative.

In this way we were able to make new friends.

After this we formed groups for activities which reminded us of the various "significant actions" we had initiated during the year. I was among those who played "Goose Girl" in Assumption fashion, devised by the community of Welkenraedt (enlarged to include the whole town !) Sr Mireille and Dominique Dubé were the planners of this giant game. It was amusing to play with the young people and with those young of heart, though not in years. We had the privilege of accepting the "wine of the kingdom" from Sr Lutgarde when we finally reached Paradise.

There came slides showing the events of the "shared" holidays at St Gervais directed by Sr Katrin. Posters

**Woman in the Church :**  
"You are the body of Christ" (1. Cor.12,27).

I would like to draw your attentions to our celebration once more : today it is a woman who makes a permanent commitment. A woman, a person created by God in mind and body to become a spouse and a mother... thus a person created to give.

People ask, sometimes without ulterior motive, "What is woman's place in the Church and as a result, what are her rights ?" The answer is often used to blame the Church which makes women neither bishops, priests nor deacons, and is thus considered to despise women and to be embarrassed by sexuality. In fact, such a question betrays those who ask it. (Perhaps in good faith, but without considering how the question is expressed.) To ask, "What is the place ?" is to own that one sees humanity and society as "places" positions, roles, functions or power and not first of all for persons, each with their own dignity and vocation. For the Gospel and for the Church, the dignity and vocation of woman comes before any position or social function. St Paul was addressing women also when he wrote, "You are the body of Christ".

Woman should see herself first of all, as being capable of giving, not just a child, but with him, all that makes up life. That is maternity, spiritual and physical. Pope John Paul II expressed this view of the Church and the Gospel in his encyclical on "The dignity and vocation of woman" (15 August 1988) I suggest that you reflect on this great text of our times.

**. Maternity and apostolate.**

Is there not yet another paradox ? Since, at first sight, the vow of chastity in celibacy, sets aside at least physical maternity, can we speak of it here ? To renounce

plated or venerated, then immediately considered as impracticable and impossible, especially if it is to be permanent. Jesus suggests the Gospel as a way to which I must commit myself entirely whatever may be the delays, the falls, or diversions that are found along my personal itinerary.

Jesus is always present, always actual. He inspires me, He draws me, He calls me. I give myself simply and humbly to Him in confidence. Just as He offered and continues to offer Himself to the Father, I offer myself to him, in my turn and this offering I can only make totally and without looking back.

#### . **Religious Life.**

The religious life we see today, from its origins, reminds us that the aim of all human life is the gift of self to God in answer to the gift God has made to us of our being and of all life. What is the meaning of religious consecration and the promises made? Fundamentally and explicitly it is that of a man or woman in the world who enters fully into the project of the Love of God for His creation.

Thus, it is significant that here on the university site, where men and women seek or transmit the human sense of things, societies, peoples, works and progress, that a deeper meaning in Christ, given and visible for all, should be sought and transmitted. The student mission is first of all the presence of those who are part of it, and secondly the activities proposed. From these persons then, and from the sacramental sense of the lives of laity, religious and priests; everyone together, but first each one individually, witnesses by your baptismal identity, the meaning a university seeks, the meaning the God of the Gospel suggests in the framework of our lives.

showing the stages of the pilgrimages to Beauraing and Compostella and the ecumenical camp in Hengrave were most attractive.

The slides on the "significant actions" of the Assumption during the year in different parts of the world were then shown. They gave the impression of intense and diverse activity. The world changes, the Assumption continues to exist, it evolves and undertakes further actions. When these slides were finished each one present stuck a phrase expressing what she had discovered in the Jubilee Year on the drawing of a sailing boat (logo). Soon these texts will be sent to the Superior General, Sr Luce was responsible for the beautiful sketch.

Though I have listed here the activities of the day, I cannot hope to have given a full enough idea of the dynamism, interest and work that were involved. It is a pity since the spirit we felt touched us deeply.

Finally we all gathered in the Assembly Hall to see a play written and acted by a group of young people, a play produced by Anne Van Migroet, Anne Henry and Sr Katrin.

The theme was: "Assumption what do you say of yourself...?"

