

English Edition

PA n° 84

PARTAGE AUTUJL

April 2010

CONTENTS

Editorial

Sr. Katrin, general council

1. Presentation of the Provinces of the Asian Continent

- 2.1. France
- 2.2. England
- 2.3. Spain
- 2.4. Northern Europe
- 2.5. Italy

2. Family Chronicles

- Visits and Activities of the General Council
- Session preparation final vows
- Jubilees of Foundations in 2010 :
 - 150 years of Bordeaux - France
 - 100 years of Iloilo - Philippines
 - 100 years of Rio de Janeiro - Brasil

3. Partage Auteuil: n° 85

4. A word of Marie Eugenie of Jesus

EDITORIAL

"They were just a few of the founders of European integration ..."

For the past two years we have been on our way, in pilgrimage, from community to community, from Province to Province, from country to country. Here we are at the end of this passionate tour of the world of the Congregation. A picture journey by continent has revealed its full reality and its diversity, a big fresco opening up before our eyes. What mystery does it reveal? It's up to each one of us to open ourselves to this immense contemplation which is both composition and imagination. Fr. Arrupe said: *"That with which you are in love, that your imagination grasps, will transform everything"*. Let us give ourselves to the exercise!

What can we say of Europe, this multiple and varied continent, in search of unity and commitment, of peace and of truth? We know that there is nothing in common, neither languages nor histories nor cultures and yet...

They were just some of the founders of European integration that have had this intuition: to prevent a new war by starting to pool resources (coal and steel) that were used in the past for the war machine. Thus, Europe has managed to open a period of unprecedented peace in its history.

The journey awakens still a great hope. After so much strife, peace is an invaluable asset. Yet it is never achieved once and for all: it remains to be built each generation. For the European institutions are now sometimes regarded with incomprehension and a certain weariness. They are nevertheless essential to ensure continuity in building peace on the continent.

The construction of Europe finds its full meaning only if it shows solidarity, solidarity in Europe (according to Eurostat, 85 million people suffer from physical insecurity in the European Union and one fifth of children live in poverty. Ten percent of Europeans live in households where none are employed, while another ten percent live in poverty while having a job), in solidarity with other continents and the poorest people. The current situation calls for a new effort to understand to adapt European institutions and mechanisms of assistance. Many are the people who ask that the

globalization of the economy be associated with a globalization of solidarity. Is not the goal to share prosperity?

As for the Church in Europe, the Jubilee of 2000 had raised a great breath of evangelization. To keep the flame on our continent, four archbishops of the great capitals of Europe had embarked on an adventure together to promote a time of intense prayer, reflection, and evangelization in the context of major Western cities. The Church wants to find her place and show how she contributes to greater humanization of the life of our contemporaries. The Good News is a message of hope and it is hope that our contemporaries have the greatest need. How do we speak of God today for men and women in the big cities? How do we help them experience an encounter with Christ? How do we manifest his presence in truth, without arrogance or complex? After Vienna in 2002, Paris in 2004 and Lisbon in 2005, it was the turn of Brussels in 2006. Many participants going from one city to another, the initiative snowballed and Budapest entered into the same movement in 2007. At the end of this round of capitals, Cardinal Vingt-Trois asked: *"Will the seed sown on the squares, on the sidewalks, between pavers, be able to germinate? Or have we wasted our time?"*

In this secularized Europe, the Church is rediscovering its basic essence, its irresistible life force. We went from the image of the Church that was like a fortress to that of the leaven in the dough. And it is a salutary cleansing, says Cardinal Danneels, comparing the current era of Christianity to that of the Jewish exile in Babylon, a period without a king or high priest, or holy city, calling only on a contrite and humbled heart; a period calling on a hope-filled gaze to join the Church in the perfumed flavors of the gospel, but also in its heaviness; the eyes of faith that makes visible what is invisible, that is to say a mystery, both divine and human.

To conclude, let me borrow the words of Brother Alois, Prior of Taizé, written in his Letter from China (December 2009). "Beyond the broad cultural differences that can create barriers between the continents, all humanity constitutes only one family ... Whatever our culture, age or history, we share a common expectation, a thirst for fullness of life." With Marie Eugenie, we understand that "it is folly not to be what one is with the greatest possible fullness".

Sr Katrin, general council

1. PRESENTATION OF THE PROVINCES OF THE EUROPEAN CONTINENT

1.1. France

► Introduction

After the *CGP* of Abidjan, during the provincial chapter of Christmas 2009, our communities shared some of their priorities; here they are.

The community of **Bondy** is trying to live deeply rooted in humanity, touched by surrounding precariousness. It does its best to express this fraternity in various groups: teaching French, being present to the staff of the school, working at the clinic, participating in parish teams or holding talks between Muslims and Christians. The community suggests 8 meetings of Assumption-Together throughout the year, in order to draw from the abundance of charisma together with some *laymen*.

The community of **Bordeaux** has chosen to live *close at hand*: close relations with the staff of the institution, sharing daily prayers (adoration and Eucharist) with numerous people. It lives close to the culture of the younger generation, announces the Kingdom through education of “natural virtues” and renews pastoral care together with the teaching staff. The sisters devote themselves to serving the local Church.

The community of **Compiègne** displays educational charisma through listening, accompanying, forming, animating, wishing to “be part of it” and calling for engagement. This is made concrete in various places, like the chaplaincy among students and the community of *JEFA*. Also the services of the parish community: catechism for children and pupils, collaboration with liturgical teams, catechumenate with adults and personal coaching, pastoral care for the elderly, working in various neighbourhoods through associations for literacy, welcoming and educational counsel, attending to the people from the Arche, helping for Faith and Light, involved in the medical environment (listening and attending to the sick). Through their action, the sisters try to act as guides, building bridges between the various engagements and giving rise to communities.

The -plentiful- community of **Lourdes**, is a sign for the guests of the community centre, a sign of a lasting faithfulness which is meaningful because it's rooted at the source from which it clearly feeds. It lives the sharing of the mission between lay and sisters: choosing a layman as a headmaster, being friends within the animation team of the centre. Their

challenge it is to develop the training part (sessions, evenings...) in order to respond to the needs of society and of the Church according to the vocation of the “Spiritual centre of welcoming and training”.

The community of **Montpellier** is like a 28-leaves tree, rooted in Christ and in the world, through lives rich in human experience gathered from 4 continents. At the heart of the elder sisters’ lives, the Word, proclaimed, heard and lived in community. The sisters are faithful all the way in educating the younger ones through small gestures of sharing with the school institution.

The community of **Orleans** lives in solidarity with the sick people, the sick sisters and the homeless all over the world. The sisters live this mutual help day after day, even if limited: the Eucharist and the bathing of the feet are at the heart of their everyday lives. They combine thanksgiving and serving because of Jesus and the Gospel.

The community of **Auteuil** is exercising hope so as to radiate from it: seeing the germs of hope, working on authentic relations and a simple rhythm of life, welcoming people. It’s getting ready to occupy the new space of the chapel.

The community of **Lübeck** is marked by the diversity of missions accomplished by each of the sisters: welcoming and promoting the community exchanges on the questions tended to by the sisters, coming from the world, the Church and the Congregation. As it wants to get even more involved, the community experiences and demonstrates a creative mind while welcoming those who come along the provincial house.

The community of **Pavillons sous Bois** is an international, intergenerational and intercultural educational community; it wants to be a sign of simplicity and fraternity. It commits itself realistically through its work, even the smallest part of it, its sharing of the superfluous and its lifestyle. The sisters want to be the sign of a joyous and living Hope in their tiny sphere.

The community of **Saint-Dizier** deepens its rooting in the reality of Saint-Dizier. The sisters want to be guides, weaving links between the different realities, favouring relations between the actors of the school institution.

The community of **Saint-Gervais** proposes evenings of discussion on education, faith, values, family relations in the hope of compensating for the lack of bearings. The house “La Fleur des Neiges” offers couples who have a hectic way of life and are sometimes torn privately, to realize the need to recharge their batteries, to get together, to taste beauty and silence, and do all this in close family relationship. By integrating Associates into the

animation at Fleur des Neiges, the sisters share the wealth of our charisma. By letting the Associates come first, the community lives closer to its guests and by doing so, shows what it lives of. The coins transform thus into an overabundant treasure.

The **Mission of Lyon** is constantly looking for these elements that structure our lives and our points of stability... Among its priorities are: the need for rereading, the knowledge of reality, the time needed for exploration, hindsight and judgment. The sisters alternate solitude and work, the mission outside and the rest inside, the search for a forthcoming implantation; it's an opportunity to discover that you need to take risks if you want to advance, to agree to let go, though not knowing what the next day will bring, to welcome the unpredictable and to hold on to the essential.

La Tutelle leads groups in schools in the cities of Bondy, Bordeaux, Cannes, Chambéry, Cogolin - Ste Maxime, Forges, Lyon Bellevue, Lyon St Joseph, Montpellier, Orléans, Paris Lübeck, St Dizier, St Gervais, Villefranche.

► Travail entre provinces d'Europe

The Noviciate of Pavillons-sous-Bois

The Noviciate which opened in September 2006 was, initially, European for the novices from the five European Provinces: England, Spain, Northern Europe, France and Italy. But since November 2008 it has become international, with the arrival of Rufine, a novice from Benin, West Africa.

It is this internationality which strikes our visitors, sisters or laity. Today we are 8 in number from 5 cultures, representing 3 continents. We are 4 professed, 3 from France and 1 from England and 4 novices: Eva from Spain, Rufine from Benin, Théonisa from France but of Sri Lankan origin and Isabel from England. This shows not only in our appearance (see photo) but also in our liturgy, which from a French base has also hymns, readings etc. in Spanish, English and sometimes in Fon and Tamil. Our meals, too, specially on feast days also show this internationality. We are intergenerational; our ages are between 26-85. Two senior sisters, M. Angèle and Elizabeth, bring us their experience and knowledge.

We rejoice in the family spirit, characteristic of the Assumption, and share this with our lay friends.

Simplicity and joy are not lacking, we enjoy playing, dancing, doing handicrafts together, music and going for walks. We try to be very open and gradually are growing in freedom of expression which is good for a noviciate.

The Formation is the same as that of the other noviciates in the Congregation, but we have certain characteristics:

- ◆ The chance to be near the Mother House and the presence of our archivist, known to you all, Sr Thérèse Maylis, enables us to enter into the history of Marie Eugénie and of the Congregation. It sometimes feels as if one is going to meet Marie Eugénie down the corridor. In any case we can admire her writings and touch the things which belonged to her,
- ◆ We have the joy of knowing the General Counsellors (when they are there!) Sr Brigitte is the one who accompanies us and visits us 3-4 times a year. We like this a lot and we think she does, too.
- ◆ We can discover the different French communities and meet sisters from other Provinces when there are sessions in Auteuil (Young sisters, 3rd Year...) so we are open to the universal.
- ◆ We are part of two internoviciates: one weekend a month we study the foundation of religious life with about 20 other congregations both of men and women and secondly with the Assumption internoviciat once a fortnight, which gives us the opportunity to get to know the wider Assumption family with its characteristic of internationality and which gives us a pre-taste of Heaven when all people will be together.

Our Apostolates:

- ◆ We are near the Assumption School in Bondy and the first-year novices go to help once a week with a “groupe de réflexion” and with a pupil needing extra tuition. Our links with Bondy Community make it possible to celebrate some of the big feasts together (March the 10th etc.) and each year we have welcomed a group of young college students to live “24 hours with the Sisters”.
- ◆ A group of “Assumption together” was started in 2007 after the Canonisation of Marie Eugenie, and four of the members are now following the “Chemin de vie”. It is good to see how the spirituality of Marie Eugenie is appreciated by them and is nourishing them.
- ◆ We belong to our parish and have a special link with the 18-30 group and the catechumenate.
- ◆ The 2 second-year novices go to help in two different associations: one goes to “Le Patio” a day-centre for patients with Alzheimer and the other one goes to “Mosaïques9” a centre for immigrant families in the 9th Arrondissement of Paris, which is run by the Little Sisters of the Assumption.

We would like to be more involved in our immediate neighbourhood but have yet to find out how to do this. We must not forget the responsibilities of Anne

as Provincial bursar and of Elisabeth at the level of the French Province (responsibility for A.M.A., overseeing the needs of the school of Forges, member of provincial formation group).

A last characteristic: we have 6 Provincials, a record surely (the 5 European provinces and West Africa)

So-welcome to all those who would like to join us!

European Youth Ministry

1989 Spain

1991 Italy

1994 Belgium

1996 England

1998 France

2001 Spain

2003 Belgium

2009 Italy

Since 1989 (150 years of Foundation), the provinces of Europe have organised camps for young adults aged 18-30 from our various countries. The first were travelling camps in Spain, Italy, Belgium, England and France (from Preisch to Paris). Since then, the camps have been static, with a variety of activities (theatre, music, song, dance). The latest took place in Rome during the summer of 2009, following in the footsteps of Christians of all times.

Each day consists of a time of prayer to introduce the theme of the day, activities which might be spiritual, cultural or artistic, an evening of prayer or leisure, and a time of review. Depending on the activity, the participants are divided into groups by language, by nationality, or with a mixture of cultures. Each day is organised by the participants of one of the countries.

A significant challenge of these meetings is the lack of a common language, entailing a good deal of translation. Nevertheless, the young people are keen to meet people of other cultures, to learn to know themselves by an opening up to difference, and so to travel together, discovering mutual enrichment through the experience of diversity. Despite the real cultural differences, the questions young adults have, and their search for meaning and for God, are very similar from one country to another. The desire to communicate fosters the creativity of the participants in their interaction. Everyone gives the best of themselves to learn new phrases in other languages and to dust off whatever knowledge they have of each other's languages. Where words are lacking, gestures come to the rescue.

For the last 2 or 3 years, participants have joined in the activities of other provinces in a fragmented, individualised way. Now we have decided to share our camps and activities, opening them more widely to young adults from other countries. Young Europeans are strongly attracted by foreign countries.

For the sisters, it is a joy to work together. There has been a real journey of collaboration, of opening up to each other, and of helping each other. For several years now, sisters have had times of formation together (at first, this took place in the juniorate; now it happens in the noviciate, as well as during the biennial meetings of the young sisters of Europe). Working between provinces is getting easier. Sisters already know each other to some extent.

This coming summer, there will be a camp at Lourdes, with service of the sick and times of prayer. We have started a blog to disseminate information about the Assumption European Youth Ministry. Don't hesitate to have a look at it, at <http://pastoraleuropa.blogspot.com>.

JPIC

Presentation

I entered the Congregation of the Religious of the Assumption in 1991. My dual formation (Commerce and Philosophy) has allowed me to work on globalization under the aspect of the social responsibility of the multinationals in the Southern Hemisphere. I wrote my doctoral thesis - in political philosophy- on this topic starting from a theoretical analysis but also direct in- field investigation in Kenya and in Nigeria in the subsidiaries of the companies Total (oil), Lafarge (cement), Unilever (tea plantations and manufacturer of consumer goods) and Michelin (rubber plantations and manufacturer of tires), in 2004. More recent investigations have brought me to Ghana (where I visited the bauxite mines of Rio Tinto Alcan) and to Bangladesh (to visit the joint project implemented by the micro-credit Grameen Bank and the Agribusiness Group Danone).

