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## EDITORIAL

### ***The Canonization of Marie Eugenie of Jesus History: what we make of it and what it makes of us***

*They are like trees planted by streams of water,  
that yield fruit in due season,  
and their leaves flourish;  
And in all they do, they give life. (Psalm 1)*

In *due season*, the patient waiting, ardent prayer and determined action of my predecessors and the whole congregation yielded its fruit.

December 16, 2006. Pope Benedict XVI recognized the validity of the miracle attributed to Marie Eugenie and authorized the Congregation for the Cause of Saints to draw up the decree for the Canonization of Marie Eugenie.

Truly a blessed Christmas gift!

It wasn't long afterwards that I received a letter from Cristina:  
*“Depuis l’annonce de la Canonisation de MME beaucoup de choses s’accumulent dans ma tête...Il me semble qu’il nous faut établir un plan d’action même si nous n’avons pas encore la date.”*

And not long afterwards, Cristina, Paola and Katrin started working as a commission to prepare the canonization. From February 1<sup>st</sup> 2007 until the end of June, they worked untiringly ~ accompanying the whole process not only materially but spiritually by a series of letters aimed at engaging our hearts, spirits, hands and feet!

It wasn't at all too soon, because on February 23<sup>rd</sup> the date was announced ~ June 3<sup>rd</sup> - three months away!

As that day drew near, the Provinces and other commissions: liturgy, press, logistics, intensified the preparations. Visas were particularly problematic, but Paola's "legendary" tenacity managed to obtain them for most, but sadly not all.

And then the day of the canonization arrived ~

the flood gates of heaven were opened.....  
the rivers of heaven brimmed over.....

**And our joy, my joy and the joy of six thousand pilgrims was not quenched.**

The best in all of us became manifest under the pouring rain during the long Canonization ceremony celebrated by Benedict XVI in St. Peter's Square: patient endurance, lively faith, fraternal communion and a sense of humor as the following saying circulated among us:

*"Well, Marie Eugenie wanted us to have a "caractère trempé"!  
(play on words - trempé can be translated tempered or soaked)-*

Naturally, the meaning of the canonization eludes an historical account which is more or less elaborate, descriptive or 'fanciful' according to the tellers.

However, the question of the canonization's **meaning** is what lingers and what will be discovered little by little in the years to come. Certainly its meaning has been shared among pilgrims, in communities of religious and lay, by eye-witnesses and those who lived the event via satellite, internet, TV. It will be elucidated during local and national celebrations of thanksgiving.

For me personally, the canonization means that the Church allows us to affirm with her authority that the life and teaching of Marie Eugenie of Jesus are Holy. She is a saint. She totally accepted to clothe herself in the unique grace offered to her by the one she loved above all else, Jesus Christ.

*"All is from Jesus Christ. All belongs to Jesus Christ. All must be for Jesus Christ."*

Marie Eugenie speaks to our lives. And with the canonization she speaks to the universal Church.

***From meaning to consequences...***

To write of consequences, I will return to my opening metaphor:

Trees planted near streams of water  
yield fruit in due season,  
**and their leaves flourish,**  
**And in all they do, they give life.**

The Book of Sirach expands on my idea of the hoped-for consequences of the canonization for each one personally and for the Congregation.

*Listen to me, my faithful children, and bloom like a rose growing by a stream of water. Send out fragrance like incense, and put forth blossoms like a lily.*

*Scatter the fragrance, and sing a hymn of praise; bless the Lord for all his works.*

*Ascribe majesty to his name and give thanks to him with praise,  
With songs on your lips, and with harps;  
This is what you shall say in thanksgiving;  
All the works of the Lord are very good.  
Sirach 39, 13-16 (Canticle AT 16)*

### ***Scatter the fragrance, and sing a hymn of praise...***

One of the first consequences of the canonization I would hope for in the Congregation is an increase in apostolic and missionary zeal by giving “life” to the GC Orientations 2006. That uppermost in our imaginations, minds and hearts would be the same core desire: that Jesus Christ be known and loved.

I like to think of us - Assumption religious and laity - as “traces” of Marie Eugenie - reformulating for our Church, for our societies, for our youth today, by our gestures, actions, lives, words, - the unique spiritual intuition which was hers:

The Gospel possesses the dynamism necessary to transform people and societies into Jesus’ Kingdom, God’s world. *“That in all they do, they give life”.*

In Rome, we had a “mini” epiphany, if you like, of Assumption-Together. We saw with our own eyes 6,000 pilgrims gathered together in Marie Eugenie’s honor. Our internationality as Assumption family took on a physical aspect and had a spiritual impact - **joy**.

### ***Bloom like a rose and put forth blossoms...***

The second consequence of the canonization I would hope for in the Congregation is turning that joy and enthusiasm into invitation:

- ◆ To men and women to join us in Assumption spirituality and mission as religious (women) or associates
- ◆ Widening and strengthening our bonds religious-laity

***Ascribe majesty to his name....***

More than something that I hope for, though it is my hope, is the observation that many recognize in a more acute way the call to personal holiness, to be perfect as “my Father is perfect”. (Mt. 19:16-22) This is true both of the sisters I have spoken with and the testimony of lay persons I heard after the canonization.

***This is what you shall say in thanksgiving...***

All the works of the Lord are very good. The earth - a place of glory for  
God.

Sr. Diana  
August 16, 2007



# 1. FROM THE BEATIFICATION TO THE CANONIZATION, A PATH TO HOLINESS

☞ An archivist's point of view, Sr. Thérèse Maylis

***"May the Church which Marie Eugenie intensely loved  
and served, recognize her way of holiness  
and proclaim her saint among the saints in Heaven".***

It is the morning of February 9, 1975, St Peter's Plaza in Rome. Crowded together, not without some pushing, we await the opening of the doors that will enable us to cross the plaza, our feet scarcely touching the ground, transported by the human sea. Mother Marie Denyse is present in the midst of the sisters, distinguishable by her height and her discretion. Hurrying, visibly touched, she murmurs something like "It's today!", or "At last!"

In fact it had been a long wait. Before Mother Marie Denyse, Mother Marie-Joanna had hoped that in 1939, the congregation's centenary year, or in 1950, the year of the proclamation of the dogma of the Assumption, the Church and Pope Pius XII, the "Assumption's Pope", would officially recognize the virtues and - why not ?- the holiness of Mother Marie Eugenie.

It was too early...

After Mother Marie-Joanna, Mother Marie Denyse took up the torch. In June 1961, she had the joy of announcing to the Congregation the proclamation of the heroicity of the virtues of our *Venerated Mother Foundress*, who henceforth could be called *Venerable*.

For the end of the Council and the General Chapter in Rome in 1965, as for the Chapter of *aggiornamento* in 1970, we believed that the Beatification was only months' away.

It was still too early...

Mother Hélène-Marie was elected Superior General, and with her, the congregation continued to wait. Suddenly, after nearly one hundred years, here we were, ready to welcome the joyful event long awaited by so many generations.

In the afternoon, at Viale Romania, M. Marie Denyse, invited to join Mother Hélène and her Council on the podium, crossed the huge room amidst great applause. She simply said "But we owe this moment to Mother Marie-Joanna and Mother Marie-Catherine and Mother Marie-Celestine.... Each one, in her own time, continued our Mother Foundress' work". This was the thought that had filled her mind and heart throughout the day.

My souvenirs of the Beatification Mass remain vivid: the entrance of Paul VI, visibly tired transported on his *sedia*, blessing the crowd; the demand for the Beatification pronounced by the rocky voice of Cardinal Marty, the proclamation - monotone - of the title *Blessed* accorded to the *Venerable Servant of God, Marie Eugenie Milleret de Brou*; le curtain drawn open on the Glory of Bernini and the applause mingling with the Rwandan drums to hail our foundress. Her portrait, depicting her in a meditative attitude was unveiled in the midst of the Basilica where she had entrusted the life of the Congregation to the Church.

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Shortly after we returned from Rome, Mother Hélène called me to present a project that she considered "very good" and which left me speechless. I was to prepare to succeed Sr Jeanne-Marie as Archivist. In order to do so, I would need to study for a year at the Vatican School for Archivists. Returning to Rome was a pleasant perspective, but the transformation of the teacher into an archivist, dwelling in the midst of papers and no longer among the young, was a perspective that seemed well beyond "my sight or understanding". I experience a time of struggle, before, during and after the studies, but also the comfort of the welcome offered by the sisters in Rome and the joy of many discoveries throughout the year. I returned to Auteuil during the General Chapter of 1976 but different circumstances delayed the beginning of my new mission for a couple of months. It is now thirty years since I am engaged in it...with no regrets and with much joy.

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What can I say about the time between the Beatification and the Canonization? Working in the Archives means living with Mother Marie Eugenie and the sisters who came before us, in the Congregation's present.

I experienced wonder and admiration for the work furnished by generations of sisters: the documents classified, copied, studied for the "Cause" as we used to say. I realized the enduring of long delays, the hidden perseverance, a saga of hope. At Auteuil I continued the work, with new discoveries and the joy of transmitting them to others. Years

during which I desired, awaited the Canonization. It was an event to prepare, immanent or distant, a call to live differently. There was the joy of different anniversaries important moments for the Congregation which prefigured events to come. During Sr. Clare Teresa's mandate the 150<sup>th</sup> anniversary of the Congregation was celebrated in all the provinces. The requests coming from all over, the unanimous desire to know Marie Eugenie better, to deepen our understanding of her message, stimulated my research. When, in 1996, Sr. Cristina reopened the canonical procedures in Rome, the need to furnish documents to explain, in a contemporary manner, what others had expressed previously brought fresh impetus to my work.

In short, a family history, close to the successive General Superiors, Sr. Diana now, and to many other sisters.

Above all, the path leading from the Beatification to the Canonization was one of prayer, in communion with the prayer of the entire Congregation. Mine was inspired by Mother Marie Eugenie's own prayer concerning Psalm 20. *"I sensed that Jesus Christ had the right to ask us to be saints, and that by uniting us to his prayer, that prayer is realized in us"*. (N.I. n° 240/01 6-7 December 1842)

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For several years, in different languages, we repeated *"May the Church which Marie Eugenie intensely loved and served, recognize her way of holiness and proclaim her a saint among the saints in Heaven"*. On 3 June, 2007 in Rome, under the pontificate of Benedict XVI, our prayer was answered. The archivist has inscribed the date on the records and in her heart. Saint Marie Eugenie continues to show us the way.

Sr. Thérèse Maylis, ra

By way of conclusion, I invite you to reread the Studies in the Archives n° 2 (1985) "Ten Years after the Beatification" which includes some texts of Mother Marie Eugenie on holiness.

## ***We are a people on the road invited to the same feast***

Due to the fact that Sister Hélène-Marie went to the Assumption of heaven on 29 September 1999, we rely on her writings at the moment of the Beatification.

The circular of 25 April 1974 announces to the Congregation the date of the Beatification and orients the preparation through a chosen theme.

Excerpts from the Christmas Chapter of 1974, present an invitation for an interior journey.

AUTEUIL, 25 April 1974

My very dear Sisters,

You already know the joyful news. The decree for the BEATIFICATION of Mother Marie Eugenie was signed by Pope Paul VI, last March 1<sup>st</sup>, at 6:00 p.m. It was broadcast by Radio-Vatican and published in the Osservatore Romano of that same day.

Thus, what generations have expected and laboriously worked for has been given to us, for us, to live. The celebration will take place on

***SUNDAY 9 FEBRUARY 1975,  
in Rome, during the Holy Year<sup>1</sup>.***

### **WHAT DOES THAT MEAN FOR US?**

#### **• The Beatification**

The Church recognizes that the life and work of Mother Marie Eugenie are ***holy***, she assures us that the evangelical quality of her message and of our mission in the world. She desires that the light given by Mother Marie Eugenie not remain under a bushel, but that it appear on the mountaintop, ***that it belong to the whole Church and to the world***. And this only for the greater glory of God. Mother Marie Eugenie, like all the saints, will henceforth enter into the history of humanity, like a pioneer who traces new paths. We have the assurance that the torch that she hands on to us should be passed on, hand to hand, brother and sister to

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<sup>1</sup>. Twenty-five years after the 1950 Holy Year, the 1975 Holy Year will have Reconciliation as its theme.

brother and sister, in the world today, that her message should be transmitted by all means possible.

- ***In Rome during the Holy Year.***

The Beatification will take place in **Rome**. During this **Holy Year** our journey will be particularly of the Church. We will visit together our brother Pope Paul VI. As Cardinal Marty said, “*we will go, according to the tradition of our ancestors, to the tombs of Peter and of Paul to profess our faith; we will go to meet the Pope who is the bond of unity of all the local Churches and the safeguard of the plurality of their pastoral and cultural experiences*”. As in the times of the first generation of Christians, we will be affirmed in our Faith.