Through movement, mimes and various scenes we reached the conclusion: "Love is the most powerful force within us". I cannot resist quoting the final text which speaks of the enthusiasm of our young people looking forward to tomorrow: "Then one day, after having discovered our common desire to leave behind us indifference and isolation, we began to reflect and to ask ourselves questions... We are not created to love ourselves alone. What matters is that we are ready to give up everything in order to forget ourselves. A certain exuberance seized us. We did not know where we were going but we had to set out."



Some looked for their route, others had already chosen or dreamt of a new world.. some burned for action. The haversacks were filled ready to follow the adventure. We desired authentic encounters, a just world where we would each have our place, we sought answers to our questions and meaning for our lives, we imagined communion with others who shared our dreams, of profound and interior discoveries. We want to take risks by committing ourselves deliberately to the various projects where we can find something which gives LIFE.

Besides our baskets and sleeping bags, we had in our haversacks our doubts and our desires.  
We wanted something.. We have found it.  
"Love is the most powerful force within us".

Sr Monique Elisabeth who was the heart and driving force of the organising committee suggested lines of action to follow up after this wonderful day. Sr Clare Teresa's Letter N°2, was handed out to us all before we left...

May the wind fill the sails of the Assumption.  
Anne van de Vaeren (1962).

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**YES, THE ASSUMPTION IS PRESENT.**  
**Celebration of the 150 Jubilee in San Salvador**

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Like the Assumption communities of different races and cultures around the world, we celebrated the 150 Years of our Foundation, 30 April 1989.

In spite of all Salvador suffers, war and oppression, each community came with friends, neighbours and collaborators

Marie, that Christ has woven His presence in your life. Suddenly, or little by little, I cannot say, but you know very well, He has become Someone. Not distant, though He is infinite, not familiar even if always there; not as accessory, even though He receives you with pardon and consolation. You have realised that this actuality of Christ surpasses all other actuality and reality, or rather, it sheds light on these others in an unexpected manner. Affections and feelings, studies and profession, satisfaction or disquietude linked with friendship, love and social acceptance... the actuality of our personal history and that of others and of the world; all assume a new form in the light of Christ.

This is why the presence of Christ calls us and claims in totality, body and spirit, for ever. Freely I offer my liberty to God. I do not give up my freedom, I consecrate it to God. Having accomplished this offering I remain man or woman with my reason, heart, liberty and aspirations, but engraved within me in the whole of my being, for ever and for all time, is my gift to God.

**. Once and for always.**

This gift can take two forms : that of the sacrament of marriage and that of consecrated life. That is why, following Christ, the Church testifies, without ever having been completely understood (either today or yesterday) that marriage is once and for always. It is also why the Church calls her sons and daughters who feel drawn to make a total gift of themselves to God directly, to consecrate this gift by a perpetual commitment. Such is the Covenant of God in Jesus Christ : totally and for always.

The consecration to celibacy, poverty and obedience, as also the sacrament of marriage, proclaim this truth : The Gospel of Christ is not simply an ideal to be contem...



France

**The SERMON OF MONSEIGNEUR EYT  
for the FINAL VOWS of Sr. CATHERINE MARIE...  
on the "CAMPUS".**

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To celebrate a young woman's definitive commitment to follow Christ in 1990, in a place where students are usually to be found, actually on the campus of a University: this has a very particular meaning. It speaks to us all gathered here and to those who have heard or will hear about this event; it speaks to the Christians united with us in prayer and who share our sacramental joy.

The meaning of this ceremony is rooted in the liberty of a young woman. The Gospel itself addresses men and women who are free and gives them a still greater freedom. This is a paradox of the Gospel and of the Church, for do we not consider that they tend rather to crush liberty and to establish conformity to prejudices and institutions long outgrown, and lead their followers to a slavery of the mind, all the worse because it is willingly accepted? What an idea!! To engage oneself for ever in pursuit of the ideas of someone who is buried for ever in 2000 years of history, whatever one may say! What does this mean? It means an actual presence, a very real presence, a total presence.

