

#ASSUMPTA

A large, textured, reddish-brown handprint graphic is centered on the page. The background is a mottled, earthy mix of brown, tan, and grey tones, giving it a weathered or ancient appearance. The handprint itself is composed of similar textured strokes, with the fingers pointing upwards and slightly outwards.

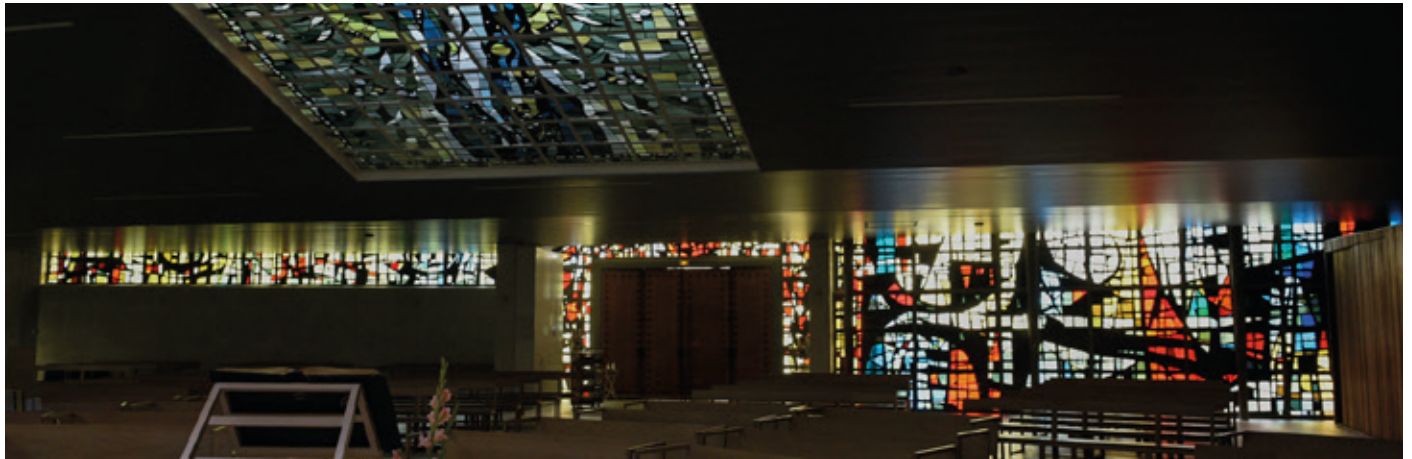
Religious of the Assumption magazine

June 2026 - N°15

**Building a Culture
of Communication
Together**

summary

"Each one of us has a mission on earth" (Marie Eugenie's credo)



#ASSUMPTA

Year 2026 - n° 15

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3

EDITORIAL

Weaving Communion, Sowing the Future

4

GENERAL COMMUNITY

8

EDUCATION

The formation of Formators: cultivate the soil so that the charism may bear fruit

10

ECHO OF THE ARCHIVES

The museum's highlights... A place of discovery

12

AMA

Self-sacrifice on a human scale

14

TREASURES OF THE ARCHIVES

Education in Action: A Treasure Trove

17

ASSUMPTION TOGETHER

Walking Along in Mission: My Experience as a Lay Member of the Assumption

18

JPICS

A New International Community in Tenerife, Canary Islands

20

SPIRITUALITY

The voice goes beyond borders

22

COMMUNICATION

Communication in the service of the educational mission

The cover, inspired by the Cueva de las Manos, represents the human desire to communicate, leave a mark, and reach out to others. Its intertwined hands evoke encounter, mutual support, and connection between people and cultures. Between the ancient and the new, it symbolizes a form of communication that unites, accompanies, and gives life.

editorial

Weaving Communion, Sowing the Future



As I conclude this phase as Global Communications Coordinator, my heart is filled with gratitude. These have been intense years since that August of 2019 when we began this journey together with Almudena de la Torre and Linda Plant, with the close support of Sister Rekha and her General Council. I remember, with particular gratitude, the trust, attention, and encouragement I have received, especially from Sister Isabelle Roux, as well as the generous collaboration of Sister Françoise at the beginning and Sister Sandra in this final phase.

Nothing we have experienced would have been possible without an active and committed network: the communications coordinators of the provinces and their teams, who—with creativity, perseverance, and a sense of belonging—have made life and mission visible in so many places around the world. My thanks also go to the Provincial Sisters, who make this mission possible and with whom I have been able to share and build a common understanding.