What is proposed to us is a spiritual adventure. Inscribed in ancient Rome are the tensions that have marked its history. Going to Rome is not merely to visit the Pope, but to discover a **Church that struggles** and seeks to go beyond its conflicts. Rome is not the heavenly Jerusalem. Rome is the place where, upon discovering the history of the Church, one walks towards Jesus Christ in the simple reality of life.

But Rome is also the **intersection of the road of Christians**. It will therefore be the discovery, in a great assembly, of very concrete persons from all countries of the world. The Assumption herself will become Church, *ecclesia*, an assembly convoked by God. For that to happen, each one must leave her land, accept to be uprooted, leave one’s way of doing things, one’s perspectives to go to the encounter of others and live some intense days with them in a sort of **celebration of universal friendship** and of **reconciliation**.

It will also certainly be a joyful **family event** that will intensify our fraternal communion throughout the world.

- ***Preparation.***

It is in this spirit that the Beatification is being prepared, in the **greatest simplicity** possible, in the desire that it be **everyone’s affair**, animated by each one. Attached, you will find two documents:

1°) a **questionnaire for the Communities** (elaborated by an American Jesuit) on our Foundress and her mission. It is a matter of drawing from our memory and from our heart what we know of Mother Marie Eugenie to share it together and to find there a message to transmit to our friends. If some communities wish to share their discoveries with others, they can send us their response to the last question.

2°) a *questionnaire for our young and adult friends*. It is short so that you may adapt it to your situation. But it constitutes the framework, the basis, of what will be worked on in Rome.

You must send to Rome the delegates capable of sharing what will have been discovered in their own culture and capable of bringing back to their local Church what will be done in Rome. They will also be invaluable animators for the local celebrations.

- **The Message**

You will see, on reading this questionnaire, that it has two parts. It seems to us that the message to be transmitted at the Beatification is contained in this phrase of Mother Marie Eugenie which will be the theme for the Beatification:

**Jesus Christ brings a liberation  
that transforms society<sup>2</sup>.**

*Jesus Christ*

A deepening of the Faith. Every journey in Faith passes through Him, as does every inspiration on God and on man. Jesus Christ, Savior and perfect adorer of the Father. Jesus Christ, Lord of History, in whom the world is restored.

*brings a liberation that transforms society.*

Marie Eugenie wished to liberate the person through education so that the person may be truly him/herself and thus render glory to God; she desired to take the social consequences of the Gospel, to transform society.

It is a matter of engaging everyone in this movement.

In a few days Sister Francis Joseph will send you another file with **concrete proposals** to attain the proposed objective.

Begin already now to **inform all our friends**, the young (boys and girls), the adults, parents and children, families, religious communities, priests and bishops, so that they make reserve this moment to celebrate this feast be it in Rome or in their Local Churches.

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<sup>2</sup>. In reality, this text is not literally from Mother Marie Eugenie but she has translated its spirit. It is composed of expressions used by Mother Marie Eugenie in letters to Father d'Alzon on 25 February, 5 and 12 March 1844, n° 1610, and in a letter to Father Lacordaire between 1841 and 1844.

Beginning today we are a people on the road invited to the same feast. May we live this year in Hope and in Joy!

Affectionately,

Sr Hélène-Marie  
Superior General

CHRISTMAS CHAPTER 1974

**“THE SHEPHERDS TOLD ONE ANOTHER: LET US GO...” (Lk 2:15)**

Today, it seems to me that I am addressing not only you, but the whole Congregation. We are at the threshold of a year that will be very important for us. This evening, here at Auteuil, all the Provinces are represented -- what a great joy!

/.../ The Assumption will **set off towards Rome** in a few weeks. This is a fact but at the same time a symbol that goes beyond the act itself. Even those who **are not leaving for Rome** have to move because we are on the road. Our vocation is that of a people **on a journey**, always on the road, without any permanent abode, called to be uprooted, to leave one country for another, called to a conversion, to a *métanoia*. /.../

Therefore, we must go, truly leave so that the return can be made possible. Only the believer can accept to set out. *They are happy, whose strength is in you, In whose hearts are the roads to Zion..* (Ps 83) /.../

“Let us go and see”. One leaves to **see someone**, one leaves because of an event, one does not go just anywhere according to ones whims. Everything we undertake is in view of someone. We prepare ourselves for the encounter; our whole life is this journey at the end of which we will see clearly, without veils or wrappings. Let us see... Come and see... Let us go and see. One does not walk because others walk, otherwise one would stop when some stop. One walks because of the encounter, for the cause of the Name - *It was entirely for the Name that they set out...* (3 Jn vs 7). Is it still this pole that attracts us, the absolute of the first days? Do we continue to wager on our first love?

The shepherds told one another: *let us go*. Is that what we do in community - help ourselves to set out, to walk despite the wind and the tempests? Our vocation is to be marchers and seers of the invisible, look-outs of love. Everything in **community life should contribute** in making

us marchers and seers. Is that what we truly do? Is that what we tell each other? Is that the kind of invitation we send out in the daily haze of the road? Is that the fine point of **reconciliation** which is not fixed on simple good relationships, but on that which is dynamic, going towards God, hand in hand?

*It seems to me that the whole Assumption is invited to this symbolic march towards Rome, to tell each other in a renewed élan - Let us go and see. /.../*

On this year called Holy, when the Church recognizes that Mother Marie Eugenie is **holy**, can our hearts remain hard, slow to believe, so as not to hear the call to holiness that is addressed to us personally?

We are not on this earth merely to seek and find God. We know since 2000 years ago that to find God we must lose all. If one does not wish to lose one's life, one will find nothing.

This year should very well be for us a year of praise and of thanksgiving. Why? Because the Assumption has a lot of friends? Because the Beatification will be a time of encounters and of acquaintances? A certain apotheosis? Not at all! It is because the Church has recognized what we already knew - the holiness of Mother Marie Eugenie, the prophetic value of her message, the beauty of our Congregation. What we will see and hear is **in harmony** with what has been foretold in the depth of our heart! The event will confirm what we were already sensing. Is not the source of our joy and thanksgiving there? To avow in our lives only what we see to be **in harmony** with what God tells us, to decipher in the events the Word of God, to find in each event what we have in the depth of our heart, to reconcile the forthcoming event with the Word written deep within us, finally to identify God's will that our will may be harmonized, reconciled with His. /.../

And we will go singing and glorifying God not because of a certain success but because what we have seen has been in accord with what was announced to us, because the event will confirm this interior Word written in our heart. And the Assumption, like its very first Sister, Marie Eugenie, will - humbly, without anything extraordinary - become holy in the presence of God, unceasingly renewing the consecration of her whole being for love of Jesus Christ, freely and forever, engaging herself by vow until death, following Christ poor, chaste and obedient, to live the Gospel and serve others.



☞ Sr. Clare Teresa Tjader

Superior General from 1982 - 1994

***"She must remain 'of our times'"***

I have not done anything directly in view of the Canonization. I lived the Beatification, the steps taken to obtain it, the celebration in Rome, with Sr. Hélène Marie, Sr. Francis Joseph and her team.

Throughout my mandate I dedicated myself more to the thought and the spirituality of M. Marie Eugenie, in allowing the Sisters to have access to these, to interpret her thought and her spirituality for religious and lay, make the personality and the life of M. Marie Eugenie better known.

A saint must become a friend, a spiritual guide, a model in the Church. Both in the pedagogy as well as in the spirituality, she must walk with us, she must remain 'of our times'. During her time, Lamennais was a prophetic voice and we should continue to be with the prophets in the Church.

When Sr. Hélène concluded her mandate as Superior General I asked her to write a "small biography" for the general public (Lamennais: "I write small books for small people"), while waiting for a more complete biography.

We also continued the work of translations, of publications (the advantage of the translations is to be able not only to translate the thought but to use a modern language), the researches and the sessions. I am still working on this!

Sr Clare Teresa Tjader

☞ Sr. Cristina María González

Superior General from 1994 - 2006

***To become a saint***

Three months ago - already! - Pope Benedict XVI proclaimed Mother Marie Eugenie a SAINT. The celebration remains present in the hearts of all who, near or far, participated in the event. Partage Auteuil wants to be

the echo of this grace by which the Lord has blessed our Congregation and the entire Assumption. I have been asked to contribute to this number of Partage Auteuil. I cannot refuse!

Before the Canonization, diverse media (press, radio, television) interviewed us, invited us to write, to bear witness. In this article, I would like to resume several elements which I developed in order to respond to various questions. The questions allowed me express my feelings and intuitions, after the long years of working and waiting for that event which the Congregation, the Assumption family and the Church experienced on June 3<sup>rd</sup>.

Firstly, I would like to say that for me personally, the canonization of M. Marie Eugenie of Jesus was one of the greatest joys of my life. God had allowed me to collaborate with Him in this work, this task which was His, and which He wanted to accomplish by means of our weak hands and our active, confident faith.

The decision to ask Rome to start the canonical procedure in view of M. Marie Eugenie of Jesus' canonization is rooted in an act of faith. It sprung from the certitude that she had indeed traveled along the humble and decided path towards holiness. Strengthened by this faith and certitude, knowing that a part of the Congregation wanted to pursue the route initiated by the beatification, I asked the Council to continue to pursue this road. Having studied the successive generalates since M. Marie Eugenie, I realized that all our Superior Generals had worked towards the transmission of her heritage and towards her canonization. A great desire had inhabited the heart of the Congregation since 1898. It stemmed from admiration for the foundress but there was more. There was also the life's witness of the woman who had been chosen to found a congregation which responded to the needs of the Church and of the society of her time.

This decision came to maturity at a concrete moment of the history of our congregation. Marie Eugenie's beatification by Paul VI during M. Hélène-Marie's mandate, in February 1975, had a great impact on the Congregation. Our love for M. Marie Eugenie was rekindled; we discovered her writings, her thought, her educational philosophy, her personal spiritual experience. Different pilgrimages allowed the Sisters to follow M. Marie Eugenie's footsteps in Lorraine, in Paris, at Auteuil and thus to encounter her in a new way. The beatification, in the midst of the difficult period through which the Church - and we within her -

passed after the Second Vatican Council, was a sign of hope and encouragement. It helped many of us remain faithful to our vocation and to commit ourselves more seriously in following Christ.

During Sister Clare Teresa's mandate, the Congregation celebrated an important moment with contagious joy: the 150<sup>th</sup> anniversary of the Congregation (30 April 1839 - 30 April 1989). The heart of the jubilee message was: **the Assumption in the Church, serving the Church**, a Church in which each person lives and dedicates himself according to his personal vocation. The movement of Assumption laity began to take shape: to love, know and serve the Church in Marie Eugenie's footsteps. During my term as Superior General, another anniversary marked the Congregation: the centenary of M. Marie Eugenie's death (March 10 1898 - March 10 1998). This centenary allowed us to deepen our understanding of the path of holiness on which Marie Eugenie strode. It stimulated our desire to fray, as she had, our personal path of holiness.

At the time of Saint Marie Eugenie's canonization celebration, Mgr André Vingt-Trois, interviewed by the archdiocesan newsletter *Paris Notre Dame*, was asked "What is a saint?"

He replied: *"A saint is someone who personally discovered that Christ is indeed alive, and who allows the love of Christ to totally transform his life. A saint is someone who loves because he knows himself to be loved deeply by God. A saint loves others so much that he is capable of offering his own life for them. He can bear constraints and difficulties because he has met Jesus Christ who offers His life out of love; thus he can enter in the same movement. A saint knows that his happiness, which is the happiness of man, is to be found in the gift that he makes to others of his own life". What must you do to become a saint? "I believe that one of the most important things is to have the desire to be a saint. The path of holiness must be trod in our daily lives. It passes by the desire to adhere to God's will, to listen to the Gospel and to put it into practice. Holiness is hospitality to Christ's love, acceptance that our lives be transformed by God. Being holy means accepting that God's grace fashion us".*

Marie Eugenie of Jesus yearned to be a saint. It was the principal occupation and preoccupation of her entire life. She allowed herself to be fashioned by God's grace. Now it's up to us to follow in her steps...

Sr Cristina María González

## 2. ROME: TRIDUUM OF THE CANONIZATION

☞ Saint John Lateran, 2 June 2007 - Homily of Mgr François Duthel

***Allow the Lord to teach you the way of life and of joy!***

L'Évangile que nous venons d'entendre est particulièrement bien adapté à notre nouvelle sainte. Deux disciples de Jean sont à la recherche de Jésus. Sans le savoir, ils se mettent à sa suite, parce que quelqu'un leur a monté l'Agneau de Dieu, parce que quelqu'un leur a fait découvrir que, tout près d'eux, se tenait le Fils de Dieu, parce que Dieu marchait au milieu d'eux et qu'ils ne l'avaient pas reconnu. Cette expérience des deux disciples est aussi celle de Marie-Eugénie que demain, sur la place Saint-Pierre, le Pape Benoît XVI proclamera sainte, l'a donnant ainsi comme modèle à toute l'Église, et donc à chacun et à chacune d'entre nous. Marie-Eugénie trouvait sa vie superficielle, sans saveur. Elle se laissait porter par une existence qui, au delà des difficultés familiales, était frivole, avec des fêtes en tout genre. Ces joies humaines, même si elles donnent un peu de joie sur le moment, ne répondaient pas à ses attentes, à sa quête profondes. Avec un cœur en quête de vérité, elle se laissait, sans le savoir, travailler par la grâce du Christ, qu'elle avait reçu dès sa jeunesse dans l'Eucharistie. Cela nous rappelle que nous devons faire sans cesse grandir en nous la connaissance du Christ, qui est totalement, réellement et vraiment présent dans l'Eucharistie. Cherchons-le d'abord dans ce sacrement, dans une préparation à la réception de l'Eucharistie, dans un contact d'amour avec lui lorsque nous le recevons et que nous nous émerveillons, à la manière de saint Thomas, «Mon Seigneur et mon Dieu».