**. The meaning of an actual presence :**

for it is in your life and your own history that God has called you. It is through the values that animate your expectations, your projects, your passion and your reason, your desire for happiness today, Sr Catherine

to thank God for His work during this long period. The Eucharist was at the centre of all; we remembered with joy our origins: Marie Eugenie, our first sisters and the difficulties and joys experienced in building the Congregation.

When night fell all the sisters of the country assembled in San Salvador School to read and discuss Clare Teresa's letter to the Friends of the Assumption. This opened new challenges for us and urged us to answer the needs of our people by significant actions during the Jubilee Year. We were happy to share with each other what this Jubilee meant to each one.

During the year, our various activities led us to a better understanding of the ideal of Marie Eugenie and of our charism. Clare Teresa's letter was discussed and worked on with teachers, students, parents, communities and youth groups.

On 12th September 1989, the parents of our sisters from Ecuador came to celebrate the anniversary with us.. a great joy for all. After the Eucharist there was a video called "THE ASSUMPTION YESTERDAY AND TODAY", which showed how the Assumption has developed since the foundation 150 years ago. We saw what the Congregation is today, inspired by the same spirit, but expressed in a different manner.. ever more beautiful, greater and stronger. After the meal together there were games, dancing and singing for adults and children.

During the Jubilee Year there were three Youth Group meetings.. in the schools of Santa Ana, San Salvador and Lourdes. We felt it very important to encourage their activities. Many of them came to the meetings because they had the same ideals and the same desire that the values given by M. M. Eugenie as well as her mission be adapted for our times and for the circumstances we now face together.

These meetings were most fruitful since the young people came from very different places and social levels. They were happy to find that the same ideal bound them together: Jesus; the dream of establishing a society transformed by the Gospel; the Assumption, Marie Eugenie.

At our final Jubilee celebration, 25 August 1990 all our communities were either present or represented: Los Planes, Morazan, Chalatenango, San José las Flores, Lourdes, Santa Familia, Santa Ana and San Salvador schools and our brothers from el Mora (a community of war victims with whom the Assumption worked during a very difficult period) priests, religious, our families and friends of the Assumption. We prepared the feast together: the Mass, the setting, the entertainments and all that made the day so memorable.

We were filled with the spirit of the Assumption and the unity between all the communities ensured the success of the celebrations.

25 August: from 4a.m., students, sisters, parents and friends decorated the school with flags, banners, balloons and posters. The great logo was placed behind the altar, there were choir practises, etc. About 5000 people were present for the Eucharist, celebrated at 9a.m. Sr Belen gave an address of welcome and, to the singing of LA HERENCIA, the sisters entered in procession carrying flags of all the nations where the Assumption is working. It was very moving. MARIE EUGENIE WAS PRESENT as well as the sisters of the last 150 years who had devoted themselves to the development of the Assumption.

Monsignor Gregorio Rosa Chavez, the auxiliary Bishop of San Salvador, celebrated the Eucharist assisted by nine of our priest friends. Monsignor thanked God for what the Assumption is in itself and for all it has done in San Salvador, working with the people in so many difficult situations and sharing their joys, sorrows and hopes.

all accomplished their deep desires in their lives. They were perfectly joyful and happy. These basic, secondary needs can only be discovered with the help of the Gospel and must be revealed to us. We cannot taste these joys until we have made a first effective step in poverty, chastity and obedience. No-one can experience the joy of the poor one of Assisi if he does not become a little poor himself.

**. The Virgin : Ikon of Healing.**

This joy is complete in Our Blessed Lady. The total joy of the poor, chaste and obedient Mary of Nazareth is offered to us. We have but to look at her in her Assumption. Entering this congregation of the Assumption, Katrin will never cease during her whole life, to regard the one who is already glorified, body and soul and who is the Ikon of healing for humanity: The Mother of Tenderness and Compassion.

**. Signs by the Thousand.**

At the end of this liturgy, brothers and sisters, we will sing "Signs by the thousand". Yes there are already signs. Thousands of them, from the brazen serpent in the desert, Christ on the cross, Mary taken up to heaven, all the poor, chaste and obedient saints, all the consecrated people in the world, and Katrin in particular. We can not really pretend that God has left us without signs. Signs by the thousand. For goodness sake, look at them and let them heal you. Amen.