Today my activities are distributed between teaching and research. I teach Philosophy and Social Ethics at the Centre Sèvres (Jesuit University in Paris) and give a class at one of the Schools of Engineering Studies of Paris. I do research in a School of Management (ESSEC) where I lead a program destined to follow the activities of oil companies in the Niger Delta, in Nigeria, and to reflect on the impact of the activities of oil companies on local development. I am in the process of creating a Research Institute on the theme "Business and Local Development" in order to deepen the reflection on the contribution of businesses (particularly multinationals) towards the development of blighted areas where they have subsidiaries. The objective is to sensitize the students and the decision-makers regarding the stakes of social and international justice in order to advance towards a transformation of the economic system and of our way of life. It is on this topic that I co-authored a book with a Jesuit economist, Gaël Giraud : 20 Propositions pour réformer le capitalisme, (20 Proposals to Reform Capitalism), Flammarion, 2009.

Can one reconcile capitalism and equity for a just sharing of our resources?

The actual crisis is not only economic and financial. It is an ecological, food and energy crisis. It is a systemic crisis that puts in evidence the interdependence of our economics and of our societies just as the collapse of the actual form of capitalism. Moreover, we are not only in crisis but also in mutation - digital, genetic, ecological... The world of tomorrow is uncertain and largely unknown not to say incomprehensible. How then can we orient our economy towards sustainable models, respectful of ecological balance and vehicles of social justice? Are capitalism and equity compatible?

Here are three points for reflection based on the collective work *20 Proposals to Reform Capitalism* (G. Giraud and C. Renouard, dir., Flammarion, 2009) : 1) We should change model: go from dogma of growth to the management and the sharing of our limited natural resources; produce, exchange and consume differently, in view of a green and relational economics, of a “post-capitalism” 2) An increased international coordination and restrictive political regulations are necessary at all levels 3) Norms alone are not enough : we can draw from our spiritual resources, as Christians, to anticipate the possible catastrophes and transform of life-styles : live “frugal abundance” (Jean-Baptiste de Foucauld), “blessed frugality” (Pierre Rabhi) or “joyful detachment” (St. Marie Eugenie Milleret)!

1) From a dogma of growth to a relational, equitable and green economics

Our economies have not truly learned from the financial crisis. The colossal bonuses given by the banks to their financial managers in Autumn 2009 are an example. Yet they have not contributed at all to the economic recovery through the granting of cheap loans. The regulations set up by the G20 in April and September 2009 have simply partially framed the financial markets, leaving open the possibility of speculating on the food and energy commodity derivatives markets... The urgent articulation between the priming of the economy and the setting up of green industries is not narrow enough to respond to the threats that burden the whole planet. As the last encyclical of Benedict XVI, *Caritas in Veritate*, reminds us, the challenge is to make sure that “economics and finance are structured completely by an ethical aim”. Our *20 Proposals* are of 2 kinds: some are about the necessary supervision of the international financial system; others deal with the integration of extra-financial parameters in corporate finance. In the end, we have to recognize that the function of a corporation is to produce a good or a service with a social utility. Profit is a necessary means at the service of this end. Thus, a question has to be raised: what are the criteria for a just creation and a just sharing of economic and social values created by the corporations? Hence, it is a question of rethinking the economic and financial activity in view of this aim of a social and ecological order. Is one not led to place once more as a fundamental criterion the quality of the relationship between human beings and the whole of creation? This is how Jeremy Rifkin (*The Age of Empathy*, Basic Books, 2009) depicts a distributive capitalism based not on competition

but on cooperation and on empathy of which Linux and Wikipedia are good examples.

2) A necessary international political and economic coordination

A globalized and deregulated capitalist system gives rise to losers and winners, increases the inequality between and within our societies. To reestablish a balance of power and to promote relational, equitable and green economies, regulations have emerged: corporations commit themselves through labels, certifications, codes of ethics, the signing of the *Global Compact* of the UN, etc. It is the sign of a growing awareness of the economic protagonists of the need to enter into virtuous circles. But because of the “race to the bottom” - the competition of less regarding corporations - on social and environmental standards and because of the illegitimate or illegal transfer of resources towards the tax heavens or the rich countries, restrictive rules have to be imposed both on the national as well as on the regional and international levels. Our proposals involve both the regulations of the banking sector and of the derivatives markets, the international accounting norms, and global taxes. The possibilities are immense!

3) Draw from our spiritual resources so as to live differently

Norms are insufficient in themselves if they are not accompanied and sustained by a moral and spiritual élan. These are men and women animated by a vision and bearers of strong convictions that, together, can move mountains. We are all concerned by the transformation needed in our way of life, as consumers, producers, tourists, citizens... The challenge is to change logic, to move on from that of having more to that of being more, of defining together, in collective debates, our project for society and to sustain the courageous political decisions in view of an enduring living-together. For the more favored, this passes through an agreement for a substantial reduction of our standard of living. The overdevelopment of material resources can lead to the stifling of relational and spiritual resources. So, the building up of this new economy could be the means, by contributing to a more viable and just world, of enlarging the space of our tent (Isaiah 54), of giving us new life...

Cécile Renouard, 5 February 2010

► Collaboration avec la Famille Assomption

National Pilgrimage in Lourdes

On **February 11, 1858**, Bernadette Soubirous perceives in the hollow of the grotto of Massabielle, a lady in white. It is the very first apparition.

On the 2nd of March, 1858, the Virgin appears for the 13th time and tells her “Tell the priests to build a chapel here and have the people come in procession”. *National Pilgrimage 15 August 2007*

From July 21 to 25, **1872**, under the guidance of Father Picard and of Father Bailly, the first National Pilgrimage takes place in Lourdes. At the time of the torch procession at dusk, about 500 pilgrims form a long stream of light nourished by the Ave Maria.

Since then the number of pilgrims has not ceased to increase. All come to thank Mary for a grace or to confide the intentions they carry in their hearts. The sick are also filled with fervor and the careers seek ways on how to make their stay in the Marian city as bearable as possible.

For many years now we collaborate as an Assumption family. In Lourdes, the Religious of the Assumption, the Oblates of the Assumption, the Little Sisters of the Assumption, the Orantes of the Assumption work with our brother Assumptionists. This participation of the Assumption family is a source of great joy. As we prepare for the celebrations, we learn to know each other better, to share and to enhance the gifts of each one. The Mass on the 15th of August is the climax of our gathering. It makes us and others experience a personal spiritual and collective fulfillment out of the ordinary.

Fraternal Encounter Lourdes 2009

What motivates the young to make the pilgrimage is to offer the sick and or handicapped the possibility of going to Lourdes to ask for Mary's intercession and to revitalize themselves to find the strength to live with their limitations...

The careers and the porters of the sick take turns night and day to serve them: they share their arms, their legs, their strength... thus the sick may follow the different activities of the gathering.

For many of the young volunteers, it is the first contact with sickness... a human and spiritual accompaniment is important to experience as well as possible this approach and favor a real encounter with the sick person they are in charge of. As religious, that is our role as spiritual companions.

The **150th anniversary of the apparitions** brought with it a renewal at the heart of the pilgrimage. To favor an experience of this special moment, specific activities adapted to each age level and each state of life, emphasis was placed on **youth ministry**, and it developed a particular axis on **Family ministry**.

Thus for the past two years, parents and children from 6 months to 14 years of age have a choice between 5 pilgrimages which, with adapted programs, allow them to experience a rich a supportive pilgrimage. The Family Ministry takes care of the coordination and the organization of the strong moments of the pilgrimage: family picnic, children's Mass, sharing of the Word during the Mass of the Assumption and the festive family vigil.

As Religious of the Assumption we share our love for education by helping the young who take care of the children to assume responsibility during the

pilgrimage. This task of accompaniment has given us the opportunity to provide catechesis for the young adults, long moments of more personal encounters, of work shared in joy and sometimes amidst the difficulties of youth! By having them discover Christ in their own lives, we have particularly helped them to make the children undergo a similar experience... an experience immersed in our 21st century culture... a thirst for relationships and individualism, thirst for the instant and the need to anticipate, thirst for depth and sensitivity which gives a lot of importance to image, music, noise...

National Pilgrimage August 2008

Our house in Lourdes also plays a role at the service of the pilgrimage by welcoming families and religious of the Assumption families. During the pilgrimage, the fathers and mothers, with some Sisters of the community, take care of the service and the life of prayer of the whole house. A joyful atmosphere reigns in the different service areas brightened up by the laughter of the children.

At the celebration of the 125th anniversary of our arrival in Lourdes, a cocktail in our garden was also the place of a fraternal encounter as an Assumption family.

During the summer of **2009**, Sister Veronique took charge of the Youth Ministry and of the liturgical celebrations. Sister Helene Rougée continued her activity with the young porters of the sick, helping them to overcome the barriers of sickness in the accompaniment of the sick pilgrims. Sister Helene Bureau and Sister Anne-Flore continued their “support” of the animators of the children’s pilgrimage, always seeking to make them responsible, autonomous and collaborators of the national organization! All have tried to put their joy and their service for the benefit of the National Pilgrimage.

To celebrate, to share, to encounter... to go on pilgrimage is to dare to commit oneself personally at the service of the Church! To go on the National Pilgrimage is to gather together not only the French in Lourdes but also have the experience the internationality and as an Assumption family say: **"May Your Kingdom come!"**

May Our Lady of Lourdes lead us to her Son.

May the Good News reach everyone.

Bordeaux, February 11, 2010

RIAD 2010 : Dialogue with the evangelical communities

From 15th to 25th July the 5 Assumption families will meet for their 5th International Meeting for Dialogue (RIAD) which will take place in Brazil, with the theme “Dialogue with the Evangelical communities”. The Religious of the Assumption of Rio de Janeiro will be our hostesses.

Father Michel Mallèvre OP, who was the director of the National Service for the Unity of Christians of the Bishops' Conference of France from 2003-2009, will be our "fil rouge" (link person). His help in preparing the programme has been very much appreciated.

As usual, the RIAD secretariat based in Paris (Jean François Petit, AA; Zoe Vandermersche, OA and Isabelle Roux, RA) has worked closely with the local secretariat in Brazil, (Marcos Antonio, AA, Regina Maria Cavalcanti, RA and Fatima Silva de Carvalho, OA to prepare this meeting.

The session will bring together some forty religious, mostly from the American continent, but Africa, Asia and Europe will also be represented. Of us, Assumption sisters, besides Isabelle Roux of the French province, nine sisters from Latin America will take part: Sr Regina Calvacanti, Sr Marie Feixeira Filho, Sr Do Carmo Parreira, Sr Ana Regina M. Ishizuka and Sr Raimunda Barbosa Pereira of Brazil; Sr Mercedes Frogel of the Argentine, Sr Zoilz Balbina Quichimbo of Equador, Sr Francisca Cruz Portillo of Central America and Sr Liliana Maria Isabel Nunez of Mexico.

The session will begin by clarifying what is to be understood by the term "evangelical", when we hear of the "evangelical communities". The same word is used whether speaking of "sects" or of the new religious movements, or the "Historic" Churches, The Free Churches, The Fundamentalists, the Independent Churches, the Pentecostolists, The Baptists, the Charismatics.

Michel Mallèvre will give us a picture of the history from the 16th to the 21st century of the development, from the birth of the evangelicals, to their great diversity today. Three "waves" mark this development: 1) classical Pentecostolism; 2) Pentecostolism among the Anglicans, Protestants and Catholics (the charismatic revival) and 3) Neo-Pentecostolism. What they have in common are: biblicism", the centrality of the Cross, conversion and commitment to mission.

This long introduction will lead us to the field of our own experiences. Each participant will speak of an experience they have had there where they are working so as to give us a more detailed idea of the situation in North and South America, in Asia, Africa and Europe. This exchange will be completed by a wider, planetary, vision of the evangelical phenomenon.

The traditional day of "immersion" (which has given the RIAD group in Brazil a lot of work!) will allow us to meet the little evangelical communities in Rio de Janero. We will go in groups of 8 or 10 to such communities as: "Assembléia de Deus"; "Bola de Neve"; Igreja Batista de Botafogo"; Ingreja Evangelica Pentecostal Crista"; "Universidad di Reino de Deus"; "Internacional de Graça"; Ingreja Maranata".

These “immersions” will help us realise the impact that these evangelical churches are making on the different levels: historical, social and theological.

The reasons for the growth of these churches will be analysed from 4 angles: the social,(ie the areas in which they recrute); the financial, (support from Churches abroad, with the accent on success or not), collusion with the political powers, (question of social climbing, influence or exploitation) and the clever use of the media.

This development has also human and religious reasons. It takes into account such human needs as gratitude, recognition, healing and fellowship. The authority structures are democratic and women have their place. Jesus Christ is clearly and simply proclaimed. What the RA, PSA, OA, OrA sisters have to tell us about the place of women will complete the picture.

Meeting these evangelical communities leads us to question our own pastoral attitudes at the centre of the Catholic Church .The text of Cardinal Walter Kasper’s conference “The Holy Spirit and the Ecumenical Dialogue - Theological and Practical Dimensions” (given 9th Oct.,2006 at the Duquesne University of Pittsburg) will enrich our reflection.

At this point Fr Michel Mallèvre (our “fil rouge”) will bring us back to the heart of our subject: What kind of dialogue should we have with these communities? On what bases, with what methods, and what would be at play? We will see where we can agree, and what are the stumbling blocks (the sacraments, ecclesiology) also we will look at where the official contacts come in: the COE (The Ecumenical Council of the Churches), Christian World Forum and their achievements.

We will also realise that the encounter with the Evangelical Churches is not just at the institutional level but also at the friendly, human level! To be able to share ones own, personal, experience with Christ is essential for dialogue. This could be in the context of group sharing the Word of God, and community activities and discussions about such practical questions as children’s education, mixed marriages or what we mean by conversion. The local RIAD team is preparing such a meeting for us with some evangelicals they are inviting.

Finally, before we go home, we will have a time as Congregation and as Assumption family to assess this kind of meeting, which can lead to future possibilities and local decisions and partnerships.

The friendliness during meals, group work and the sharing of experiences and the discovery of Brazilian realities together, strengthen the bonds between our congregations and encourage us to strengthen our complementary gifts.

Sr Isabelle Roux, ra, Bondy, 20th February 2010

► Quelques Evénements

La collaboration Assomption- Ensemble à Fleur des Neiges

In July 1995, the Assumption Community arrived at Fleurs des Neiges in St Gervais Mont Blanc, a rest and convalescent home that had been run by the Jesuits.

Sister Hélène-Marie and the Community were to give the mission a new direction: turning the house into a holiday and resource centre, open, above all, to families; activities were to be ensured by a “House Committee” made up of the Community and Lay Friends. Twice a year this Committee reviews the apostolic situation, proposed activities and the management of finances. Each member is involved in the planning of events: meetings, retreats, holiday activities.

In 2005, at the time of the restructuring of the Province, the Provincial Council asked the Community to find ways in which the activities of Fleur des Neiges could be made more widely available and to envisage new avenues for Assumption-Together at this Centre.

It was at this moment that the first group of Assumption-Together was born, that which was called “the Golden Triangle”, made up of Friends from Lyon, Chambéry and Saint Gervais. “Associates” came at peak times to share the activities for one or two weeks: these were young people who also wished to experience first-hand the life of a religious community, while actively contributing to the activities and work of the house.

Since 2007, with the momentum generated by the Canonization of Marie-Eugenie, the Friends of Assumption Together have become more numerous and several have asked to become Associates. They are not there to “give a hand” or to “help the sisters”, even though the help they give is precious; they want to live as part of the Community, joining in prayer, service, meetings and moments of relaxation. They are there to be the “cogs” and “wheels” that link the hosts and the community. Of course Fleur des Neiges continues to welcome young people who wish to come, even if Friends of Assumption Together are already present.