Jésus, voyant les deux disciples qui le suivent leur pose la question «Que cherchez-vous?» Et leur réponse est éloquente: «Maître, où demeures-tu?» D'emblée, les disciples affirment, plus encore confessent, que Jésus est un maître, un maître de vie. Les disciples veulent aller demeurer avec le maître. Demeurer, c'est habiter ensemble, c'est faire route ensemble, c'est trouver dans la vie avec celui avec lequel on demeure le bonheur que l'on attend. Demeurer, c'est vivre en intimité. Voilà le désir le plus profond des deux disciples. Tel fut aussi le désir de Marie-Eugénie. Dieu demeurait en elle dès sa première communion. Elle ne le savait pas, mais Jésus l'appelait aussi à demeurer avec Lui.

Vous avez entendu la réponse de Jésus à la question des disciples ? Venez et vous verrez. Jésus attire par ce qu'il est, par ce qu'il dit. Jésus ne fait

pas de grandes théories pour tromper les gens. C'est le compagnonnage avec lui, avec sa Parole, la vie en intimité avec Lui qui nous font découvrir le sens de l'existence, qui nous procurent la joie profonde, qui nous font véritablement exister sous son regard. Marie-Eugénie a vraiment répondu à l'invitation du Maître. Elle a commencé à se mettre à son école, à vivre en proximité avec Lui, dans la prière, dans le sacrement de l'Eucharistie, dans le sacrement du pardon; autant de lieux où elle pouvait goûter au plus profond d'elle-même la joie de la présence du Seigneur, qui ne lui imposait pas de choses particulières, mais qui, par sa grâce, la travaillait intérieurement, pour qu'elle puisse donner le meilleur d'elle-même tout au long de sa vie. Voilà bien le secret de la vie avec le Christ. Le Seigneur veut notre bonheur. Il veut libérer le meilleur de nous-mêmes, si nous acceptons de travailler avec sa grâce, avec son Esprit, en sa présence.

Marie-Eugénie a fait de grandes choses, parce qu'elle a accepté d'être proche du Christ, découvrant que la vie en proximité avec le Seigneur n'éloigne pas des hommes, bien au contraire. Son regard sur Jésus l'aide à porter un regard sur les jeunes, auxquels elle veut manifester la confiance et l'amour que le Christ accorde à chacun. C'est la confiance qui ouvre la voie à l'épanouissement intellectuel, humain et spirituel.

Puissions-nous sans cesse demander à Jésus Maître, où demeures-tu ? Et entendre sa réponse, Venez et vous verrez. Approchez-vous de lui et vous découvrirez qui vous êtes; approchez-vous de lui et vous prendrez confiance en vous; approchez-vous de lui et vous recevrez le pardon pour marcher délibérément vers l'avenir; approchez-vous de lui et vous découvrirez l'amour dont il vous aime, l'amour qui fait vivre, l'amour qui vient du cœur même de la Trinité. Approchez-vous de lui et vous trouverez la nourriture dont vous avez besoin pour marcher sur la route. Approchez-vous de lui et vous porterez du fruit, et un fruit qui demeure, à la manière de Marie-Eugénie.

Oui, Marie-Eugénie nous invite à nous laisser attirer par le Christ, sûrs que le Seigneur ne nous imposera pas de choses impossibles, mais qu'il fera réussir le meilleur de nous mêmes, qu'il fera réussir notre vie. En suivant le Christ, tout au long des jours, vous ne serez pas déçus. En regardant Jésus, vous apprendrez à aimer et à vous aimer. Suivez Marie-Eugénie; elle vous montrera la voie du véritable épanouissement. Suivez Marie-Eugénie, elle vous montrera le chemin de Christ, qu'elle a longuement cherché, découvrant en lui celui qui peut seul donner le vrai bonheur.

The attitude of the two disciples in the gospel passage which we have just heard is similar to the life of Maria Eugenia. In fact, from the time

of her first Communion which made Christ present in her, she was looking for the Lord, the One who could give her true life and deep joy. And the secret is found in Jesus' reply to the two disciples: come and see. So the secret is first of all, a life of intimacy with the Lord. With him we can learn authentic love. With him we can learn the most profound values that we are called to live day by day. With him we learn the true path, self-confidence, the certainty that God never abandons us, that in fact he helps us to develop the treasure that is within us. Do not be afraid! Like Maria Eugenia, we too are called by the Lord to follow him on our way. He will never impose upon us what is impossible. He will not crush our freedom. Remember, as you contemplate the life of Maria Eugenia, that with God we will never be disappointed.

Al considerar la vida de María Eugenia, descubrimos que el encuentro con Jesús durante su Primera Comunión suscitó en ella el deseo de buscar la verdadera razón de su vida. Su existencia cotidiana era frívola. Es cierto que las fiestas con los amigos eran momentos de gozo, pero no daban el verdadero sentido de la vida. María Eugenia se propuso buscar siempre la verdad y no ir tras los placeres y atractivos de la vida mundana. Y ha encontrado en el estar cerca de Jesús, en la oración, en los sacramentos de la Eucaristía de la Penitencia, a Aquel que le comunicaba el verdadero amor, con quien podía compartir el amor. La vida con Jesús no nos aleja de los demás. Por el contrario, nos hace más cercanos a los otros. Amar a Dios abre el corazón al amor por todos, cada uno a su modo, pero un amor verdadero, profundo; el amor de caridad del que nos habla el Santo Padre en su encíclica *Deus caritas est*. No tengáis miedo de seguir a Cristo, de vivir momentos de silencio ante el Santísimo. Así encontraréis al verdadero amigo, que os dará confianza en vosotros mismos y que os ayudará a edificar vuestra vida.

Maria-Eugenia durante la sua giovinezza, a modo suo, ha fatto la stessa domanda dei due discepoli nel Vangelo di oggi: Maestro dove abiti ?. Ha cercato la verità, non nelle cose frivole di un'esistenza quotidiana con tante feste. Ha cercato la parola che poteva dare il senso vero della sua esistenza. L'ha trovato nel profondo del suo cuore, in cui risiede Gesù che lei aveva ricevuto fin dalla sua giovinezza nella comunione. E così ha scoperto il Signore che è la verità tutta intera, il Signore che dà il senso della sua vita. Ha cercato ogni giorno un rapporto intimo con lui. Cresceva allora la sua vita, il suo essere. Trovava la vera gioia, la gioia del cuore, la gioia di chi ha incontrato il vero amore. Non avere paura. Dovete andare sempre in ricerca di Cristo. Dovete sempre cercare a vivere in intimità con lui, ad abitare con lui. Come lo diceva San Leone Magno, Gesù è venuto dimorare in mezzo a noi, per dirci che la nostra

vera dimora è presso di lui. Lasciate il Signore insegnarvi la via della vita, della gioia. Certo, si tratta di una vita esigente, ma di una vita bella.

☞ Saint Peter's, 3 June 2007 - Homily of Benedict XVI

## ***Dieu Père continue à manifester son dessein d'amour à travers les saints***

**Homily as delivered on 3 June**

Cari fratelli e sorelle, celebriamo oggi la solennità della Santissima Trinità. Dopo il tempo pasquale, dopo aver rivissuto l'avvenimento della Pentecoste, che rinnova il battesimo della Chiesa nello Spirito Santo, volgiamo per così dire lo sguardo verso "i cieli aperti" per entrare con gli occhi della fede nelle profondità del mistero di Dio, Uno nella sostanza e Trino nelle persone: Padre e Figlio e Spirito Santo. Mentre ci lasciamo avvolgere da questo sommo mistero, ammiriamo la gloria di Dio, che si riflette nella vita dei Santi; la contempliamo soprattutto in quelli che poc'anzi ho proposto alla venerazione della Chiesa universale: Giorgio Preca, Szymon di Lipnica, Karel van Sint Andries Houben e Marie Eugénie de Jésus Milleret. A tutti i pellegrini, qui convenuti per rendere omaggio a questi testimoni esemplari del Vangelo, rivolgo il mio cordiale saluto. Saluto, in particolare, i Signori Cardinali, i Signori Presidenti delle Filippine, di Irlanda, di Malta e di Polonia, i venerati Fratelli nell'Episcopato, le Delegazioni governative e le altre Autorità civili, che prendono parte a questa celebrazione.

Nella prima Lettura, tratta dal *Libro dei Proverbi*, entra in scena *la Sapienza*, che sta al fianco di Dio come assistente, come "architetto" (8,30). Stupenda è la "panoramica" sul cosmo osservato con i suoi occhi. La Sapienza stessa confessa: "Mi ricreavo sul globo terrestre, / ponendo le mie delizie tra i figli dell'uomo" (8,31). È in mezzo agli esseri umani che essa ama dimorare, perché in essi riconosce l'immagine e la somiglianza del Creatore. Questa relazione preferenziale della Sapienza con gli uomini fa pensare ad un celebre passo di un altro libro sapienziale, il *Libro della Sapienza*: "La sapienza - vi leggiamo - è un'emanazione della potenza di Dio /... Pur rimanendo in se stessa, tutto rinnova / e attraverso le età entrando nelle anime sante, / forma amici di Dio e profeti" (*Sap* 7,25-27). Quest'ultima suggestiva espressione invita a considerare la multiforme e inesauribile *manifestazione della santità* nel

popolo di Dio lungo i secoli. La Sapienza di Dio si manifesta nel cosmo, nella varietà e bellezza dei suoi elementi, ma *i suoi capolavori sono i santi*.

Nel brano della Lettera dell'apostolo Paolo ai Romani troviamo un'immagine simile: quella dell'*amore di Dio "riversato nei cuori" dei santi*, cioè dei battezzati, "per mezzo dello Spirito Santo" che è stato loro donato (cfr *Rm* 5,5). È attraverso Cristo che passa il dono dello Spirito, "Persona-amore, Persona-dono", come l'ha definito il Servo di Dio Giovanni Paolo II (Enc. *Dominum et vivificantem*, 10). Per mezzo di Cristo, lo Spirito di Dio giunge a noi quale principio di vita nuova, "santa". Lo Spirito pone l'amore di Dio nel cuore dei credenti nella forma concreta che aveva nell'uomo Gesù di Nazaret. Si realizza così quanto dice san Paolo nella *Lettera ai Colossesi*: "Cristo in voi, speranza della gloria" (1,27). Le "tribolazioni" non sono in contrasto con questa speranza, anzi, concorrono a realizzarla, attraverso la "pazienza" e la "virtù provata" (*Rm* 5,3-4): è la via di Gesù, la via della Croce.

Nella medesima prospettiva, della Sapienza di Dio incarnata in Cristo e comunicata dallo Spirito Santo, il Vangelo ci ha suggerito che Dio Padre *continua a manifestare il suo disegno d'amore mediante i santi*. Anche qui, accade quanto abbiamo già notato a proposito della Sapienza: lo Spirito di verità rivela il disegno di Dio nella molteplicità degli elementi del cosmo e lo fa soprattutto mediante le persone umane, in modo speciale mediante i santi e le sante. In effetti, "l'immagine del Dio invisibile" (*Col* 1,15) è propriamente solo Gesù Cristo, "il Santo e il Giusto" (*At* 3,14). Egli è la Sapienza incarnata, il *Logos* creatore che trova la sua gioia nel dimorare tra i figli dell'uomo, in mezzo ai quali ha posto la sua tenda (cfr *Gv* 1,14). In Lui è piaciuto a Dio riporre "ogni pienezza" (cfr *Col* 1,19); o, come dice Egli stesso nel brano evangelico odierno: "Tutto quello che il Padre possiede è mio" (*Gv* 16,15). Ogni singolo Santo partecipa della ricchezza di Cristo ripresa dal Padre e comunicata a tempo opportuno. È sempre la stessa santità di Gesù, è sempre Lui, il "Santo", che lo Spirito plasma nelle "anime sante", formando amici di Gesù e testimoni della sua santità.