My thanks also go to the leaders and teams of the different mission areas that came to an end at the 2024 Chapter, with whom we learned to communicate who we are by communicating what we do. Thank you to the leaders and teams in the provinces, who have made it possible to share resources and experiences throughout these years; we continue to count on you.

In particular, I would like to acknowledge Sister Cecile Franquin from the General Economat for her availability and clarity, and Veronique for safeguarding the living memory that sustains and guides us.

A very special word of thanks also goes to the translators, without whom it would have been impossible to respond to the challenge of communicating in three languages on the website, on social media, and in printed publications. Thank you, because through your quiet dedication, you make so many meetings and encounters possible.

Over these years, we have come to understand that communication is not simply about transmitting information; it is, above all, about building communion. As we expressed in the plan we sought to implement, communication is part of a culture: a way of relating, of generating meaning, of sharing life. Because of this, we have tried to do more than

just create structures or produce content: we have taken steps toward creating a true Assumption culture of communication.

A culture born from the desire to encounter one another, listen, and recognize ourselves as one body. A culture that urges us to move from “I” to “we,” to build bridges, to foster dialogue, to care for our common home through words that are true, good, and beautiful. A culture that is not delegated to a few, but involves everyone: sisters, lay people, young people, children... each from where they are and with their own voice.

We know that this path is still being built. Perhaps one of the most valuable outcomes of this stage has been the awareness that communication is part of our mission, and that it must be cared for, shaped, and discerned together. A culture of communication is not improvised; it is cultivated with patience, coherence, and humility.

Today, as I step down from this responsibility, I do not feel that something is ending, but rather that something is being entrusted. I have great confidence in the new team that will continue this mission. My thanks go to Sister Ingrid and her province of Central America–Cuba for their generosity in taking on this task. I am certain that she will continue building, with creativity and faithfulness, the culture of communication that we so greatly need to be more fully who we are called to be.

I leave with gratitude. Grateful for what we have shared, for what we have learned, for the bonds that have been created. Grateful also for the challenges, which have led us to grow and to seek new paths together.

And I leave with hope. Because when communication is born from the heart and serves the communion and mission, it becomes a place where God continues to take flesh, to meet us, and to send us forth.

Thank you for everything. We continue walking, each from our own place, yet united in the same Spirit.

MERCEDES MÉNDEZ SILIUTO, RA

Responsible for Communication 2019-2026
Province of Spain
Original Spanish

general community

“...marked
by reflection,
encounter,
and renewed
mission.”

In this issue of Assumpta, we turn our attention to four significant moments that have shaped the recent journey of the General Council and the wider Congregation—events marked by reflection, encounter, and renewed mission. We begin with the Plenary General Council 2026, a time of discernment and shared vision, where key priorities were revisited, considering present challenges and future hopes. Closely following this, we highlight the First Council of Assumption Together, an initiative that signals the deepening of our collaboration with the laity and our shared spirituality and mission. This edition also brings us to the Canary Islands, where Sr Sandra's visit offered a meaningful opportunity for presence, dialogue, and accompaniment. Finally, we reflect on the canonical visit to the Province of Europe, an important moment of listening, evaluation, and encouragement as the province's life unfolds.

Plenary General Council 2026

The first Plenary General Council after the General Chapter 2024 was held in Auteuil from 1 to 20 February 2026, with the theme: Towards a more Synodal Congregation – our Journey Forward. After presenting the lights and shadows of the Congregation, the opening message of Sr Rekha invited the participants to a “more profound conversion, prophetic witness, and renewed trust that the Spirit continues to guide the Congregation in a fragile and rapidly changing world.” Unlike our customary practice, this year the Plenary General Council began with a formation program on discerning leadership. The session helped us to become more aware of how we animate our provinces and the Congregation. Discerning leadership demands identifying the best animation style for the situation we find ourselves in, integrating both task-oriented and relationship-driven models.

We spent quality time listening to the provinces' experiences, revisiting the implementation of the GC 2024 calls and invitations. While we feel the weight of the difficulties we face in each reality, we marvelled at the abundant blessings and good works carried out by the sisters and our lay partners in mission. The special events enriched our lives and reflections include our immersion experiences in our communities in France and Belgium, the pilgrimage on the footsteps of Saint Marie Eugenie, the Eucharistic celebration, and the fraternal sharing with Mgr. Laurent Ulrich, the Archbishop of Paris.



