

English Edition

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PARTAGE AUTUJL

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EDITORIAL

Last Partage Auteuil before the General Chapter 2012!

It is already five years. That was in 2007! **PARTAGE AUTEUIL** reemerged this time in 3 languages.

Nine issues were published and this is the tenth. A beautiful familiar and international adventure: mutual assistance and creativity, availability and generosity ... to allow editing, translation, and sending to the Provinces.

It certainly took energy!

A lot of hidden work, service discrete and secret, time given, competence put to action, passion also. **THANK YOU!** Yes, with all our heart, THANK YOU, for all this was possible because of you. May all of you hear through these words, our gratitude and much more. Impossible to name here each of the Sisters who have contributed to its success because Partage Auteuil is information that circulates, communion that grows, wisdom passed on.

All in all, a "prophetic affair"!

But **PARTAGE AUTEUIL** is also a **transmission**. What do we have to transmit? From the Canonization to the life of the Provinces in the different continents, from the renovation of the Chapel of Auteuil to the Way of the Cross, from the lives of the Saints of our countries in their diversity and beauty, passing by the sessions, jubilees and trips of the General Council, some family news ... life! **What we have to transmit is life.** And Maurice Bellet adds: *that is why we must be alive...but the human being, once born, must also be born to his humanity.* ...The question therefore is: *What makes our life, what gives it flavor and strength, in such a way that, from within, it wants to transmit itself, be a generating force, desire to create, to be fruitful?*¹ **TO LISTEN TO GOD AND TO LIFE, ON PATHS OF COMMUNION, OF WISDOM AND OF PROPHECY,** already says how much

¹ Bellet Maurice, **Can what gives the strength to live be transmitted?** Conference given in the course of a session '2005 des Semaines Sociales de France', "Transmit, share values, generate freedom".

our life aspires to be a generating force, desire to create and be fruitful. Wouldn't this be to transmit?

It is already December 2011, **the season of Advent**, on the road to Bethlehem. What will this journey have in store for us? Today too the Liturgical texts invite us to an “**expansion**”: *Widen the space of your tent, stretch out your hangings freely, lengthen your ropes, make your pegs firm* (Isaiah 54). This word is not foreign to us; it does not cease to echo in our ears. At each moment a similar invitation reaches us: open, expand, increase, develop. Do not content yourself with what you are, with what you have, with what you do. There is something to find, seek ; there is something to discover, open ; there is something to do, act ; there is trust to give, allow it; there is faith to seize, go; there is someone to hear, listen; there is someone who has taken your path, walk. He comes, he is there, he knocks: *Behold I make all things new* (Apocalypse 21:7). Yes, Advent keeps us on the road, on a large road towards a distant horizon. Advent reminds us that we must be endlessly on the way. On the way... towards the unexpected, on the way towards a newness that no one possesses, fortunately, a newness that God will give, a newness which is entirely in Him. And the year ahead, year of the General Chapter², could very well be that, a real expansion! However, reading the Bible, expansion, that of the heart, sometimes occurs to the point of trial and anguish, but it is also rich in promise. May 2012 be thus!



Happy New Year! May it be both transmission and expansion in the Lord.

Sr. Katrin Goris

² On this occasion, we are publishing in the following pages, an article of Sr. Therese Maylis which reminds us of the road travelled through the different General Chapters.

1. FROM ONE GENERAL CHAPTER TO ANOTHER

FROM ONE HISTORY TO ANOTHER...

FROM ONE THEME TO ANOTHER...

The times of Mother Marie Eugenie

- (1) **1858** : First General Chapter in Auteuil: **Marie Eugenie is elected Superior General for life**. From this date forward unless in case of exception, the General Chapters will take place every six years.
- (2) **1864** : Reflection on the Constitutions after the approval of the Statutes in 1855, and especially on the 4th vow. Question of the foundation in Andrinopolis the collaboration asked for by Father d'Alzon for this mission and studied during several years is deferred, resulting in the foundation, in 1865, of the Oblates of the Assumption by Father d'Alzon.
- (3) **1870** : After the approval of the Institute in 1867 and in response to the animadversiones (remarks) from Rome, commissions for the Constitutions.
- (4) **1876** : Question of Government, of links with the Fathers of the Assumption. Given the state of health of Father d'Alzon in Nimes, Father Picard is named Visitor-Delegate, but his authority is not well defined. Reflection on the foundation of New Caledonia (1873) and the situation of the Cap.
- (5) **1882** : Various questions: foundations abroad given the political climate in France.
- (6) **1886** : Special General Chapter on Government, the relationship with the Fathers of the Assumption, the Constitutions.
- (7) **1888** : After the definitive approval of the Constitutions and the death of Mother Therese Emmanuel, Assistant General and Mistress of Novices, the Fiftieth Anniversary of the Congregation and new elections.

- (8) **1894** : Resignation of Mother Marie Eugenie. Mother Marie Celestine is named Vicar General.
- (9) **1898** : Death of Mother Marie Eugenie. Chapter of Election. **Mother Marie Celestine** is elected 2nd Superior General for a mandate of 12 years.

The times of Mother Marie Celestine

- (10) **1900** : Reflection on the laws concerning the religious congregations and the attitude of resistance to adopt.
- (11) **1906** : Chapter with only the superiors present, by indult, due to the difficulty to hold meetings. Reflection on the houses of France. Last Chapter in Auteuil. The Congregation is dissolved by the French Republic in December. All the Sisters should leave the country. In 1902, the Congregation purchases the Abbey of Val Notre Dame, in Belgium.
- (12) **1910** : Chapter in Rome. Reelection of Mother Marie Celestine for 12 years. In 1907, after the expulsion of the communities from France, the Abbey of Val Notre Dame becomes the Motherhouse of the Congregation.
- (13) **1921** : Chapter in Val Notre Dame, after the death of Mother Marie Celestine. Chapter of election. **Mother Marie Catherine**, Assistant of Mother Marie Celestine, is elected 3rd Superior General for 12 years.
- (14) **1922** : After the death of Mother Marie Catherine in Rome in December 1921, so as not to convoke a General Chapter so close to the previous one, the election of the Superior General is done through correspondence sent to Rome. **Mother Marie Johanna**, Assistant of Mother Marie Catherine, is elected 4th Superior General for 12 years.

The times of Mother Marie Johanna

- (15) **1927** : Study of the situation, progressive return to France, repurchase of the houses. Creation of an English postulancy.
- (16) **1933** : Reelection of Mother Marie Johanna for 12 years. Introduction of the Cause of Beatification of Mother Marie Eugenie.
- (17) **1939** : Chapter of the Centennial of the Congregation. Creation of an English novitiate. The Chapter cannot be completed, perspectives of war.
- (18) **1947** : Reelection de Mother Marie Johanna for 12 years. Opening of several novitiates. First attempt at Provinces and 3rd Year.
- (19) **1953** : Resignation of Mother Marie Johanna (80 years). **Mother Marie Denyse**, Counselor of Mother Marie Johanna and Superior of Lubeck, is elected 5th Superior General for 12 years. Creation of Provinces, of Juniorates. Return to the Motherhouse in Auteuil, 17 rue de l'Assomption.

The times of Mother Marie Denyse

- (20) **1959** : Chapter in Auteuil. New Constitutions.
- (21) **1965** : Chapter in Rome in the framework of the 2nd Vatican Council. Acts of the Chapter based on the Council Documents. Reelection de Mother Marie Denyse for 6 years, according to the new Constitutions.
- (22) **1970** : Chapter in Auteuil, Chapter of aggiornamento. Resignation of Mother Marie Denyse and of her Council before the end of their mandate for a new stage in the Congregation. **Mother Hélène Marie** is elected 6th Superior General for 12 years. Rule of Life ad experimentum.

Beatification of Mother Marie Eugenie in Rome on 9 February 1975.

The times of Mother H  l  ne Marie

- (23) **1976** : *“Go... and tell them!”* Reflection on Evangelization today. Fiches completing the Rule of Life. Revision of the Norms.
- (24) **1982** : Chapter of election. **Sister Clare Teresa** is elected 7th Superior General for 12 years. New Rule of Life.

The times of Sister Clare Teresa

- (25) **1988** : *“Re-foundation: heirs, we have to be pioneers in our times”*. Going towards the 150 years of the Congregation. The laity bond with the Congregation.
- (26) **1994** : *“Present to God and to the world in these our times”*. Chapter of election. **Sister Cristina Maria** is elected 8th Superior General for 12 years.
C  l  bration des 100 ans de la mort de Marie-Eug  nie en 1998.

The times of Sister Cristina Maria

- (27) **2000** : *“Consecrated to God for the world: Good News for the 3rd Millennium”*. Chapter of the Jubilee Year. Participation of the laity.
- (28) **2006** : *“Let us receive anew our mission of education... A Philosophy, A Passion, A Hope.”* **Sister Diana** is elected 9th Superior General for 6 years, according to the new norms.

The times of Sister Diana

3 June 2007, Canonization of Mother Marie Eugenie in Rome.

- (29) **2012** : *“Assumption today, listening to God and to life, on the paths of communion, wisdom and prophecy”*.

2. ON A PATH OF HOLINESS...

FROM MARIE EUGENIE TO OUR DAYS

From Mother Marie Eugenie

Mother Marie Eugenie of Jesus, Foundress in 1839

Anne Eugenie Milleret, French (1817-1898 Auteuil)

On the 2nd of September 1888 (at the end of the General Chapter of the Jubilee of the Congregation, after the approval of the Constitutions and the death of Mother Therese Emmanuel).

“We have just received great consolations from God: the union of hearts; the joy of finding nearly all of us here for this Jubilee. I am speaking of the Mothers. One person was missing, regretted more than all the others; but we felt her presence among us, and her blessing upon us. These are the consolations! As many of the Sisters have said, this great feast was beautiful; it was a heavenly feast; and we should thank God for it....

At the time of trial we must remember the time of joy; and at the time of joy, we must prepare ourselves for trials. What I wish and ask of God is, if the trial through which you are passing is the hardest of trials, i.e. an interior trial, that it may purify your soul and remove from it any remaining egoism. I am speaking to the older sisters because I think they belong to God in such a way, and have such long-held habits of prayer, that God can bring them into the state where He purifies the soul...

The soul suffers while being purified because it sees its sins clearly before its eyes; it is brought low, to the lowest degree of creaturehood. It no longer finds God; it no longer has lights, ardor, the feelings that carried it along when young, but which, while remaining excellent, could be mixed with many personal imperfections. Every person who has had a burning love for God can say to herself: “And just the same I still had a lot of self-love, a lot of egoism, I often fell into venial sin; you could not have said that Jesus Christ lived in me”. But the end of every interior trial, of every purification we pass through, is that Jesus Christ may live in us ...”

From Mother Marie Celestine

Mother Marie Celestine of the Good Shepherd (1898-1921)
Francis MacDonell of Keppoch, Scottish (1848-1921 Val Notre Dame)

Circular after the Decree of dissolution of the Congregation (28 December 1906) and the departure from Auteuil.