Un amico di Gesù e testimone della santità che viene da Lui fu *Giorgio Preca*, nato a La Valletta nell'isola di Malta. Fu un sacerdote tutto dedito all'evangelizzazione: con la predicazione, con gli scritti, con la guida spirituale e l'amministrazione dei Sacramenti e prima di tutto con l'esempio della sua vita. L'espressione del Vangelo di Giovanni "*Verbum caro factum est*" orientò sempre la sua anima e la sua azione, e così il Signore ha potuto servirsi di lui per dar vita ad un'opera benemerita, la "Società della Dottrina Cristiana", che mira ad assicurare alle parrocchie il



servizio qualificato di catechisti ben preparati e generosi. Anima profondamente sacerdotale e mistica, egli si effondeva in slanci d'amore verso Dio, verso Gesù, la Vergine Maria e i Santi. Amava ripetere: "Signore Dio, quanto ti sono obbligato! Grazie, Signore Dio, e perdonami, Signore Dio!". San Giorgio Preca aiuti la Chiesa ad essere sempre, a Malta e nel mondo, l'eco fedele della voce del Cristo, Verbo incarnato.

Nowy święty, *Szymon z Lipnicy*, wielki syn ziemi polskiej i świadek Chrystusa o duchowości św. Franciszka z Asyżu, żył w odległych czasach, ale właśnie dziś jest dany Kościołowi jako aktualny wzór chrześcijanina, który - zainspirowany duchem Ewangelii - gotów jest oddać życie za braci. Tak też, przepętniony miłosierną miłością, którą czerpał z Eucharystii, nie ociągał się z niesieniem pomocy chorym dotkniętym zarazą, która i jego doprowadziła do śmierci. Dziś w sposób szczególny zawieramy jego opiece tych, którzy cierpią z powodu ubóstwa, choroby, osamotnienia i niesprawiedliwości społecznej. Przez jego wstawiennictwo prosimy dla nas o łaskę wytrwałej, czynnej miłości do Chrystusa i do braci.

"The love of God has been poured into our hearts by the Holy Spirit which has been given us." Truly, in the case of the Passionist priest, *Charles of Saint Andrew Houben*, we see how that love overflowed in a life totally dedicated to the care of souls. During his many years of priestly ministry in England and Ireland, the people flocked to him to seek out his wise counsel, his compassionate care and his healing touch. In the sick and the suffering he recognized the face of the Crucified Christ, to whom he had a lifelong devotion. He drank deeply from the rivers of living water that poured forth from the side of the Pierced One, and in the power of the Spirit he bore witness before the world to the Father's love. At the funeral of this much-loved priest, affectionately known as Father Charles of Mount Argus, his superior was moved to observe: "The people have already declared him a saint."

*Marie-Eugénie Milleret* nous rappelle tout d'abord l'importance de l'Eucharistie dans la vie chrétienne et dans la croissance spirituelle. En effet, comme elle le souligne elle-même, sa première communion fut un temps fort, même si elle ne s'en aperçut pas complètement à ce moment-là. Le Christ, présent au plus profond de son cœur, travaillait en elle, lui laissant le temps de marcher à son rythme, de poursuivre sa quête intérieure qui la conduirait jusqu'à se donner totalement au Seigneur dans la vie religieuse, en réponse aux appels de son temps. Elle percevait notamment l'importance de transmettre aux jeunes

génération, en particulier aux jeunes filles, une formation intellectuelle, morale et spirituelle, qui ferait d'elles des adultes capables de prendre en charge la vie de leur famille, sachant apporter leur contribution à l'Église et à la société. Tout au long de sa vie elle trouva la force pour sa mission dans la vie d'oraison, associant sans cesse contemplation et action. Puisse l'exemple de sainte Marie-Eugénie inviter les hommes et les femmes d'aujourd'hui à transmettre aux jeunes les valeurs qui les aideront à devenir des adultes forts et des témoins joyeux du Ressuscité. Que les jeunes n'aient pas peur d'accueillir ces valeurs morales et spirituelles, de les vivre dans la patience et la fidélité. C'est ainsi qu'ils construiront leur personnalité et qu'ils prépareront leur avenir.

Cari fratelli e sorelle, rendiamo grazie a Dio per le meraviglie che ha compiuto nei Santi, nei quali risplende la sua gloria. Lasciamoci attrarre dai loro esempi, lasciamoci guidare dai loro insegnamenti, perché tutta la nostra esistenza diventi, come la loro, un cantico di lode a gloria della Santissima Trinità. Ci ottenga questa grazia Maria, la Regina dei Santi, e l'intercessione di questi quattro nuovi "Fratelli maggiori" che oggi con gioia veneriamo. Amen.

## **Official English Translation from the Vatican**

*Dear Brothers and Sisters,*

Today, we are celebrating the Solemnity of the Most Holy Trinity. After the Easter Season, after reliving the event of Pentecost which renews the Baptism of the Church in the Holy Spirit, we turn our gaze, so to speak, towards "the open Heavens", to enter with the eyes of faith into the depths of the mystery of God, one in substance and three in Persons: Father, Son and Holy Spirit.

While we allow this supreme mystery to envelop us, let us admire God's glory which is reflected in the lives of the saints. Let us contemplate it above all in those whom I have just presented for the veneration of the universal Church: George Preca, Simon of Lipnica, Charles of St Andrew Houben and Marie Eugenie of Jesus Milleret.

I address my cordial greeting to all the pilgrims gathered here to pay homage to these exemplary Gospel witnesses.

In particular, I greet the Cardinals, the Presidents of the Philippines, of Ireland, of Malta and of Poland, my venerable Brothers in the Episcopate, the Government Delegations and other Civil Authorities who are taking part in this celebration.

In the First Reading from the *Book of Proverbs*, *Wisdom* comes on the scene and stands beside God as his assistant, his "architect" (cf. 8: 30). The "panoramic view" of the cosmos, seen through the eyes of *Wisdom*, is stupendous. *Wisdom* herself admits: "[I was] playing on the surface of his earth; and I found delight in the sons of men" (8: 31).

*Wisdom* likes to dwell in the midst of human beings, because in them she recognizes the image and likeness of the Creator. This preferential relationship of *Wisdom* with human beings calls to mind a famous passage from another of the wisdom books, the *Book of Wisdom*: *We read: Wisdom "is a breath of the power of God.... Though she is but one, she can do all things, and while remaining in herself, she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets"* (Wis 7: 25-27).

The last evocative expression is an invitation to consider the multiform and inexhaustible *manifestation of holiness* in the People of God down the centuries. God's *Wisdom* is manifest in the cosmos in the variety and beauty of its elements, but *his masterpieces*, where his beauty and his greatness truly appear much more, *are the saints*.

In the passage of the Apostle Paul's *Letter to the Romans* we find a similar image: that of *God's love "poured out into [the] hearts" of saints*, that is, of the baptized, "through the Holy Spirit" who has been given to them (cf. Rom 5: 5).

The gift of the Spirit, "Person-Love" and "Person-Gift", as the Servant of God John Paul II described him, passes through Christ (cf. Encyclical *Dominum et Vivificantem*, n. 10). The Spirit of God reaches us through Christ as the beginning of new and "holy" life. The Spirit instils God's love in believers' hearts in the concrete form it had in the man Jesus of Nazareth.

Thus, what St Paul said in his *Letter to the Colossians* came to pass: "Christ in you, the hope of glory" (1: 27). "Affliction" is not in contrast to this hope; rather, it helps bring it about through "endurance" and "proven character" (cf. Rom 5: 3-4): it is the way of Jesus, the way of the Cross. In the same perspective, from the *Wisdom* of God incarnate in Christ and communicated by the Holy Spirit, the Gospel has suggested to us that God the Father *continues to manifest his plan of love through the saints*.

What we have already observed about *Wisdom* occurs here too: the Spirit of truth reveals God's design in the multiplicity of cosmic elements - we are grateful for this visibility of God's beauty and goodness in the elements of the cosmos -, and he does so above all through human people

and especially through the saints where his light, his truth, his love appear with great power.

Indeed, "the image of the invisible God" (Col 1: 15) is, properly speaking, Jesus Christ alone, "the Holy and Righteous One" (Acts 3: 14).

He is Wisdom incarnate, the Creator *Logos*, who finds his joy in dwelling among the sons of man and pitches his tent in their midst (cf. Jn 1: 14).

God was pleased to place in him "all fullness" (cf. Col 1: 19); that is, as he himself says in today's Gospel passage, "all that the Father has is mine" (Jn 16: 15). Every individual saint shares in the riches of Christ taken by the Father and communicated in due time.

Jesus' holiness is always the same; it is always he, the "Holy One", whom the Spirit models in "holy souls", thereby forming friends of Jesus and witnesses of his holiness. And Jesus also wants to make us his friends.

Let us open our hearts precisely on this day so that friendship with Jesus also grows in our lives, thus enabling us to witness to his holiness, goodness and truth.

George Preca, born in La Valletta on the Island of Malta, was a friend of Jesus and a witness to the holiness that derives from him. He was a priest totally dedicated to evangelization: by his preaching, his writings, his spiritual direction and the administration of the sacraments and, first and foremost, by the example of his life.

The Johannine expression, "*Verbum caro factum est*" always directed his soul and his work and thus the Lord could make use of him to give life to a praiseworthy institution, the "Society of Christian Doctrine", whose purpose is to guarantee parishes the qualified service of properly trained and generous catechists.

As a profoundly priestly and mystical soul, he poured himself out in effusions of love for God, Jesus, the Virgin Mary and the saints. He liked to repeat: "Lord God, how obliged to you I am! Thank you, Lord God, and forgive me, Lord God!". This is a prayer that we can also repeat and make our own.

May St George Preca help the Church, in Malta and throughout the world, to be always a faithful echo of the voice of Christ, the Incarnate Word.

The new Saint, Simon of Lipnica, a great son of Poland, a witness of Christ and a follower of the spirituality of St Francis of Assisi, lived in a distant age but precisely today is held up to the Church as a timely model of a Christian who - enlivened by the spirit of the Gospel - was ready to dedicate his life to his brethren.

Thus, filled with the mercy he drew from the Eucharist, he did not hesitate to help the sick who were struck by the plague, and he himself contracted this disease which led to his death.

Today in particular, let us entrust to his protection those who are suffering from poverty, illness, loneliness and social injustice. Let us ask through his intercession for the grace of persevering and active love, for Christ and for our brothers and sisters.

"The love of God has been poured into our hearts by the Holy Spirit which has been given us". Truly, in the case of the Passionist priest, Charles of Saint Andrew Houben, we see how that love overflowed in a life totally dedicated to the care of souls.

During his many years of priestly ministry in England and Ireland, the people flocked to him to seek out his wise counsel, his compassionate care and his healing touch.

In the sick and the suffering he recognized the face of the Crucified Christ, to whom he had a lifelong devotion. He drank deeply from the rivers of living water that poured forth from the side of the Pierced One, and in the power of the Spirit he bore witness before the world to the Father's love.

At the funeral of this much-loved priest, affectionately known as Fr Charles of Mount Argus, his superior was moved to observe: "The people have already declared him a saint".

Marie Eugenie Milleret reminds us first of all of the importance of the Eucharist in the Christian life and in spiritual growth. In fact, as she herself emphasizes, her First Holy Communion was an important moment, even if she was unaware of it at the time.

Christ, present in the depths of her heart, was working within her, giving her time to follow her own pace and to pursue her inner quest, which was to lead her to the point of giving herself totally to the Lord in the Religious life in response to the needs of her time.

In particular, she realized how important it was to pass on to the young generations, especially young girls, an intellectual, moral and spiritual training that would make them adults capable of taking charge of their family life and of making their contribution to the Church and society. Throughout her life she drew the strength for her mission from her life of prayer, ceaselessly combining contemplation and action.

May the example of St Marie Eugenie invite men and women today to pass on to young people values that will help them to become strong adults and joyful witnesses of the Risen One. May young people never be afraid to welcome these moral and spiritual values, living them patiently and faithfully. In this way, they will build their personality and prepare for their future.

Dear brothers and sisters, let us thank God for the wonders he has worked in the saints, in whom his glory shines. Let us be attracted by their example and allow ourselves to be guided by their teaching, so that the whole of our life may become, like theirs, a hymn of praise to the glory of the Most Holy Trinity.

May Mary, Queen of the Saints, and the intercession of these four new "older Brothers and Sister" whom we joyfully venerate today, obtain this for us. Amen.

## Saint Peter's, 3 June 2007 - ANGELUS

At the end of this celebration, I wish to extend some particular greetings to the numerous pilgrims present. I thank you for your patience! Water is a great good, and we are therefore also thankful for the rain!

*(French)*

I greet you, dear pilgrims from the different countries where the Religious of the Assumption are present who have come for the canonization of Marie Eugenie Milleret. Following the example of the new Saint you will find in Mary a sure guide because she allowed humbly herself to be conquered by love. May you, with Marie Eugenie, clothe yourselves with Christ and constantly renew your courage and your hope.