Pilgrimage during the GPC



Rekha with Bishop Laurent Ulrich



Assumption Together Council



Assumption Together Council



Our discussions centred on several key priorities that continue to shape our common vision and mission. Among these were the call to deepen our living of Assumption Together, the search for new and meaningful structures that respond to present realities, and the strengthening of a culture rooted in care and the prevention of abuse. We also reflected on the importance of solidarity, the understanding of the Body-Congregation, and the renewal of our missionary spirit. Each of these themes invited us to look both inward and outward, discerning how we are called to grow as a congregation in today's world. Particular attention was given to interculturality and the quality of religious life, recognising the richness and challenges that diversity brings to our common journey. The sharing of experiences from different continental contexts highlighted the significance of ongoing "continental journeys" as spaces of listening, learning, and mutual enrichment. These reflections encouraged us to embrace unity in diversity while remaining attentive to the evolving needs of the Congregation and the wider world.

Truly, these were days marked by abundant grace for the entire Congregation. As the sisters returned to their respective provinces, they carried with them a renewed sense of joy, hope, and commitment. We are grateful for this palpable energy and enthusiasm, the deepened awareness of God's call, and the renewed desire to respond with courage and generosity in the mission of the Congregation.

First Council of Assumption Together

From 1 to 4 March 2026, for the first time, the members of the Council of Assumption Together gathered in person in Auteuil to map out the journey forward for the next three years. Faithful to the mandate

and directions set by the General Chapter 2024, this meeting had two main tasks: to elaborate on its strategic plan and to elect the Core Team to facilitate its work. Following the synodal method, the Council discerned the directions for the next three years: Strengthening our bonds and deepening our common understanding and commitment as Assumption Together.

The collaboration between Sisters and Lay partners dates to the time of St. Marie Eugenie. Throughout the years, this collaboration has evolved in various forms. This time, the creation of the 19-member Council during the General Chapter 2024 impels us to embrace the important role of the Lay in our life and all the domains of our mission: Spirituality/Way of Life, Youth/AMA, Justice, Peace, Integrity of Creation and Solidarity (JPICS) and transformative education. It is integral to our vision of becoming a more synodal Congregation. The importance placed on the formation of young leaders recognises their key role in transforming our society. Taking into consideration our diverse realities in the provinces (our gifts, talents, and limitations), the journey ahead promises to be enriching and life-giving.

International community in the Canary Islands

According to local press reports dated 28 January 2026, "the migration situation in the Canary Islands at the start of 2026 remains critical, marked by a continuous arrival of migrants, mainly on the islands of El Hierro and Lanzarote. In January 2026, a small boat carrying 97 people, including 19 women and three children, one of whom was a three-month-old baby, arrived at the port of El Hierro. The migrants, mostly men of sub-Saharan origin, reported having made a nine-day crossing from Brufut, in the Gambia.

CONFER Day in preparation for the Pope's visit to Tenerife



Sandra in the Canary Islands



Visit to Europe - with the Bishop of Como (Italy)



Visit to Italy - in Como (Italy)



Visit to Europe - in Como (Italy)



Among the passengers were also people from Senegal, Guinea-Conakry, Mali, Burkina Faso and Côte d'Ivoire. The influx remains high and requires reception resources, particularly for unaccompanied children. These children are placed in state reception centres in coordination with NGOs until they reach the age of 18."

From 16 to 23 March, the international community in the Canary Islands was visited by Sandra, General Councillor. It was a time to reflect together on the journey undertaken since September 2025 to acknowledge with gratitude the signs God has given to prepare the way, and to acknowledge the welcome and support received from people in the Church and institutions already committed to our migrant brothers and sisters. Our sisters from the other RA community in Santa Cruz de Tenerife also provide significant support as we enter into this new reality.

Building the community — and in particular an intercultural community — is an essential part of this mission. The very presence of this community here in the Canary Islands is already, for many, a powerful witness. Going through this phase of acculturation,

embracing differences, walking together while respecting each other's pace, taking the time needed to understand the reality and to get to know one another, as well as approaching this period of learning Spanish with patience and perseverance, all these have enabled us to better understand the experience of being migrants and the many challenges they face. We are aware that, to move forward together, it is necessary to adapt to each person's pace, neither rushing nor stopping. It is also important to be aware of and learn from the programmes run by other institutions or individuals, each in their own way. Taking part in events organised by the local community and the Church offers opportunities to observe, listen and engage with respect and empathy.