“Our poor Auteuil is deserted, no one lives there since Sunday evening 6 January, feast of the Epiphany. The seals, set by the Justice of the Peace, are still there, and only the furniture taken remains in the monastery.

Mass was said for the last time in this chapel so dear to our hearts. We were six Sisters, without stalls, without chairs, the walls bare, the altar stripped. When the priest had consumed the last Host and Our Lord was also forced to withdraw from Auteuil, our hearts had a hard time keeping from faltering! ... But to be true daughters of the Assumption, we must stand at the foot of the Cross, and not remove our gaze from the Holy Victim, the great Persecuted One, Who suffered for us before asking us to suffer to Him...

All our houses in France are affected and should be evacuated within eight days. You can think of the anguish: to find lodging for 320 Sisters in eight days, it is absolutely impossible humanly speaking, but God will help me. I will never forget what the Sisters have been on this occasion. What self-forgetfulness, what devotedness, what detachment from everything! May God be blessed for such a religious spirit in our Congregation!

Pray much for our beloved Congregation so cruelly struck, so that it may become stronger and more beautiful all the more so for having been tested so terribly by this persecution.”

Circular sent from the Val, 12 February 1907

“How I was comforted by the way the sacrifice was made wherever we were struck! You have acted as true Religious of the Assumption, you have suffered persecution for justice, it is an honor and a joy whose value you appreciate. Thank the good God... You have never been so dear to my heart as at this moment when you have showed yourselves happy to

sacrifice everything to keep the great treasure of religious life that we love above all things here below. Continually offer to the Lord the sacrifices of separation, the detachment from works undertaken for the glory of God and the salvation of souls, being far from your homeland, family and friends. Offer everything with generosity, to continue from afar, perhaps in a still more efficacious way, the work they no longer let us do in all the houses of France, founded by our Mothers with so much zeal and love for souls...

For us, the memory of our Mothers should especially be engraved in our hearts and reproduced in our lives. Our Rule, the teachings, the examples of our Mothers will always remain for us, and no persecution will be able to take them from us.”

From Mother Marie Catherine

Mother Marie Catherine of the Child Jesus (September-December 1921)

Amélie Doumet, French (1852-1921 Rome)

Her last recommendations (December 1921).

“... I bless them all... May they remain faithful to the spirit of our Mothers, to the traditions of our elder Mothers, to the love of Our Lord in the Blessed Sacrament, to the love of the Blessed Virgin, of the Office, to the love of the Church ...”

From Mother Marie Johanna

Mother Marie Johanna of the Incarnation (1922-1953)

Jeanne Saleur, French (1874-1966 Val Notre Dame)

Auteuil, 1st March 1948 (this same year 1948 was that of the 50 years of profession of Mother Marie Johanna, which was celebrated in the Val on 7 June).

“March 10 marks the 50th anniversary of the saintly death of our Venerated Mother Foundress, death named “*natalitia Sanctorum*” by the Holy Church. Very few of us who assisted at those last days, of which

Sister Jeanne Marie, with filial tenderness, wrote a faithful account, remain. I, as Novice, had the privilege of experiencing them, and I will never forget the atmosphere of pain and of peace at the same time that reigned throughout the house, the visits to the room of our dying Venerated Mother where one breathed peace, supernatural life, where prayer did not cease. And after death, what majesty on this figure calm and dignified of a Foundress having done, by the grace of God, a great work and who carried heavy responsibilities.

I know, my dear Daughters, that you are all preparing yourselves, by prayer and the most faithful observance of the Rule, to commemorate this anniversary. You wish that our Venerated Mother Foundress find in each of you this spirit which broad lines she drew in her magnificent Chapter Instruction of 2 May 1884: *"in the Assumption all is of Jesus Christ..."*

But this is not enough. We hope in an upcoming Beatification of Our Venerated Mother Foundress. Will God give us this joy for 1950, the Holy Year? It is up to us to obtain it by multiplying our prayers and our sacrifices, by making others around us pray ..."

From Mother Marie Denyse

Mother Marie Denyse of the Blessed Sacrament (1953-1970)

Denyse Blachère, French (1905-1985 Lourdes)

Auteuil, 10 March 1954 (after the return of the Motherhouse to Auteuil in 1953).

"How many letters must have been sent from Auteuil, fifty-six years ago, dated 10 March! It is not without emotion that I write it at the top of this sheet, after the recreation where our Mother Marie Johanna evoked for us so many loving memories.

Fifty-six years! It is both so near and so distant. So near because the face of our Venerated Mother Foundress is not locked in the past. We do not touch it by rendering it immobile in the past, but by living of her spirit and in passing it on. But we live it and after having received it from those who drew it directly from the source, we try to transmit it. Does not this continuity give a little the impression of living an eternal present?

But 10 March 1898 is also very far if we measure the stages undergone, the persecutions, the wars, the revolutions that have so deeply marked this era. Given completely to the tasks of the present moment, we should unceasingly turn towards life and the teachings of our Venerated Mother, to recognize the attitude that should be ours in the face of the most serious problems to be solved. This is all my prayer today for the Congregation. I ask that the Assumption, like the Holy Church, be constantly faithful to a double movement: a courageous forward movement at the service of the Church and of souls, and a constant return to the teachings of our Venerated Mother to find therein the light on the problems encountered, and the strength to overcome the obstacles.”

From Mother Helene Marie

Mother Helene Marie of the Blessed Sacrament (1970-1982)

Helene Bories, French (1929-1999 Lourdes)

Auteuil 25 April 1974 (after Rome’s announcement of the forthcoming Beatification of Mother Marie Eugenie).

“... We have been called to live what generations have waited for and prepared laboriously. The celebration of the Beatification will take place in Rome on Sunday, 9 February 1975 in the course of the Holy Year.

What does that mean for us?

The Church recognizes that the life and work of Mother Marie Eugenie are holy. She assures us of the evangelical quality of her message and of our mission in the world. She wishes that the light given by Mother Marie Eugenie does not remain under the bushel, but that it appear on the mountain; it belongs to the whole Church and to the world. And that only for the greater glory of God. Mother Marie Eugenie, like all the saints, now enters human history as a pioneer who traces new paths for them...

The Beatification will take place in Rome. During this Holy Year our approach will be particularly that of the Church... As in the days of the first Christian generation, we will be affirmed in the Faith ... To go to Rome is not only to visit the Pope; it is to discover a Church that struggles and seeks to rise above its conflicts. Rome is not the heavenly Jerusalem.

Rome is the place where, discovering the Church, we go to Jesus Christ in the simple reality.

But Rome is also the crossroad on the route of Christians. It will therefore be the discovery of very concrete persons from all the countries of the world in a large gathering. The Assumption will herself become a Church, “*ecclesia*”, assembly convoked by God. For that to happen, each one should leave her land, accept to be displaced, to leave one’s habits, one’s perspectives so as to encounter others and intensely experience some days of celebration of universal friendship and of reconciliation with them.

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

From Sister Clare Teresa

Sister Clare Teresa of the Annunciation (1982-1994)

Gretchen Tjader, North American (1937-

Message to the Friends of the Assumption for the Jubilee Year (1989-1990)

“... I am continually surprised to discover the many different people who feel an affinity with Mother Marie Eugenie. We are attracted by her truth, freedom and outspokenness, by her loving zeal and confidence, by the accuracy of her intuitions and ideas where the Gospel or her times are concerned. We easily find our stories in her story with its questions, difficulties and struggles.

But 150 years separate us from her. Times have changed and we feel very distant from the 19th century. The great human questions remain the same from one epoch to another, but the context and configuration change. History does not repeat itself.

This is why the Spirit always raises up new workers for the Kingdom, and new saints, men and women who have a keen sense of the aspirations and pre-occupations, the hesitations and pressing needs of their contemporaries. They grasp and can articulate how the Gospel can be “Good News” in their specific historic-cultural situation. Marie Eugenie was such a person. She understood her times and felt impelled **to bring her “stone to the edifice”** for God’s glory and the happiness of her

brethren. She consented to the call and consecrated all her energy as well as her varied talents to the task.

Today, also, the Spirit presses us to love our times and to hear its cries. The up-dating of the apostolic intuition and the spirituality of the Assumption is equivalent to a re-foundation of the Congregation. Strengthened by the charism and the experience of the Assumption, we, religious and laity alike, receive from the Spirit the power to trace for our contemporaries the path of the Assumption of tomorrow.”

From Sister Cristina Maria

Sister Cristina Maria of God (1994-2006)

Cristina Gonzalez, Spanish (1948-

Message for the 160th anniversary of the Congregation (30 April 1999)

“We will celebrate the 160th anniversary of the Foundation of the Congregation. This will be the last of this century and of this millennium. Mother Marie Eugenie also lived almost a century, the 19th century. She and all the first generations of our Sisters were faithful to God’s Plan for them and for the Congregation. With Mother Marie Eugenie, they were witnesses of the work of God in the Congregation since its foundation, in society and in the Church of their time. So, each time we remember our beginnings and all this history of faithfulness, we cannot but give thanks to God.

Today, on the eve of a new century, I invite you to recall what this 20th century that is coming to a close has been for us. Let us remember the Sisters, the events, the projects, the hopes ... that have traversed these last 100 years. Let us thank God for everything that was born in the Congregation, for the presence of the Assumption in so many countries, for the fidelity to God and of God in our lives... for all the work done in the Congregation for the coming of God’s Kingdom *in us and around us*

On the occasion of our Feast and also on the eve of the Great Jubilee of the Church, let us entrust ourselves to God’s mercy and to that of our Sisters. *May the covenant we live together at the heart of the Congregation unceasingly bind us together in a communion of destinies.*

United to Mother Marie Eugenie – *I was the first stone laid by His hand* – let us also be foundation stones. Let us never forget that it is *on the one stone who is Jesus Christ* that we should continue the foundation of the Congregation.

I write you this message close to Notre Dame du Val... May Mary always be on our path of faith and of fidelity to the Lord.”

From Sister Diana

Sister Diana of the Annunciation (2006-
Diana Wauters, North American (1942-

Letter of 10 March 2007, feast of Mother Marie Eugenie, to the Sisters and Friends of the Assumption (announcing the Canonization)

“It’s with tremendous joy this year that I wish you a Happy Feast of Marie Eugenie, our new saint. We’ve always known that she was a holy woman – and we’ve benefited from that holiness in many different ways for a long time. Soon, however, when she’s claimed as a model of holiness for the entire Church, *everyone* will know it. What a joy that will be for all of us who make up her world-wide family!

As you already know, we now have the date – June 3rd – of Marie Eugenie’s canonization. So many years of waiting and watching and hoping will bear fruit that day in Saint Peter’s Square, when she is proclaimed “saint” among the saints of God. And yet, because every significant event touches not only those who are “on the spot” but also many others, our joy as Assumption won’t be limited to Rome on that June Sunday. Instead, it will spill over into the whole wide world, not just on that day, but throughout the year to come.