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Sometimes, at the heart of this legitimate desire to be fully man or woman, there is a secret assumption that we are like little gods. This is a wound. By obedience and the free consent of the gift of her will, the religious brings a remedy to the world. Thus it is not false to say that those who offer themselves to God in poverty, chastity and obedience are, in some measure, "medici mundi", "doctors for the world", or "doctors without boundaries". However the difference lies in the fact that their science is not a result of their own competence and merit; they have received it from Christ's cross. They will never become head of department or Chief Surgeon in the hospital of the world; they are always assistants to the only doctor of humanity: Christ on the cross, the only one able to heal even beyond death.

**. Latent needs. (Given in Flemish)**

But is it not a sad life, to be poor, chaste and obedient? A subordinate life? Does it not diminish, handicap or exclude the joy of life? The only answer is this: Look at them. Do they look sad? It is up to the religious themselves to answer this question by the witness of their lives.

All the same you must realise that there are very real needs in man: The desire to possess, sexuality, to eat and drink, to seek personal fulfillment, to be free and to choose how to use their time, life and future as they will. These are real superficial needs and joys. There are others which are found deeper, in the interior of the body and heart: the desire for moderation, for trans- parence and purity, even fasting and abstinence; for a humble and hidden service, for the gift of self to another without demanding anything in return. These are man's true needs, latent ones, which give true happiness. Look at St Francis and St Clare, St Catherine of Sienna, St Philippe Neri, St Benoit Labre! Look at Jesus. They

During the final hymn, balloons were released and flew into the sky and fireworks were set off.. a joyful feast day effect. Our hearts too were filled with thanksgiving and happiness that the Assumption really forms part of the history of our people. As is customary here, everyone shared a collation of coffee and Tamal.

As is also usual, after this, there were songs, dancing and poems, together with a short play which expressed what Marie Eugenie and the Assumption mean for this country and for the world.

Santa Ana pupils sang of the message of Marie Eugenie and our commitment to it. Catechists, educators, young people and the sisters of Lourdes acted: "The Assumption founded in difficult times for other difficult times". San Salvador students presented a ballet using the music of LA HERENCIA.

The young people of Chalatenango sang "Gratias Asuncion", in appreciation of the presence and help of the sisters for their people who face so much suffering.

The Brothers in San José de la Flores presented, "New Times" in which they tried to express what they had lived for the last ten years, and unhappily still live: running and hiding in the fields, fleeing from bombardments, victims of persecution.. They portrayed the presence of the Church, and the Assumption sisters who served them, ready to run risks so that the people might live and build up a community.

A pupil from Fe y Alegria school of Morazan community recited a poem about Marie Eugenie. The El Mora Brothers sang their gratitude to the sisters for having accompanied them during all the war years.

The Salvadorian Institute of Tourism sent a team, specialised in the local Folk dances of Salvador to the celebration and gave us a sense of pride in our country.

Students from the University of Central America where our sisters study, a university which is marked by young martyrs, also joined in our activities and presented modern dances expressing the oppression and suffering of the people and their desire for true freedom.

Once all the celebrations were over, many people helped us to tidy up and everything was left in perfect order.

We who had the joy of participating in this feast day, felt that the spirit of the Assumption was like a seal set on the whole of our being, and thanksgiving filled all our hearts.

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**SUMMER CELEBRATION - 150 YEARS / HENGRAVE**  
**August 24th - 28th 1990**

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August 24th seemed a long time coming, especially to Mary Ann and Jessica, but that evening there were assembled, meeting for the first time for 'getting together' games outside the Barn, 61 young people ranging from 11 to 25, five little children, and a good number of the 23 lay-helpers and 24 sisters who were to take part in the Summer Celebration to commemorate the 150 years. The whole Programme developed the theme: "The World We Want to Live In". Marie Eugénie's vision of the Coming of the Kingdom, her reading the signs of the times, the possibility of each person taking a small decisive step were outlined later that evening inside the Barn, by candle-light and against the back-drop of a huge map of the world, by Sister Elizabeth and Sister Catherine Elizabeth.

water and blood flowing from his open side, heals all our wounds. What are these wounds.