Canonical Visit to the Province of Europe

The Province of Europe, which we visited from 12 to 30 March 2026, is one of the oldest and youngest provinces in the Congregation. There are elderly sisters and young sisters, and we can feel the richness of interculturality and internationality, and the call to continue seeing the differences as opportunities

for communion and complementarity. The province has welcomed sisters from other provinces for mission or formation: India, East Africa, Rwanda-Chad, and West Africa, bringing a touch of the missionary spirit and solidarity to the communities.

Our journey led us to meet a great diversity of cultures, ages and concerns across the 4 countries of this province: England, Italy, Belgium and Lithuania. There is a strong belief in the restructuring process that gives life to the communities and strengthens communion among sisters from different cultures. The grace of the elderly sisters and their praying presence gives energy and strengthens contemplative life, supported by the beautiful liturgy that reflects our internationality. The celebration of the perpetual vows of Sr Francesca was indeed a moment of grace for the entire Congregation. There is a strong apostolic commitment to the mission, and it was wonderful to see that, in some communities, priests, laypeople, and sisters work together to extend God's kingdom.

SISTERS REKHA, SANDRA, LERMA, FRANÇOISE AND MARTHE
General Community

Visit to Europe - Marcien and Chantal



Visit to Europe - Marcien and Chantal



Visit to Europe - Francesca's Vows



Visit to Europe - Francesca's Vows



Visit to Europe - Lithuania



Visit to Europe - with Danguolė



education

The formation of Formators: cultivate the soil so that the charism may bear fruit

We live in a world marked by a profound paradox: fertile land and drought coexist in the very heart of our communities and of the people who comprise them.

A yearning for spirituality, for meaning, for something greater than ourselves, beats within us. Our era is not barren; it is fertile, open, and malleable, but it needs the tender and slow care of the wise farmer, who prepares the soil, sows the seed, waters diligently, and accompanies the slow growth of the fruit without accelerating its processes.

This metaphor can help us understand the need for formation that has emerged from the surveys conducted among Sisters and lay members of our Congregation for the 2024 General Chapter. There is a great desire to deepen our spirituality, a need for tools that nourish our life and mission. It is not arid land; it is land awaiting cultivation.

But let's not fool ourselves, the slope is steep. We move in a secularized culture where many declare themselves "spiritual, but not religious." That is fertile ground, but on the steep slopes of our time, "evangelizing by educating and educating by evangelizing" is not easy today. Forming Christian character, the central axis of Mother Marie Eugenie's zealous thinking, requires "a philosophy that guides and a passion that animates"—that is, conviction, depth, and witness.

Precisely for this reason, formation at the Assumption is not optional; it is strategic. And for this reason, the Spanish Province has established a team for this purpose, composed of two laywomen, María and Maripaz, and of Sr. Mercedes. At Assumption Together, we have established the pillars of our project, which have formed the logo of our Commission, drawing inspiration from the way the Inca people cultivated the land.

Terraces that turn difficulty into opportunity

The mountain is not abandoned; we want to embrace the reality of our time and work on the fertile land by creating terraces. The terraces speak of patience, agricultural intelligence, long-term commitment... but above all, the image of the terraces expresses the key intuition of our project: Cascading Formation.

First terrace: The Formation Commission

Our Commission is not formed from the outside; it begins by allowing itself to be formed. It listens to reality, engages in dialogue, studies, learns from others, and prays. Pope Leo XIV told us at the recent

Jubilee for the World of Education: "Fewer lectures and more tables shared". For the water to flow, it is necessary to work the land at all levels.

Second Terrace: Sisters and Lay Leaders

Transformative leadership needs to identify talent—people with lived faith, rooted in the charism, with natural leadership skills who can be mentors in their communities, capable not only of providing formation but also of accompanying others through their processes and sharing their life and mission. As Newman reminds us, what touches the heart is not an abundance of words, but the sincerity of the heart.

Our projects and formation programs are primarily aimed at these individuals: young and adult leaders from communities of Religious and laity, from Shared Mission Teams, coordinators of the Assumption Movement... who can, in turn, form others.