In 2009 we were lucky enough to welcome a Permanent Associate Volunteer who had just retired and who gives a good part of her time to Fleur des Neiges, a place dear to her heart! Marie-Christine Coulon has been coming to Fleur des Neiges almost since its foundation and was “called” by Sr Hélène-Marie in 1996 to become a member of the House Council. Later she was called to be a lay consultant for Assumption Together in France.

“I always felt a calling, which I was entirely free to respond to, to give the best of myself. It’s not a question of not making any mistakes, but of giving the best of oneself, while working in tune with others on a common project

in order to grow together: it's a question of true collaboration, of a service that one can do in all humility, with the support of the community and, more often than not, with joy. What I really value in the dynamics of Assumption Together is the recognition of you as Sisters and myself as a lay person. The fact that the Sisters affirm their faith, that they regularly take part in the offices without shying away from themthey astonish me, I hold them in the highest regard of friendship, I feel different from them, I feel on the outside, I feel worldly. But what is very important is that the associate plays an active part in the community and its apostolic work.”

What is the Apostolic Work of Fleur des Neiges (FDN) and what challenges does it face?

- ♦ Where there is a lack of structure, FDN proposes evenings of reflexion on education, a life of faith, values, family relationships;
- ♦ Where life is hectic and where couples are sometimes torn apart, FDN focuses on the need to recharge, to unite, to experience beauty and silence. The atmosphere of the house, with prayer giving rhythm to the day, restores people, helps to renew relationships between couples and within families and promotes communication in relaxed and joyful surroundings.
- ♦ Where there is an image of the Church which is negative, FDN allows people to discover another image through a simple, beautiful, modified liturgy and through interpersonal relationships that are respectful of different sensibilities;
- ♦ Where there is an image of religious life which is misunderstood and which seems to some young people to be “extra-terrestrial”, FDN bears witness to a community life of prayer, simplicity, joy and closeness; of a possible understanding with different personalities.
- ♦ Where children are pulled by a multitude of activities, FDN awakens their spirituality and their freedom to choose by giving them a taste of the Word of God through the school of prayer.
- ♦ Where there is profound loneliness, FDN is a place where friendships can be established between generations, vocations and different milieus.

Today we feel that Fleur des Neiges is a unique place where people can develop, express themselves, gain confidence and let themselves be transformed.

“Together, we, lay people and the religious community, are testing our complementary nature and we are conscious of living in communion with one another and in all our diversity. With our focus on the same reality, we are working together to transform society... Through all this experience with lay people, we recognize that the charism of the Assumption is enriched and incarnated in a new way in today's world.” (Chap Gen 2006)

Le jubilé de la maison de Lourdes

Le 28 février 2009 l'Assomption de Lourdes fêtait son 125^{ème} anniversaire. Une centaine d'amis étaient présents pour ce grand jour.

Un accueil très individualisé permettait à chacun de se présenter avec un badge ; chacun recevait aussi une pochette qui lui permettrait de collectionner les différents documents qu'il recevrait dans la journée - pochette de couleur différente, détail très important pour la suite de la journée-.

La maison de Lourdes a eu de nombreuses destinées ; C'est Soeur Thérèse Maylis qui nous en a compté l'histoire depuis son achat, par Mère Marie Eugénie, aux Bénédictines du Saint Sacrement en 1884, jusqu'à sa vocation actuelle de Centre Spirituel, d'Accueil et de Formation. Toute l'assistance a été passionnée par le récit de notre archiviste, récit très vivant rempli de détails et d'anecdotes qui permettent de revivre l'époque avec réalisme.

Ensuite chaque participant était invité selon la couleur de sa pochette à participer à différents ateliers ; il y en avait 4. Le but était de donner une formation sur le thème de l'atelier ; il devait donc comporter un apport même si nous le voulions animé et dynamique.

Atelier 1 : le Centre

Objectif : faire découvrir cette belle maison

- *ancrée dans un lieu* : A Lourdes, lieu à la fois de pèlerinage et lieu ancré dans une Eglise locale. A la fois un lieu spirituel et une entreprise qui touche des salariés, des stagiaires, des bénévoles et des hôtes. Un lieu de collaboration laïcs\ religieuses. Ces trois axes étaient dits et développés par les animateurs de l'atelier.

- *ancrée dans une époque* : à l'écoute des différentes composantes de la société actuelle. Pour cette seconde partie les animateurs de l'atelier faisaient appel à la créativité des personnes : Différentes bulles étaient dessinées avec des situations de la société actuelle : chrétiens engagés dans l' Eglise, chrétiens plus sociologiques, croyants non pratiquants, chrétiens en marge, sur le seuil, divorcés remariés, chercheurs de sens , humanistes, jeunes etc. ; et il était demandé aux participants les idées qu'ils avaient pour toucher tous ces publics.

Atelier 2 : un centre spirituel

Nous avons mis l'accent sur la prière d'adoration ; Une première partie de l'atelier expliquait de façon courte ce qu'est la prière d'adoration et ensuite on proposait une expérience de prière personnelle devant le Saint Sacrement.

Atelier 3 : un centre d'Accueil

Accueillir : que les personnes se sentent bien chez nous (présentation concrète de la maison) être à l'écoute des besoins ; - être une courroie de

transmission pour cela très bien connaître les Sanctuaires et leurs propositions. - favoriser les échanges : présenter les personnes entre elles. Pour bien présenter cette notion d'accueil, les animateurs proposaient aux participants un ppt sur la maison et il y avait un court échange ensuite.

Atelier 4 : un centre de formation

La formation à l'Assomption vise à réaliser l'avènement du règne de Dieu en nous et autour de nous; le but de cet atelier était de présenter l'éducation transformatrice. Les participants étaient regroupés en 4 groupes autour d'une immense silhouette sur laquelle était inscrites 7 axes. Tout être est unique, Une foi personnelle, Avoir des repères, Amour de la vérité, Maintenir le cap, Vivre la réalité Appel à une transformation de la société par une transformation personnelle, Former des caractères trempés. Ils recevaient différentes phrases de MME et il fallait les placer auprès de ces axes ; ce petit jeu permettant des échanges sur le charisme de MME

A l'issue de ce parcours, nous nous sommes rassemblés pour célébrer l'Eucharistie, sommet de cette journée, dans la chapelle autour de Monseigneur Perrier- évêque de Tarbes et Lourdes- de Monseigneur Bonfils - très proche de l'Assomption- et de nombreux prêtres amis.

Après un excellent déjeuner où la joie se lisait sur les visages et où l'on avait été obligé de rajouter des couverts (plus de convives que prévus) une proposition était faite au dessert. Les participants pouvaient inscrire leurs souhaits, leurs rêves qu'il s'agissait de réaliser pour cette maison sur un gros pion vert et sur un pion rouge l'engagement concret qu'ils étaient prêts à prendre pour que leurs souhaits ne restent pas des vœux pieux... Ensuite ces pions étaient collés sur un grand damier (sorte de fresque de 8 m sur 1,50 m).

En conclusion de la journée Sœur Christine, provinciale de France, nous a rappelé la richesse d'une communauté au cœur de la maison et fait prendre conscience que Assomption-Ensemble est une réalité qui doit continuer à se développer et porter du fruit

La communauté et les amis de Lourdes

“24 Hours with the Sisters” for the Students of the School in Bondy

Three years ago, Emily, a French-Irish student in Junior High School 4th term (ages 13-14) asked that we organize something for the students, “by sleeping one night with the Sisters, for example”. The request was heard and together with the neighboring European Novitiate Community whose house is bigger than ours, we organized the first “24 hours with the Sisters” for the students of the 4th term and of the 6th term (between 11-13 years of age) who were willing. We invite them to share in our daily life: prayer, cooking, cleaning, our recreations, and a workshop adapted to their age level is programmed. It is a beautiful apostolate shared between our two communities of Pavillons sous Bois and of Bondy.

These 24 hours begin on Friday after classes. We leave all together for the community of Bondy which is a quarter of an hour on foot from the school. There we meet the whole community and we share the snacks, have a short visit of the house, a game in the garden, a quick introduction to the Psalter and then Vespers. Then the “joyful group” leaves by bus for the Novitiate Community located in the neighboring town...the adventure continues! We are welcomed to the Novitiate by a game of introduction then we have supper and after the doing the dishes and the installation in their rooms, there is the rehearsal of some refrains or antiphons for the Mass and Lauds of Saturday morning. The morning of Saturday passes quickly with the marketing, cooking, cleaning. After the Office of Readings and lunch there is a workshop - manufacturing icons or a bracelet which grains thereof allow them to memorize the life of Jesus - and of course, snacks and games in the garden, a time of written personal rereading (*What have I discovered during these “24 hours with the Sisters”?* *What have I loved?* *What has been most difficult?* *What do I want to tell the Lord?* This last question is shared during the Universal Prayer at Vespers). The parents join us for Vespers and then stay on for dinner if they can. The Offices are joyful and the young participate in the music with their various talents (songs, flute, percussions...).

Helpers in doing the dishes

The “icons” workshop

On the first year they were 5, the second 7, boys and girls who easily enter into our activities, going to the Secours Catholique station “The Cafe Smile” on Saturday morning, sharing the Lenten Friday evening Soup with the youth group (18-30 years). They love to cook, prepare the chapel, go to market with the Sisters and discover that “the Sisters live like everyone else, that they even eat pizza and that they pray a lot!”

In January 2010, they were 7: 3 boys and 4 girls, all in 6th term (11 years). Something struck us later about the group of this year: many knew nothing from the religious point of view - neither the Our Father, nor the sign of the Cross...everything was a discovery for them. Two of the girls, Helen and Maurianne, form part of the group of catechumens of the school. They are preparing to be baptized in Easter 2011, and Mickael, who declared himself “Christian and at ease with himself” during the introduction game, asked what he had to do to receive Communion and we learned that he is not even baptized. He too will begin his catechumenate...

Ten days later, these young people participated in the preparation of the Mass of the month of February with Father Mark (who accompanies the school’s pastoral ministry). It was an opportunity to speak again of these “24 hours”. After Mass we took breakfast together at the self-service of the

school with Theonisa and Isabel, novices of France and of England respectively, exchanging news and speaking of the preparation to the Sacrament.

Even if it is the first year of the three that we have had so many catechumens, it seems to be characteristic of the students we have at the moment: the parents did not have them baptized, they are often surprised at the request of their child to participate in this proposal, the children have no knowledge but are curious and open. Proposals to participate at the Mass, at workshops based on voluntary participation in the primary, to speak about Marie Eugenie ... what were the testimonials, the meetings which were sources of this benevolent and eventually active curiosity? We do not know. One sows, someone else harvests but it is God Who gives the growth and we are but appreciative collaborators at the work of the Spirit.

In the chapel

The young with others at the “cafe smile”

Laure for the 2 communities of Bondy and of Pavillons sous bois.

On the House of Cannes

After several years of reflection and discernment, the Province of France decided to close the house of Cannes (Lochabair) in 2009.

But before speaking of closure, we will call to mind the history of this house within the history of the Congregation.

Cannes was founded in 1879, 40 years after the foundation of the Congregation. It was the 10th foundation in France, the 16th for the Congregation, following South Africa (1849), England (1850), Spain (1865), and New Caledonia (1873). At the time, the mission of the Cape had gone through the break with the Mother House in 1852 and the mission of New Caledonia had lasted only 3 years. The last foundation before that of Cannes was that of Ramsgate (1878), with Mother Marie de la Nativité as Superior. The following year she became the foundress of Cannes, *Priory of Our Lady of Perpetual Help*.

Negotiations for the project of Cannes, desired by Mother Marie Eugenie, were done through an influential friend, the Duchess of Vallombreuse, and the Bishop of Fréjus and Toulon, Monsignor Terris. The Religious of the Assumption took over from the Presentines, a diocesan congregation of the Var, who had set up a boarding school for young girls in Cannes in 1863. The first stone was laid in 1865, in a property measuring 2 hectares. For the Assumption this foundation was to be a boarding school, a free school and a pension house for ladies.

After the arrival of the Superior on the 26th of September 1879 and the celebration of the 1st mass on the 3rd of October, the 1st student arrived on the 13th of November, the first lady boarders on the 20th of November, and the inauguration of the free school took place on the 18th of October the following year. Throughout the years, the locality was progressively transformed and fraternal relationships were established with the community of Nice, *Priory of Our Lady of Consolation* (1868).

The students' enrollment records mention the presence of various nationalities: English, Australians, Irish, Canadians, Russians, Poles... Bonds of friendship were quickly woven between the school and the boarders. One notes from the start the numerous comings and goings of priests, bishops, of France or from abroad, and of course, the Assumption Fathers especially Father Picard, successor of Fr. d'Alzon, deceased in 1880, and *the alumnistes* (or future religious).

Among the lady boarders, the widow of Mr. Ursel, Isabelle de Clermont-Tonnerre, will stay eight years in Cannes throughout the education of her daughter Caroline. She was a member of the Third Order, was very close to the Superior and to Mother Therese Emmanuel. In 1896 she founded the Congregation of the Orantes of the Assumption. Her Sisters consider Cannes as one of the places of their history.

Even before 1883, Mother Therese Emmanuel went regularly for long sojourns in Cannes during winter for health reasons. In September of 1883, Rome gave permission for a second novitiate, for English speakers, to be established there under her supervision. Cannes would from then on be seen as a *second Auteuil*, with all the ceremonies of the taking of the habit and of profession and the numerous comings and goings and sojourns of Mother Marie Eugenie in moments of joyful gatherings or in moments of difficulty and pain. The most important was the departure from the Congregation of the Superior, Mother Marie de la Nativité in October 1885. This departure resulted in difficulties with Father Picard, in the convocation of a special Chapter in 1886 to settle the question of government and the mutual incomprehension and suffering, and all the while the health of Mother Marie Eugenie was deteriorating and tensions existed among the Sisters. Mother Marie Eugenie would not know about the profound conversion of Mother Marie de la Nativité, from then on known as Florence, after 20 years of wandering and her life as a penitent for 26 years in a community of the Good Shepherd in England (cf. Partage-Auteuil n° 12, *A Miracle of Grace*, by Sr. Jeanne-Marie, and the inter-Assumption Colloquy 2004).

In 1888, Mother Marie Eugenie went to Rome to present the last draft of the Constitutions. She stopped by Cannes to be by the side of Mother Therese Emmanuel who was sick but whose return to Auteuil they expected in the

month of May. The news of the approval of the Constitutions by Pope Leo XIII on 11 April 1888 was immediately telegraphed to Auteuil and to Cannes and welcomed with joy. When Mother Marie Eugenie passed again by Cannes at the end of the month, Mother Therese Emmanuel was living her last days. She was able, however, to receive the Constitutions approved and blessed as the seal of the Church on a long work in common. Watched over by Mother Marie Eugenie until the last moment, she passed away on the night of 2 to 3 May 1888 at the dawn of her 71st birthday. Mother Marie Eugenie closed her eyes and in the early morning offered her an armful of roses from the garden.

The chapel, the community room, the different areas, the garden maintain a souvenir of Mother Therese Emmanuel. From afar she perceived the Esterel. In some of her notes she alludes to this: at times radiant, at others hidden, as in our spiritual journey. The coffin of Mother Therese Emmanuel remained in the crypt of Cannes until July 1888 then it was transferred to the garden of Auteuil.

In the framework of the laws at the start of the 20th century regarding the religious congregations, the property of Cannes was confiscated and put up for auction in 1902-1903. It was redeemed by a rich benefactress living in London. The community became her tenant and was able to continue the work in spite of the suppression of the teaching congregations in 1904, and thanks to the support of the Bishop, Monsignor Chapon.