**. The Healing of our wounds.**

God does not say that the goods and riches of the world are evil. He Himself created them. However, in our pursuit for these goods and in our search for possessions we have been wounded. Who can say that he has never made an idol of riches, a false god to whom he rushes to consecrate all his time and attention. "Woe to you, rich", Jesus had said and "Blessed are the poor". By the grace of God, a religious has understood this, that we are wounded in our desires for possessions. This is why she wishes to heal the wound of the world and of her own heart by living a poor life. In human society those who choose poverty serve as an antidote to poison, as medicine to cure the sickness of this passion to possess.

God never said either, that we must have neither spouse nor children, nor that to love and procreate are bad. Did he not bless the first couple in Paradise: "Go forth and multiply". But which of us could dare say that the relationship with his partner is always marked by respect and unselfish love? Who has not abused and used the other in this domaine. A wound is found here also. That is why there are men and women who, by giving up marriage because of the Kingdom, bring healing to the world and to history. They share in the remedial force of the cross and the brazen serpent. They do not condemn couples or families, but rather help them and intercede for them.

Finally, God is not jealous of man's complete fulfillment but in fact desires it. He created man to stand erect. But which of us can say that this desire to be oneself, to be free to think and do all one wishes has never led to pride?

Why is she here before us ? Is it because we like human commitments, feats of strength, record-breakers or strong emotions ? No ! The Church has no stars to show, no fakirs to produce. In presenting Katrin to the Christian community, the Church simply repeats St Paul's words : "God shows us, for all ages to come, through His goodness towards us in Christ Jesus how infinitely rich He is in grace. Because it is by grace that you have been saved, through faith, not by anything of your own, but by a gift from God, not by anything you have done, so that you cannot claim the credit." (Eph. 2,7-8. The Epistle of the day).

What the Church wants to show is not Katrin, but the immense goodness of our Father, His grace and His omnipotence. So before you congratulate Katrin, give thanks to God. Before celebrating the gift that is given us, let us praise the giver.

#### **. The Path of Poverty, Chastity and Obedience.**

Why should her love assume this form of poverty, chastity and obedience ? Can it not be given in another fashion, in a profession whose profits could be shared with the poor or by family life in which children are given to the world and to God with initiative and full development of self ? What does religious life offer to the world and to humanity ?

The religious has gazed on the brazen serpent raised up by Moses in the desert to heal the people bitten by the snake : or rather she has gazed on Christ raised on the cross for the healing and life of all peoples. St Jean says : As Moses lifted up the serpent so the Son of Man must be lifted up so that everyone who believes, may have life in him" (Jn. 3,14).

More than all others, the religious has seen Christ lifted up on the cross, his heart opened, Christ who by the

By that time the belgian contingent had arrived : Josiane, Ghislaine, Pascale and Françoise a postulant, with 19 young people. Sleeping arrangements were both in the main Hall and Youth Centre, besides several tents. A big Circus Tent became dining-room and assembly place throughout the week-end.

On Saturday morning, outside the Barn in lovely weather, everyone gathered, besides Angeles' bantam cock and two hens.. to listen to Elizabeth, ably interpreted by Josiane, setting the tone for the day : "What kind of a world do we see ?". Before going into teams later that morning everyone listened to Mary O'Gorman's Bible-based exposition of Justice and Peace, and then took part in the Trading Game in the Walled Garden. This is a lively way of demonstrating the power and powerlessness of the Rich and Poor Countries ; groups represent the different nations and manufacture goods from paper with compass and ruler ; a World Bank manages the finances while a kind of magician changes the economic and climate face of the earth whenever he feels like it. For instance : An earthquake in the Philippines : all shares fall, shareholders are ruined etc., etc. By this time it was mid-day and the options already decided were taken up in workshops and continued throughout the week-end : drama, poetry, music and mask-making, pottery, while a group of handicapped explored a wind-mill, accompanied by adults, bringing back flour to be used in the final Celebration.