For Marie Eugenie’s canonization is speaking to the hearts of thousands of people all over the world. Many won’t be able to attend the “event” in Rome, but all will be able to rejoice with her in their own way. It’s fitting, surely, that *our* saint will be celebrated in big cities and small villages, in churches and schools, in health and social centers, in circles of Sisters, families and friends. She has brought us together by her vision of a

transformed society, by her conviction that the earth is not a place of exile but "a place of glory for God." She will be with us in each local celebration as deeply and as dearly as she will be with us in Rome.

When Marie Eugenie met God in the depths of her heart, she espoused His vision of the transformation of society in, with, and through Jesus, His beloved Son. Let's take time during these next few months to join her in that place where the Assumption was born, and to seek to make that vision more and more our own."

Auteuil, November 2011
Sr. Therese Maylis, archivist

3. SAINTS OF OUR COUNTRIES

3.1. In Europe

ENGLAND

Saint Cuthbert

Feast day: 4 September

St. Cuthbert is sometimes called the “English St. Francis” and perhaps this accounts for his great popularity. We also have more information about his life than any other early English saint.

Cuthbert was born into a humble family around 634. One night, when he was looking after the sheep, he saw a great light in heaven as a sign of the entry into glory of St. Aidan, apostle of the North of England and founder of the monastery of Lindisfarne. Cuthbert entered the monastery of Melrose, a daughter house of Lindisfarne and became known for his tireless journeys to preach the Gospel.

Sent by his bishop to be superior of the great motherhouse of Lindisfarne, Cuthbert used his influence to unite the monks and people of the North to follow the leadership of Rome in worship and customs after the Synod of Whitby. This meant giving up the old Celtic ways and was a sacrifice for the sake of unity.

Cuthbert retained a great love of prayer and solitude. In 676 he retired to the small, barren Farne Islands off Lindisfarne on the stormy North coast of Britain. His brother monks built him a little cell and an oratory and the ruins survive to this day. Cuthbert lived there for twelve years with only the birds and sea creatures for company. He had a special relationship with God’s creation. One story tells how, after standing in the sea to pray all night, he was visited by two otters who warmed his frozen feet. On a missionary journey, Cuthbert and his companion had nothing to eat. Cuthbert prayed and a sea eagle flew over and dropped a fish for them.

In 684, persuaded by bishops and by King Egrith of Northumbria, Cuthbert became bishop. He was exemplary in preaching the faith and visiting his

diocese. He often shed tears when saying Mass and his preaching on the Gospel moved people by its beauty.

By 687 Cuthbert was worn out. He realized death was near and returned to his solitary island. He had wanted to be buried there but in fact over the next 200 years his remains were moved from place to place, mostly to prevent them being desecrated during the Viking invasions. They came to rest at Durham in 995 and when the great Norman cathedral was built, they were transferred to the simple and beautiful shrine behind the high altar. There pilgrims still come to pray, for Cuthbert has remained through the ages one of England's best loved saints.

Cuthbert's last words to his followers:

*"Preserve among yourselves unfailing divine charity.
When you have to hold a council about your common affairs,
let your principal aim be to reach a unanimous decision.
Live in mutual concord with all other servants of Christ."*

Life of Cuthbert by St. Bede

SPAIN

SAINT TERESA OF JESUS



With so many witnesses in a great cloud on every side of us, we too, then, should throw off everything that hinders us, especially the sin that clings so easily, and keep running steadily in the race we have started. Let us not lose sight of Jesus, who leads us in our faith and brings it to perfection.

(Heb 12 : 1-2)

There is a Spanish woman who forms part of this cloud of witnesses, witnesses of yesteryears who speak to men and women of today, who are for always the heritage of the Church and of the world. Everyone has heard something of Teresa of Jesus, saint and doctor

of the Church. Perhaps some of those who are now reading this short sketch have sung in their heart the antiphon “Let nothing disturb you, nothing affright you; he who has God lacks nothing” whose lyrics have come from the pen of Teresa:

We have to go back to the 16th century. Teresa de Cepeda y Ahumada was born in 1515 in Avila which at the time was one of the main cities of Old Castile. She will die also in Castilian lands, in Alba de Tormes (Salamanca) in 1582. Teresa seems to have been the granddaughter of a converted Jew whose son is obliged to abandon Toledo to avoid rejection by the “old Christians”. Our protagonist is oblivious of this past because she has been educated in a Christian family. The father of Teresa is slowly becoming a major retailer and is climbing the social ladder until he becomes a nobleman, a gentleman. Like many families of the times, the family’s economic situation worsened and many of her brothers saw themselves forced to leave for the Americas. In the midst of this environment, Teresa decides at the age of 18 to enter a monastery.

We can say that since Teresa entered the Carmelita Order in 1533, in the Monastery of the Incarnation until she founds that of Saint Joseph in 1562, she undergoes a progressive spiritual itinerary and the historical circumstances and the realities she experienced were not alien to this path of conversion. We cannot forget that her search in her manner of praying responds to a struggle at the heart of the Church among those who favor spirituality and the more intellectual.

Teresa lived her commitment to the Lord, until the age of forty, in a dissipated and incoherent way. She lives dominated by fear. In 1554 she has a “key” encounter with “*a very wounded Christ*” and realizes that this suffering is for us...“*already very distrustful of myself I put all my trust in God*”. Her contemplative vocation is being strengthened within her. The Protestant reform is being consolidated and that is how Teresa begins to have the idea of a reform project. At the bottom of this we find sympathy towards the movements of strict observance: uneasiness over the life-style of the monastery of the Incarnation, the desire for equality among her nuns and above all the desire to “*separate myself from everything and live out my profession and call with greater perfection and enclosure*”. Teresa’s vocation opens up to an ecclesial dimension and she decides: “*I decided to do the little I can and that is in me, to follow the evangelical counsels as perfectly as*

possible for me, and see to it that the few who are here do the same trusting in the great goodness of God who always helps those who for Him are determined to leave all”.

The foundation of the Monastery of Saint Joseph was not without difficulties among which was the refusal of the Order itself but with the support of the Dominican Domingo Bañez Pope Pius IV approved the new foundations. Teresa discovers through all these events the vital key to live discernment regarding the will of God: one just has to love Him truly, trust in God and put one's surety in Him. This will be a refrain in many of her writings: fix your gaze on God, *“whoever journeys with her gaze fixed on God, does not fear that He will let her walk in the dark. Man is not lost if we let Him act first”.*

The foundation of Saint Joseph begins with four nuns. She does not go alone. She never does anything alone. Teresa, now Teresa of Jesus, feels that she needs to open her response to others. In this way she will enlighten the authentic mysticism of communitarian submission/surrender. If she was until the age of forty a woman dispersed in a thousand loves and a thousand distractions, now she decides to be a woman of only one Love: Christ. From this comes another profound certainty of Teresa *“Let us journey together, Lord”.*

The desire to be good friends of the Lord for her means living radically her surrender to God. She herself has experienced the transforming power of friendship with Jesus. Only when someone takes us seriously as beloved and dear creatures do we experience what we mean to God. He became flesh. God radically took seriously our human condition. Teresa begins to unfold in depth the life and the passion that dwell within her.

She expresses herself through her conversations, letters and the writing of books. Her penetrating gaze on reality makes her notice everything: the problems of society, the dreaded inquisition which she herself has to face, the rebellion of the Muslims in the south of the Iberian Peninsula, the problems of her friend King Philip II with the French king. Given all this she not only prays but will herself act in the measure possible and will make very clear that there where we relate with God is life.

The Carmelita spirituality of Teresa makes of prayer the door, the path and the measure of all spiritual progress. Prayer is also defined as *“friendly*

relationship” and is an intimate and continuous relationship with God, in Christ through the Spirit. The mystical experience of Saint Teresa is a gift: it is part of the mystery of God who freely auto-communicates Himself and the task of man is to dispose himself to welcome the gifts of God.

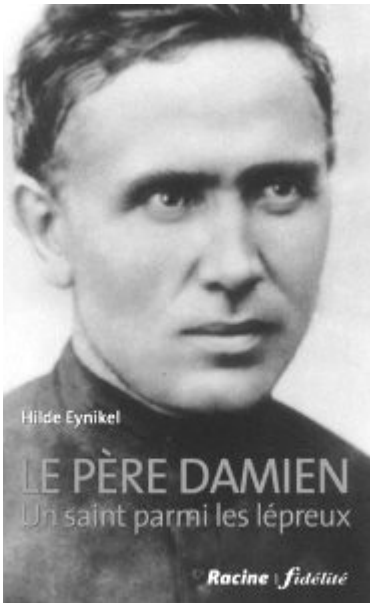
All her literary work has a pedagogical aim, that of guiding men and women in a process of interiorization to make them capable of achieving a degree of spiritual maturity. Thus she truly entered into the path of love. Teresian conversion is, in a nutshell, a humble, living and hopeful capitulation before God.

In this brief portrait, we have to present her brother friar and friend, the other great Carmelita Saint, Saint John of the Cross. She started with him the reform of the masculine branch of the Carmelites in a house in Duruelo (Avila). Things were not easy this time either but the reform came from God and in 1593 Pope Clement VIII will give the Carmelites their own Superior General. .



We hope that this presentation will encourage you to read and deepen the message of the Saint that with surprising certainty was a witness of the Absoluteness of God.

Saint Damien of Molokai



Joseph De Veuster, better known by the name of **“Father Damien, apostle of the lepers”**, was born on 3 January 1840 (the Assumption was 9 months old!), in the hamlet of Ninde, Tremelo, not far from Louvain. His father was a farmer and seed merchant. Joseph was the 7th of 8 children, four of whom would become religious. The 8th, Mieke, died at the age of 4 and Joseph, “Jef” became the youngest of the family, the favorite of his mother..

Baptized at birth in a rural parish, he had a simple and happy childhood in a united and very Christian family where life was punctuated by feasts and which joyfully submitted to the commandments of God and of the Church. In the evening, during the bad season, his mother read the life of the saints completed with her commentaries, from a large folio printed in Flemish Gothic letters.

He himself recounts that one winter day he was returning from school skating at full speed on the frozen Dyle *“suddenly at the confluence of the Dyle and of the Laak, I saw a chasm open almost under my feet: I hardly had time to make a vigorous effort to stop short. When I stopped I retraced my steps I saw – the mere thought still gives me the shivers – that I had skimmed the edge of the ice. My first impulse was to fall on my knees to bless God and thank my good angel who had rescued me from such an evident danger”*.

At the age of 13, having completed his primary studies, Jef worked at his father’s farm. At 18, his parents sent him to learn French in Wallonia, to prepare him to take over the family business. Eugenie, his older sister is already an Ursuline nun and his brother Auguste entered the Fathers of the Sacred Hearts (Picpus) and Pauline would follow Eugenie. Shortly after arriving in Braine-le-Comte, in Wallonia, Joseph wrote to his parents that he wanted to

follow the example of Pauline. At the time, the main concern to the point of obsession was eternal salvation and it was terrible to think one would die in the state of sin. Religious life meant security and Joseph joined his brother...to ensure the salvation of his soul! We are far from missionary perspectives in 1859.