In December 1906, the Congregation was dissolved and given only eight days to leave the different houses. On the 30th, an order from the inspector of the Academy ordered the closure of the external door of the chapel and allowing only the lady boarders and the children of the house to enter in. On the 3rd of January 1907, the students returned, very numerous. The friends and the municipality, very kindly, took the necessary steps in relation to the ministry. A reprieve was granted and prolonged until the end of July. Then the students went to Bordighera, while the lady boarders and the free school remained in the premises. The management of the house was assured by a sister of Mother Marie Celestine and the house took on the Scottish name Lochabair. Later, Mme Poninska, mother of Anita and of Inés, educators at Lübeck, became the directress.

In 1920 some Sisters in lay clothes returned to the ladies' boarding house. In September 1924: both the day school and the boarding school reopened in Cannes. During the war from 1939-1940, the house was transformed into an emergency center. Though still in the same locality, the address changed to *avenue of Commandant Bret* (instead of *Quartier Terrefial*).

From its foundation, the house of Cannes experienced a lot of changes, those of a life that moved on by trying to respond to the needs and to the calls of

the moment. The Superiors and the successive communities contributed in giving it its actual appearance. Its history has followed the events of the Congregation to our days.

The centennial of the house of Cannes in 1979 was celebrated with the participation of a lot of alumnae. The Centennial Tree in the garden will keep the souvenir thereof.

In 1988, the Province celebrated in Cannes the centennial of the death of Mother Therese Emmanuel. There was among the lady boarders at the time an alumna aged 112 years who was celebrating the centennial of her First Communion. She could remember the names of the Mothers and of her classmates but not the name of the Sister seated beside her whose name she asked for several times.

From the time of the foundation of the Tutelle in 1990, Cannes was the center of several gatherings, assemblies, colloquies, education congresses. The CIMEM (Centre International Marie-Eugénie Milleret) proposed and welcomed diverse formation sessions. In 1998, an education congress was held there for the centenary of the death of Mother Marie Eugenie.

In 2008-2009, the Sisters were still engaged in the primary school, in the hostel for students and in the Formation Center CIMEM.

But the two previous years, the constraints regarding security, the demands of management and the obligations required for a formation center multiplied to the point that the community had to leave and close the CIMEM. The school continues as before, within Assomption France.

At the same time, a project is being set up in Lyon. Three Sisters are already on mission there with the diocesan Church. They have gone to several districts with the objective of eventually implanting themselves in one of them. The Province is therefore living the departure from Cannes as a loss and as a seed of life. (cf. text of the announcement to the alumnae in the magazine "Assomption et ses œuvres").

The Annals of Cannes, *house of Mother Therese Emmanuel*, preserve the living souvenirs of the recent or immediate past. And the blog of the mission of Lyon opens towards the future.

Sr Thérèse-Maylis, January 2010

► La vie en proximité avec des populations

In Compiègne

Compiègne welcomes people from foreign countries, who came a long time ago to work in factories, some of which are now closed. Women have not had the opportunity to learn to read and write, staying home to raise their children.

An experiment has begun this year as a response to a need that manifested itself: a better knowledge of the French language, reading and writing for a "better life". How can these women be integrated into life in France without these essentials and necessary basics.

The Catholic Relief Services and the Association "Ricochets knowledge" (knowledge exchange) have established a mutual help in this direction. -3 Sisters of our community are involved in this kind of apostolate:

1 group receives women who are anxious to speak fluently, on an individual base.

1 group welcomes women, who speak but can neither read nor write,

1 group has already acquired the basics of French and have attended literacy classes. The purpose of this 3rd group is to help spread the C. F. G. (certificate of foreign language) that allows them to find employment and to certify the knowledge of the different services existing in the city.

In fact, we insist so that these persons discover what exists in town, in terms of transit, postal services, social security, the City Council and the organizations that can support them (housing assistance, paperwork, etc...). 2 Sisters also work as volunteers to welcome migrants and people in difficulty, the number of which increases steadily .Their mission gives us a better understanding of their situations and living conditions. Doing so, we can live our educational mission and pass on what Marie-Eugénie wanted: in forming bonds with people, we build a better world, in "our little sphere" a place to the Glory of God.

Lyon

Lyon is a town full of life, in the throes of much growth and change. The population is a great mix of classes, cultures and generations, living side by side.

As part of our investigation in view of a possible future foundation in one or other of the neighbourhoods, we are trying to discover what links already exist for the people there and what others could be suggested. As an example of this: Sr Claude Eugenie goes every week as a volunteer to the Social Centre in the Town Hall. She specialises in teaching French to the adults who have come from some twenty different countries. Some have absolutely no knowledge of our language, even of our type of script. Some have had no education at all even in their own country, others have, but in a script that is different from ours . For them all we envisage preparation for an exam, in the more or less distant future, so as to help them find employment more easily. For this the Social Centre and the Employment Office will collaborate

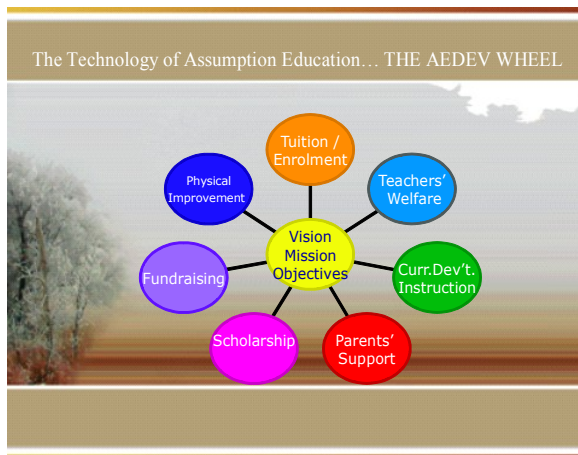
In the same Centre there are other needs:

Some of the volunteers have had no training and are trying to teach these adults in the same way as they themselves were taught in primary school. It

is an important task to help these volunteers to learn the methods for teaching adults to read and write which are those needed by those with whom we have to deal.

Another training to consider: that of the students who volunteer to help children with their homework. In this case too good will is not sufficient. Explaining rather difficult ideas in simple words does not come easily to one who is coming from advanced studies!

These few examples of what is needed go very well with our mission of education as well as with our desire to create links with and between the different social classes. These needs and others like them are coming to us from the different areas that we are investigating, and we can see ourselves in them very well.



1.2. The Province of England

Carte

When, in 1850, M. Marie Eugenie sent M. Therese Emmanuel and a little band of sisters to **Richmond** in Yorkshire, their intentions were to live our Assumption life as fully as possible and to hand on the faith. These are still our aims a hundred and sixty years later in a very different world. Challenged by the dehumanisation of our society, the fragmentation of life, values and identity and the breakdown of structures, we want to help people to know God, have hope and be fully human in an interconnected world. Far from the beauty of Yorkshire, we are now mostly to be found in urban settings.

Our province has not been slow to move into ‘restructuring.’ The last few years have seen a radical detachment from two places that have been dear to us: **Hengrave** with its ecumenical community and Lochside in the Highlands of Scotland. Then followed the five long years of negotiations with the Jesuits for the sale of the major part of the Kensington property for Heythrop Theological College. We have also relocated the Poplar community further east to Wanstead. The shape of the province has indeed changed. However, we have been greatly encouraged by the Visit of Diana and Marie Emmanuel in the winter of 2007. They told us that we had made courageous decisions, facing things honestly and were beginning to see the outcome of adjusting plans and restructuring communities. Diana said that the province witnesses to essential values and gives an alternative to the erosion of care for one another. Its inclusiveness and solidarity show that another world is possible. We were immensely cheered, because this is exactly what we are trying to do in different ways but in all our communities.

In the North of England, at **Newcastle** where unemployment has brought deprivation and poverty for many years, the three sisters live in community with two De La Salle brothers. Nearby, in a house of their own are some volunteers who share the activities and some community life. “Kids Kabin” an Arts and Crafts project outside school hours is a shining example of what can be done to give hope to a neighbourhood known for its destructiveness and despair. “Let’s make, not break” has been the Kids Kabin motto since the sisters began it in 1993. Now under lay leadership but still part of our outreach to the area, it continues to develop new and exciting ideas. The communities are involved in Church Action on Poverty, a national ecumenical Christian social justice charity committed to tackling poverty in the UK. It helps people in poverty to develop more sustainable livelihoods, gives them a voice and mobilises churches to work together to overcome poverty. Sisters and volunteers also help in activities for the elderly and for refugees.

The apostolate of **Oxford**, originally founded as a house for students, in the area called Headington on the edge of the city, has diversified. Part of the house still has students living in it and a sister shares in chaplaincy work at Oxford Brookes University. In the local area, the sisters are involved in prayer and scripture study groups, hospital visiting and support of asylum seekers. At the moment our second novice is in the Oxford community and benefits from the courses at Blackfriars, the Dominican house of studies.

Oxford is one of the communities that is happy to receive our sisters from abroad who come for advanced studies or to improve their English. We are acquiring a reputation for hospitality and friendliness which pleases us. This is extended to sisters from other congregations too. At the moment Kensington has been delighted to have a Burmese sister living with us and studying our life while she prepares to start a new congregation with a local bishop on her return to Burma in the spring.

Kensington, our oldest community in this new era, has been for the past year, since the sale mentioned earlier, in a state of transition. It remains the provincial house but is in the process of moving the community “home” to a smaller house once used by students. This should leave the larger convent building available for a new apostolate, at present still in the planning stages but being explored in small ways like retreat days for young people. The chapel remains ours but of course we share it with Heythrop College. Members of the community are engaged in various kinds of apostolate ranging from formal teaching to interfaith relations, and from Pax Christi to the Jesuit Refugee Service. We have a cordial relationship with our Jesuit neighbours and there are no walls between the various parts of the campus!

The **canonisation** was a time of grace and the presence of so many past pupils and students, friends and contacts made us realise what a legacy has been left in and by our province in the lives of people. In our own English celebration, the “intelligent faith” of Marie Eugenie and the Assumption was remarked upon and it made us very proud of our heritage.

At the moment, **St Catherine’s community** for our older or sick sisters still remains just across the garden. However, they too will be moving. We are negotiating with the Hospitaller Brothers of St John of God to have a house in their new development in Darlington, about half an hour from Newcastle and where many of our old friends from Richmond still live.

St Catherine’s has a very special place in our hearts and is very much part of everything in the Province. Diana remarked that “the old sisters are joining the world’s mass migration! Their trust in God gives them confidence to be foundresses once again.”

The sisters of the **Wanstead** community, our newest, on the eastern side of London, have replaced another congregation which moved out and so have been made very welcome by the local parish. The house is ideal for the five sisters with a pleasant garden, a chapel beside the front door so that people can easily come in to pray, and it is within easy reach of all the neighbourhood amenities. The sisters are settling in, making new friends and listening to what people have to say about their desires.

JPIC-S is important to all the communities. As we have said, we all have friendships and contacts with refugees and migrant workers and so this year especially we shall be reflecting on what we have learned and what the implications are for our own lives.

As so many of us are of “retirement” age we usually join with others in our apostolates. We are able to draw on our experience in educational and pastoral work to advise, act on committees, and help lay people to take responsibility in the Church. Yet no ministry is individual, for all can count on the grace of being sent. What unites us all as a province in our journey, which does seem sometimes like that of the Chosen People through the desert, is that we are truly a united Assumption community whose life centres on Jesus Christ and his Kingdom. This gives us hope and

*“a will to be strong and to take positive action
even when it is only in our little sphere.”*

M.M.E 19.07.1842

1.3. The Province of Spain

Foto del mapa de España y Provincia (1)

A ship docks in the port of Malaga in 1865. The Assumption arrives for the first time in Spain. The first community is founded, the first school with the first students. Everything was new at the time and judging from history, it seems that the seed fell on good soil and the fruit has been abundant and good.

We are coming to the end of winter 2010 and if we do some quick assessment, we see that 145 years have passed! This is quickly said. It is a lot of history; a history lived at the same time that the history of this country and of the Spanish Church was being woven: two centuries, a Civil War, the Second Vatican Council, the democratic transition, entry into the European Union; successive laws on education, our society, from being very catholic is opening to a lay and more pluralistic reality in relation to other religious beliefs even if it remains mainly catholic and practicing as such. A multitude of avatars have colored this country rich in traditions, varied in its peoples, hardworking and honest with a special sense of welcome and of celebration. This is the land where the Assumption arrived. It is actually the most numerous Province of the Congregation, made up of 25 communities and 230 Sisters, not counting the 55 who are spread throughout the four continents as missionaries just as the Congregation has been missionary from its origins. Many are the names of the Sisters inscribed in the Assumption of heaven, Sisters who through their 'yes' to the end have been witnesses and collaborators of the coming of the Kingdom that makes of the world a place of glory for God.

Formal Education (fotos de colegios 3 -nº 2, 3 y 4)

The Province of Spain has known how to adapt itself to the changes without losing the essence and the fidelity to the inheritance and the charism received and which it continues to do as it interprets, listens to and discerns the signs of the times to respond to the mission that has been entrusted to it from the start: Education. The Reference Texts say the following: *“Our mission of education has not yet attained its goal: a society transformed by the values of the Gospel. The work is in progress. The future opens out before us every day and it is there that society is being built”*. Yes, the future opens before us in the 8,500 students in 9 schools: Sarria (Lugo), Ponferrada (Leon), Leon, Gijon (Asturias); Santa Isabel, Vallecas and Cuestablanca in Madrid, Malaga and San Sebastian. There are a total of 558 professors and 132 non-academic staff. Our schools have undergone changes and are witnesses of the change that our own country has gone through. Many of our school have a great number of students coming from beyond our frontiers and others, already born in Spain, but coming from migrant families. Some of our centers hold special classes to favor their integration into the

educational system. Since 2003 we have a Provincial Educational Administrative Team composed of laity and Sisters whose mission is to support, help and form the new administrative teams of the schools on the pastoral, economic, pedagogical and juridical employment aspects.

Every year there are various sessions to form the professors in the charism of Assumption Education. During the school-year there are regular meetings and visits of each school by the Provincial Educational Administrative Team. It is interesting to see how each one of them draws up an Educational Project based on the heritage of the past and the intuition of Saint Marie Eugenie: that the Kingdom of God come to us and to those around us, to Christianize the intelligence of our students and that it be an education oriented towards the transformation of society with the firm conviction that the seeds sown at the dawn of life endure forever. The pastoral work in each center consists of a series of activities spread throughout the year: Christmas, Lent, campaign for peace and campaign against hunger. It deals with opening the eyes of the students to other realities and to other worlds in situations less favored than theirs.

Pastoral (fotos nº 5 y 6)

During summer when the schools close their doors, the Pastoral program of the Province and especially the summer program go into full swing: camps are organized for the very young aged 12-16. For more than ten days they follow different activities related to nature, games, team-working and a drawing close to Jesus and to the Assumption. The older ones are offered work camps. And the adolescents and young university students have the possibility of international activities through Assumption Europe. The Pastoral Ministry of the Province has initiated a research to try to reach a larger number of youth.

From the very beginning, the youth have been a priority in our being Assumption. The Province has two hostels for university students: one in Leon and the other in Madrid-Olivos. Their concrete mission is to offer something more than just lodging and a place to study. The youth are invited through different activities to open themselves up to the culture, to solidarity and to the faith. It is not always easy and the response is not numerous. It is a question of showing them other possibilities that they can combine with their studies and their moments of leisure. The communities are aware of their task of welcome, that a brief exchange can produce interesting questions for the girls and that, more and more, for many coming to the hostel is the only contact they have with the faith and with Jesus. In Madrid, for example, the Sisters work jointly in the Pastoral Ministry of the University with other colleges and hostels/dormitories.