*(English)*

I extend cordial greetings to all the English-speaking pilgrims here today on this Feast of the Most Holy Trinity, especially those who have come to Rome in such great numbers from Malta, Ireland and Great Britain to be present at today's Canonization. May these new Saints accompany you with their prayers and inspire you by the example of their holy lives. May God bless you all!

*(German)*

I cordially greet and pilgrims and visitors from the German speaking countries. With the whole Church we wish to praise the greatness of the Blessed Trinity and recognize in the new Saints George Preca, Simon of Lipnica, Charles of Saint Andrew Houben and Marie Eugenie of Jesus Milleret, the marvellous work of grace that makes humanity participate in the glory of God. To all of you, beloved brothers and sisters, I wish a joyful stay here in Rome.

*(Spanish)*

I cordially greet the pilgrims from Spain and Latin America especially the countless faithful from Mexico and members of the group 'Assumption-Together' who have participated in the canonization of Mother Marie Eugenie of Jesus. May the example of the new Saint, foundress of the Religious of the Assumption, help you to center your spiritual life on Christ and on the mystery of the Incarnation, and urge you on to a decisive and courageous apostolic commitment, transmitting the evangelical values to our present culture especially through the education of the youth.

*(Dutch)*

I cordially greet the official delegation and the pilgrims who have come from the Netherlands for the canonization of the Passionist Priest Charles of Saint Andrew Houben, native of Munstergeleen. Through his intercesión, may the people of God in the Netherlands always walk in faith, in hope and in love.

*(Maltees)*

Dearest brothers in Christ from Malta and from Gozo, peace be with you! Saint George Preca is the first canonized son of your beloved land. Alter the Apostle Paul he is your second father in the faith. May he intercede for you that you may always be friends of the Gospel. St. George Preca, pray for us!

*(Polish)*

I greet all the pilgrims coming from Poland. Saint Simon of Lipnica tried, following the example of Mary, to serve the most needy. Through his intercession, let us pray for those who consecrate their lives to the service of the sick, of those who suffer and of the abandoned. May God bless you.

*(Italian)*

I greet all the Italian speaking pilgrims especially the National Association of Military Health, whose motto is: "*Arma pietati cedant*", "Arms give way to piety". May this be fulfilled throughout the world. Finally my thoughts go to the church of Bologna which is celebrating its 750<sup>th</sup> anniversary of the Act in which the Senate of the city abolished slavery within its territory. May this initiative encourage a renewed commitment to overcome the new slaveries that still afflict humanity.



☞ Saint Peter, 4 June 2007 -

Homily by the Most Reverend André Vingt-Trois

***“No one can lay other foundations than the one that already exist; and these foundations are Jesus Christ.”***

Yes, we are rejoicing after the magnificent celebration of yesterday around the Holy Father, and with all our hearts we can sing: “Jubilate Deo, cantate Domino” (Rejoice for God, sing to the Lord), and: “Without end I’m singing the love of the Lord.” What motivates our joy is not only the majestic greatness of our celebration, but above all the privilege of sharing in the extraordinary event of a canonization. It is indeed an amazing event, for the Church, with all her authority in the Holy Spirit, assures us that in those who are canonized the work of God—the work of salvation and grace—has been achieved and has reached its fulfilment. We believe and we know in faith that one of ours, a human being, has reached participation in God’s glory even before the final resurrection—the resurrection of the flesh.

It is as if the gate of heavens had opened up for a moment—as if we were granted the privilege of catching a glimpse of one of us standing close to God. As we give thanks for the canonization of St. Marie Eugenie Milleret, we are thus in the same position as the seer of the Book of Revelation when he hears “in the heavens a powerful voice, like that of a vast throng,” and we join in the celestial song that proclaims: “Alleluia! Salvation, glory and might be to our God,” and also: “Let us rejoice and shout for joy and pay homage to him, for the wedding day of the Lamb has come! His bride has made herself ready.” What we have been experiencing since our baptism, what we are striving to take part in by listening to God’s Word, by working on ourselves, by trying to conform our hearts to God’s will, by obeying His commandments—all this deep and painful work of grace has been successfully carried out and accomplished in Marie Eugenie. Her heart has been broadened, purified, magnified. It has borne such fruit that God’s judgement has given her to share His glory, and that God allows us to hear the news and to participate in the joy in the heavens.

If you are here this morning, brothers and sisters, it is because you have a special link with our sister Marie Eugenie and her religious family: for some of you she is a relative; many have received the same call to the religious life; and no doubt many more are simply grateful for the education they benefited from, where they could recognize the beautiful

fruit borne by the life and work of the founder of the Sisters of the Assumption. But this canonization gives a universal relevance to the joy that each one may feel personally. Our sister is now presented to all the faithful as a figure of the whole Church of which they are the members. She is a model of the Christian life, a soul in which what God wants to make of every one of us has been accomplished so well that she has become transparent to the divine light. United with all the saints—albeit in her own, absolutely unique way—she is the magnificently dressed Bride to whom God has given fine shining linen, and she is going to the wedding banquet of the Lamb. Today we share her joy and we anticipate the eternal joy that we wait and hope for. We rejoice because we know her, because we in her can make out more clearly some of the aspects of God’s work—that mysterious work which nothing has been able to stop since Christ’s Resurrection, but which remains so remote from this world’s logic and pomp.

Our thanksgiving has an accurate definition in the opening prayer of St. Marie Eugenie’s feast: “In the faith that she had retrieved you made her realize that all honour and glory are restored to you through humanity regenerated in Christ.” The few words of this prayer reveal Marie Eugenie’s relevance today. Like many in modern societies, she had experienced the ordeal of a broken family and financial difficulties destroying the initial harmony. Like many again, and although she had been baptized, she had been educated with no religious practice or knowledge of the faith. Yet it should not be forgotten that she found in her mother, even when the family was well off, a model of care for the others and genuine generosity. Even if as a girl growing up in an elegant environment she did feel a hunger and thirst for something different, discovering the faith never was to lead her to scorn or hate the world or declare it worthless. What changed her outlook was a passionate quest for intelligence. She was an eager listener of Fr Lacordaire’s Lenten lectures at Notre Dame of Paris, and she learned to love people as well as to evaluate them.

In Christ, Marie Eugenie discovered not only the one who pulls humanity out of its misery, but also the one who reveals to us how deeply the denial of love or sin can destroy men, as he announces the splendour of the destiny which God offers them. What we are to find in Christ is not only health. It is rather the ability to give to God “all honour and glory”—which, if we stop to think about it, is a higher and greater calling! What we learn from Christ is not simply generosity, caring for the others or even dedication, since what we receive from him is the grace to love as He himself loves us and thus to enter the mystery of God’s life itself: “If

you heed my commands, you will dwell in my love, as I have heeded my Father's commands and dwell in His love." This is what we heard our Lord say in the Gospel that has just been proclaimed. This is the heart of the Good News. It is through such a conversion to love that God's reign can spread in this world to which Marie Eugenie was to consecrate herself.

The conviction that "all honour and glory are restored to God through humanity regenerated" is the root of St. Marie Eugenie's educational enterprise. The limits of her own training, the ordeals she had had to go through, the loss of her social status because of her father's bankruptcy—all this had prepared her to realize that women have another vocation than playing, even perfectly, the role society expected them to play. In a strongly hierarchic world, she grasped that in God's view only the person mattered, with his or her fundamental liberty, and that all that was taught made no sense unless it helped shaping up a spiritual man or woman, that is to say someone capable of accomplishing his or her missions and taking up the challenges of life, not merely to meet the social demands, but out of love, simply finding in the circumstances the opportunities to share that love dwelling in the heart.

Such a goal may seem obvious today. Yet I invite you to think it over for a while. We must acknowledge the extent to which this vision of life shook up the mentalities of the time. Above all, this perspective introduces a dynamic that goes against the accepted interpretation of history. Marie Eugenie's educational enterprise of promoting girls cannot be separated from her discovery of Christ, the Church, prayer and the life of grace in our hearts. Where the historians of social habits tend to see nothing more than the success of a rebellion against traditions and the institutions, Marie Eugenie operates a lever which commands much more power—that of personal liberty. Liberty usually triggers all kinds of demands; we translate it into rights to be won, which we consider the others ought to respect. The history of women since the middle of the 19th century will then be seen as the story of such a long, fortunately successful struggle. However, Marie Eugenie reminds us that true liberty, in-depth liberty, the kind of liberty that no one or nothing can take away, the one which can be experienced whatever the social status but which also actually transforms the apparently best established positions—this liberty is that of the person, of the heart which only Christ really reaches, touches and liberates. And the educator can help, so that the genuine educator deserves the title that St. Paul does not hesitate to give himself: "We are God's fellow-workers, and you are God's garden."

Dear friends, you girls and boys, you first who are being educated in the schools of the Sisters of the Assumption, but also all the others, listen to the message that God is sending to you by inviting you to celebrate St. Marie Eugenie. The classes you attend, the exams you take certainly aim at making you capable of reaching a social status thanks to what we call “good jobs”—which today often means well-paying jobs. This is not to be overlooked. But what matters most is that you become free women and men, each one of you in his or her own style—women and men capable of acknowledging what God expects from you and to do it. “You are God’s garden, you are God’s building.” You must strive to make the most of what you learn and receive to progress toward greater liberty—liberty from ignorance, and even more liberty from lies; liberty from the needs and worries of this life, but even more liberty from your own cravings, which should not rule you and rather stimulate you to go forward; liberty from social or economic dependency, but even more from narrow-mindedness and hardheartedness.

And you, dear Sisters, you teachers and educators who work within the framework of the schools of the Assumption, you too parents who were educated in these schools and remember those happy years with enough gratitude to have come on this pilgrimage, do not forget what St. Paul tells us and what St. Marie Eugenie believed with all her soul and through her experience: “No one can lay other foundations than the one that already exist; and these foundations are Jesus Christ.” This does not simply mean Jesus Christ as a character of the past, a particularly important wise man, or a model that we can cast a glance at every now and then to pluck up some courage... No, this means patiently, endlessly listening to Jesus Christ, welcoming Him and imitating Him. This means Jesus Christ reigning in our hearts, Jesus Christ recognized as the one who chooses us to make us His friends. “I call you friends, because I have disclosed to you everything that I heard from my Father.” When you talk to young people; whether they are your pupils or your children, do not forget that what matters most in their terrestrial lives is that they may become “true worshippers in spirit and in truth” (John 4:23; see the opening prayer).

Dear brothers and sisters, as you prepared within your respective communities the gathering for this canonization, and also during the few days of this pilgrimage, you have had the time to learn about St. Marie Eugenie’s life and work, or to develop the knowledge you already had. She experienced pain and suffering, both in her body and in her soul. But what is disclosed to us today is that these aches, which are inherent in all the struggles of our torn world, were set against a background of joy—the

joy of living according to God's heart and to cooperate in his design: "Blessed be the people who acclaim the Lord. It walks in the light of your face, O Lord." The magnificent basilica where we are celebrating this Mass is wholly meant to be a hymn to God's joy that penetrates the souls and bodies—from the Confession which, under this altar, honours the remains of St. Peter, his martyrdom and the testimony of his faith, to the saints represented above the nave by their statues, some of which seem to be carried away by inspiration. The diversity of the clothing, of the times and of the conditions in life suggests the variety of the fruits of the Spirit. Everything here invites us to join in the praise of God—here and now, without any doubt, but even more in all our lives with their joys and sorrows. May St. Marie Eugenie teach us fully and joyfully to live human lives regenerated in Jesus Christ.

Amen

### 3. ROME: PILGRIMAGE AND FOUNDATIONS

☞ Saint John Lateran, 2 June 2007, Send-off Pilgrimage

« *Let the stones speak to us* »

Before starting out, listen a moment to Marie Eugenie. Today she is inviting us to live our pilgrimage as a faith experience:

"In Rome, the stones speak! The history of the early Church is written on the basilicas, the columns, the tombs of Popes and martyrs. In Rome, you can walk in St Peter's and St Paul's footsteps. Wouldn't it be good to ask them to help us follow the same path of faith and love that they trod?" (O IV chap 7)

Peter, Paul, the Roman martyrs, Marie Eugenie and all the saints: today we are going to walk and to pray with this crowd of witnesses. As Marie Eugenie said "Let the stones speak to us":

May they tell us of folly and of humility,  
May they relate the pains and the suffering,  
the invincible joy and the unbelievable bravery,  
of all those who have offered their lives for the Gospel,  
of all those who wanted to give,  
not just lend, themselves to Jesus Christ.

Tomorrow, Pope Benedict XVI will proclaim Marie Eugenie of Jesus a saint among the saints of GOD, for the joy of the Church and of our Assumption family. Today, prepare ourselves so that our hearts, filled with faith, may be in harmony with that joy. Generously, eagerly, let us set out!