Third Terrace: Formators in Every Context

They form others. For example, teachers on pastoral and shared mission teams, members of leadership teams and guidance teams in their communities, coordinators of Assumption Together and Sisters in their Communities, monitors of the Assumption Movement in their teams... All of these accomplish what Pope Leo XIV reminds us of: Christian education "is a choral work."

Fourth Terrace: The Entire Assumption Family

When the young Coordinator of the Assumption Movement transmits what they "have seen and heard" to the leaders of the groups in their specific context, and these in turn transmit it to their groups of children or adolescents, the soil receives and nourishes the seed that can be transformed into a plant and grow until it bears fruit.

Likewise, the laity and Sisters that have been formed transmit it to their communities and faith groups, and these in turn transmit it in their respective fields of mission, whether parochial or social.

The spring rises from the heart of the mountain and flows down the terraces.

Faith and charism are born from within, from each person, from the heart of our Communities and Provinces, from the Church, as a gift of the Spirit "poured into our hearts" (Rom 5:5). It is a spring that adapts to each person in living processes that flow through the earth. Each person receives it from wherever they are: whether in a first or new religious



awakening, in a necessary deepening of faith, or even in a moment of dryness from which indifference or even rejection arises.

For this reason, our proposal is structured around itineraries, that is, different formative activities that each person can choose according to their stage of life. And therefore, it aims to be experiential, a formation that nourishes a Christian experience and life, “a mysticism” that provides, as Pope Francis affirms, “inner promptings that drive, motivate, encourage, and give meaning to personal and communal action” (Laudato Si’ 216). In all cases, the spring is transformed into a river that powerfully flows, irrigating the land of all the terraces.

How will we know the soil is bearing fruit?

There are indicators that reveal we are doing everything possible to cultivate the soil: plans implemented, courses taught, resources available, Formators providing formation... but the decisive criterion will be another: that educators feel capable of accompanying processes of integral growth in the people entrusted to them.

The “ outcome “ defined by a large team from the Province outlines the dimensions that shape the character of the members of the Assumption Community at different stages of the formation process. This tool has allowed us to conduct a survey on formation needs in each area so that we can provide the resources that will support this integral development.

Forming the Assumption Constellation

“Since time immemorial, travelers have found their way by the stars. Sailors followed the North Star; Polynesians crossed the ocean by memorizing star charts. According to the Andean farmers, whom I met as a missionary in Peru, the sky is an open book that marks the seasons for planting, shearing, and the cycles of life. Even the Magi followed a star to reach Bethlehem and adored the Child Jesus” (Meeting

with students on the occasion of the Jubilee for the World of Education. Address of Pope Leo XIV).

Aware of the call to formation made to us by the 2024 General Chapter, we see how the different Provinces are responding. This is a richness and an opportunity that we cannot miss to work on together and form this Assumption Constellation. Therefore, from the Province of Spain, we want to enrich ourselves and contribute our project and work to the body of the Congregation. We invite you to visit the platform where we are publishing the materials generated and we would like to be able to link with yours.

<https://sites.google.com/rasuncion.es/recursosdeformacion>

“Each star differs from another in splendor and clarity.” Mother Marie Eugenie, June 10, 1877

Mail: equipo.formacion@rasuncion.es

MARÍA ARINERO, MARIPAZ AGUDO AND MERCEDES MÉNDEZ

Province of Spain
Original Spanish

echo of the Archives

The museum's highlights... A place of discovery

“I thought I was just going for a visit, but I had an encounter”

Since January 2026, 450 persons were welcomed to visit the museum. It would be impossible to list them all down and not leave anyone out! It is, however, touching to note the diversity of nationalities, ages and links with the Assumption among the visitors. It is a true reflection of our Assumption Together! Teachers from our schools (in France, Belgium and Denmark), pupils (from Mexico, France and Japan), AMAS or former AMA volunteers, former pupils from the Philippines, novices from the Assumption family, young people from local parishes... and, of course, the Sisters and lay people who come for retreats in Auteuil!

A few testimonials

Every visit is an opportunity for an experience, and it is interesting to listen to the visitors:

“I thought I was just going for a visit, but I had an encounter—an encounter with Marie Eugénie,” said one person who has no specific connection to the Assumption.