Saturday afternoon : more options : bird-watching, canoeing, nature-trail, history quiz, talks on Technology at the service of humanity, and on Justice. All the time there was a creche, looked after by sisters and lay people. This co-operation between us was one of the important features of the Camp. This was experienced to advantage in the cooking arrangements where an international team fed the 100 plus each day. An Editorial team and Office published a daily News Sheet.

Mass that evening, celebrated by Father Robin, the chaplain



at Maria Assumpta, brought the sisters who were on a study-holiday into contact with some of the youngsters. After supper, a Vigil, started in the Upper Room in the Barn and ended at 2a.m. in the church, though everyone did not stay the course :

Sunday morning was spent examining the questions : "Who are we ? Who is Jesus Christ ? Whom do we meet every day ?" The overall theme was : "It's love that makes the world go round." The Liturgy for Mass that evening was very carefully prepared by the Liturgy Team and included songs specially written for the occasion. This was for many the high-light of the whole Celebration. We felt very much at one ; here were young and not so young, all of whom had come through their contacts with the different Assumption houses in Scotland, Belgium and England. All were not Catholics, so we have invited the local Anglican Minister to distribute Communion to those of the Reformed tradition, with elements already consecrated in his Church, while we had all shared in the Liturgy of the Word. People did not really want to leave the Church or each other, such was the enthusiasm

After supper, a Barn dance in the Circus Tent, and festivities continued into the night.

Monday saw the threads being drawn together : The theme : "How to spread the Good News ?". Before the works of art were finished off everyone gathered for a session on "Being a Christian in a Rich World". Several participants witnessed to their experiences ; a married couple, a single person a priest and a sister.

Then there was a gathering in the Barn Upper Room when everyone was given a candle and a little "world" - a key ring, with the message : "It's your world : cherish it" : and "To carry the world you need the Light of Christ". So candles were lit from the large one which had figured in the opening ceremony, so many hours, or was it aeons

Belgium

**Cardinal DANNEEL'S SERMON for the FINAL PROFESSION  
of Sister KATRIN GORIS.**

Brothers and Sisters,

A young woman is giving herself entirely, body and soul to God, to the Church and to men. Today this does not happen very frequently. She offers herself through love. This is appreciated and admired in our days. But the fact that this love should choose the path of poverty, chastity of body and heart and obedience : this is much less appreciated and is often not understood by our contemporaries. She gives herself in association with a community of sisters. This is a help and a joy, but you know quite well that to live together can also be crucifying at certain moments. Our epoch is fiercely attached to the independence of the individual : everyone wants to have a home to themselves.

Yet here is Katrin. She commits herself to this way of life since, as we sang on entering the church : "The Father calls you to Him, to the Church to the world." She heard this call and answers "YES" to God, to the Church and to men.

**. This is not our work, it is the gift of God.**

This is the reason she is here today in the centre of the assembly. All eyes are fixed on her. The Church points her out, by the hand of the bishop, to all those who are in the church this afternoon.



In our team we asked various questions eg. What is culture? We seek what is positive and what is negative. What has our culture to say on our different ways of acting? What does the Gospel say?

Through this we have reached the stage of evangelising the culture. It is far from easy for it is a complex reality and hard to define. We try to make three things clear:

- The main characteristics of the culture.
- The cultural conscience of the Church since Vatican II.
- Christian Faith and culture.

We realised that during the first evangelisation, many of our values were rejected in block as being incompatible with the Gospel. This image and way of thinking remains very much alive amongst our christians who feel uneasy with new ideas because of this. We must teach them how to discern.

Means.

Mwezi Parish has a centre for formation or retreats which can hold about 40 people. It is used the whole year round by people following formation sessions. They are usually the ones responsible for the basic christian communities, catechists and those who hold a ministry in the community. We have both men and women, young and old. The sessions usually last 3 days.

So you see, dear sisters, what I am doing and how I am trying to pass on the message of the inculturation session. And yourselves? I would love to know what you are doing? Before ending, I would like to ask you to pray for our country of Ruanda, formerly the country of 1000 hills and of peace and harmony. Now it is a country with 1000 problems.

We were so happy to have had Regina Victoria with us and her visit was a source of encouragement.

I stop here till next time. Union of prayers.