In response to the call of the Congregation, the Province has started to form a team of four Sisters in view of a Vocation and Accompaniment Ministry in which each young person can find an answer to her search and in

it, the religious vocation in the Assumption, may be an option open to the fullness of life.

A noteworthy aspect is the love of the students, past and present, as well as of the laity and friends of the Assumption, for Marie Eugenie. To make the woman who trusted and counted on, with only 22 years of age, the plan of God is a characteristic note of the Province. This pleasant task has been handed down from generation to generation of Sisters. The love for Marie Eugenie has been and is very present in our Body-Province. Saint Marie Eugenie accompanies us with a special protection and continues to guide us.

Insertions (fotos nº 7,8 y 9)

Today the Province also has 10 communities designated as insertions: Barcelona, Contrueces (Gijon); the 'little house' of Leon, Tetuan and Hortaleza in Madrid, Huercal Overa and Dalías in Almeria; El Palo (Malaga), Vegas de Coria in Caceres and La Alegría in Tenerife. Rooted in different realities, they are communities open to the neighborhood, their people and their problems and joys. Some of the Sisters living in the insertions divide their apostolate between education in some of our schools and the specific project of the insertion. The insertions share the life of the area in which they live without losing the characteristic seal of an Assumption community which means that the doors of the oratories are open so that the neighbors may come and pray. Their activities are multiple like: hospital chaplaincy, the parish Caritas office, catechesis both in view of Christian initiation as well as confirmation and formation of catechists. They also have missionary workshops in which Sisters and laity do handicrafts for the benefit of the missions of other Provinces. The Sisters also visit the elderly and the sick in their homes to bring them Communion and accompany them in their loneliness.

In Vegas de Coria (Las Hurdes-Caceres), for example, the Sisters are the delegates of the Diocese for the rural pastoral ministry. They take charge of the celebration of the Word in different towns in the face of the shortage of priests. This is one of the communities that have seen how the area in which they live has gone through a profound transformation. Las Hurdes was historically one of the most depressed and backward areas of the whole of Spain; now with the combined effort of all, this region is discovering a more favorable future.

In three insertions: Barcelona, La Alegría (Sta. Cruz de Tenerife-Canarias) and Contrueces (Gijon) with the project "Involved", the Sisters, together with lay volunteers, direct and support some Centers for Social Advancement, so that the adults, children and adolescents may have extra classes, reading workshops, writing, computer classes and handicraft.

The Province has been very aware for the past few years that the country is receiving a great number of migrants. Africans, Europeans and Latin Americans began to arrive on our shores and our airports towards the end of the 90s with the aim of seeking a better future both for those who

came as well as for those who stayed behind in their own countries. “Bridge of Hope” is a center of welcome for migrants wherein the Sisters of the Community of Tetuan (Madrid) collaborate with other religious congregations and volunteer workers. They offer them legal services, act as an employment agency, and give courses in language, computer, dressmaking/tailoring, cooking and geriatric care. These centers are places in which we can read in very concrete features/faces what is written in no. 79 of the Rule of Life: *“In union with all who labor to build a more fraternal World, the sister’s work for the promotion of justice, which is the condition and the expression of a society influenced by the Gospel”*.

Solidarity

The actual situation is totally unfavorable for all these persons as Spain is suffering from the same economic crisis as the rest of the world and perhaps with some peculiarities proper to our economic and productive system. The Province tries to live solidarity very intensely in our life-style and our sharing with others. Conscious of our resources and based on the final document of the GPC of 2009 which says that *we are called to strengthen and deepen our interconnectedness with each other to transcend boundaries in our globalized world in favor of genuine communion*, we have journeyed and reflected much. We believe that the Province practices solidarity and that the Sisters live this joyfully and with the double nuance that it has been attained and that it has to continue growing.

To help us in this, the Province has a Provincial Treasury Office composed of a team of Sisters and laity that, together with the Provincial Council, manage the resources of the Province in an efficient and ethical manner. We count on their capacity and availability to help us in all that pertains to economics, solidarity and formation in this field.

Mission Stations (fotos laicos nº 10 y 11)

After the General Chapter of 2006, the Project of the Province included the creation of 5 mission areas that encompass the whole evangelizing work of the Province: **formal education, pastoral ministry, economics and solidarity, laity and formation**. All these areas have steering committees composed of laity and Sisters. The aim of these committees is to create and promote a more participative management. Collaboration is an evident fact in the Province.

Regarding the laity, for example, there is a continued search on the complementarity of vocations within the Church. Many of our communities are a point of reference for one or more groups of laity who gather regularly to be formed in spirituality as a whole and in that of the Assumption, to pray together and celebrate and even for a social commitment. The different groups of friends follow different rhythms and more than 40 have committed themselves in the Path of Life.

JPIC (foto Bridge of Hope n° 12)

In the actual context it is urgent that we be aware that our relationships, exchanges and style of life have to be modeled on justice, peace, care for creation and solidarity. The Province has made of JPICS a real transversal axis present in each of the mission areas.

Information in the areas of mission, the life of the communities and of the Congregation is very present in the animation of the Province. The website of the Province is a privileged tool.

Houses of Welcome and for Elderly Sisters (fotos n° 13 y 14)

The Province has a Welcome House in Olivos beside the Provincial House whose mission is to welcome the Sisters passing by Spain whether they be members of the Province, missionaries or of other Provinces and the various groups that come to Madrid for different reasons: meetings, formation, gatherings. This community, more than just offering their services, wants to welcome by listening, gratuitousness and concrete gestures.

Four communities, Riofrio in Segovia, Tegueste in Tenerife, Los Molinos and Collado Mediano in Madrid and El Olivar in Malaga are communities of elderly Sisters. The houses are cozy, adapted to the needs of the Sisters. We propose two ways of looking at them: one a look at the ring of each Sister that has been worn down with the passage of time and of life, a life with the Lord Jesus Whom they have made known and for Whom they left everything. Another is a look at the small gestures of fidelity: fidelity to prayer, to the daily community recreation, to the interest for what the Province is living, to helping each other fraternally. These communities are a gift for the Province by their welcome and the missionary adoration. We know that the whole Congregation is prayed for in these communities. There is a lot of passion in everything done here whether they be workshops, catechesis, welcome or gratuitous service to all who need. They are testimonies of goodness, thanksgiving, experience and fidelity until the eventide of life, until the yes to the end.

Animation and Life of the Province (fotos cursillos, zones or life in community n° 15, 16 y 17)

Every once in a while the Provincial and her Council, outside of the PPC's, gather the Sisters together and by geographical areas (North, Center, South and the Canary Islands) in order to make known and share realities and information of the Congregation and of the Province. These are always good moments for exchanges, for listening and seeking together without forgetting that there is always time for a festive sharing. For many years now there is the Provincial Retreat during the summer in which about 70 Sisters participate. This has been seen as a good and enriching initiative not only on the personal level but because we pray as a Province-Body and Community-Body in some cases. The cultural aspect has not been neglected. A team of

Sisters in charge of the area on formation organize what is known as “summer courses” which consists in talks and conferences on an ad hoc theme with at least one cultural excursion and fraternal living together.

The communities of the Province are intergenerational; the age span is very wide - from 95 to 28 - providing a lot of possible combinations. They are dynamic communities with a great openness and listening attitude towards what is happening in the world. They are communities that experience the strengths and the weaknesses of each Sister. They have not chosen themselves. He Whom they have in their hearts has chosen them. They try to live with their differences and their complementarities. They are communities that gather around three important tables: the Eucharist of Bread and Word each day, the table of the daily bread and finally the table of the community room: table of encounter, of meeting to seek, evaluate and discern the community project that unifies the whole community; the table of gratuitous encounters and of community recreations.

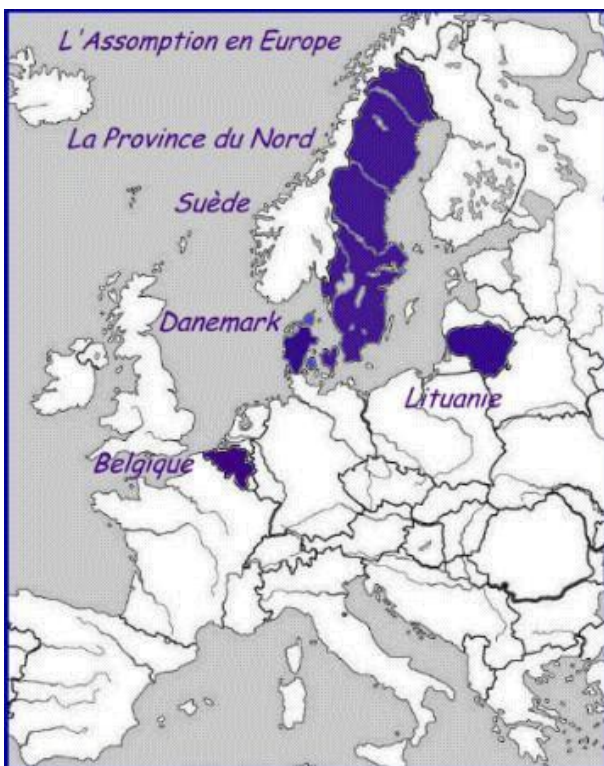
The Province is conscious that the community is the place one goes to and returns from mission. It is also the place of mission. The effort of each Sister to want a life of community that is full is a fact that mobilizes each one and thereby the whole Province. Each Sister is conscious that action flows from contemplation and personal and liturgical prayer. To endow an action with meaning and truth and to set out only finds its meaning in God, in the God incarnate and Who walks with humanity. Yes, in the *God Who guides our destinies and no more loving and wiser hand could do better*. May God, He who started the good work in Saint Marie Eugenie and in the Congregation, continue to guide us so as to bring to fulfillment what He desires of us as Province of Spain for the good of the whole Congregation, so that the ship that arrived in Malaga 145 years ago may continue to navigate the high seas.

1.4. The Province of Northern Europe

We are a young province: only ten years old.

4 countries: Lithuania, Sweden, Denmark and Belgium, 4 languages and 4 currencies, 4 very different ecclesiastical situations, and therefore distinctive apostolic projects. We need to encounter one another regularly in order to discover the treasures belonging to each reality. Open-mindedness and mutual hospitality are a real challenge.

Our provincial project proposes a large vision "The Incarnation, mystery of communion, of transformation and of hope, manifests God's project for humanity, a fully alive humanity that renders Him glory." In order to collaborate with this project we seek to build communities that become "Good News", to be educators in all that we do, to share our family spirit.



The sisters in Scandinavia

When one is more than 100 years, there is only this to say:

Thank you!

For all God's blessings,



In 1908 the first sisters arrived in Copenhagen, and a year later started the school that is now Rygaards International School, with 850 pupils from 65 different nationalities.

In 1962 in the spirit of the 2nd Vatican council the sisters made a new foundation (Århus, Horsens, Sønderborg) so as to widen their mission in the west of Denmark where the church is more fragile.

In 1982 a new stage: the sisters were called to Sweden, to participate in the life of the Christian community and be a presence of prayer in the parish of Göteborg. In 1994 they moved to Borås and today they are in Malmö which is very close to Copenhagen.

The sisters of Malmö and Tåstrup (Copenhagen) form one community, working in Rygaards school, and do pastoral work in the 2 parishes.



In 1990 the sisters searched for ways to give a new image of the church: They lived in mixed communities with lay people. This gave birth to the “Friends of the Assumption”, and the 3rd Order which today is part of the “Fraternité Assumption”.

September 2009: the closure of the Jubilee year in a celebration of thanksgiving. With the sound of trumpets, a huge crowd of children with their parents, teachers, administration, former students coming from different countries, gathered around Sr. Diana and the sisters for a Eucharistic celebration, a whole day's program and a festive dinner.



Through the joy and gratitude of the 2000 persons present in this event, the sisters marvel how God has made the tiny seed that was sown 100 years ago bear fruit.

Community of Boitsfort

The Boitsfort community exists since 1962. It was founded thanks to the initiative of Val Notre Dame Alumnae in order to take over a French-speaking parochial school in a predominantly Dutch speaking neighborhood, and to establish a secondary school.

Actually, it is the provincial community, with eight sisters, plus the provincial.

Our Mission: We have the joy of having the Provincial among us and of welcoming the sisters from the different countries of the province or elsewhere when they come to Brussels. During the summer, our missionary sisters share the riches of the cultures where they are inserted, while they renew their physical and moral energy.

- Our small garden opens onto the yard of the secondary school "Institut de l'Assomption". Only one sister teaches there fulltime, but our great concern is the maintaining and strengthening of the Assumption Educational Project. The director and the teachers are cordially welcomed for a moment's respite, and several sisters assume different forms of presence in the school. This task is urgent because today in Belgium, teaching is a denigrated profession. Yet, in our society marked

by individualism and consumerism, the young are now more than ever in search of values and reference points.

- It is therefore necessary to offer the educational team space for renewal, to pass on a spirit of family, of conviviality, of respect, in order to maintain enthusiasm, motivation, the joy of teaching.
We can also help broaden the horizons by opening the school to the internationality of the Congregation: the school belongs to a larger body.
- Our community in the context of the Belgian Church.

In Brussels, a multiracial and multicultural city, the crisis of faith is perhaps more intense than in the rest of the country. Among the believers, religious practice diminishes. Given the lack of priests, the diocese has regrouped several parishes into pastoral units. Moreover, a latent persecution is practiced by the media. Never the less, there are different initiatives which prone the announce of faith in this context. "Toussaint 2006" brought together Christians from all over Europe and in December 2008, Brussels welcomed 40,000 young people for the Taizé gathering.

We seek for ways to reply and want to seek more in concert with other Church members:

- Remain open, in dialogue the Church movements that manifest the convivial face of the Church.
- Offer a space for prayer: an open chapel, announce the schedule for the office and adoration.
- Seek how to support the initiatives that promote the involvement of lay people.
- Seek the paths for an adequate proclamation of the Christian faith.

Etterbeek community

Implanted in a multicultural neighborhood in Brussels, a stone's throw from the European Institutions, the community has a mission of proximity with the local families. All the sisters are involved to a greater or lesser degree in the association Welkom-Babbelkot, small center where people of different languages, nations, ages, religions and social origins can meet.

Children can come to play on Wednesday or to do their homework thanks to the help of many volunteers and two young animators who discover the spirit of the Assumption. Moreover, classes in French and literacy assemble many immigrant women, some of whom come with their babies.

The sisters also work in two parishes (St Antoine and Floréal) and in the provincial bursary. Sr Claudine (RDC) is finishing a degree in pedagogy.

In accordance with the movement 'Catechesis by and for all' initiated by Lumen Vitae in Belgium, we participate at the ' Sunday of feasts' which assembles St Antoine's parish for breakfast and a common activity followed by sharing in groups according to age before coming together again for an especially festive Sunday mass (6 times a year).

Several girls (15-18) spend three days of immersion sharing meals and the mission at the Babelkot in the context of social retreats organized by their schools. This year's encounters were particularly beautiful. (In our secularized Europe, religious or even Christian life is little known). We have decided to develop our pedagogy in order to propose an even more profound experience...

For a long time the community served as formation community for the postulants, novices and junior sisters: we have shrunk this year. It is an occasion for us to try to live the fullness of our life in confidence and with discernment, placing ourselves in God's hand and meditating words such as "It is when I am weak that I am strong ' or 'And you, little flock' Lc 12,32.