“A very well-designed museum, shedding great light on the stages of Marie Eugénie's life. The arabesque-style graphics make the timeline easy to follow. Having been a teacher for 43 years, I admire Marie Eugénie's educational work. Thanks to her open-mindedness, she was able to draw from all the virtuous sources of her ancestry and her era. What moves me is the faith that animated this zeal, and which enabled her to face every obstacle and overcome them. “Living one's faith in harmony with one's intellect”, “Faith, Hope and Charity”. I lingered longer at the display of mementoes from her final days. Returning to her, ever present in this way, one cannot help but renew one's own faith,” writes Tiziana after the visit.

“Happy to be at home with the Assumption,” shares a former pupil from Iloilo, in the Philippines.

A visit to the museum is also an opportunity to give thanks for life in the Assumption: “Forever grateful to the Sisters of the Assumption and the AMA program of Newcastle,” writes Ella, a young woman from Philadelphia, sent as an AMA to Newcastle.

“The Archives help me to understand the grace-filled transformation of the Foundress of the Sisters of the Assumption, which has brought about so much change over the centuries. Her vision of education as a means for social transformation and for the spread of the values of the Kingdom is still relevant today. A Saint whose life touches the lives of so many people,” acknowledges Father Joy Philip, from India.

At the museum, there are sometimes experiences that make time stand still. I remember, for instance, the silent admiration of a group of 14 - or 15-year-olds; they were restless before entering the museum, but when I began to speak of Marie Eugénie's educational project and the value of every person, with their shadows and their lights, they gradually fell silent. I sensed that each of them was receiving this good news for themselves: that they are a gift to others. At the end of the visit, one of the girls turned back to say simply: “Thank you so much! It was so good!”

Another unexpected moment was the visit of Father Georges, a Lebanese priest who is studying in Paris. Holding in his hand a cross made of shrapnel that had been given to our Sisters of the Community of Lebanon from 1965 to 1981, he murmured: “It's emotional; I didn't know the Assumption had been in Lebanon... We must pray for peace...”.



10 March 2026 - The children in front of the treasure chest

10 March 2026... a unique visit

On 10 March 2026, all schools in France were invited to come and celebrate Marie Eugénie at Notre-Dame for a Eucharist animated by the Assumption. It was a unique moment. In the afternoon, those who had travelled across France naturally didn't want to miss the opportunity to visit the museum and the shrine of Marie Eugenie. But how could we accommodate 250 young people and their chaperones in such small spaces? What was the secret of its success?

- A very precise schedule: 20 minutes for each group, first at the shrine, then the museum.
- Persons who helped: Sr. Ingrid welcomed the groups at the shrine and offered them a time for reflection and prayer. Sr. Claudina welcomed people in the garden and spoke with everyone. Sr. Veronique and Benedicte, a volunteer working in the archives, led the tour of the museum.
- Communication: we had set up a WhatsApp group with information for the visit... a map of the garden and the historical steles, an explanation of the chapel, a description of the objects on display in the library....
- Flexibility: we had to convert the library into a second exhibition room, where Sister Marie Laure (who was accompanying the group from Bordeaux) showed the secondary school pupils some objects that had belonged to Marie Eugénie.
- Favorable weather: although the sky was a bit grey, we were spared the rain so that we were able to enjoy the garden!

An educational challenge

The diversity of visitors and the fact that some have come several times encouraged us to adapt our educational approach:

- A 'traditional' guided tour for a first introduction: the life of Marie Eugenie and her transformative educational project
- A self-guided tour with a booklet or audio guide when the group is too diverse
- A tour in silence, with music and reflection, for those who know Marie Eugenie well
- A quick tour: for the youngest visitors: 10 minutes to look around, walk about and choose an object, followed by 10 minutes in small groups to discuss the chosen objects with the help of a guide
- A tour with a theme: this features objects brought out of the archives especially for the occasion: Marie Eugenie and the Church, Marie Eugenie and synodality
- Time for personal discovery, followed by answers to questions that arise spontaneously
- An invitation to dialogue with St. Marie Eugenie
- "Emotional" segment with a time of reflection before the clothes of St. Marie Eugenie

SISTER VÉRONIQUE THIÉBAUT
Archivist of the Congregation,
Original French

“ Self-giving is no longer an abstract ideal: it is, first and foremost, about mutuality. ”

A mission report from Saint-Joseph's Secondary School in Ambohimahasoia (Madagascar) with the Sisters of the Assumption

Before our departure for Madagascar, many words were spoken to us: words of admiration – words of encouragement – words of incomprehension – words urging caution... Sometimes, even words that made a deep impression on us: commitment, self-sacrifice, generosity, exemplarity, and role model. Yet, for Bérangère and myself, going to live and serve for a year at Saint-Joseph College in Ambohimahasoia, or elsewhere, was no great feat. It went without saying. It had been on our minds for quite some time. After a professional life devoted to Catholic education, serving in a different way, elsewhere, seemed as a natural progression for us. Still, as we kept hearing these words of praise, a question crept into our minds, quiet yet persistent: Are we being reckless? This became the first of many reflections during our journey.