A disappointment awaited him. Joseph wanted to be a priest but he did not know Latin and it is late to learn it. He would become a choir brother. But with the help of his brother he takes great pains to study Latin and succeeds so well that they move him to the group of future priests. He is distinguished by his overflowing joy – his brother would ask him to control his laughter – and also by his zeal for nocturnal adoration which took place once a week. The brothers took turns at this every hour and Joseph, who now took the name Damien, is often there for 3 hours without bothering to get back to bed

On October 7, 1860, Damien pronounced his vows in Paris, in the chapel on Picpus Road and returned to Louvain to continue his studies in preparation for the priesthood.

In 1863, a group of missionaries get ready to leave for the Hawaiian Islands. Father Pamphile (the religious name of Auguste) is among them but he falls sick and his ticket had already been bought...Damien, who was aflame for the missions, and prayed daily to Saint Francis Xavier to grant him that grace, jumps at the opportunity. Passing over the local Superior, he wrote to the Superior General who appointed him to the mission. He left on October 30, 1863 with 5 other religious and 10 Sisters, arriving there on the 19th of March 1864. Life on board during that long voyage followed the monastic schedule and Damien, who is not yet a priest, continues his studies adding English to them.

Upon arrival in Honolulu, Damien was surprised to find a very big and beautiful Cathedral full of numerous and fervent people and the warm welcome that the Kanak people showed them. He who prepared himself to find terrible savages! He set out immediately to study the language and after three months he is able to preach.

He was ordained a priest during the Octave of Pentecost of that same year. Having become a priest, Damien, Makua Kamiano, celebrated his first Mass in the Cathedral of Honolulu and was quickly sent to his first mission in the district of Puna in the southeast of the big island of Hawaii, dominated by the

enormous still active Kilauea volcano. He gives himself with all his zeal, baptized by the dozen, set up prayer leaders, gave them brochures to teach them prayers. He did not hesitate to stay with the villagers and share with them the “poi” (taro root) which is eaten with the fingers while seated on the floor. His district is “easy” also. After a year he asks to exchange it for the benefit of a brother of weak health, he who had an iron constitution. He also began to build chapels. There was only one thing he lacked: he was alone. He had no one to go to confession to.

On April 14, 1873, the Hawaiian daily suggested that the king visit the leprosarium and adds: “if a Christian nobleman were inspired to go and sacrifice his life to console these poor wretches...” Three weeks later, the Bishop sent out an appeal to his missionaries to go by turns to the leprosarium. Four presented themselves and Damien was chosen to begin the rotation. He left for Molokai with the Bishop on May 10. It is the day chosen for his liturgical celebration.

The whole white colony welcomed him as a hero. The leprosarium, scheduled in 1865 as a transitional measure, had just doubled its workforce in response to drastic measures of segregation. They quickly try to gather funds to support Damien’s work. For the superiors of the mission, Damien had left for only a brief time as others had done before him. There was nothing to rave about but caught in this media campaign, the Bishop and the Provincial see themselves obliged to authorize him to stay on meeting with the secret intentions of Damien. The Lord’s harvest was ripe in Molokai; the sick arrived by the boatloads and for the past 7 years many had died without the sacraments. For Damien “outside the Church there is no salvation” made him absolutely want to save them. And he will apply himself to it, baptizing dozens per week, catechizing, exhorting, consoling. The colony had more than 800 lepers and Damien multiplied himself to visit them, construct or improve the chapels, create a choir and later orphanages, schools, until his death on April 15, 1889. He spent 16 years in Molokai, first in good health and then a victim himself of the disease since 1885. His letters witness to the joy that dwelt in him in the midst of his beloved patients. “We lepers”, he said while still in good health. It was harder to say when he discovered the signs of the disease on him.

Le Père Damien en 1888



But his greatest suffering throughout those years would be the moral solitude, the misunderstanding between him and his superiors who resented the publicity about him despite himself, made him pass several years without a brother priest, with no one to whom to confess since he had been forbidden to leave the peninsula since he got sick. In this situation, Damien prays. The rosary is always with him, he recites it as soon as he's not occupied. Adoration also was, from his novitiate, the object of his fervor. He also had very faithful friends, believers or agnostics, who would

support him by their visits or their correspondence. His most faithful correspondent was his brother Auguste whom he invited several times to join him but who would only spend a year in Molokai after Damien's death.

Damien gave himself unreservedly to the Lord through his flock first in the parish and then in the leprosarium but he never sought heroism. He had replaced Auguste in his mission almost unexpectedly, and was off to Hawaii. He had answered the call of his Bishop for a temporary stay in Molokai and the circumstances made him stay there until death.

Throughout his life he practiced his faith, as robust as his health and his common sense. He loved his Lord and he loved his neighbor and today, he is a source of inspiration for us all.

John Paul II beatified him on 4 June 1995

Benedict XVI canonized him on 11 October 2009

Saint Canut, King of the Danes

Saint Canute, King of Denmark from 1080-86 is also the 1st martyr and patron of Denmark. He died in Odense on July 10, 1086 and was canonized around 1099. His feast is on July 10.



Canute was king of the Viking in the Middle Ages at the time of transition. It was the time when the Vikings first plundered England, France and the East up to the cities and villages south of Russia. It was a time of tension between, on the one hand the king and the Church and on the other the nobles and the farmers.

The king had to protect the Church and the Church had to protect the small and the weak and also humanize a society from which paganism had been expelled but in which Christianity had not yet traced a path.

The most ancient document "Aelnoths Kroenike", as well as modern historical researches, believes that St. Canute was not only king of the Vikings but also a man of the Church. He showed this in his social legislation. Canute fought courageously for the ideal of justice and of mercy as Pope Gregory VII had asked of him. Canute put a social legislation into practice for the good of the weak of that time: women, slaves so that they may be freed or redeemed, and also the foreign migrants etc. He was also the 1st Danish king to improve the special juridical position of the Church and the economic independence of priests. In particular, he gave privileges to the Cathedral of Lund (today in Sweden) with rural lands in Scania, the south of Sweden, and in Seeland. He did the same for the Cathedral of Roskilde and Odense to which he brought from England the relics of St. Alban.

In order to help the Church and the clergy live, he wanted to impose tithing to the farmers. But the people from Jutland revolted in the summer of 1086. The king was in Jutland. He fled to Odense but the farmers pursued him. He and his brother Benedict took refuge in St. Alban, the parish church of Odense.

They prepared for death by confession and Communion. A lance through his heart thrust from a window killed the king on the altar steps on July 10, 1086. Later, the relics of St. Canute were transferred to the Cathedral of Odense, a Church he had begun to build which was completed a few years later. The relics are still in this Church today which is now Protestant since the Reformation.

Some years after, the King Erik the Good (Erik Ejegod) asked for an official cult for the martyr King Canute from Pope Paschalis II. On April 19, 1100, the relics of St. Canute were finally enshrined.

LITHUANIA

ADELE DIRSYTE

EDUCATOR AND MARTYR (1909-1955) LITHUANIA



Adele Dirsytė

Adele Dirsytė ... her name is not yet in the official martyrology of the Church. The date and the precise circumstances of her death are uncertain and where she is buried is unknown ... somewhere in Siberia, one of the countless unmarked and forgotten graves, buried and hidden forever in the tundra, thousands of miles from her native Lithuania. Not an inspiring testimony on a heroic death. Her companions in the gulag's last year tell us she was almost not herself, physically and psychologically devastated after several consecutive months of isolation and torture: emaciated, part of her hair pulled. When she spoke of the horrors suffered she began to

rave, beset by hallucinations.

Did Adele know at the time of her death that she offered her life for Christ and for her beloved homeland? We will never know, but that is how Adele Dirsytė is so significant for us. She represents so many millions of victims of totalitarian systems, enemies not only of religion but of the human person

itself. Martyrdom in the twentieth century has often been a long and sophisticated process of destruction of the individual until reaching his conscience and humanity. The martyrs of the Soviet bloc often defended both the Faith and the basic human rights: to think freely, to live by their convictions, to have access to the truth, to have a homeland. It is for this fight, waged as an educator and believer, that Adele Dirsytė was sentenced to 10 years hard labor in Siberia in 1945, treated with particular cruelty and eventually eliminated.

Let us return to her youth. Adele was born into a devoutly Catholic farming family. She was distinguished among her siblings by a great aptitude for study, so she got her parents' permission to enter university, where she studied German. Thus we see in her from the beginning a desire to learn and grow intellectually, but it will never be at the expense of the commitment to serve others. Adele had to work to support her family. She enrolled in the Lithuanian Association of Catholic Women and the youth movement "Future", wrote articles and gave lectures on girls' education, facilitated group training for Christian youth, organized religious or cultural feasts, did charitable work in view of the poor and orphaned children during the war ... Adele committed herself with all her strength to the social, cultural and religious development of her people and especially the youth. Always eager to learn and better serve, she studied philosophy and theology. A teacher of the German language, Adele was close to her students, caring for them at all levels and having a great moral influence on them.

These activities attracted the attention of the KGB and Adele was arrested like many other intellectuals, believers, or opponents. She spent a year in the basements of the KGB prison in Vilnius, and then was sentenced to hard labor. Deported beyond the Arctic Circle she suffered the inhumane conditions of the Gulag: hunger, cold, overcrowding, hard labor of excavation or forestry, bullying. Winter lasts nine months, with temperatures down to -50 and for a few weeks of summer swarms of flies and mosquitoes made the work outside intolerable. Despite this Adele found the strength to meet some other Lithuanians in the evening to encourage them to talk about religious or moral themes, pray together. The administration of the Gulag clearly sees her influence on others and sends her even further, always in the harshest camps. Exiled in the depths of Siberia she managed, with two other young woman, to write on small pieces of cement bags, a book of prayers, «Mary, save us», that

miraculously crossed the Iron Curtain and was translated into a dozen languages.

This booklet and the letters she sends to her family and of which 43 remain, reflect her human and spiritual grandeur. Artist and contemplative, she describes the glimpsed beauty of nature and especially the beauty of the "world of souls" that she observed. Lucid, she recognizes her moments of weakness and despair, but found peace in prayer. Educator, she forgets herself to care for others, she advises, urges her followers to keep the faith, shares her experience of suffering. In one of her last letters she wrote: "The Lord would have it, I feel the plight of suffering humanity, I see the misfortunes of others. Here is revealed the soul that cries, here experience and knowledge mature." She prays not only for her fellow sufferers, but also for her executioners. She gives thanks even for her sufferings: her path goes "through exhaustion, immense nostalgia, humiliation, abandonment, neglect, loss of freedom and all that I hold dear" and leads to the foot of the Cross: "*O King of souls, I thank you that you have allowed me to grow under the shadow of the Cross*" (booklet of prayers, "Mary, save us").

Educator and martyr, contemporary of our first Lithuanian Sisters and thus so close to us, Adele is a source of inspiration for today. We hope that her holiness will be recognized by the Church at the same time as that of other Lithuanian bishops, priests and lay victims of Soviet totalitarianism.