The Community of Ciney

The community of Ciney opened in 1987, in order to provide long-term care for our older sisters. A Belgian congregation, the Poor Sisters of Mons, intended to transform a building adjacent an old peoples' home offering medical care into apartments. The invitation to participate was received gratefully by the Sisters of the Retreat, our Lady of Africa, the Dominican Missionaries, the Religious of the Assumption, and several years later, to our great joy, the Fathers of the Assumption.

On the ground floor in a chapel open to the public, the Eucharist is celebrated daily. We generally take our noon meal with the other communities, which encourage neighborly relations, mutual service and sharing.

The structure of the house enables our older sisters to remain in community while benefitting from the services that their health requires.

A sister who is seriously handicapped may receive care in the nursing home adjoining the building, which allows us to remain very close.

The sisters continue to be "apostles by vocation": hospitality, provincial services, Catholic Action groups for the elderly, Oxfam, religious education in the primary school in Boitsfort.

Three citations from Scripture resume the path that our community project opens before us:

*"Hear...you shall love the Lord your God ... and your neighbor as yourself."
"I have come that you may have life."
"Your Kingdom come!"*

The community of Tournai

The Tournai community (founded in 2003) is implanted in the diocesan seminary building. The seminarians do not live here presently, but the place is very much alive, housing multiple Church services. A theological institute, a library open to the public, various diocesan services, a book shop and a music school, co inhabit in this spacious, beautiful dwelling built in the 17th century. It is here that our community lives its three-fold mission:

1. A presence of **hospitality** and **prayer** for the daily celebration of the Office and for Adoration of the Blessed Sacrament (the chapel is open all day to the public) as well as occasional prayer meetings, instruction or retreats.
2. Participation in the theological **formation** dispensed in the diocese, especially through the classes taught in the theological institute.
3. Inauguration of **youth ministry** in the city and animation, in collaboration with the Seminary priests, of a Christian communal life project for 8 young students who come and live in the house for a year or two.

Here we live out -with felicity- a rather unique experience of the **Church**. Our community is plunged into the heart of a diocesan ministry which puts us in relation with a variety of people: Episcopal vicars, priests, deacons, pastoral agents, catechists and young people as well lay friends who come to pray, for spiritual direction, to reflect on their faith or to be formed. An enthusiastic group of spirituality- Marie Eugenie (20 friends) is in existence for almost six years.

Though primarily centered on the animation of the Seminary, our mission has gradually opened to a presence of friendship in the rather poor neighborhood that surrounds us: hospitality in community and for the times of prayer, visits to neighbors, and remedial help in the primary school.

These experiences are for us an expression of our educational charisma, through attention to the growth in faith for each person, child, youngster or adult and the **love of the Church** that Marie Eugenie has bequeathed to us.

Lithuania : Vilnius community (founded in 1994)

Which were the calls we answered when founding the Assumption in Lithuania?

Twenty years ago the main challenge was the re-founding of the Church, a Church who was emerging from the Catacombs and had to learn to live in freedom, create all pastoral structures, and meet enormous formation needs - catechism of children and adults, training of priests, religious and lay. Thus *Christian formation* was the main call we tried to answer with our educational charisma. Another call was *community*: the experience of collectivism under soviet regime had “polluted” the understanding of community life and relationships. The Church as well as religious congregations had to discover community as a place of freedom, trust, respect and collaboration. We bought a large house so that we could share our community experience with others. And thus right from the beginning we had a group of students living with us. This became the “Samaritan community” project: each year we have a group of about ten girls (students or young professionals) who experience community life, have a social commitment and a weekly community meeting with us. Year after year we hear from former “Samaritans” how this time at the Assumption has been a founding experience for all their life.

And today? The new generation knows about communism only what their parents or school books tell them. The young people are fascinated by the new consumerist culture and they have the possibility of traveling all over the world. But this sudden culture change is very unsettling. So we keep education and Christian formation as our main missions.

We are not the first Lithuanian sisters! Other Lithuanians had entered before the World War II. At that time it was difficult for village girls to enter religious life for lack of money and convents. One Jesuit sent about 20 girls to the Assumption in Belgium. Off they went bravely, and when the war occurred and the partition of Europe in two, they had to stay in the West, losing all contacts with their mother land and families. We believe that they were the seed fallen in the earth whose fruit we are. One of our Congregation senior sisters, Maryana (102!) still lives in Belgium and another, Ona, in Denmark. Perhaps their faith and kenosis is also at the origin of the missionary vocation born of our poverty: the sending of s. Alma to Togo last year.

Creativity and mission. This year we are only five here, three missionaries and two Lithuanians: Erika, Bénédicte, Beatriz, Jolanta and Kotryna-Danguole. Alma is in Togo and Jurgita is training at St Anselm. In spite of our small number two big projects were born this year. First: a group of young people went to the Philippines with Beatriz and Jolanta for a three weeks mission - discovering the Assumption there, participating in the Asian Taize meeting, and experimenting immersion and service among the poor at

Malibay. They also brought funds collected here to help the victims of Ondoy typhoon. Second: another group is going to Siberia this summer with Danguole and Jurgita. They will visit the places of soviet deportation and “gulag” and work to restore graveyards where many Lithuanian deportees are still buried. This expedition is a meaningful pilgrimage to celebrate the twentieth anniversary of Lithuanian liberation from the USSR. It is also a way for young people to integrate the History of their country and of many other peoples who have suffered or still suffer from totalitarianism and persecutions.

A second foundation? Recently we thought that the time had come at last to start a second community in another Lithuanian region... But God’s plans were different. The departure of two juniorists, the difficulties met by some missionaries to bear the climate and learn the difficult (but beautiful!) Lithuanian language and a new call from the Church in Vilnius were signs that we must still wait before undertaking another foundation.

An Assumption school !? Three years ago we started to get involved in a school whose project is very inspiring: Christian education and full integration of handicapped pupils at all levels. Alma and Jurgita worked there as teachers, this year only Jolanta is left with the responsibility of health education and pastoral work. This school so far has been a State school, but is now becoming private with an official catholic school status. The archbishop of Vilnius wants to entrust it to us. A challenge which we meet with both fear and inspiration, since we understand how the Assumption charism for formal education would be a gift in our context. We entrust the ongoing discernment and preparation works to your prayer! And we remember what sr Cristina once told us during a visit: what is needed here is a school where students and staff are happy to go!

Our house: a place of formation and prayer. In Lithuania, because of the climate, the house is a very important part of life and the main place for socialization. Our house is situated in an area which has remained like a small village, with private houses and small gardens, although it is not far from the centre and surrounded by densely populated and commercial areas. For the “Samaritans” but also for many friends it is “home”. People come here for enneagram courses and other formations, for language lessons, for days of quiet, for spiritual counseling, or just to share in our prayer. We believe that this service of welcoming and listening is extremely important here. And we are happy to be very rarely alone in our chapel!

Convictions and challenges

To conclude we would like to share the convictions of our last provincial chapter, which was held at Auteuil at the end of December 2009.

Energies

*"Each sister is important and is capable of fully living our life.
(CGP Abidjan 2009)*

This supposes our personal and community commitment.

- We are invited to
 - to become conscious of the things that cause us to lose energy
 - to consider our relationship to time, the roots of tension or stress and their impact on community relationships, our mission and our Consecrated life.
- We want to use the means necessary in order to renew our energies:
 - return continually to Christ, the center of our life.

Unify ourselves by the creative gift of our lives to God, to the community, to the mission.

Vocation ministry

*«Vocation ministry, proclamation of the Good News of our religious life»
(CGP Abidjan 2009)*

This is an appeal for each of us and for all of our communities.

We are convinced that vocation ministry takes its roots in the history of God's Covenant with humanity: it is an expression of our faith in a God who is Love. We want to be available to welcome young people in community, to offer them opportunities to make a personal encounter with Christ and to accompany that experience.

Given the wide-spread ignorance of Religious Life, we want to present it positively, cultivating the courage to speak about it to children as well as to young peoples and families. Inform, bear witness and be convinced of the pertinence of the Congregation's charisma today.

Each community is invited to make a concrete gesture and to pray.

Assumption-Together

*"To live our charism as a shared heritage with lay-people,
apt to create the future"
(Vilnius community project 2009)*

Encouraged by the growth of Assumption Together in the Congregation, recognizing its buds and its fruit in our realities, and convinced that all of us are capable of discovering Marie Eugenie with lay people we feel called to liberate time and energy for the construction of Assumption Together:

1. Clarify our motivations and our desires: as sisters what do we want to life with the laity?
Recognize that the charisma is meant to be shared and borne together.
2. Respond concretely to what is already in bud.
3. Use/adapt the tools elaborated in the congregation.
Become familiar with the "Path of life" and propose it to lay people.

Justice, Peace, Integrity of Creation, and Solidarity.

We perceive that Justice, Peace, Integrity of creation and solidarity constitute a way of being, of thinking and of acting that face us with the major issues of our world today. (CGP Abidjan 2009)

- « Save the planet or build the Kingdom? »
- « Follow the crowd or follow Christ? »

... And if it were the same thing?

We want to deepen our understanding of Religious Life in the light of the JPICS issues and our activity on behalf of JPICS in the light of our religious consecration.

We want to be attentive to the process of our educational activities concerning JPICS: formation of those who train, building of awareness, action, evaluation, communication.

Significant actions:

- ◆ Make a leaflet « JPICS » with prayers before and after meals
- ◆ Consult and feed the website www.jpics-assumpta.org
- ◆ Reflect on the theme proposed by the Congregation: *Migration*.

Community

« The community as mission and for the mission » (CGP Abidjan 2009)

To live in community, assembled and bonded by the Word of God, is a mission. The community is the first place for us to live in justice, peace, respect for creation and solidarity, and is the platform from which we can work for the transformation of the world.

The cultivating of mutual solicitude, making sure that each sister has her place, edifies our community life.

The deepening and living out of active non-violence is an expression of this solicitude.

1.5. Italy

La maison *The Padova community and the University Hostel*

The Padova community has been working in the University world since 1956. All along those years it has lived together with the young generations, taking part in their search, in their thirst for justice, for a culture in dialogue with reality, for structures which would be less hierarchic and more open to the needs of each person. The educational project of the community has always been inspired by the desire to offer the young the possibility of enriching their university experience with a process of global human and Christian formation.

After the renovation of the house in 2005-2006 a new educational project was written and proposed to the young, so as to answer better to the structural changes in the University and to the new demands of the young generation. Starting from a few features of the personality of Marie Eugenie - intellectual concern, freedom of spirit, openness to the world, sense of responsibility for oneself and society, love of one's time, we offer students the experience of our hostel, provided they wish to live out the community dimension and a strong commitment in intellectual work so as to become "thinking persons" able to enlarge their horizon, able to question reality with a positive and critical mind, and provided they are open to explore the faith and grow in it.

Since these girls are young adults they are invited to take their responsibility in the project, especially by taking part in various groups which propose activities in their domain and are thus responsible for the animation of the hostel:

1. culture
2. JPICS
3. spirituality and liturgy
4. recreation and sports
5. management of services

The community accompanies and gives advice; it works as the living memory of the project, the guardian of its spirit, and as a place of welcome for all. The presence of the young is a permanent gift and challenge for us. We cannot sit in safety on well known ground. Each generation requires that we do something new on the strong basis of what is old and it demands that we still hope for a better world. We have the responsibility of giving birth to what is embryonic and to sow something of the Gospel where it has not yet been sown. Today, in spite of difficulties, we believe that young people need to find Church communities where they can be welcomed with love and respect with all their riches and frailty, with their questioning of the Faith

and even with their unbelief. We try to create a friendly space and to ask the good questions that can move the heart and open it to the unexpected visits of the Spirit.

A moment of celebration

A Eucharistic celebration

A time of prayer on the feast of St Marie Eugenie

A Eucharist

A prayer vigil

A teaching on the Pascal “Seder”

Having fun

A time of formation

A time of desert during a retreat

The community during a cultural visit at Ravenna

ROME - QUADRARO

The house of Quadraro, a suburb of Rome, was built after the war to meet the needs of migrants coming from the South who had taken refuge under the arcades of the ancient “Felice” aqueduct and lacked everything: water, food, electricity, church and school. In 1953, when the house was finished, a community settled in and began to organize medical assistance with the help of volunteer doctors. Soon after the sisters opened a nursery school, and later on a primary and secondary school. Our chapel was used as the local church and our house became the heart and soul of the developing neighborhood.

The neighborhood changed little by little, and our house too. It became the provincial house, while the school was closed and the nursery unit entrusted to a young couple. Part of the building was adapted to receive elderly and sick sisters.

Nowadays the house is still a reference for the neighbors, a place of prayer and hospitality, open to collaboration with the parish for catechesis, Caritas, and spiritual counseling for elderly and sick people. Two communities live here and work together to welcome groups and individuals looking for a place of prayer and rest.

With the help of some volunteers one sister has organized a center for children and teen-agers experiencing schooling difficulties. Two sisters visit the Rebibbia prison; one of them has been present there for a long time, offering human and spiritual assistance. For all of us the service and animation of our elderly and sickly sisters is a priority.

A fraternity of Assumption Friends is very committed in the parish and takes part in the life of the house. They find in their friendship with sisters a support for their faith and formation. The chapel is open most of the day and

people come to share in our prayer and Eucharist. It is like an oasis of peace, fraternity and faith for the neighborhood.

Communauté de Como et son Œuvre « L’Istituto San Carpofo »

L'HISTOIRE

L’Istituto San Carpofo se trouve à mi-colline, sous la tour médiévale du ‘Baradello’, près de la plus ancienne basilique proto-romaine de la ville de Como. Il fut anciennement un monastère, ensuite une riche demeure privée et finalement le siège de notre Institut scolaire.

L'histoire de l'École prend son origine dans communauté religieuse, les Sœurs « Gardiennes Adoratrices du Saint Sacrement » qui à l'automne de 1919 vint à Côme pour ouvrir un institut supérieur qui avait comme but l'enseignement de la langue française. Peu après, cependant, la « réforme Gentile » enleva la valeur à ce titre et les religieuses, sans se décourager, continuèrent à former leurs élèves en les faisant étudier dans les universités pour étrangers à Grenoble et à Paris. Les sentiments qui animaient les religieuses jusqu'à ce jour et qui forment la base solide de leur enseignement sont : l'enthousiasme, l'audace et la bonne volonté et c'est cet esprit qui a toujours distingué l'École, même dans les moments plus difficiles, comme pendant la deuxième guerre mondiale, lorsque les religieuses françaises durent rentrer en France et les sœurs italiennes rester à faire leur travail dans des conditions inconfortables, jusqu'à ce que l'institut fut réquisitionné par l'État pour être utilisé comme hôpital militaire. La guerre finie, la structure fut reconvertie en école et l'école maternelle, l'école primaire, l'école commerciale et le « Ginnasio » furent réouverts. Après une période intense et active de vingt ans, la Congrégation des Sœurs Gardiennes Adoratrices s'unit à la Congrégation des Religieuses de l'Assomption, formant une unique famille qui partage le même esprit, le même style de vie et le même charisme éducatif.