Does self-giving really exist?

For a long time, we doubted the existence of a gift of self with no expectation in return. In every gift lies a benefit: recognition, inner coherence, peace, joy, escape. Even the most radical gift - that of religious life - is it not first and foremost a gift made to God, in the hope of salvation?

Even marriage, in the promise “I give myself to you”, reveals just how demanding, fragile and never definitively secured the gift of self is. Separation statistics remind us that this gift, when not nurtured and maintained, can wear thin, harden, and sometimes break.

A year of mission and of transition

Our school year in Madagascar is neither an exotic interlude nor an extended spiritual retreat. It is a year of transition, in the strongest sense: between a professional life and a new phase of life yet to be invented.

A year of service to pass on.

A year of transition to reflect.

A year of pause to meet, pray, and discern.

A year to reinvent our lives as sixty-somethings.

A year to bridge different educational worlds.

We do not want a retreat that gently and insidiously settles us into comfortable routines. How can we continue to serve without running away from ourselves? How can we remain faithful to our values and our faith without falling into a hyper-engagement mindset that ultimately takes its toll?

Here, at Saint-Joseph College, at the heart of the community of the Sisters of the Assumption, the act of giving takes on a different hue. It is lived out in daily life: an overcrowded classroom, an unexpected conversation, shared fatigue, and daily meals. Self-giving is no longer an abstract ideal: it is, first and foremost, about mutuality.

When self-giving becomes overwhelming and exhausting

Jean-Marie Gueullette's article on Christian burnout has shed profound light on the matter. He dares to ask a troubling question: can the language of self-giving, sacrifice and service become a trap? When commitment becomes excessive,



when we no longer know how to receive, when we confuse salvation with performance, self-giving can turn into inner burnout. Pope Francis puts this danger into simple words: "Charity needs rest. Those who never rest end up losing the joy of serving." Giving that forgets the giver becomes destructive. It glorifies neither God nor man. Discernment then becomes a major spiritual act: recognising one's limits is not a lack of faith, but a form of humility.

Self-giving or mission?

Perhaps we need to shift our perspective. To speak no longer primarily of self-giving, but of mission. A mission implies a sending forth, a framework, a duration, and a community. This is our case. We are sent on mission by the community of the Religious of the Assumption of Orléans. The mission protects self-giving from its potential drift towards self-sacrifice.

In Madagascar, we receive as much as we give. And this is undoubtedly the surest sign of a true gift: still being able to receive the smiles, the invitations, the kindness, the encouragement, as well as the quietness.

Self-giving and the comfort zone?

Self-giving – or, more accurately, the fulfilment of the mission – is never experienced without an inner shift. It requires concrete efforts (letting go), imposes real constraints (diet, schedules...) and forces one to leave a comfort zone patiently built over the years. Changing one's habits, points of reference, climate, language, and status, too, makes one vulnerable. Stepping out of one's comfort zone does not mean seeking difficulty for its own sake, but accepting being displaced, thrown off balance, and sometimes bewildered.

By way of conclusion

As we read the Gospel, we dare to write the Beatitudes of Service.

Blessed are those who serve without forgetting themselves; they will discover lasting joy.

Blessed are those who give of themselves without losing themselves; they will remain free.

Blessed are those who discern in the gift of self; they will avoid the exhaustion of the heart.

Blessed are those who accept their limitations; they will let God be God.

What if self-giving simply began with learning to accept one's own mission, as Marie Eugénie said, "Everyone has a mission on earth!"

BÉRANGÈRE AND JEAN-PIERRE

*Province of Madagascar
Original French*

treasures of the archives

Education in Action: A Treasure Trove

“...an education intended to lead to ‘faith in action’”

Father Combalot, who was inspired to found a Congregation for women dedicated to the Assumption of Our Lady, which would work towards the renewal of society through education, was the first spark of the educational project proposed by Mother Marie Eugenie and the first Sisters. After humble beginnings in 1839, the fledgling Community of the Assumption welcomed its first pupils in 1842. The first Parisian boarding school of the Assumption was located at the Impasse des Vignes. Then, moving from one location to another, it eventually stayed in Auteuil.