FRANCE

St François de Sales

(1567 – 1622) - Évêque et Docteur de l'Église

At the end of the 16th Century, Geneva is a hotbed of the Protestant Reformation. At that time Savoy is not French. There is great misery caused by plagues and endless wars. The Protestant Reformation divided families and political circles. The clergy, ignorant and poor, is rarely pastoral. All this gives rise to a genuine thirst for an authentic and human life, unified in God.

The Bishop of Geneva in exile in Annecy entrusts Francis de Sales with the mission of bringing back to the Catholic faith the inhabitants that had converted to Protestantism. At Christmas 1593, he delivered a sermon in which he reveals the apostolic activity he will do throughout his life. He invites them to take up spiritual arms: conversion of heart, prayer, charity and the example of one's life. A 'hands on' priest, Francis de Sales puts his preaching into action: he catechizes, preaches, confesses, visits the poor and the sick and lives poorly ...

In 1610, he founds with **St. Jeanne de Chantal** *the Order of the Visitation*. A Spiritual Director of compelling gentleness, he reminded the laity that they are called to evangelical perfection.

His preaching captivated his audience and his writings which constituted the first main Catholic work in French, made Pius XI proclaim him a Doctor of the Church. His main works are ***An Introduction to the Devout Life*** and ***Treatise on the Love of God***. He is the Patron of writers and of the Catholic Press.



Hymn

For the souls that God entrusts
To your pastoral wisdom,
Tender is your severity,
Gentle eagle,
Friend of Christ, Francis de Sales.

At the top of your spirit,
Your faith shines, humble and serene.
It is towards the light
of truth
That your word leads us.

The hope of tasting God
You raise in the hearts of men.
The way of prayer
And of perfection
Will lead them towards the Kingdom

An up-hill battle, yours, Francis,
When, torn, the Church suffers.
To your deep desire,
Ours responds,
For unity is promised us.

Fired with a lucid love.
For both Creator and creatures,
Your pen and your voice
Celebrate the Cross
And its divine excess.

Help us sing of peace,
To testify of God on earth.
And that our lives may
Welcome the Spirit
Bring to Him our prayer.

Litany - Supplication

In living communion with St Francis de Sales and all the Doctors of the faith,
Let us pray the Holy Spirit with confidence: ***Spirit of God, hear us!***

1. With Saint Francis de Sales, may we know how to discern the paths of true love.
2. With all those who seek the Living God whose light enlightens the Church, may we witness to the truth..
3. With those who throughout the centuries have deepened the mysteries revealed by the scriptures, may we open our hearts and our minds to the beauty of revelation.
4. With all those who fought and struggled to pass the faith on to us in all its integrity, may we be, humbly and faithfully, the links of a living tradition.

Marie- Eugénie and saint Francis de Sales



“God is pleased only by hearts deeply humble and enlarged by love” *F. de Sales quoted by M.E, 1853 in Inst. Chap. I, p. 40*

“God is holy, He is good, and so my wretchedness does not matter! Because of the goods that I await in heaven, the evils here below are a game”.
Quoted by M .E in I.C. I, p. 215

“Saint Jeanne de Chantal wanting to portray Saint Francis de Sales said that God had put in the soul of her Blessed Father a perfect charity around which were arranged in perfect order, all the other virtues. I have always found this portrait of Saint Francis de Sales to be the best model of what a soul who aspires for perfection should be. One therefore needs to have charity at the center of the soul and the other virtues will be established around this center.”

M.E. 1870 in Inst.Chap, Volume I. p. 181

“Let us summarize through these words that we must love those who do us the great service of telling us our faults or of making us practice virtue. And according to Saint Francis de Sales, understand that we must bind all our aversions and inclinations with the golden chain of the holy love of God” *M.E. in Inst.Chap. I. p.55*

“Love Him (Our Lord) with all your being and with Saint Francis de Sales whom I like to invoke, tell Him that if there were a single fiber of your heart that were not His, you would twist it to uproot it. At least, if we do not have the courage to wring this poor heart, let us pray. And God who is Love, will put in our heart the seal of His chosen ones.”

M.E 1853 in Inst.Chap, Volume I. p. 51

“I want to speak of the inclination of being disturbed by the imperfection of our sisters. Let us recognize ourselves, as Francis de Sales says, capable of the defects of others. Let us understand that one can fall.”

M.E. in Inst.Chap. II p. 46 15/09/1872

ITALY

SAINT ANTHONY OF PADUA

13 June



“The Saint” par excellence, without need of adding the name because it is the most loved and known. His was an existence fully given for the Gospel while traversing the roads, urged on by the fire of the Spirit. In a few years of life he knows the charm of the ephemeral, the silence of the cloister, intellectual passion, the mystery of the divine vocation, the impetus for the mission, the attraction of martyrdom, the failure of his dreams, danger and solitude, anonymity and unexpected and sudden

fame, preaching to exhaustion, the taste for study and teaching, the joy of devotion, the purification through penance, the mystery of the human soul, the joy of converts, the overwhelming presence of crowds, the passion for social justice, compassion for the poor and the needy, the challenges to the rich and powerful, commitment to peace and reconciliation.

From Portugal to Morocco, from the south to the north of Italy, in France, he lives an itinerant existence at the service of the Gospel and of Truth.

Fernando de Bulloès y Taveira was born in Lisbon in 1195. Son of nobles, he grew up in a serene and deeply believing atmosphere.

At 15, the shallowness and corruption of society led him to enter the Augustinian monastery of St. Vincent, to live the evangelical ideal without compromise. He stayed there for about two years. Then, annoyed by the continuous visits of his friends, he asked to be transferred elsewhere, always within the Augustinian Order. He left for Coimbra where he lived from 1212 to 1220. Those were very important years for his human and intellectual formation. Fernando dedicated himself totally to the study of the humanities and of theology. He left Coimbra a mature man. His theological knowledge, nourished by the Bible and the Patristic tradition, had attained a definitive stage.

In late summer 1220, Fernando sought and obtained leave of the Canons Regular of St. Augustine to embrace the Franciscan ideal.

He was fascinated by them especially when the relics of 5 brothers, protomartyrs of the Order, martyred in Morocco, were transferred to Coimbra where they were placed in the Augustinian Church. Fernando's request to form part of the disciples of Francis of Assisi matured in anticipation of a strong vocation for the missions and in particular for martyrdom. On this occasion, he changed his Christian name to take on that of Anthony. After a brief period of study of the Franciscan Rules, Anthony leaves for Morocco where he could not fulfill his plan of preaching because he contracted a serious and unknown tropical disease. God had other plans for him. He was obliged to leave Morocco, reluctantly taking to sea. But because of violent winds, the boat ended up in Sicily, Italy. Anthony, young and physically scarred, will convalesce there for about two months.

Informed by his Sicilian confreres, Anthony goes up the peninsula to participate in the General Chapter of Nattes celebrated in Assisi from May 30 to June 8, 1221. Anthony of Lisbon, unknown by all because he had just been a

few months in the Order, spent the nine days of the meeting isolated and alone, immersed in observation and reflection. He was one among numerous participants (3000 brothers) and had nothing that could distinguish him. At the end of the Chapter, none of the 'ministers' took him with them. When almost all of the brothers had left, he was noticed by Brother Gratian, Provincial Minister of Romagne. When he learned that this young brother was also a priest, he asked him to follow him. Anthony arrived at Monte Paolo in June 1221. He spent his days praying, meditating, and rendering humble service to his confreres. During this time, the Saint was able to mature his Franciscan vocation, practice harsh penances and perfect himself in contemplation.

In September 1222, in Forli on the occasion of the priestly ordination of Dominican and Franciscan religious, Anthony is obliged by his Superior, who knew well his hidden qualities, to give the exhortation for the occasion. As the homily unfolded in resounding Latin, the expressions were warmer and more persuasive, original and moving. He revealed, even reluctantly, the deep biblical and spiritual culture involved.

In the aftermath of this revelation, Anthony was sent to the region and in the north of Italy ravaged by civilian guerrillas, to preach in the towns and villages. He talked with the people sharing their tormented humble existence, alternating catechetical duties and pacifying work, confronting personally or in public, the supporters of the Cathar heresy (dualist). It was at Rimini in 1223, that the miracle related by tradition, took place during which St. Anthony wins against the stubbornness of a heretic who did not want to believe in the real Presence of Christ in the Eucharist. He was also asked to teach theology in Bologna. For two years, between the ages of 28-30, he taught the clergy and the laity the basic truths of the faith through a simple but effective method. Saint Anthony is the first teacher of theology of the new Franciscan Order. Francis of Assisi did not want his brothers to dedicate themselves to the study of theology as stated in the Rule of Life, but made an exception for him.

For his contemporaries and the generations immediately afterwards, the Saint remained as a master of Christian wisdom, an unequalled Biblical scholar and an author of eminent works. The whole Roman Curia had the opportunity to listen to him and Gregory IX named him the Ark of the Testament. Pius XII proclaimed St. Anthony Doctor of the Church in 1946 with the title of "Evangelical Doctor".



Anthony is then sent to preach in the south of France tormented by the Albigensian heresy³, upon the request of Pope Honorius III. What really moved the people to embrace the ancient faith were the multiform witnessing and the warm ways of the Cistercians,

the Dominicans and the Franciscans who gave the best of themselves in this work of reconciliation with the truth in love. And among them, the eminent figure of our Saint. We find Anthony, teacher of theology and preacher, in Montpellier, Toulouse, Limoges, Bourges, Puy in Provence where St. Francis appears to him during the Chapter at Arles (1225) during a Sermon on the Cross. (Francis had just received the Stigmata in La Verna).

Anthony returns to Italy in 1227 for the General Chapter in Assisi upon the death of Francis and is named Provincial Minister. He knew how to remain faithful to the charism inserting it into the complex and changing reality of the times and places. In 1230 Brother Anthony, freed from his duties of governing the Order, and thanks to the great esteem he enjoyed among the Superiors, was named “general preacher”, which included the right to travel freely to places he deemed opportune and was named, with six other confreres, to represent the Order before Pope Gregory IX.

The practice of asceticism and of poverty in Anthony implied a whole new vision contrary to the medieval hermits and even to Francis of Assisi. He did not have to withdraw from the world in order to enter into contact with God. Poverty herself, a virtue supported by the Order, carried out with great effort by the Founder, is lived by Anthony no longer as an end in itself but as a means of help for the most needy. Neither the community of believers nor the rest of the world of sinners are an obstacle to the mystical life but, on the contrary, its most natural fulfillment.

After long travels consecrating himself to preaching and to penance, Anthony goes to Venice which was experiencing a shaky peace. He strongly

³ The Albigensian heresy, also known as Cathar (coming from the Greek and meaning pure), dualist, arose around the 12th Century in Occitania. It spread during the Middle Ages in particular between 1150 and 1250 and was condemned by the Roman Church.

felt the need to intervene urgently, multiplying his efforts to avert new conflicts.