## ***We are all foundation stones...***

In the afternoon of 3 June, during the reunion with all the Sisters who came to Rome, Sr. Diana desired to call to mind the foundations of the Provinces of the Congregation. Time did not permit entering into the details of the foundations in the different countries in the Provinces. We present here the intention of Diana in which we have inserted the foundations of the countries where the Congregation is still present.

### **Mother Marie Eugenie of Jesus**

#### **Mother Marie Eugenie before the foundation:**

*“My heart has become wider... I love all my unknown brothers and sisters with a love which God vouchsafes to increase in my heart each day... Now the world is not big enough for my love. I should like to spread its waves over all tired hearts and above all to be able to give this light and love to all those who do not know it.”* (Notes Intimes No. 160, 1837)

*“It is sweet for me to think that one day, with the sisters whom you will give me, I shall be able to speak of the splendours, the marvels which delight the mind and of the mercies which touch the heart.”* (Letter to Abbé Combalot), No. 23, 1837 or 1838

#### **Foundation of the Congregation in France: 1839 - Paris**

*“In our times there is a crusade, a crusade of the faith. I also want to bring my stone to the building of glory and of salvation which humble architects are constructing, and, if it comes to that, I want to mingle my drop of blood with theirs.”* (NI No. 154, 1837 or 1838)

*“To contribute to the development of the future by education, to help form noble hearts, give strength and detachment to emerging generations.”* (To Fr. D’Alzon No. 1610, March 1844)

*“Founded in view of that future society whose arrival is hastened by our vows.”* (To Fr. D’Alzon No. 1923, 1848)

#### **Foundation in England: 1850 - Richmond**

*“God will expand our tents if one day He sends us many young women, both for the Cape and for England ...”* (To Mother Gertrude, at the Cape, No. 11445, 1849)

*“All that you do is very good in every way and I know how much I can rely on you. May Our Lord fill you with grace in this land where He is sending you to be nothing but his instrument...”* (To Mother Therese Emmanuel, 24<sup>th</sup> May 1850, No. 283)

#### **Foundation in Spain: 1865 - Malaga**

*“The house here is truly an Assumption house in its whole spirit.”* (To Fr. D’Alzon No. 3552, 1878 - 1<sup>st</sup> visit of MME to Malaga)

*“You know, Sisters, we are not in this world just for ourselves; the Assumption does not exist solely that what concerns the Assumption should be its last end. It exists for what secures the salvation of souls.”* (Chapter of 23 March 1879, after the death of Mother Marie Agnes, foundress of Malaga)

#### **Foundation in Italy: 1888 - Rome**

*“I have prayed much for the Congregation and I have asked St. Peter that the love of the Church should always be its principal characteristic... I have so felt the grace of Our Lord at the tombs of the holy apostles, at the feet of the Vicar of Jesus Christ and in the wisdom and spirit of faith of all those with whom I have had dealings in Rome that my heart is still quite full.”* (To Fr. d’Alzon, No. 3752, 1866)

*“The house is destined to serve as a liaison officer for all our houses.”* (To Mother Marguerite Marie, foundress of Rome, No. 11023, 1888)

#### **Foundation in Nicaragua: 1892 - León**

*“I am pleased and edified by the zeal of your sisters for a far-distant foundation.”* (To M. Marie of Perpetual Succour, before the departure, No 6622, 1892)

*“The most urgent thing I have to do at this moment is to alleviate the extreme need of the sisters in Nicaragua.”* (as above, No. 6630, 1893)

#### **Foundation in El Salvador: 1895 - Santa Ana**

#### **Foundation in the Philippines: 1892 - Manila**

*“I cannot tell you how much your letters on your arrival in Manila have interested us: it really is a very different country from those in which we have lived up to this... I have been told that because of earthquakes they do not build above the ground floor, is that true...?”* (To M. Marie of Perpetual Succour, No. 6629, 1893)

### **Mother Marie Celestine**



**Foundation in Belgium: 1902 (Mother House in 1907) - Val Notre Dame**  
*“The house we saw there is near Huy, and its name of Val Notre Dame should immediately make you imagine a delightful and tranquil place. It is an immense Benedictine Abbey which has been in lay hands since the Revolution, but in the countryside they remember the prophecy of the last abbess: - In a hundred years religious life will once again flourish in the monastery. - Are we going to fulfil this prediction? (Circular of M.M. Celestine 1901)*

**Foundation in Denmark: 1908 - Copenhagen**

**Foundation in Brazil: 1910 - Rio de Janeiro**

*“Beginnings are always laborious and the cross must be felt in a foundation so that the grace which always flows from it may afterwards make the works fruitful. This is the time for courage and the love of Jesus.” (M.M. Celestine to the sisters in 1911)*

**Foundation in the USA: 1918 - Ravenhill**

Already planned in 1892 but not realised until this date.

*“They have just been talking to us about two foundations in America (The United States). It is the country where it would be the most advantageous for us to be established, sheltered from the troubles of all the countries of Europe...” (M.M. Eugenie to M.M. Celestine, No 10402, 1892)*

*“It seems to us that, in the way things have turned out, the virtue of poverty so dear to our Venerable Mother Foundress, has never reigned more perfectly, in its austere reality, than in this sumptuous setting, in the midst of exquisite and splendid scenery where Providence has placed us in Ravenhill.” (Note of Sr. Camille-Stanislas, Val 1939 for the Centenary of the Congregation)*

**Mother Marie Joanna**

**Foundation in Argentina: 1938 Buenos Aires**

*“This is a foundation requested for a long time by our past pupils, who are numerous in Argentina, particularly by a past pupil of Auteuil who has wanted to prove her gratitude to our Mother Foundress by this foundation. ... The enthusiasm which greeted our arrival in Argentina is due in great measure to the influence of the Fathers of the Assumption. I cannot speak too highly of their goodness to us, and the devotedness of the Little Sisters of the Assumption. It is the Assumption that we love... we are gathering the fruits that these two*

*branches of the Assumption have sown in this earth of Argentina.”*  
(Circular for the Centenary of the Congregation)

#### **Foundation in Japan: 1952 - Osaka Minoo**

There was a first project for a foundation in 1908 which did not come to fruition.

*“The good St. Joseph is very fatherly towards us. Every evening we recite his Litany together using the response: “we give you thanks” in stead of “pray for us”. We thank him before we receive his favours, that way we oblige him to grant them to us.”* (Letter of Sr M. Angiolina, 1<sup>st</sup> November 1952)

#### **Mother Marie Denyse**

#### **Foundation in Rwanda: 1954 Birambo**

*“Here are our dear Rwandan missionaries sent by the Holy Father as Our Lord sent the apostles. “Go and teach.” What confidence this must give us in the spiritual success of our first house in Africa.”*  
(Circular of M.M. Denyse, in November 1954 after an audience with Pope Pius XII)

*“Put the love of God and of souls before all else, without fearing the dangers and insecurities of your missionary life... Be totally contemplative, pray much, look at the Lord our model...”* (Letter of M.M. Denyse to the first community of Rwanda, written in the plane on the return flight to Europe, November 1954)

#### **Foundation in Mexico: 1954 - Mexico City**

*“The school term began with 80 children, for the most part belonging to families of our past pupils or their friends, all of them happy to confide their children to the Assumption which they so loved in the different houses of England, France, Spain, Italy, the Philippines or the United States. This friendly atmosphere will make our task easier... For the moment we live “incognito” in our usual colours. In the street there are no religious habits, everything is hidden, but the atmosphere is friendly and the people have a touching respect for all that is ‘consecrated’.”* (Letter of M. Madeleine Emmanuel, foundress of Mexico)

#### **Foundation in Guatemala: 1956 - Guatemala**

#### **Foundation in Ecuador: 1956 - Guayaquil**

*“The first contact has been very friendly: a spark has flashed. Like Nicaragua, Ecuador is a country of volcanoes, enthusiasm takes hold of hearts. A “pro Assumption” committee has been set up. When she*

*arrived at the airport our Mother Provincial (Central America) was welcomed by the chairwoman, holding in her arms a superb bouquet of white and mauve gladioli. But these women know nothing about the Assumption. It is the Blessed Virgin, they say, who has guided everything.”* (Circular about the foundation)

#### **Foundation in Tanzania: 1957 - Moshi Mandaka**

*“On the 14<sup>th</sup> September 1957, the new missionaries landed from the plane at Nairobi. While crossing the National Park, 8 good-sized lions spread themselves in a circle around the vehicle, gazing in an attentively and interested way at the occupants, then without losing their majestic demeanour they allowed them to leave. We can well believe that the Mothers were very relieved to leave their company... All along the road were gentler animals,; ostriches, zebra, gazelles, giraffes, came and viewed them in a friendly manner.”* (M.M. Denyse interviewed by past pupils of France)

#### **Foundation in the Ivory Coast: 1958 - Douékoué**

*“I told the Holy Father of our gratitude for the encyclical “Fidei Donum” and our desire to respond in a small measure to his call. The Holy Father was consoled and I more so when, the day after the audience, Mgr. dell’Acqua said to me: “You have given the Holy Father joy in speaking to him of your missions and your vocations. He said it to me several times during the afternoon.”* (Circular of M.M. Denyse, 17.08.1957)

#### **Foundation in Burkina-Faso: 1965 - Bam**

#### **Foundation in Niger: 1965 - Tchirozérine**

#### **Foundation in Benin: 1970 - Abomey**

#### **Foundation in Cameroon: 1968 - Nkumekié**

#### **Foundation in India: 1968 - Palai**

*“Mgr. Vayalil, the Bishop of Palai, and his priests were eagerly awaiting the Assumption in their diocese. You already know that our 29 Indian sisters had been sent by them. This region is truly privileged. So why are we going to such a Christian country? It is precisely to respond to the call of the Church which wants to make this region a centre of Christian and missionary formation, from where apostles will set out for other parts of India where the needs are pressing. We are certain that the whole Congregation will be interested and collaborate in the*

*establishment of the Assumption in this great country.”* (Circular of M. Josefa Ignacia, 19.01.1967)

### M. Hélène Marie

Foundation in Kenya: 1971 - Kereita

Foundation in Thailand: 1980 - Suratthani

### Sr. Clare Teresa

Foundation in Sweden: 1984 - Goteborg

Foundation in the RDC: 1989 - Lodja

As we cannot use the documents about the foundation which are in the archives, for this Province we quote a text of M.M. Eugenie.

*“Whether we are young or whether we are no longer young, let us strive for abandonment without reservations which will open our souls to a burning desire for the extension of the reign of Jesus Christ. May we devote ourselves to this with all our strength, following the example of the apostles.”* (Chapter of 02.05.1884)

Foundation in Chile: 1990 - Santiago

Foundation in Vietnam: 1994 - Saigon

Sr. Clare Teresa and Sr. Cristina Maria

A foundation planned in 1975 and made in 1994

*“It is in this context that the Assumption is here, through the intercession of Marie Eugenie, like a seed with its shoots courageously exposed to all seasons, facing its future with a total trust in the Lord, cradled in the Divine Providence, without knowing where it will take us. But we have the assurance that “It is God who guides everything and no more loving or wiser hand could guide our destinies.”* MME (News of the General Council, No. 2, Sr. Leela, 2001)

### Sr. Cristina Maria

Foundation in Lithuania: 1994 - Vilnius

Foundation in Cuba: 1996 - Cienfuegos

## Foundation in Chad: 2000 - N'Djamena

**“We are all foundation stones...”**

(Letter of M.M. Eugenie to M. Therese Emmanuel, No 325, 1851)

## 4. FAMILY CHRONICLES

### Deceased Sisters - 2006-2007

Maria Goretti	FERREIRA DA SILVA	Teresopolis	Brazil	11/08/2006
Ignacia María	CRESPO ALFAGEME	El Olivar	Spain	11/12/2006
Rosa Benedicta	NEGRI	Roma	Italy	12/01/2006
Denise	DUQUESNOY	Créteil	France	12/06/2006
Marta Margarita	TOBAR RAUDA	La Palmera	El Salv	12/15/2006
Elisabeth Thérèse	ANDERSEN	Sonderborg	Denmark	12/20/2006
Iriana Maria	SILVA RABELO DA	Sao Paulo	Brazil	12/24/2006
Mary	O GORMAN	Kensington	England	01/04/2007
Berchmans María	PERALES PASCUAL	Riofrío	Spain	03/13/2007
Rosa Eugenia	BRIANO	Quadraro	Italy	03/21/2007
Maria Jose	ARAUJO CID DE	Teresópolis	Brazil	04/01/2007
Jeanne d'Arc	NYIRAMATABARO	Orléans	France	04/24/2007
Nilza	JUNQUEIRA REIS	Rio de Janeiro	Brazil	06/16/2007
Columba María	ARRATE OYARBIDE	Mira Cruz	Spain	07/19/2007
María del Amparo	CERVERA MARTÍN-Gl	Los Molinos	Spain	08/18/2007
Agnès Madeleine	DEMENAIS	Montpellier	France	10/01/2007
Madeleine	DUPUIS	Ciney	Belgium	10/28/2007
María Teresa	MOLINA	Collado	Spain	11/09/2007
Julia	HERRERA SIERRA	Tegueste	Spain	11/13/2007