Sr. Stephanie Mukandutiye / Cyangugu.

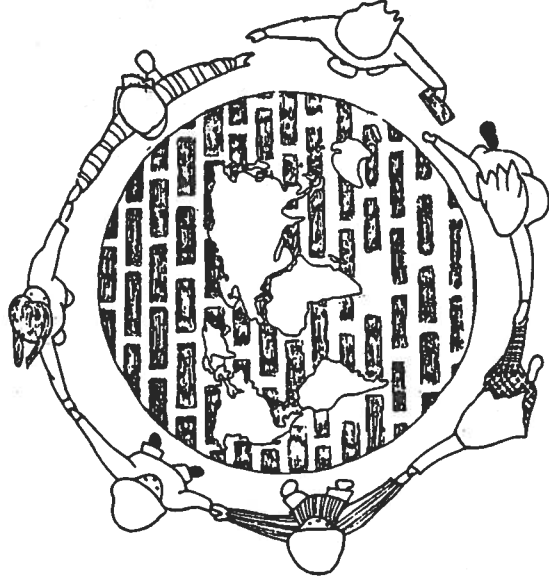
ago? In the afternoon a presentation of work-shops, rich and colourful, brought everyone together in joy and admiration. A quick tea and the Final Celebration of Thanksgiving which gave the young people a chance to give their message to an invited audience:

A small step taken by everyone could change the world around them. Specially touching was the presentation by the handicapped of the story of "Gideon" who considered himself incapable of anything.

After a massive clearing-up operation, in itself an education, there was a surprise Barbecue.

Goodbyes were prolonged and tearful... Looking back we see the event as a time when just getting together on such a scale, with different ages involved, youth helping youth in joyful faith sharing, had been very valuable, and a real link had been made with the Continent.

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# FROM THE PROVINCES

Ruanda

## A LETTER FROM SISTER STEPHANIE

Dear Sisters,

I would have liked to write to each one as promised, to share how I put into practice what we learnt at the session on Inculturation. I was unable to do so, and instead I decided to send this article to Partage Auteuil.

After the July Session in Auteuil what has been my experience of inculturation and its realisation? It is something very special.

With my three companions, Marie Claude, Capitolina and Marie Jeanne Françoise we tried to put into practice what the session suggested. We decided to share its transmission in the Province and each one took the subject she liked best and in which she felt most at home. The planning was hard work, but very enjoyable. Sr Cesarie, our Provincial thought the best time for the transmission would be during the Christmas holidays. Alas! "Man proposes and God disposes" as the proverb says. Because of the difficult events in our country from October 1990 everything was blocked and still remains so. We cannot travel from place to place. We are now in April and still have been unable to meet. Do you realise what this means? Our country is still very disturbed. All the same each one tries to put into action what she received. I would like to share with you what I, personally, have tried to do in Mwezi.

First I will describe the parish. Mwezi lies in the south-west of Ruanda near the Burundi border. It is one of the parishes in the Cyangugu Diocese, formed in 1981. It is in one of the most out-of-the-way and rainy parts of the country at heights varying between 900 and 2400 metres. Several rivers flow through it and turn into torrents in the rainy season. The parish has 107 basic christian communities scattered around the different hills. Some of the communities can only be reached on foot and are often hard to reach because of the rains and the lie of the land. The parish is the most extensive in the whole country.

### What do I do ?

It is quite simple. Since there could be no meetings, I decided to share the session with my community since we could not travel elsewhere and work in groups which can be so enriching. Then again, what we were living through did not leave us much time for reflection. Heads and minds seemed empty !

Next I invited the pastoral team to work on inculturation this year. What luck ! The parish priest and the whole team were ready to do so.

In January each year, we have an evaluation and then we plan the pastoral work for the coming year. We usually choose a theme to help develop the faith. I seized the opportunity as part of the team to suggest the theme of inculturation (Ugusabanya umuco n'ubukristu).

We began by studying the culture ourselves so as to be able to make its positive values appreciated. In fact, most of our christians and catechumens have a negative attitude towards certain of our values. This is because of a false understanding of culture. Of course we are aware that everything is not necessarily good either.