Anthony made two close and rather brief sojourns in Padua (a city with a special bond for him), the first between 1229 and 1230, the second between 1230 and 1231, the year of his death. The "*Assidua*"⁴, said that he wrote his "Sermons"⁵ there. The same *Assidua* notes his untiring zeal for souls : "*He brought those in discord to fraternal peace, he restored freedom to prisoners, he had what had been stolen by usury or violence restored, he turned the prostitutes away from the shameful market, he kept thieves known for their misdeeds away from putting their claws on the properties of others... he urged such an important quantity of men and women to confess their sins that not even the brothers nor the other priests, numerous as they were accompanying him, were enough to hear them*". People flooded the streets and the churches to hear his fiery words and they were already sure of his holiness when he was still alive. From sermon to sermon, the rumors of what was happening in Padua spread, causing a continuous increase of listeners.

After the intense and hard work of Lent and of the Paschal season, the Saint was exhausted. In late spring 1231, Anthony got sick. He retired to the hermitage of Camposampiero to delve into prayer and recollection in view of the great encounter.

An amazing miracle took place there, seen and described by Tiso, the Count of Camposampiero, who lodged the Saint. One day, passing by the small cell of Brother Anthony as he returned from hunting, the Count saw a great light through the small opening of the door. Fearing a fire, he pushed the door ajar and greatly astonished, he saw the Infant Jesus in the arms of Anthony. When Anthony realized he was being observed, the Child disappeared and Anthony, deeply disturbed, made the Count promise not to talk about it to anyone.

Already at the end of his life, placed in a cart drawn by oxen, he was brought to Padua where he had asked to die. However, arriving at Arcella, a village on the outskirts of the city, death took him. He died murmuring: "I see my Lord". It was Friday, the 13th of June. He was 36.

⁴ *Assidua*: term always used to designate the biography of St. Anthony. The most ancient is attributed to an anonymous Franciscan monk. In response to the demands of his brothers and in obedience to his Superiors, he composed the "cita prima" or "Assidua" on the occasion of the canonization which took place in 1232. The author remains unknown...

⁵ The 'Anthonian' Sermons are considered as literary works of religious character the most remarkable of which were those written in Padua during the medieval times.

The Saint was buried in Padua, in the small Church of Saint Mary, Mother of the Lord.

A year after his death, the reports of his numerous miracles convinced Gregory IX to cut short the stages of the canonical process and to proclaim him a Saint on May 30, 1232, only 11 months after his death. The Church has done justice to her doctrine by proclaiming him “Doctor of the Universal Church” in 1946 with the title of *Evangelical Doctor*.

3.2. In Asia

INDIA

Saint Alphonsa of the Immaculate Conception (1910-1946)

First Indian Saint



ST.ALPHONSA OF THE IMMACULATE CONCEPTION was born in Kudamalur, (diocese of Changanacherry, India) on 19th August, 1910, in an ancient and noble family.

From her birth, the life of the saint was marked by the cross, which would be progressively revealed to her as the royal way to conform herself to Christ. Her mother, Maria had a fright in her eight month of pregnancy, and gave birth to her prematurely. She was baptized on 28th August, according to the Syro-Malabar rite and was named Annakutty, a diminutive of Anne. She was the last of five children.

Her mother died three months later. Annakutty spent her early infancy with her grandparents. Her grand-mother, a pious and charitable woman, communicated to her the joy of the faith, love for prayer and a surge of charity towards the poor. There she lived a particularly happy time because of her human and Christian formation, during which the first seeds of a vocation flowered. At five years of age the child already knew how to lead the evening prayer of the family gathered, in accordance with the Syro-Malabar custom, in the "prayer room".

Annakutty received her first Holy Communion on 11th November 1917. She used to say to her friends: "*Do you know why I am so particularly happy today? It is because I have Jesus in my heart*". In a letter to her spiritual father, on 30th November 1943, she confided the following: *Already from the age of seven I was no longer mine. I was totally dedicated to my divine Spouse. Your reverence knows it well*".

In the same year, 1917, she began to attend elementary school, where she established a sincere friendship with the Hindu children. In 1920, she was transferred to Muttuchira, to the house of her aunt Anna Murickal, to whom her mother, before she died, had entrusted her as her adoptive mother. Her aunt was a severe and demanding woman, at times despotic and violent in demanding obedience from Annakutty in her every minimal disposition or desire. Assiduous in her religious practice, she accompanied her niece, but did not share the young girl's friendship with the Carmelites of the close-by Monastery or her long periods of prayer at the foot of the altar. She was, in fact, determined to procure an advantageous marriage for Annakutty, obstructing the clear signs of her religious vocation.



The virtue of the Blessed was manifested in accepting this severe and rigid education as a path of humility and patience for the love of Christ, and tenaciously resisted the reiterated attempts at engagement to which the aunt tried to oblige her. During the following years the Blessed had to defend her vocation, even during the year of probation when an attempt to give her in marriage, with the complicity of the Mistress of Formation herself, was made. "*O, the vocation which I received! A gift of my good God! God saw the pain of my soul in those days. God*

distanced the difficulties and established me in this religious state".

It was Fr. James Muricken, her confessor, who directed her towards a Franciscan spirituality and put her in contact with the Congregation of the Franciscan Clarists. Annakutty entered their college in Bharananganam in the diocese of Palai, to attend seventh class, as an intern student, on the 24th of May 1927. The following year, on the 2nd of August 1928, Annakutty began her postulancy, taking the name of Alphonsa of the Immaculate Conception in

honour of St. Alphonsus Liguori, whose feast it was that day. She was clothed in the religious habit on the 19th of May 1930, during the first pastoral visit made to Bharananganam by the Bishop, Msgr. James Kalacherry.

The period 1930-1935 was characterized by grave illness and moral suffering. She could teach the children in the school at Vakakkad only during the scholastic year 1932. Then, because of her weakness, she carried out the duties of assistant-teacher and catechist in the parish. She was engaged also as secretary, especially to write official letters because of her beautiful script.

The canonical novitiate was introduced into the Congregation of the Franciscan Clarists in 1934. Though wishing to enter immediately, the Blessed was only admitted on the 12th of August 1935 because of her ill health. About one week after the beginning of her novitiate, she had a haemorrhage from the nose and eyes and a profound organic wasting and purulent wounds on her legs. The illness deteriorated, to such a point that the worst was feared. Heaven came to the rescue of the holy novice. During a novena to The Servant of God Fr. Kuriakose Elia Chavara – a Carmelite who today is Blessed—she was miraculously and instantaneously cured.



Having restarted her novitiate, she wrote the following resolutions in her spiritual diary: *"I do not wish to act or speak according to my inclinations. Every time I fail, I will do penance... I want to be careful never to reject anyone. I will only speak sweet words to others. I want to control my eyes with rigour. I will ask pardon of the Lord for every little failure and I will atone for it through penance. No matter what my sufferings may be, I will never complain and if I have to undergo any humiliation, I will seek refuge in the Sacred Heart of Jesus"*.

12 August 1936, the feast of St. Clare, the day of her perpetual profession, was a day of inexpressible spiritual joy. She had realized her desire, guarded for a long time in her heart and confided to her sister Elizabeth when she was only 12 years old: *"Jesus is my only Spouse and none other"*.

Jesus, however, wished to lead His spouse to perfection through a life of suffering. *"I made my perpetual profession on the 12th of August 1936 and came here to Bharanganam on the 14th. From that time, it seems, I was entrusted with a part of the cross of Christ. There are abundant occasions of suffering... I have a great desire to suffer with joy. It seems that my Spouse wishes to fulfil this desire"*.

Painful illnesses followed each other: typhoid fever, double pneumonia, and, the most serious of all, a dramatic nervous shock, the result of a fright on seeing a thief during the night of the 18th of October 1940. Her state of psychic incapacity lasted for about a year, during which she was unable to read or write.

In every situation, Sister Alphonsa always maintained a great reservation and charitable attitude towards the Sisters, silently undergoing her sufferings. In 1945 she had a violent outbreak of illness. A tumour, which had spread throughout her organs, transformed her final year of life into a continuous agony. Gastroenteritis and liver problems caused violent convulsions and vomiting up to forty times a day: *"I feel that the Lord has destined me to be an oblation, a sacrifice of suffering... I consider a day in which I have not suffered as a day lost to me"*.

With this attitude of a victim for the love of the Lord, happy until the final moment and with a smile of innocence always on her lips, Sister Alphonsa quietly and joyfully brought her earthly journey to a close in the convent of the Franciscan Clarists at Bharanganam on 28th July 1946, leaving behind the memory of a Sister full of love and a saint.

Alphonsa of the Immaculate Conception was proclaimed Blessed by Pope John Paul II in Kottayam, India, on the 8th of February 1986. And she was canonized on Oct 12, 2008. Pope Benedict XVI gave India her first woman saint at St. Peters Square.

<http://www.turnbacktogo.com/st-alphonsa-canonization-pics/>

Prayer of Saint Alphonsa:

O Lord Jesus, hide me in the wound of your Sacred Heart. Free me from my desire to be loved and esteemed. Guard me from my evil attempts to win fame and honour. Make me humble till I become a small spark in the flame of love in your Sacred Heart. Grant me the grace to forget myself and all worldly things. Jesus, sweet beyond words, convert all worldly consolations into bitterness for me. O my Jesus, Sun of Justice, enlighten my intellect and mind with your sacred rays. Purify my heart, consume me with burning love for you, and make me one with you. Amen.

Prayer to Saint Alphonsa:

Oh, Saint Alphonsa, you have been graciously chosen from our midst to be united with Jesus Christ, our Saviour, in the misery of his passion, death and resurrection. You have grown to the heights of holiness and have been crowned with heavenly glory. Help us in our trials and tribulations. Oh! daughter of sufferings, obtain for us the grace to lead a holy life, following your example, in total submission to the will of God. Be with us, transforming all our sorrows into a holy sacrifice in union with Christ Crucified, in reparation to our sins, for the sanctification and salvation of the whole world. Amen.

Prayer for the intercession of Saint Alphonsa:

O, Holy Spirit, descend upon us. Pour out your gifts upon us and strengthen us in faith. Guide us with the hope for the kingdom of heaven. Enkindle our hearts with the fire of divine love. Just as you led Saint Alphonsa along the path of sanctity, lead us also on the path of righteousness. Grant us the grace to grow in sanctity and wisdom, by serving you faithfully in humility and gentleness.

Merciful and benevolent God, we offer ourselves completely to you. We give you thanks for all the blessings you shower upon us. Forgive us our sins and offences. Lord, you gave us St. Alphonsa as our model and mediator. We seek her intercession now. Protect us from all evils, spiritual and material. Fill us with your blessings. We make this prayer in your name, Father, Son and Holy Spirit. Amen.