## Visits by the General Council - 2007

Canonical and Friendly Visits

1 - 21 January	Central Africa	Martine
11 - 23 January	Japan	Diana
16 - 27 January	USA	Brigitte
24 January - 8 February	Vietnam	Diana
28 January - 5 February	Mexico	Brigitte
15 February - 1 April	Spain	General Council
29 July - 9 September	East Africa	Maria Emmanuel and Martine
5 - 10 October	N.E. Lithuania	Diana and M. Emmanuel
15 October - 2 November	Northern Europe	M. Emmanuel, Martine & Katrin
16 October - 18 November	Rwanda-Tchad	Diana and Brigitte
22 November - 9 December	England	Diana and M. Emmanuel
28 November - 19 December	Italy	Brigitte and Katrin

 **3<sup>rd</sup> Year - 2007**

Religious of the Assumption		
Province		Sister
Central Africa Congo	D.R. of the	Générose Thérèse Mukeba Mulumba
East Africa	Tanzania	Adria Bibiana Kimario
	Kenya	Monica Nyambura Gakobo
Central America & Cuba Guatemala		María Laura Oliva Montenegro
	El Salvador	María Magdalena Arana Arévalo
	Nicaragua	Miriam Salazar
	El Salvador	Rosa María Castañeda
Ecuador – Chile		Gina del Rocío Landaverea
Spain		Carmen Gómez Sanabria
		Lourdes Zubillaga Arranz
India		Lali Kuzhithottu
		Mary John Kuzhuppil
		Saly Thomas Kunnathoor
		Valsamma Joseph Vallippalam
		Vimla Moonnanapallil
Japan		Maria Seiko Fukase
Mexico		Ana Senties Laborde
Philippines-Thailand		Mercelita Eugenia Ongsit
		Maria Solidinia de Vera
Rwanda-Tchad		Berthe Marie Mukamudenge
		Marie Jeanne Françoise Mukanyuamiwa
		Marthe Ntuyunve
<b>Other Congregations</b>		



<b>Congregations</b>	<b>Name and Country of origin</b>
Augustines de ND de Paris	M. Madeleine Rasoafanomezana Madagascar
	Sylvie Allain – France
Sœurs de la Divine Providence de Ribeauvillé	Madeleine MFoutou – Congo Brazaville
	Modestine MPompa Ngamba – Congo Braza
Sœurs de St Charles d’Angers	Marie Claude Marolleau – France
Sœurs de Ste Thérèse d’Avesnes	Odile Raliarimanana – Madagascar
	Pascale Rafaramalala – Madagascar
Sœurs des Campagnes	Marie Pascaline Lougoui – Togo
Sœurs des Sacrés Cœurs	Florentine Rasoamanana – Madagascar

 **Jubilies 2008**

**65 Years**

María de la Eucaristia	RAUDA RIVAS	SALV.	21/01/1943	Santa Ana /SantaFamilia
Teresa	CULLEN LUGO	ESP.	24/03/1943	Tegueste
Monique Marie	D'ARCANGUES	FRA.	07/06/1943	Orléans
Astrid Eugénie	NIEUWENHUYS	BEL.	18/08/1943	Ciney
Marie Cecile	PRET DE ROOSE	BEL.	04/09/1943	Guayaquil - Colegio

**60 Years**

Genevieve Madeleine	WATON	FRA.	04/02/1948	Montpellier
María Eresvita	ASENJO GARCÍA	ESP.	10/02/1948	Olivos-Acogida
Mercedes	MOLINA Y GIL DE LEÓN	ESP.	01/04/1948	Lourdes
Felicidad	GUTIERREZ	NIC.	14/04/1948	La Palmera
Clara Lucilla	MESSINA	ITA.	09/05/1948	M. Maria Eugenia
Otilia	HORTA BOETGER	BRE.	24/05/1948	Teresopolis
Lelia	JUNQUEIRA RIBEIRO	BRE.	24/05/1948	Itapaci
María Visitación	MARCELLO ALONSO	ESP.	08/06/1948	Huercal-Overa
María Antonia	VILLANUEVA PORLIER	ESP.	08/06/1948	Cuestablanca
Emilia	ALONSO FERNANDEZ	NIC.	08/06/1948	Cuestablanca
Ana María	OÑATE PRENDERGAST	ESP.	08/06/1948	Ouagadoudou
Teresita Maria	LEDESMA	PHI.	24/06/1948	San lorenzo - Emmaüs

Cristina Augusta	LEDESMA	PHI.	24/06/1948	Iloilo
Juscelina	BATISTA DOS ANJOS	BRE.	27/06/1948	Brasilia
Maria Valeria	MARROCCU	ITA.	29/06/1948	Genzano di Roma
Julia	HERRERA SIERRA	ESP.	13/07/1948	Tegueste
Fermina María	SARAGÜETA URRUTIA	ESP.	17/08/1948	Cuestablanca
María de la Gracia	RAMÍREZ DE LUCAS	ESP.	17/08/1948	Los Molinos
Ana Maria	TOLOSA YURRITA	ARG.	17/08/1948	Cuestablanca
Anne Gonzague	ALES DE CORBET D'	FRA.	26/09/1948	Orléans
Marie Hubert	CORBEAU	BEL.	26/09/1948	Ciney
Marie Adeline	DESCAMPS	FRA.	26/09/1948	Cannes
Emmanuel	DOUSSET	FRA.	02/10/1948	Saint-Gervais
Elisa	PEDEVILLA	ITA.	08/10/1948	M. Maria Eugenia
Agnèse Maria	MINGOLI	ITA.	08/10/1948	M. Maria Eugenia
Maria Céline	MAZZA	ITA.	08/10/1948	Padova

### 50 Years

Maria Piera	PIREDDU	ITA.	02/01/1958	M. Maria Eugenia
María Carina	DÍEZ HERRERO	ESP.	15/01/1958	Riofrio
María Benigna	VEGA DEL RIEGO	ESP.	15/01/1958	Sarria
María Borja	SANCHIZ Y GIL DE AVALLE	ESP.	15/01/1958	Olivos-Acogida
Maria Noemia	LOPES DE SOUZA	BRE.	27/01/1958	Belo Horizonte (Araguaia)
Maria Magdalena	LORENZANA MARIN	SALV	01/02/1958	La Palmera
Maureen	DEMPSEY	BRI.	03/02/1958	Oxford
Maria Demetria	ALGALLAR	PHI.	15/02/1958	Antique

Katherine Anne	BENDER	BRI.	28/03/1958	Poplar
Agnès Emmanuel	TROTTE	FRA.	05/04/1958	Orléans
Languida	KAGOYIRE	RWA.	30/04/1958	Mukarange
Maria Luzia	RODRIGUES	BRE.	30/04/1958	Belo Horizonte (Araguaia)
Adela María	HELGUERA	ARG.	30/04/1958	Puerto Iguazú
Marcienne Emmanuel	D'OTREPPE DE BOUVETTE	BEL.	30/04/1958	Etterbeek
Paule Emmanuel	MEYER	FRA.	30/04/1958	Créteil
Carla Teresa	INFANTE	PHI.	05/06/1958	Quezon City
Marta Adilia	CERDA FAJARDO	NIC.	24/06/1958	Rio Chiquito
Tránsito Eugenia	GALLEGO PASTRANA	ESP.	25/07/1958	Gijón-Contrueces
Meryem Anna	VON JANSON	ALL.	25/07/1958	Tastrup
María Concepción	SANTOS QUEVEDO	ESP.	27/07/1958	Olivos-Acogida
Ann Teresa	KLUCHARICH	USA.	13/08/1958	Landsdale
Mary Simon	CATLIN	BRI.	15/09/1958	Kensington- Community
Piedad	CASTRO SANDOVAL	ESP.	04/10/1958	Leon-Residencia
Maria Ancilla	TURCATO	ITA.	30/11/1958	M. Maria Eugenia
Maria Flaminia	MARTIRE	ITA.	30/11/1958	M. Maria Eugenia
Pilar	BIELZA DIAZ CANEJA	ESP.	27/12/1958	San Judas

### 25 Years

Victoria Maria	KIWALE	TAN.	15/01/198 3	Moshi Town
Patrizia Maria	PURICELLI	ITA.	07/04/198 3	Pietrasanta

Vimala	MOONNANAPALLIL	IND.	30/04/1983	Calicut
Berthe Marie	MUKAMUDENGE	RWA.	29/05/1983	Nyange
Solina	NYIRAMIRUHO	RWA.	13/08/1983	Birambo
Marie Jeanne Françoise	MUKANYAMIBWA	RWA.	13/08/1983	Mukarange
Archana	ATTUPURAM MALAKKARAN	IND.	14/08/1983	Calicut
Francisca	CRUZ PORTILLO	SALV.	15/08/1983	Los Planes
Angèle	KUBWAYO	RWA.	21/08/1983	Gikondo
Ermelinda Teresa	CORDOBA	ARG.	01/11/1983	La Rioja
Catherine Elizabeth	COWLEY	BRI.	17/12/1983	Kensington

## **🌀 Anniversaries of Foundations 2007 / 2008**

100 ans	1908	Copenhagen, Denmark
50 ans	1957	Guayaquil, Ecuador
	1958	Mandaka, Tanzania
	1958	Douékoué, Ivory Coast

## **🌀 Sessions 2008 in Auteuil**

31 January - 1 March 2008: General Plenary Council

30 March - 22 June 2008: International Formation Session

20 July - 10 August 2008: International Session for Formators

## **🌀 Address Book**

It is impossible to publish in this PA all the changes effected. A new Address Book will come out in February 2008. You will get them through the Provincials.

## **🌀 RA Publications**

*We have asked the Provincials to send us the list of articles, books and theses written by the Religious of the Assumption. The numerous titles below, though not complete, tell us that we have resources within the Congregation ...The Sisters, through their research and their writings, also have the task of transmitting these.*

*Kindly continue to send us your publications so that others may profit.*

**Bories, Hélène, Marie Eugénie Milleret, Tours, June 1991, in the process of being re-edited, éditions Anne Sigier**

**Chennattu, Rekha M.**, *Transcending Boundaries: Contemporary Readings of the New Testament* (eds., Rekha M. Chennattu and Mary Coloe; Rome: LAS, 2005)

**Chennattu, Rekha M.**, *Johannine Discipleship as a Covenant Relationship* (Peabody: Hendrickson Publishers, 2006)

**Chennattu, Rekha M.**, Articles:

"The Good Shepherd (Jn 10): A Political Perspective," *Jnanadeepa: Pune Journal of Religious Studies* 1:1 (1998): 93-105.

"The Quest of Women Religious," *Jnanadeepa: Pune Journal of Religious Studies* 2:2 (1999): 86-92

"On Becoming Disciples (John 1:35-51): Insights from the Fourth Gospel," *Salesianum: Periodicum Internationale Trimestre* 63 (2001): 467-98

"Women in the Mission of the Church: An Interpretation of John 4," *Vidyajyoti: Journal of Theological Reflection* 65 (2001): 760-73; reprinted in *Sedos Bulletin* 34:2 (2002): 39-45

"The Story of Cain (Genesis 4:1-16): A Cry for Divine-human-cosmic Harmony," *Bible Bhashyam* 27 (2001): 255-70

"The *Svadharma* of Jesus: An Indian Reading of John 5:1-18," in *Seeking New Horizons: Festschrift in Honour of M. Amaladoss, S.J.* (ed., Leonard Fernando; Delhi: Vidyajyoti Education and Welfare Society & Indian Society for Promotion of Christian Knowledge, 2002) 317-35

"Jagatikikaran ani samkritikaran" [Globalization and Inculturation]," *Suvarta* 48:5 (2002): 65 and 75

"Women in the Mission of the Church," *Syro-Malabar News from Chicago* 1:4 (2003): 1 and 18-20

"When the Name of Mission is Woman: A Woman from Samaria," *World Mission Magazine: The Asian Catholic Monthly* 15:11 (2003) 22-25

When the Name of Mission is Woman: Towards a New Way of Being," *World Mission Magazine: The Asian Catholic Monthly* 15:11 (2003) 26-28

"Le dialogue intra-religieux de la communauté johannique, Un modèle pour l'Église indienne." Pages 141-51 in *Sagesses de l'Orient: À la rencontre des spiritualités de l'Asie, approches chrétiennes* (Paris: Université d' Été Assomptionniste, 2004)

"Learning as Awakening," *The JDV Times* 3:1 (2004) 7

"The Covenant Motif: A Key to the Interpretation of John 15-16." Pages 141-59 in *Transcending Boundaries: Contemporary Readings of the New Testament*. Edited by Rekha M. Chennattu and Mary Coloe. Rome: LAS, 2005

"A Creative Approach to Violence: A Biblical Perspective." *Jnanadeepa: Pune Journal of Religious Studies* 8:1 (2005): 5-19