L'institut San Carpofo continua ainsi à vivre et à prospérer. Après une brève période où fut ouvert le collège, à la fin des années soixante, on choisit l'engagement dans l'école maternelle et primaire à laquelle ont été dédiés des efforts, énergies et nouvelles compétences. Depuis 1970, San Carpofo est donc une école riche pour enfants âgées de trois à onze ans. École à temps plein, qui accueillait et accueille, même avant et après l'horaire scolaire, les enfants dont les parents ont des horaires de travail qui ne coïncident pas normalement avec celui de l'école. Notre Institut s'engageait, s'engage et s'engagera à innover, à élargir les espaces éducatifs, avec des matières complémentaires et activités qui tendent à développer la sphère éducative, psycho-physique et affective de l'enfant. Le Collège est plus

récent, ouvert l'année scolaire 2005-06, avec le but de poursuivre le parcours de formation commencé à l'école primaire et au jardin d'enfant. Depuis lors, l'Institut a toujours poursuivi son œuvre d'accueil et de préparation des générations d'enfants, de garçons et filles, qui dans le temps ont gardé le souvenir des ces jours sereins, d'un climat familial et riche de stimulations respiré dans l'École.

L'édifice a conservé les caractéristiques structurelles du monastère et dans le cours du temps l'école s'est doté d'un équipement moderne, fonctionnel et technologique. Elle est entourée de verdure, d'un vaste parc et d'un jardin, où le fascinant contact avec la nature allié à une formation profondément chrétienne, à des modalités éducatives centrées sur le respect, l'accueil des tempéraments individuels, et l'avant-garde du point de vue de la didactique et des apprentissages, deviennent des expériences de vie.

En ce sens, l'école ne se limite pas à accueillir toute individualité, différente et fascinante, mais elle va au-delà, en considérant comme de valoriser et promouvoir l'identité personnelle et culturelle de chacun à l'intérieur des rapports entre copains et professeurs. Elle prépare l'élève individuellement au travail scolaire, pose des bases solides pour la formation des citoyens de demain.

La Communauté

Une communauté éducative...

Ensemble professeurs et sœurs travaillent pour transmettre les valeurs évangéliques, voulant découvrir et développer en chaque enfant sa beauté particulière. Nous voulons créer des relations éducatives par un climat d'amitié et un esprit de famille. Une sœur travaille dans une école de l'État, dans un milieu avec une forte présence d'immigrés. Cette expérience interculturelle très intense élargit et enrichit notre regard sur le monde.

Une communauté amie...

En chemin avec les Amis laïques : nous croyons dans l'expérience "Assomption ensemble" comme voie partagée vers la sainteté. Nous voulons la vivre comme communauté à travers des rencontres sur la spiritualité assomption et avec des relations simples et fraternelles.

Une communauté proche...

Une sœur visite les prisonniers à la prison de Como pour les aider à retrouver leur dignité perdue et leur annoncer ainsi l'Amour miséricordieux de Dieu pour chacun. L'école accueil gratuitement des enfants qui viennent des milieux pauvres.

Les Élèves de l'ISTITUTO SAN CARPOFORO racontent...

Les élèves de San Carpoforo vivent une bonne partie de leur journée entre copains, leçons, enseignements et diverses activités. Les élèves expriment

cette manière de vivre ainsi que l'appartenance à l'Institut. Tommaso, raconte : « *San Carpofo, pour moi, est une école où on ne nous enseigne pas seulement les matières d'étude habituelles comme l'anglais ou l'histoire, mais aussi l'amour du Seigneur et l'amour de nos copains, professeurs, sœurs et tous les hommes et les femmes du monde. À l'école on nous enseigne à devenir des personnes honnêtes, intelligentes et toujours meilleures.* » Des mots de Tommaso on comprend combien la présence des Religieuses de l'Assomption est fondamentale pour les enfants et les enseignants et combien cette présence rythme le déroulement de l'année. Eleonora ajoute : « *Dans mon école, chaque fête est importante pour prier et nous réunir ensemble. Par exemple, pendant chaque semaine de l'Avent le lundi nous allons dans la Basilique pour prier et nous préparer mieux à Noël. Même les faits malheureux qui peuvent se passer dans la vie quotidienne deviennent importants pour apprendre à souffrir ensemble et ne pas se sentir seuls. Cela s'est passé au moment du décès de notre enseignante Oriana. Ce fut un événement douloureux, mais il nous a beaucoup unis, soit comme copains de classe soit avec les enseignants qui ont été très proches.* » De ce récit émerge combien les rapports enfants et professeurs se basent sur l'accueil, la collaboration commune, la loyauté et le respect.

Les enseignants cherchent à valoriser tout individu, en aidant ceux qui sont en difficulté et en perfectionnant les meilleurs. Cela ne se produit pas seulement par des leçons classiques, mais aussi grâce à d'autres moyens de communication comme nous l'expliquent très bien les mots de Rachele : « *En classe, nous participons à plusieurs activités amusantes desquelles nous apprenons beaucoup : nous faisons des concours avec d'autres écoles, des leçons de théâtre, des épreuves de logique, de mathématiques et informatique, nous faisons des travaux de groupe pour apprendre à collaborer avec les copains et l'après-midi des laboratoires d'échecs et arts pour mettre à l'épreuve nos habiletés* ».

D'autres élèves racontent combien les interpellations et les travaux plus prenants stimulent pour s'améliorer. Paola Sara : « *Je n'ai pas peur des interpellations des professeurs, au contraire je pense qu'ils sont très importants pour ne pas faire des faux pas.* ». Alessandro : « *Maintenant que nous sommes au collège nous sommes réprimandés un peu plus souvent, parce que nous devons apprendre à donner le meilleur de nous-mêmes dans les matières qui nous résultent difficiles, et dans ce parcours nous ne sommes jamais seuls, mais accompagnés pas après pas par nos enseignants.* »

Un lieu très aimé de l'École est le grand parc dans lequel les enfants passent les récréations, Giacomo rappelle : « *L'École de San Carpofo est très grande et pleine de surprises. Par exemple, la première fois que je suis allé dans le parc, à l'école primaire, je suis resté étonné de sa grandeur et de sa beauté. C'est une émotion qui se renouvelle toujours, encore maintenant. Et en automne c'est très beau de jouer au football au milieu du feuillage* ».

Matteo ajoute : « *Pour moi, San Carpoforo c'est comme une maison, pas seulement parce que j'y passe la plupart de la journée, mais aussi parce que je peux jouer dans la parc avec mes amis et apprendre beaucoup de choses pendant les cours.* »

Les élèves étaient émus en racontant leur vie scolaire et ont été saisis par leurs souvenirs mélangés avec le quotidien... De leurs témoignages et leurs actions émergent une familiarité et un attachement à l'école. C'est une invitation qui nous stimule comme enseignants à faire toujours mieux pour leur bien et leur croissance.

“LA ROCCA”, DIOCESAN SPIRITUAL CENTER

The community of Religious of the Assumption at Pietrasanta in the diocese of Pisa was founded in 1992. "La Rocca", a diocesan spiritual center, is at the foot of the walls of the medieval city. Toward the sea lie the Apennine foothills and the mountains from which white marble is still extracted. The beauty draws artists from all over the world, as well as people who want to live in a humane-sized city. The plaza near the house is enlivened by numerous cultural, artistic and musical events hosted there.

It is here that the R.A. community is responsible for a **youth ministry program**. In this rather poor ecclesiastical context, the young people are ill at ease in the Church. Once they have finished catechism, their paths wander away from the Church.

From the beginning, the community sought to dialogue with the reality to the city and to welcome its challenges. In collaboration with several lay people, the sisters invented an educational project in favor of the human and spiritual growth of the young. The first step was to enter into relation with them and offer a kind of hospitality different from that of the parishes, a place where the Christian values pass by the mediation of a community, composed of sisters and lay-people together.

The objectives: cultivate friendship and solidarity, develop the consciences by means of education in faith as well as cultural and social formation, and strengthen the sense of belonging to a living community. In addition to spiritual weekends organized for children, young people and adults from parishes of the diocese, there are recreational activities, remedial school programs, biblical camps and other sessions for adolescents and couples. Visits to the sick and to families have, little by little, made links that insert us in the local community.

A certain number of young adults, marked by significant experiences they lived in the house, are engaged as animators in diverse projects: faith

education, education for peace and intercultural acceptance in collaboration with the schools or legal rights. Several have taken a political commitment. In a socially complex situation, we feel that it is urgent to reach the young people marked by a growing malaise.

A small network of people and groups are working together in order to enter into dialog with them. It is an enormous challenge, given our small number, but we believe that it is vital, given the possibilities that are in our hands, to unite with those who share the same dream of a new society.

News of the community of GENZANO de Roma

The Genzano convent was conceived and prepared to receive older sisters. It is a place that manifests several characteristics of Italy: natural beauty, art and culture: we all thank the Lord for having brought us together here. The house has a splendid view of Lake Nemo : dawn and sunset, moon light reflecting on the waters, not to mention the various nuances of color that change according to the times and seasons... . Admirable!

Who are we and what do we do?

Our desire: to be an outreaching community, one that grows in fraternity and communion. A community where each sister is welcomed, in spite of the limitations due to the fragilities and diminutions inherent to age, and that, in order to welcome others. We try to surmount the limits so that they don't impede the sharing of the radiance that comes from a deep spirituality In spite of our age; we want to be responsive to the needs of the local Church and of isolated, forgotten brothers and sisters. We try to follow faithfully the harmonious rhyme of prayer and action that characterize all Assumption communities. Our faithful is perhaps easier, given that our age limits- at least partially- our activity-but we are all involved in and attentive to hospitality.

Our house is open to all, without distinction: believers or not, poor or rich, child or adult, church groups or individuals looking for a place to rest physically and spiritually.

We share with all space and time for relaxation, reflection and prayer: and those who come say they find a climate that meets their need for silence, prayer and listening to the Word of God. Their encouragement urges us to become yet more attentive to the desires and expectations of a society which finds itself more and more in lack of true life giving values. Even in our poverty, we are able to collaborate in the announce of the Kingdom

« allowing the good that is in every person to break through the rock which imprisons them and to lead it into the light where it can flower and shine»(Reference Guide, Education in the Assumption, July 1998)

In addition to the hospitality, often in silence but always prayerful, and thanks to the intuition of our superior, we are in contact with many movements and Catholic associations in the Diocese, the school and the locality.

The person in charge of the diocese's Caritas came to explain the rather complicated situation in the region. A member of the San'Egidio community captured our interest in explaining all their activities. Our desire to continue to widen our horizons was fulfilled by listening to Franca, Little Sister of the Assumption who spent many years in Brazil and is now charged with J.P.I.C. by her congregation.

A sister of our community is doing a course in order to collaborate with diocesan Caritas services. Another visits the hospital of the Brothers of St John of God, where she does crafts with the handicapped people.

Our responsible, who takes part in the Parish council and the catechism has strengthened the bonds with the parish. From this collaboration, other initiatives have come. In October the catechists and the children came to our place to hear about the missions from three sisters who spent many years in West Africa. Thanks to a video and the meeting with the sisters, they learned something about St Marie Eugenie and the congregation. This authorizes us to say that we try to meet the needs of the local Church, the school and the locality.

Given that the youngest sister in the community teaches religion in a state middle school, our educational charisma reaches another milieu. After the echoes we receive, her presence is highly appreciated by the other teachers and the parents, who often refer to her for advice, or simply a welcoming, attentive ear. This permits the community, in spite of its limitations, to continue its vocation as "educators and apostles."

Every week, Wednesday and Saturday, a group of lay-people and friends of the Assumption, active collaborators in different activities organized in the house, join us for a "lectio" of the Gospel.

Some of them and their friends participated in a class on Iconography, given by one of the sisters. For the feast of St Marie Eugenie, each person exposed his or her icon. They have asked to continue and to paint the "Pantocrator" and the icon of the Mother of tenderness. The exposition was so successful that other people have asked to learn to paint an icon as well. These classes manifest a new way of announcing Jesus Christ and His message.

Nevertheless, the prophetic sign to which the community aims, is that of being a leaven of hope and fraternity. To achieve this, we try to be fraternal in spite of our differences of generations or walks of life

For us, that is our mission ".camminare insieme", "go forward together", opening ourselves to each other in order to become true and believable witnesses to the Gospel, and thus, as St Marie Eugenie said, render this corner of the world a place of glory for God.

The community of Genzano

3. FAMILY CHRONICLES

◇ Visits and activities of the General Council in 2010

19 April to 16 May 2010	Mexico	<i>Diana, Brigitte and M. Emmanuel: visit</i>
20 to 30 May 2010	India	<i>Marie Emmanuel: Provincial Chapter</i>
22 May to 16 August 2010	Auteuil	Session in preparation for Perpetual Vows
1 to 3 June 2010	Paris	Consecrated Life Commission
3 to 9 August 2010	Spain, Leon	<i>Diana, Brigitte and M. Emmanuel</i> Assumption Together Congress
11 August to 2 September 2010	Philippines	<i>Marie Emmanuel: Centennial of Iloilo</i>
16 to 24 August 2010	Central Africa	<i>Diana</i>
27 August to 14 September 2010	Japan	<i>Diana, Brigitte and Martine: visit</i>
10 to 13 September 2010	Paris	Education Commission
5 to 7 October 2010	Paris	General Councils of the Assumption
10 October to 6 November 2010	USA	<i>Diana: rest and family</i>
1 November to 16 December 2010	West Africa	<i>Diana, Marie Emmanuel et Martine : visite</i>

10 to 25 November 2010

Central America-Cuba *Katrin*: session 0-10 years

February 2011

Conseil général Plénier à Auteuil

◆ Session of preparation of final vows

Province	Nom
Afrique de l'Est	Lucy Marandu Maria Magdalena Mgea Maria Anna Minde
Afrique de l'Ouest	Emma Clotilde Guissou Viviane Mikaela Z. Sawadogo
Angleterre	Cathy Jones
Atlantique Sud	Perpétua Merencianos
France	Hélène Rougée Anne Flore Chocarne
Inde	Sneha Thonippara Leena Daimari (professe)
Italie	Anna Mazza
Mexique	Maria del Carmen Lopez Miranda
Rwanda -Tchad	Ignace-Marie Léonie (professe)
Vietnam	Gam Nguyen Thi Hong

◆ Jubilees of Foundations

150 Years : Bordeaux Celebrates! March 10, 2010

Throughout the Congregation, immense joy to celebrate St. Marie Eugenie. Union of hearts in gratitude for her experience and for what she allows us to live today! In Bordeaux, is grafted a little more as we celebrate the 150th anniversary of the founding of the institution.

For several weeks, even months, several teams have been at work: archival research to locate the event in the historical, sociological and ecclesiastical context. A beautiful achievement of the historical epic by the students under

the leadership of Sr. Helen adorned the walls of the cloister and attracted everybody's attention.

Studied elegance also for nuns (Sister Marie-Suzanne was an almost perfect Marie- Eugenie) as well as for students.

STG Students, produced a vivid picture of the various trades of that time with the sweep, the barber and so on ...!

The secondary school students had lessons until 10.30 am. During that time, the festival was in full swing at the primary school. After a power-point on Marie-Eugénie, adapted to each level, schoolmistresses, parents, sisters, holding various stalls, even outside, though "Lady temperature" was cool enough it allowed people to romp about and supplement their (re) discovery of Marie-Eugénie in an entertaining way. All ended with a snack at 11 am: Joy read on every face.

The cleaning teams had picked up rags, buckets, cleaning product to polish the numerous buildings , clean the windows and God knows how many there are! And give them too a festive look.

As for logistics it was led efficiently by Chrystele and Daniel : prepare the dining rooms and meals for 250 people is no small matter, but we were amazed to see that everything went cheerfully and serenely! The staff of St. Clotilde had joined ours to serve meals, supervised by a butler, Chrystele had called on and who completed his task with great dignity. Employees were also present for the dishes and the tidying up, which was much appreciated.