See the tomb of St. Alphonsa and the chapel

<http://www.p4panorama.com/panos/saintalphonsa/index.html>

Saint Paul Miki

Japanese Martyr

16th century, an epoch of political and religious upheaval, flourishing of Christianity and Christian persecution in Japan. The arrival of St. Francis Xavier in 1549 marked the initial growth of Christianity in Japan, a country where Buddhism and Shintoism are deeply embedded in the culture and tradition of the people. After the seed of Christianity had been sown, many feudal lords were converted to the faith, followed by the rapid growth of Christians in their domain. This was the milieu in which St. Paul Miki was born and raised. He was from an affluent Japanese family near Osaka. His Father was an influential military chief who was converted to Christianity with his whole family. He was educated in a Jesuit school where he deeply understood the Christian faith. As a son of a military leader, he had the right to wear the noble and prestigious kimono of a high ranking Samurai, a powerful military class of Japan during that era. Instead, he opted for the Jesuit cassock by joining the Society of Jesus in 1580. His fervour and eloquence as a preacher moved and inspired many to believe in Christ and converted to Christianity.



The rapid growth of Christianity alarmed the Buddhist monks and Toyotomi Hideyoshi, the highest feudal lord of Japan at that time. Fearful that Christianity was the initial step to the eventual colonization of Japan, Hideyoshi banished Christian missionaries in 1578. Although not strictly implemented at first, a number of missionaries obeyed the edict. When there was an eminent threat of persecution, those who chose to remain continued their mission work in disguise and in secret. The threatening situation increased all the more Paul Miki's zeal to preach Jesus Christ to Christians and non-Christians alike. He was faithful and determined to be a Jesuit priest against all odds. On December 9, 1596, a few months before His ordination to the priesthood, he and 2 other Jesuit brothers were arrested, sent to Kyoto and imprisoned with 6 Franciscan priests and 15 Japanese Christians, 3 of whom were young boys. Paul Miki and companions were brought to a public

square and were condemned to death by crucifixion. To add to their pain and shame, Hideyoshi ordered that their left earlobes be cut and they were paraded on ox-drawn carts around the main streets of Kyoto. This was to give warning to the people especially the Christians and to sow fear to those who were inclined to be Christians. People who witnessed the public display of torture were moved by Paul Miki and companions' peace, endurance and faith in the midst of suffering that sympathy for them mounted.

The verdict was for the Christian prisoners to die in Nagasaki. Paul Miki and companions started their long and grueling journey to martyrdom on January 4, 1597. On their way to Nagasaki, 2 other devout Christians who were sent to look after them were arrested and sent to join the group, making them 26 Christians destined to die because of their faith. It was mid-winter, but they were forced to walk barefoot on snow and rain. As they passed through towns and villages the people were astounded by their courage and strong faith. Paul Miki never missed the chance to preach about the love of Christ. Their journey to Nagasaki covered a span of about 800 kilometers in 33 days. Upon arrival in Nagasaki, they were put under the responsibility of Terasawa Hirokata, who was surprised to find his friend Paul Miki and 3 young boys among the 26 Christians to be executed. Terasawa offered his friend to save him from death if he will denounce his Christian faith, the offer readily refused by Paul Miki. Instead, he asked to go to confession and received Holy Communion, which was granted. A Jesuit priest in Nagasaki, who ministered to the needs of the Christians, took Paul Miki to a nearby chapel to renew his vows and the 2 brothers to pronounce their first vows.

On the 5th of February, 1597, the 26 were then taken to a hill outside the city where people gathered and where 26 crosses awaited them and clearly showed the way in which they would die as martyrs because of their faith in Christ. Like his companions, Paul Miki's faith was never diminished in the face of death. They sang the Te Deum while waiting for their final breath. From his cross, Paul Miki spoke his last words:

“The only reason for my being killed is that I have taught the doctrine of Christ. I thank God, it is for this reason I die. I want to say to you all once again: I ask Christ to help you to become happy. After Christ’s example, I forgive my persecutors, I do not hate them. I ask God to have pity on them and that one day, they too will believe in Him...”

As Paul Miki and companions prayed and sang praises to God on their crosses, their executioners pierced their hearts until each one was silenced, until there was complete silence. At last, they met Christ whom they loved and died for. They were beatified by Pope Pius IX on June 8, 1862.

In Japan, the feast of St. Paul Miki and Companions is celebrated every 5th of February.



The Feast of the Santo Niño

Third Sunday of January

Introduction

The devotion to the Sto. Niño (Holy Child) is the oldest and one of the most popular in the Philippines. When Legazpi landed in the island of Cebu in 1565, one of the soldiers found an image of the Child Jesus. It is believed to be the same statue Magellan had given to the wife of the chieftain of the island after her baptism in 1521. The image is venerated today in the Basilica of Cebu. For Filipino Catholics, the Holy Child represents a God who is accessible to all and can be approached without fear. The devotion instils the virtues of simplicity, obedience and trust in God.⁶

Filipinos celebrate the feast of the Santo Niño every third Sunday of January “with colourful parades, fluvial processions, street dancing and other festive rites in different parts of the Philippines.”⁷ In some places, this feast marks the end of the Christmas season.

The more popular celebrations are the *Sinulog* (in Cebu), *Ati-atihan* (in Aklan), and *Dinagyang* (in Iloilo).

1. *Sinulog* in Cebu City



“The feast begins with an early morning fluvial procession marking the arrival of the Spaniards and Catholicism. The procession follows after a Mass; “sinulog” refers to the dance performed by the participants in the big procession - two steps forward, one step back, it’s said to resemble the movements of the river current.

⁶ from the *Supplement to the Liturgy of the Hours for the Dioceses of the Philippines*

⁷ <http://www.cathnewsphil.com/2011/01/18/santo-nino-takes-center-stage-in-philippines/>

“Participants dance to the beat of drums, shouting "Pit Señor! Viva Sto. Niño!" as they move the procession along.”⁸

“The devotion to the Santo Niño de Cebu started the long line of devotions to the Child Jesus in the Philippines. From Cebu, the Augustinians brought the devotion to Manila, Iloilo, Laguna and Tacloban. In Bohol, a profound devotion thrives with five municipalities adhering to the patronage of the Child Jesus. Moreover, the image of the Child Jesus always adorn the altars of houses, business establishments and even in public utility vehicles in the region. Truly as it has been said, devotion to the Santo Niño de Cebu is popular in the Visayas as it is throughout the country.”⁹

2. The *Ati-atihan* in Kalibo, Aklan



“The Ati-Atihan Festival honors the "Santo Niño", or Christ Child, but draws its roots from much older traditions. Festival participants wear blackface and tribal clothing to imitate the aboriginal "Ati" tribal people who welcomed a group of Malay datu fleeing Borneo in the 13th century. “The festival has evolved to become a Mardi Gras-like explosion of activity - three days of parades and general merrymaking that culminate in a large procession. Novena masses for the

Christ Child give way to drumbeats and the streets throbbing with dancing townsfolk.

“On the last day, different "tribes" played by townsfolk in blackface and elaborate costumes take to the streets, competing for prize money and year-long glory. The festival ends with a masquerade ball.”¹⁰

⁸ http://goseasia.about.com/od/eventsfest5/a/phil_fiestas.htm

⁹ http://en.wikipedia.org/wiki/Santo_Ni%C3%B1o_de_Cebu

¹⁰ http://goseasia.about.com/od/eventsfest5/a/phil_fiestas.htm

3. *Dinagyang in Iloilo*



"*Dinagyang* is a very colorful parade coupled with a dramatization in honor of the patron Saint Sto. Niño. Offerings and prayers are performed amidst the cracking of drums and shouts of "Viva Señor Santo Niño." The thundering of "*Hala Bira*" by the tribe members makes the celebration a lively one. It is also a very popular tagline used by Ilonggos to express their warm

participation during the *Dinagyang* celebration: A tribute in honor of Señor Sto. Niño whom Ilonggos believe was very miraculous in times of famine and drought. *Dinagyang* is an annual event, when the whole town rejoices, shouting their pride of being an Ilonggo and telling their culture. It is a wonderful looking back to the past. It is not just a celebration, it is a religious evangelization."¹¹

THAILAND

Saint Nicolas Bunkerd Kitbamrung

**Priest and Martyr
(1895-1944)**

Blessed Nicolas Bunkerd Kitbamrung was born on January 31, 1895 and was baptized on February 5th at St. Peter's Church, Samphan, Nakhonpathom, one of six children. His parents were converts, and he was raised as a Christian. He entered the Hang Xan Minor Seminary at age 13, and the Penang Major Seminary, Malaysia in 1920. After studies, he was ordained as a priest in Assumption Cathedral, Bangkok on January 24, 1926. Fr. Nicolas first ministered at the Nativity of Mary Church Bang Nok Khneuk and later in Phitsanulok.



¹¹ http://www.philippinecountry.com/philippine_festivals/dinagyang_festival.html

“While serving as a parish priest, he assisted the religious of the Salesian Order following their arrival in Thailand in 1927, teaching the priests his native tongue and training the seminarians in catechesis. Father Nicholas later labored in northern Thailand and elsewhere in the country to win the conversions of lapsed Catholics. He was a missionary to northern Vietnam from 1930 to 1937, working to bring back Catholics who had fallen from their practice due to poverty.

He carried out his ministry under the shadow of an anti-Christian Thai government, which considered Catholics ‘unpatriotic.’ When war broke out between France and Indochina, Nicholas was accused of spying for the French. On the morning of January 12, 1941, Father Nicolas rang the church bell to summon parishioners to Sunday Mass. For this simple act he was arrested and sentenced to fifteen years of imprisonment. While in prison, Father Nicolas catechized his fellow prisoners, baptizing 68 of them. Unable to say his breviary, he found his consolation in reciting the rosary.

In prison, Nicolas contracted tuberculosis and died. He died on January 12, 1944 at the age of 49. He was buried on the grounds of the Buddhist temple, Wat Bang Praek, close to the jail. Bishop Perros requested and was given permission in the following March to move the body. This was done and the remains were buried with great honor in the crypt of Assumption Cathedral.

From the time of his death he was regarded by the people as a martyr for the faith. Cardinal Michael Michai Kitbunchu, on behalf of the faithful of Thailand, presented the cause of Canonization of Fr. Nicolas to the Holy See. After detailed examination of the heroic work of Fr. Nicolas and his offering of his life for his faith in the Lord, his Beatification was approved.

Pope John Paul II on January 27, 2000 issued the decree recognizing formally the martyrdom of Fr. Nicolas. This was solemnly celebrated in the ceremony of beatification in the square of St. Peter’s Basilica, Rome on Sunday, March, 2000. The Feast of Blessed Nicolas Bunkerd Kitbamrung, priest and martyr is observed each year on the anniversary of his death, January 12.