"Asian Feminist Christology." Pages 183-202 in *Asian Faces of Christ: OTC Theological Colloquium*. Edited by Vimal Tirimanna. Bangalore: Asian Trading Corporation, 2005

"Women in Mission: An Interpretation of John 4." *Dharma Deepika: A South Asian Journal of Missiological Research* 21:9 (2005): 23-32

"Learning as Awakening." *Sathyadeepam Feb 16-28* (2006): 14

"Sabhadhauthyattil streekalude panke [in Malayalam]," *Mathavaum and Chinthayum* 88:1 (2006): 72-88

"Leadership as Partnership in Jesus' Prophetic Mission." *Asian Journal for Priests and Religious* 51:6 (2006): 6-10

"Breaking the Word and Building the Community: The Eucharist in the Fourth Gospel." Pages 60-75 in *The Eucharist and Life: Indian Christian Reflections on the Lord's Supper*, edited by Kurien Kunnumpuram. Mumbai: St Paul's Publications, 2007

**Connor, Sr Maureen, A Saint for our Times: Marie Eugenie of Jesus.** Printed privately (2007)

**Cowley, Sr Catherine Elizabeth, The Application of Catholic Social Teaching to Business Ethics with Particular Reference to the Finance Sector,** University of London, (2000) - Doctoral thesis



**Cowley, Sr Catherine Elizabeth**, *The Value of Money: Morality and the World of Finance*, London and New York: T & T Clark, (2006) ISBN 0567030903

**Cowley, Sr Catherine Elizabeth**, Articles in Journals and chapters in edited volumes:

‘Christian Ethics and the Global Economy’ in *World Christianity: Politics, Theology, Dialogues*, London: Melisande, (2004)

‘A Christian Reflection on Work, Culture and Society’ in *Catholic Shi’a Dialogue: Studies in Theology and Spirituality*, London: Melisande, (2004)

‘Money, Finance and Morality in a Global Economy’ in *New Blackfriars*, Vol. 86, No. 1002, (March 2005)

‘Ways to live the good life’ in *The Tablet*, 10 February 2007

‘Public Goods and Economic Risk’ in *Values in Public Life: Aspects of Common Goods*, London and Berlin; Lit Verlag, (2007)

‘Gaudium et Spes and Globalisation: Dead Ends and New Beginnings’ in *Gaudium et Spes 40 Years On, Institute Series 3*, London: Heythrop, 2006

‘Deus Caritas est and Catholic Social Teaching: Continuities and Discontinuities’ in *Deus Caristas est, Institute Series 5*, London: Heythrop, 2007

**Fougerat, Blandine**, *Regards croisés sur trois dispositifs, l'adoration à l'Assomption*, article, In Célébrer N° 329 Juin-Juillet 2004, Revue du Centre National de Pastorale Liturgique

**Helguera, Adela y Equipo**, *Hijos de la tierra y servidores del reino. Pistas para formar religiosas del pueblo* (2 tomos), Publicaciones Claretianas, Madrid 1993

**Helguera, Adela María**, *Vida religiosa y hombre argentino*, Apuntes para una reflexión teológica de la vida religiosa N° 5, Equipo de Reflexión teológica de Car y Confer 1982 Buenos Aires, Argentina

**Helguera, Adela María**, *La historia que vivimos es santa*, Publicaciones Serie "La fe de nuestros padres" Revista N° 3 Buenos Aires, Argentina

**Helguera, Adela María**, *Diario de a bordo*, Pistas de pastoral vocacional, Editorial Patria Grande 1998 Buenos Aires, Argentina

**Hummel, Sr Victoria**, *Friends of Jesus*, London, McCrimmons, (2003) ISBN 085597640-3

**Hummel, Sr Victoria**, *More Friends of Jesus*, London, McCrimmons, (2003) ISBN 085597650-0

**Hummel, Sr Victoria**, *Teaching Other Faiths*, London, McCrimmons, (2003) ISBN 085597649-7

**Hummel, Sr Victoria**, *Recent Friends of Jesus*, London, McCrimmons, (2006) ISBN 085597667-5

**Hummel, Sr Victoria**, *The Story of Marie Eugénie*, Printed privately (2007)

**Moscow, Miriam**, *L'Alliance au quotidien : une lecture du livre de Ruth à la lumière de la fête juive de la Pentecôte*, collection Connaître la Bible, Lumen vitae, numéro 46, Bruxelles, 2007

**Ramond, Sophie**, *David, l'insensé et la femme sage. Une analyse de la caractérisation des personnages en 1 Samuel 24-26*. Bruxelles, Lumen Vitae, Connaître la Bible 43, 2006

**Ramond, Sophie**, *Leçon de non-violence pour David. Une analyse littéraire et narrative de 1 Samuel 24-26*. Paris, le Cerf, Lire la Bible, 2007

**Religieuses de l'Assomption**, *Marie Eugénie Milleret*, Collection 'Sur la route des saints 26', Editions Fidélité, septembre 2007

**Religieuses de l'Assomption**, *La joie d'un choix*, Bande dessinée, éditions Coccinelle, Durbuy 2006

**Renouard, Cécile**, *La responsabilité éthique des multinationales*, Paris, PUF, 2007

**Renouard, Cécile**, *Notre mode de vie est-il durable ?*, Justice et Paix - France, ouvrage collectif, Paris, Karthala, 2005

**Renouard, Cécile**, Articles

« *L'économie sociale face au libéralisme. San Ildefonso, projet de développement coopératif au Mexique.* », *Etudes*, octobre 2007

"*Michaël Walzer*", *Dictionnaire d'Ethique et de philosophie morale*, Monique Canto-Sperber (dir.), Paris, PUF, 2004, p. 2067-2070

"*Dépasser l'aporie. Un social-libéralisme est-il possible?*", *Projet*, Paris, Janvier 2004, p. 23-29

"*Guerres justes et injustes selon Michaël Walzer*", *Itinéraires Augustiniens*, n° 32, juillet 2004, p. 43-51

"*La place d'Augustin dans la formation de l'identité moderne.* Commentaire de l'ouvrage de Charles Taylor, *The Sources of the Self*", *Itinéraires Augustiniens*, n° 31, janvier 2004, p. 35-40

**Renouard, Cécile** *Multinationales et développement durable des pays du Sud. De quoi rendre responsables les entreprises multinationales ?*, Thèse de doctorat en philosophie politique, EHESS, Paris, juin 2006 (sous la direction de Monique Canto-Sperber)

**Renouard, Cécile** *Michaël Walzer. L'art libéral du civisme*, Mémoire de DEA en philosophie politique, EHESS, Paris, Juin 2003 (sous la direction de Monique Canto-Sperber)

**Renouard, Cécile** *La raison aimante chez Simone Weil et Edith Stein. Deux philosophies devant la Croix*, Mémoire de licence canonique de théologie, Facultés Jésuites de Paris, Centre Sèvres, Juin 2002, (sous la direction de Guy Petitdemange)

**Renouard, Cécile** *Le dégagement joyeux. Pour une théo-ontologie de l'amour*, Mémoire de baccalauréat canonique de théologie, Facultés Jésuites de Paris, Centre Sèvres, Février 2000 (sous la direction de Christoph Theobald, s.j.)

**Rouers, Simone**, "*La prière de louange à l'Assomption*", article paru début 2000 dans *Itinéraires Augustiniens*

**Salvert, Jeanne Marguerite de**, "*Transmet la Parole que tu as reçue*", KIT d'animation de temps de prière sur le thème du Rosaire (vingt fiches), pour le mois des Missions

**Thielen, Anne**, *Dans les pas de saint Jacques*, article In *Paraboles* 52, Tournai, 2007

**Thielen, Anne**, *De confiance en confiance*, article In *Paraboles* 47, Tournai 2006

**Tjader, Clare Teresa, Connor, Maureen and Hummel, Victoria** produced: *Saint Marie Eugénie: A Saint for Young People Today*. (2007)  
Printed privately

## 5. INQUIRY ON PARTAGE AUTEUIL

*In December 2006 we launched an inquiry to know what you expect of Partage Auteuil. Eight Provinces (AO, AE, EN, Equateur-Ch, Fr, Inde, Japon, Rw-Tch) replied giving very good suggestions. We will try to implement the desires expressed, the ideas presented, but that will be difficult without your participation. We encourage you, then, to sustain us in this beautiful mission.*

*Three main questions were posed:*

- *What content do you desire and what are your expectations?*
- *What format is to be preferred and how often?*
- *What could be your contribution?*

*Below you will find a quick summary of the first two questions.*

### 1. Expectations and Content

In general we expect PA to be a means of communication and a sharing of experiences, a means of communion among all the communities of the Congregation, that it bind us together and open us to the internationality of the Congregation.

We expect from PA something other than what we can find in the different sites of the Congregation, something that puts together the history of our Congregation.

That PA also stimulate creativity and the invention of new means of evangelization and of development.

The hard copy is important because it can be read and reread, found and refound, brought along with, left on the table, read together or individually anywhere, kept in the library.

What content?

Family Chronicles: jubilies, sessions (photos), deceased Sisters, perpetual professions (photo), events of the Congregation (maps and locations), agenda and visits of the General Council, life in Auteuil, the celebrations this year of the Canonization in the Provinces... Family news meant only

for the Sisters and news of the bigger Assumption family. A bit of 'universal' humor.

Information from the General Secretariat: changes of addresses etc...

A Column on 'News from the Communities and from the Provinces': foundations and closures, changes of apostolic activities, new and significant experiences, apostolic projects that are signs of hope, pedagogical and educational experiences, activities on Youth Ministry, JPIC-S experiences and Assumption-Together... Portrait of the Provinces by continent.

Study of an topic (e.g., accompaniment...) and/or a theme undertaken in a transversal way, transmission of international sessions (part of the item on a theme). Sharing of experiences lived in the Provinces and gathered by themes (e.g., news on the novitiates of the Congregation, how the 3 poles of our life are lived and inculturated, the efforts towards the coming of the Kingdom of Justice and of Peace, the care of creation); questions or new situations that arise in the Provinces.

Important themes lived by the Congregation: JPIC-S, Assumption-Together and its projects, commitment of the laity (Christians and others), Youth and Vocation Ministry and their projects... sequel of the General Chapter; our religious life in the Church, the reunions of the Superior Generals in Rome, articles that would encourage us in the field of our religious life, the apostolate and which invite us to solidarity; articles on Youth and Vocation Ministry, features on the big global issues.

Marie Eugenie: Texts of Marie Eugenie, which are pertinent for today, her spirituality, a passage from ME in each PA (on the occasion of a feast...) experiences lived by ME, miracles and graces received... Unedited texts, thoughts... quiz and puzzle on ME and on the Congregation.

## **2. Format, language and frequency**

- The same format (A5), simple cover and, on the whole, illustrated with images and pictures either colored or black and white; attractive titles; brighten up the presentation; clearly indicate the number; publish numerous 'out of series' issues; sign the articles and put captions on the photos.
- Edited in 3 languages.

- Frequency: variable, between 1 - 3 times a year.

## 6. PARTAGE AUTEUIL NO. 80 AND NO. 81

*We need you!*

**URGENT**

*We need your collaboration to continue to share the life of the Congregation among us. Here then are the topics for the next Pas:*

**PA no. 80:** Sharing on the local and national celebrations of the Canonization. Send us the witnessing, articles, photos as soon as possible and if possible the translation in the two other languages.

**→ These articles must reach us by  
March 2008**

**PA no. 81:** Transmission of the session for formators and the start of the presentation of the Congrégation by continent. We call on the African continent to present itself. Each Province of this continent will prepare a presentation of a few pages with accompanying photos and maps, the project of the Province, the challenges... everything you would like to share about your Province so that the Sisters of the other continents may know you better.

**→ These articles must reach us by  
September 2008**

***Thank you very much!***

*The Editing Team*



## 7. MARIE EUGENIE SPEAKS

### ***“I am from God, of God, for God”***

*“I am from God, of God, for God. — God created me out of love, He has given me everything, His gaze fixed on me He has preserved me, taught me, expected that all my actions, all my thoughts, all my affections be directed towards Him.*

*For this He has not only given me nature, but life in Jesus Christ through baptism, through the Sacraments in which He has become so palpable to me, finally through religious life so that the life of Jesus may be established and manifested in me.*

*In the relationship with creatures, I must imitate Jesus, make myself indifferent to whatever He has not chosen for me, to see them as He saw them, to be an instrument for His designs and to be ready to embrace what He loves, humility, patience, poverty, subjection to the Rules, prayer and even the sufferings He may send me maintaining myself united to Him.*

*Why fear? I must lean on the creative and redemptive love and trust in it to attain my end. In difficulties, in dangers I must look above and not fear isolation. God is always there. His love is jealous of all my actions and I will try to give them all to Him... I must go to Him at all times and expect all help from Him.”*

Excerpts from the Notes Intimes of Marie Eugenie, NI 234/01