To complete our joy, some sisters, from Lourdes, Auteuil, Lübeck and Montpellier had come and the General Council had thoughtfully sent us 15 beautiful roses, one for every ten years, a fraternal way to be with us on that day.

In a warm speech of welcome to Mr Deputy Mayor Hugh Martin and his wife, Mrs. Pruvost, President of the Association of the Old Girls Madame de Maleville, President of the Association of Management, Mr Lamouroux, Chairman of the Association of Parents of Students, Ms. Marcilhacy, Headmistress of College Sainte Clotilde, Madame Marchesseau, Headmistress of the Assumption School, Madame Lemoine, Headmistress of the School of the Good Shepherd, Mr. Coureau, Headmaster of the Joan of Arc School - Assumption, and all the guests, Mr. Cros, Head of the Assumption School underlined his pride to be still keeping the precious educational values of the Assumption with audacity and humility.

He also watched the timing, which was kept right through.

We had a drink outside, under tents rented from the town hall before going to the dining rooms

At 2.30pm in the chapel, Sister Teresa Maylis began her lecture on the history of the foundation, followed by that of Professor Coustet more focused on architecture. Architecture, that two programs on TV7 allowed us to discover and appreciate better; our house is beautiful indeed!

It was time to join the Trinity Church. Two buses were chartered to facilitate travel.

Seven concelebrants for the Mass, friends of the Assumption, with a good audience participation. It was quite in the spirit of the Assumption. We drank a toast to friendship at the back of the church which allowed us to celebrate till the end.

Different echoes emphasized the joy of having found all day long the family spirit so dear to the Assumption. Each in their places was able to make its contribution to make the celebration successful and it was.

Sister Marie-Suzanne confirmed it and concluded the day: I associate it with all our sisters who have made the Assumption what it is today. All the communities in the world, that faces the challenges of our century, to hasten the coming of the Kingdom, to read in our time the signs of the presence of Christ the Savior. Whether young or adults, we are proud to be members of the Assumption and that spirit of family dates back to the origins as a value Sainte Marie- Eugenie wanted to convey to us.

Following Him, putting our hope in God who makes all things new. Let this year of celebrations be also a year of creativity, daring to go forward without fear of the unknown, daring novelty in all humility, with the talents that are ours and make our land a place of glory to God. Happy Day to one and all.

About the one hundred and fifty years of the Assumption of Bordeaux.

By Marcel Bouillon, history and geography teacher, communities friend

A day when one opts out, a day when the past can revive: meet, greet, evoke yesterday, drink to the future, because what matters, of course, is tomorrow! That day was March 10 2010, in Bordeaux, at 370. Boulevard Wilson The north wind was icy cold, the sun was light but people were crowding in front of the historical panels made by the primary grades, college and high school, under the guidance of their teachers and exhibited in the multipurpose room (called the hall St Mauritius in the 30s) and in the hallways: 150 years of local and national history, society, education, fashion, arts, railway (there was even a train traveling on its rails !), religious images ... not to mention Spain and its links with the Assumption, and the small Bordeaux businesses having disappeared now; a show which allowed us to hear the voice of a former student of the Assumption recalling the Bordeaux she had known before delivering her speech to today's students; that message of continuity calling memories and arousing emotion. Along the corridors of the cloister, everyone could enjoy the memories of former days displayed in showcases prize books, class photos, trowel used to lay the foundation stone of the chapel, rewards of old for good behavior.

The drinks were served in the courtyard under the tents lent by the mayor of Bordeaux, the MP for the constituency, Madame Bourragué, made an appearance as well as Mr. Martin

Somebody else made an appearance too, perhaps more surprising, though... ? Father Lacordaire, a couple of Bordeaux from 1860 and even Mother Marie Eugenie: past and present mingled, that was pleasant.

Some 260 people *had lunch together*: former students, former teachers, *today's educators* The service was masterfully provided by the catering company *and* student volunteers helped; each could appreciate *their* kindness and *expertise*. At dessert, excerpts of letters from *old girls* were read to *the* large audience (*company*), *that was an opportunity* to recall the heroic days of the interwar period, the occupation of the house by the Germans and *the* virtues maintained through *the* education given by the nuns.

After *lunch*, *in her conference*, Sr Teresa Maylis reminded very eruditely *the audience* of the origins of the founding of Bordeaux; *for his part*, Professor Coustet made us discover the originality and interest of the architecture of the Assumption, *a* mixture of Romanesque and Gothic.

The day ended with a *Mass concelebrated* at the Trinity Church ... *A congregation of adults* mainly because *youngsters hadn't turned up*. It was a beautiful celebration which highlighted *the* boldness and humility that accompanied the entire history of the Assumption of Bordeaux.

So many images *to* store in our heads during *that* day when the time went so fast ... As for me, the last and perhaps most *moving*: *when the oldest former student*, Madame Eliette Lemoine, *met* the *oldest* priest, friend of the Assumption, Father Pierre Greniéwhile the *congregation had a drink* offered by the nuns.

May the spirit that animated *that* day make us want to hold further meetings ... *without waiting another twenty-five years!*

M.B, March 17, 2010

By Jean Louis Gondicard, conseiller principal d'éducation.

How can I define my state of mind during the celebrations for the 150th anniversary? Busy and anxious first, relieved and happy after! Busy with all the preparation and anxious about the success of our enterprise. And finally relieved because all went well, and happy, because people were happy to be there. When I was asked to write a few lines about how I felt on March 10th 2010, I quickly realized that I couldn't impose on a reader the ordeal of the banality of my thoughts.

Then something struck me as interesting. For the celebrations, I was in charge of composing an album going through the 150 years of our school; in that album, one can see very old photographs of pupils posing quietly in front of this so familiar setting of the cloister yard.

These pictures touched me. First, I was moved by nostalgia, that gentle voice, soft and soothing, murmuring songs long forgotten. We are all exiles from that country these echoes are issued from. Little girls on a yellowed photo, serious and responsible adults, teenagers dragging their feet to return to class... all those who were, are, and will be connected by membership in that same country which is youth.

Then that deeper feeling Buddhists call Impermanence. All those faces, children or adults, delighted faces or serious heads, so similar to those

observed today on our school group photos. All these faces no longer exist. Behind each of them lie, a story, ambitions, joys, sorrows. Behind each of them, the very true feeling to be there, in front of the cloister stairs very anxious to smile for the camera. All have passed through life, have left signs, so faint as they are.

I can't help thinking to the person who in 150 years will be in charge of editing a brochure where our own photos will be included. Will she (or he) have the feeling that each life, so anecdotal as may seem is marvelous because it has the grace and fragility of a soap bubble? Will she (or he) have the feeling that all these beings having spent some time in our school have left behind a small part of themselves, so light that it is elusive, and that, united to all the others, shapes the spirit animating this House.

We just pass, students, teachers, personnel, parents, all custodians of a legacy that everyone is working, even unknowingly, to extend for those who come after us. No matter that in 150 years our names, faces, duties, are remembered (or not), no matter that we are remembered since we'll be there, among those giving life to these old walls. Teach, receive and transmit, advise, educate, encourage and sometimes even punish, as many things we may consider insignificant and humdrum, but that leave marks, which gently change lives, which sometimes, beyond the walls of the school, build the future.

Assumption Iloilo Centennial Celebration 1910 - 2010

RATIONALE. The celebration envisioned for the centenary of Assumption in Iloilo is seen as ...A RE-READING of the lived 100 years in a contemplative mode...A RE-VIEW of our humble beginnings and growth these 100 years. A SEARCH for the direction following the path God has walked with us these 100 years...A DISCERNMENT of the DIRECTION God wants us to take after these 100 years...A CELEBRATION of God's fidelity to Assumption in Iloilo these 100 years.

THEME of the 1910 - 2010 CENTENNIAL CELEBRATION:

Assomption sans frontières. "Love never says, I have done enough." (ME)

Students and graduates and friends of Assumption Iloilo have gone all over the world. Wherever they are they bring with them the Assumption Education they have received during their years in Assumption. They have chosen to live their lives with a vision and a mission shaped by St. Marie Eugenie's conviction that the earth is a place of glory for God. Love urges them on and says with her, "Love never says, I have done enough!" We call them home for our centennial celebration.



THE CENTENNIAL LOGO. The 5 RAYS represent the 5 core values of Assumption Education. The 5 rays, sunflower gold color, emanate from the Assumption Logo: the MARIA REGINA by which Assumption Iloilo is known. Each ray is a THEME of the 5-YEAR Centennial Countdown. 100 represents the number of years of Assumption presence in the Archdiocese of Jaro. Founded in 1910 Assumption in Iloilo celebrates 100 years in 2010. “Love never says I have done enough.” a quotation from St. Marie Eugenie, is the over-all theme of our centennial celebration. The blue background is the color of Our Lady - Our Lady of the Assumption.

THE 5-YEAR CENTENNIAL CELEBRATION. 100 years of lived experiences in God’s abiding presence need time to re-read, to re-view, and to celebrate. It takes time to discern the direction God wants us to take after these 100 years. God’s fidelity to Assumption in Iloilo these 100 years needs time to celebrate in humble yet joyful thanksgiving. Thus, the 5-year centennial celebration was launched on 15 July 2005. Assumption Iloilo Centennial Celebration is a 5-year countdown: 2005-2010. Every year is a thematic re-reading ... re-viewing ... searching ... discerning ... celebrating the core values of Assumption Transformative Education: Year 5-Faith; Year 4-Love; Year 3-Justice & Peace; Year 2-Truth & Simplicity; Year 1-Joy. Every year had landmark events: Year 5-Groundbreaking of the “Balay sang Gugma” (House of Love) a Housing Project in Arevalo, Iloilo City and the Canonical Visit of Sr. Cristina Ma. & the General Community. Year 4-Assembly of the Friends of the Assumption (FOA), Blessing of the 21 houses of the “Balay sang Gugma” Project, and the Canonization of St. Marie Eugenie of Jesus. Year 3-Thanksgiving Mass for the canonization of St. Marie Eugenie of Jesus in the Metropolitan Cathedral of Jaro and the “Day of Prayer for Leaders.” Year 2-Collaboration in the Rehabilitation Program for the Typhoon Frank victims and Groundbreaking of the Centennial Sports Complex. Year 1-Birth of CLAY. Solidarity Act for the Ondoy victims, especially Malibay, Pasay and the Novitiate; PAASCU Re-accreditation Survey, 21-22 January 2010; 23 Delegates to the National Lay Congress, 29-31 January 2010; 77 participants to the Taize Pilgrimage of Trust and Hope, 3-7 February 2010; Canonical Visit of Sr. Diana Wauters and the General Community, 13-19 February 2010.

1-MONTH-LONG CULMINATING CELEBRATION. The culmination of the centennial celebration is from 15 July - 15 August. A Thanksgiving Mass at the Jaro Cathedral on 15 July marks the 100th year of the opening of our Assumption Convent in Iloilo. The month-long celebration prepared by the different sectors: Wk. I - School Community. Wk. II - Partner Schools &

Communities. Wk. III - Friends of the Assumption. Wk. IV - Alumnae/alumni. Sectoral activities are planned with their respective representatives to the Centennial Core Group, the decision-making and executive body for the Centennial Celebration. On the last day, 15 August, the procession of a statue of Our Lady of the Assumption and the icon of St. Marie Eugenie of Jesus begins from the San Jose Placer Parish Church, Plaza Libertad (where our first Mothers went to Mass daily) to our present school-grounds in Gen. Luna St. The Pontifical Mass concludes the celebration. A grand alumnae/alumni homecoming dinner follows in the garden.

CONCLUSION. Assumption in Iloilo marks 100 years! On this centennial celebration joyful voices sing, "All hail! To our beloved Assumption!" God is here! Everyone: COME HOME!

1911-2011: CENT ANS DE PRESENCE EN AMERIQUE DU SUD **100 ans fondation de Rio de Janeiro - Brésil**

En décembre 1911, un petit groupe de six sœurs débarquait à Rio de Janeiro, Brésil : c'était l'Assomption qui arrivait à une nouvelle partie du monde. Nous étions déjà présentes, certes, sur le continent américain, car Marie Eugénie elle-même avait envoyé des sœurs à Nicaragua. Mais le sous-continent de l'Amérique du Sud ne connaissait pas encore les Religieuses de l'Assomption...

Cette arrivée eut une longue préparation. Dès l'année précédente, en 1910, trois sœurs sont venues pour connaître les lieux possibles pour une implantation. La Congrégation avait été appelée par l'archevêque de Rio, Mgr. Joaquim Arcoverde.

Cette expédition préparatoire a parcouru plusieurs villes du Brésil et est allée jusqu'en Argentine avant de rentrer à Paris avec le cœur et la tête pleins d'expériences pour discerner avec le Conseil Général quel serait le meilleur endroit pour la future communauté. Rio de Janeiro a été le lieu choisi et l'année suivante, en 1911, donc, les voilà traversant l'Atlantique encore une fois, cette fois-ci arrivant à Rio pour y rester : un groupe de femmes courageuses, prêtes à se faire présentes dans une réalité nouvelle, à apprendre une autre langue, à entrer dans une autre culture - tout cela pas amour à Jésus et à son Règne et pour rendre concrète la parole de Marie Eugénie : « le monde n'est suffisamment grand pour mon amour ».

Nous voulons donc célébrer cette arrivée. Une Equipe du Centenaire est déjà mise en place pour animer toute la Province et organiser des événements au long de l'Année du Centenaire, qui s'ouvrira le 15 août prochain. Nous voulons donc vous inviter toutes à vous unir à notre joie et

action de grâces par vos prières et - qui le sait ? - par votre présence à quelques uns des évènements qui marqueront cette année. Nous serons très contentes de vous accueillir ici pour fêter ensemble ce beau chapitre de l'histoire de notre Congrégation.

3. PARTAGE AUTEUIL N° 85

Partage Auteuil n° 85 will have a new look!!!

We will speak about the **Liturgy**. Thank you for sending us your experiences that speak of our love of the liturgy and the creativity expressed day in, day out.

The chapel of Auteuil, through symbolism, movements and lines will lead us into ways of writing.

As usual, the articles should reach us by September 2010

It will be a great help if the articles come already translated. Thank you!

The Editing Team

4. LA PAROLE À MARIE EUGÉNIE

Instruction on charity

People worry, Sisters, about the means to find peace. There is an unfailling one, within everyone's power: it is love, it is charity, because love for God orients your intention towards Him and the intention, upright and pure, to please God will save you from many griefs, many preoccupations. ... I insist, Sisters, we have a two-fold obligation to become charitable: because it is in our Rule and because it is the first precept in the Gospel.

You all want to make the 4th vow to extend the Kingdom of Jesus Christ in all souls. ... And without going to the missions, haven't you got children in your midst? Do you think that a kind word, your example, your prayers have no effect? If your outward appearance radiates gentleness, charity, if you are never impatient with them, you will do tremendous good. It is true that you don't catch flies with vinegar, as the old proverb says. Nor by speaking harshly, scolding or quarrelling will you attract hearts to yourselves and lead them to Jesus Christ. It is a great and rare virtue to remain even tempered, no matter what vexation you may feel...

"God is only at home in hearts deepened by humility, broadened by charity", says St Francis of Sales, and it is once again this saint that I invoke. All the saints could serve as examples for you, for what is more loving and more lovable than a saint? One doesn't merely desire to see them, but would like to live with them forever. I terminate by letting you meditate on what is said of St Catherine of Siena: "No one approached her without becoming better".

M. Marie Eugenie
Chapter Instructions, 1853
Volume I