The tomb of Blessed Nicolas at Assumption Cathedral, Bangkok

4. FAMILY CHRONICLES

◊ Visits and activities of the General Council in 2011-2012

30 August to 1 October 2011

Rwanda-Chad: visit

Martine and Katrin

1 September to 1 October 2011

East Africa: visit

Diana, Brigitte and Marie Emmanuel

23 to 30 October 2011

Italy: visit

Diana and Katrin

5 November 2011 to 28 January 2012

Session of formation in Auteuil

12 to 24 November 2011

Italy: visit

Diana and Brigitte

7 to 14 December 2011

South Atlantic: 100 years Rio

Diana and Martine

30 December to 11 January 2012

England: visit

Diana and Maria Emmanuel

15 to 23 January 2012

Vietnam : visit

Diana

1 to 13 February 2012

Northern Europe: visit

Diana and Maria Emmanuel

4 to 14 March 2012

Session of economies in Auteuil

17 and 18 March 2012

CPAE in Auteuil

22 to 31 March

Commission “Ad Capitulum” in Auteuil

1 and 2 May

International Finance Team in Auteuil

25 to 28 June

Pre-chapter Commissions in Auteuil

► ***29 June - July 2012***

General Chapter of the Religious of the Assumption in Auteuil

◆ **Anniversaries of Foundations in 2012**

25 years of foundation of Ciney, Belgium
of Kigali, Rwanda

50 years of foundation of Lourdes, El Salvador
of Rwaza, Rwanda
of Boitsfort, Belgium
of Abidjan, Ivory Coast

◆ **Jubilees of Sisters in 2012**

75 years

María Victorina	GALARZA ARRECHE	Esp	01/04/1937	Collado Mediano
Paule Eugénie	SABATIER	Fr	04/12/1937	Montpellier

70 years

Enedina	CORRAL GONZÁLEZ	Esp	10/01/1942	Riofrio
Giovanna Maria	TERRIZZANI	Ita	15/03/1942	Roma
Almudena	GARCÍA GARCÍA DEL CID	Esp	11/04/1942	Collado Mediano
María del Carmen	GUIMERÁ PERAZA	Esp	11/04/1942	Tegueste
Blanca Eugenia	ARNAIZ ZARANDONA	Esp	11/04/1942	Los Molinos
María Luisa	FERNÁNDEZ REVUELTA	Esp	11/04/1942	Madrid- Olivos
María Antonia	LOZANO LÓPEZ	Esp	12/08/1942	Riofrio
Agnès	DE SURIREY DE ST REMY	Fr	08/09/1942	Orléans
Soledad Eugenia	MIRÓ LAMOTHE	Esp	27/11/1942	Malaga-El Olivar

65 years

Katrina María	STARRABA DE RUDINI	Esp	30/01/1947	La Rioja
María Fermina	SAN SEBASTIÁN	Esp	30/01/1947	Riofrio
María José	DÍAZ-VARELA Y XIMÉNEZ	Esp	30/01/1947	Malaga-El Olivar
María del Carmen	MUÑIZ SANZ	Esp	30/01/1947	Riofrio
Marie Charles	BOYER DE BOUILLANE	Fr	05/05/1947	Paris Lemercier
Elisabeth	DE MONTLEBERT	Fr	05/05/1947	Montpellier
Maria Britia	RUIZ	Nic	02/07/1947	Santa Ana
Martina	LÓPEZ PÉREZ	Esp	16/07/1947	Riofrio
Marta María	MARQUÉS MATA	Esp	16/07/1947	Teresopolis
Mercedes	LORING MIRÓ	Esp	16/07/1947	Madrid- Tetuán
Inmaculada María	ORTIZ RODRÍGUEZ	Esp	16/07/1947	Riofrio
Anne	PEYRELONGUE	Fr	20/09/1947	Montpellier
Monique Elisabeth	DONNET	Bel	20/09/1947	Ciney
Monique	DIJON	Bel	21/09/1947	Ciney
Paola Teresa	DI NAPOLI RAMPOLLA	Ita	29/09/1947	Roma
María Olegaria	LÓPEZ RUIZ	Esp	11/10/1947	Cuestablanca
Dominga	RAUDA	Salv	12/12/1947	Santa Ana

60 years

María Paz	de MORETA CENTENERA	Esp	12/01/1952	Pasay -Malibay
Dolores	SUCH LARA	Esp	12/01/1952	Malaga-El Olivar
Rosa Estebana	TÓBAR RECINOS	Salv	12/01/1952	San Salvador
Maria Buenaventura	ROCHA MARTINEZ	Nic	12/01/1952	Diriamba
María Dolores	SARASOLA SARASOLA	Esp	2/03/1952	Riofrio
Myriam	SELZ	Fr	15/04/1952	Paris Lübeck
Maria Nelía	DE SOUZA	Br	17/04/1952	Brasilia
Agnès Mary	SHELDON	Angl	17/04/1952	London
María Anunciación	ARIAS GONZALEZ	Esp	17/04/1952	Riofrio
Caridad Eugenia	YUSAY	Phil	07/06/1952	Iloilo
Maria Carmela	MONTELIBANO	Phil	07/06/1952	Antique
Anne Cécile	LESTIENNE	Fr	23/06/1952	Montpellier
John Mary	NORTHCOTE	Angl	01/07/1952	Kensington

María del Carmen	LIÑÁN MADERO	Esp	06/07/1952	Malaga-El Olivar
Marie Edmond	POLLET	Fr	26/07/1952	Orléans
Beatrice Marie	HAZARD	Bel	26/07/1952	Boitsfort
María de la Encina	BARDÓN ALVAREZ	Esp	12/09/1952	Takamatsu
Marie Antonina	WILMES	Bel	12/09/1952	Boitsfort
Maria Giustina	MUSCAS	Ita	12/10/1952	Roma
Maria Norberta	BANCHIERO	Ita	12/10/1952	Genzano
Maria Mercedes	RUIZ FURLAN	Gua	15/11/1952	Santa Ana

50 years

Maria Magdalena	NORIEGA ROSAS	Mex	13/01/1962	Mexico
María Juliana	MERINO VILLEGAS	Esp	13/01/1962	Hortaleza
María Luisa	FUERTES MIGUÉLEZ	Esp	13/01/1962	Madrid - Olivos
Fidela María	SANDOVAL RODRÍGUEZ	Esp	11/02/1962	Hortaleza
Inés	TERCEÑO TERCEÑO	Esp	03/03/1962	Sta Isabel
Jacqueline Marie	VANNIERE	Fr	03/03/1962	Bordeaux
Carmen	MORANTE MONTES	Esp	03/03/1962	Malaga -El Palo
Marcia Maria	MARTINS	Br	24/04/1962	
Josefa Margarita	DERAYUNAN	Phil	07/04/1962	Cayagan de Oro
Maria Estela	INFANTE	Phil	07/04/1962	Antipolo
Rita Imelda	LIZARES	Phil	07/04/1962	Kibangay
Inmaculada	VIEJO MARCOS	Esp	27/05/1962	León
Cecilia Teresa	PARLATO	Ita	09/06/1962	Pietrasanta
Sylvia Mary	SWIFT	Angl	11/06/1962	Newcastle
María Luz	LLAMAS LLAMAS	Esp	27/06/1962	
Marie Noel	GAZEL	Fr	27/06/1962	Auteuil
María de los Dolores	OLAÑETA GONZÁLEZ	Esp	05/07/1962	Tegueste
María Isabel	RUIZ BENÍTEZ DE LUGO	Esp	05/07/1962	Riofrio
María del Carmen	MORALES VALVERDE	Esp	05/07/1962	Cuestablanca
Beatrice Rose	BANATTE	Haït	16/07/1962	
Diana	WAUTERS	USA	16/07/1962	Auteuil
Iris Marion	CLARKE	Phil	16/07/1962	Antipolo
Cecilia Agustina	HERVAS	Phil	31/08/1962	Landsale

Paule Adèle	NIYONSENGA	Rw	20/09/1962	Kabuye M.E.
María Teresa	NOZAL MILLÁN	Esp	27/09/1962	Huercal -Overa
Fátima Inmaculada	GARCÍA RODRÍGUEZ	Esp	29/09/1962	Ponferrada
Marie Gerard	MUKAGASANA	Rw	29/09/1962	Lourdes
Maria Philomena	MUKABUTERA	Rw	29/09/1962	Kabuye
Cirina	PINTO MARTÍNEZ	Esp	29/09/1962	Gigón
Adela Guillermina	GONZALEZ MENDIETA	Arg	15/10/1962	Diriamba
Epifanía	GONZÁLEZ RUANO	Esp	23/10/1962	Vegas de Coria
Ana Cristina	GONZÁLEZ DÍEZ	Esp	22/11/1962	Tenerife
Maria Paola	MORETTI	Ita	22/11/1962	Como
María	MAROTO CERVERA	Esp	16/12/1962	Tegueste
Carmen	AROZENA GONZÁLEZ	Esp	16/12/1962	Sta Isabel

25 years

Lali	KUZHITHOTTU	In	25/01/1987	Pune -Sashtri
Anjali	THAYIL	In	25/01/1987	Thelpara
Marie Pierre	ROUSSEAU	Fr	20/06/1987	Saint Dizier
Marie Gisèle	KOUASSI	Tog	11/07/1987	
Deepti Devasia	SRANKAL	In	06/08/1987	Pune -Sashtri
Mary Ann Pilar	AZANZA	Phil	1/08/1987	Worcester
Carmen	GÓMEZ SANABRIA	Esp	12/09/1987	Vallecas
Josefina De Jesus	FLORES DIAZ	Mex	19/09/1987	

◆ Session of formation 2011-2012

Province	Nation	Nom
Afrique Centrale	RD Congo	Marie Solange Lumingu Khuzu
	RD Congo	Clémentine Panga Elanda
Afrique de l'Est	Kenya	Martha Kamotho
Amérique-Centrale Cuba	Salvador	Maria Lucrecia Cordova Orellana
Équateur -Chili	Équateur	Margoth Esperanza Calero Orozco
	Équateur	Alexandra Granoble Briones
Espagne	Espagne	María Violeta de Cos García
Europe du Nord	France	Gaud Emmanuel de Bettignies
Inde	Inde	Alice Toppo
Italie	Italie	Mariadele Grassi
Philippines - Thaïlande	Philippines	Maria Visitación Cariñosa
	Philippines	Maria Cristina Boleche
	Philippines	Mary Ignatius Vedula
Rwanda -Tchad	Rwanda	Anathalie Manirakiza
	Rwanda	Maria Rita Mujawimana



5. A WORD FROM MARIE EUGENIE OF JESUS

The Easter season is a time of renewal



The Easter season is a time of renewal. The Passover is a passage. The Easter feasts should be for us a series of renewals in our life, in such a way that every year this day will mark an era of the beginning of new life. Before, one saw, in the Church, the Christian society renew itself at the approach of this great feast of Easter.

One forgave, one restored, one forgot, enemies were reconciled, broken families drew close. For us these changes must be done especially in our inner life. Quasimodo geniti infantes, "Like newborn children," says the Church today, fervently desiring the spiritual milk. Indeed, the progress toward perfection consists for us in becoming more childlike, more abandoned into the hand of God, more stripped of ourselves and more clothed with Jesus Christ. Jesus Christ is the wisdom of the Father, the eternal object of his complacency, his thought, his word, finally his Word.

A day will come for each of us where, freed from this mortal body, and leaving far behind all earthly things, we will not have other joys except Jesus Christ, other thoughts than His thoughts, another life than His life. This life of union and of love is heaven, but it can start on earth..

Marie Eugenie of Jesus
Auteuil, Quasimodo Sunday 1864