At the Sisters' request, Marie Eugenie wrote her 'Counsels on Education'. She wished to subject existing experiences (those of Mme. de Lambert, Mme. Necker, Mme. de Rémusat, and Aimé Martin) to 'serious consideration' and 'take them into account in her reflection'. However, while developing an original proposal, rooted in her own era, she drew upon a spiritual foundation for inspiration for a fruitful and embodied education.

Various objects in the Archives give concrete form to the vision and philosophy that vivify this project.

The microscopes, symbols of the desire to offer women a comprehensive education

The microscopes on the shelves of the first library evoke this ambitious project: to teach young women what they are not usually taught, enabling them to develop critical thinking... Indeed, Marie Eugenie noted the lack of education for young girls of her time: 'We had found that the education women acquired was usually quite superficial, and therefore of no use to their children and disconnected from their faith against which their studies almost always turn if they continue them. We knew, beyond what we had observed, that they have, above all, utterly false ideas about their dignity and their duties, being ashamed to do the slightest useful thing, that is, to take real care of their home and their children, taking pride in being seen, in being indecently adorned, in attracting compliments which they would reject if they knew how much they dishonor them, attaching to their



Microscopes



A student's commitment as a Child of Mary



husband's position and fortune a value that borders on being despicable; finally, though pious, they are utterly ignorant of the nature of their religion, of all its truths, of its history, and of what would help them understand the Christian social spirit. I would add that few young women have been taught the seriousness of life, the importance of even the smallest steps at the outset; they have not been fortified against its setbacks or sorrows, nor accustomed to caring for the miseries they do not see, to yielding when it concerns only their pleasure, and to never yield when it concerns their duty."

She considers herself very fortunate since her mother, who educated her, believed that girls should be taught all subjects, in addition to those useful in everyday life: mathematics, science, philosophy, history... Her aim was therefore to educate women in all aspects of life and to provide them with a comprehensive education: 'Even if their parents turn a blind eye to this, if you want them to be part of the world of women who help to advance the Kingdom of Our Lord Jesus Christ, they must be able to write a letter and manage a household's expenses. They must, in history, geography and literature, possess knowledge that enables them to contribute, within family life, not to a dull and perpetually inferior conversation, but to a conversation that can rise to higher levels, touch upon serious subjects, and help to shape the minds of their husbands and children with Christian judgement on all matters,. An uneducated woman is prone to making conversation about what her cook has bought for dinner, about all the little happenings in a household...' The aim is therefore to form 'women (...) capable of forming Christian families, of exercising the influence that is rightfully theirs in society.'

The pupils' involvement in societies within the boarding school

On another shelf of the same library, we find the pledge of a pupil to the Children of Mary Association: The 'Enfants de Marie Association' is, in reality, just one of the associations in which, from the very foundation of the first boarding school, the young girls could begin to put their social and spiritual aspirations into practice. These organizations enable the pupils to develop their sense of responsibility. The pupils themselves accept candidates, organize activities, and commit themselves to living consistently with the Christian values of the Association in which they are involved. It is a real place for education. We can distinguish three different associations, whose rules, also found in our archives, reveal their characteristics:

- The Children of Mary: "When they wish to join the Association, to become aspirants, Children of Mary, they are asked to perform genuine acts of sacrifice, often genuine acts of humility: to devote themselves to others, to look after the new pupils, whether they are pleasant or not, to go to them, to welcome them,

and to try to instill in them the spirit of the boarding school.”

- The Associations of Good Works: “Finally, there is the zeal for good works. It is an act of zeal to devote oneself to them and to prefer them to what one would like to do for one’s own pleasure. Instead of going out with the older pupils, one must look after the shop and attend to the sales. I know there are some who enjoy this, but there are others who do not like it, for whom it is a sacrifice. They would also like to put their small amount of money to another use, and they are further trained in sacrifice when they devote it to good works.”

- Apostolic works and those for vocations: prayer, spiritual life... “It is an apostolic work: we do not see the good we are doing with our own eyes. We do not have the consolation we would have in seeing the poor families we are helping, the little children, in handing over to them what we ourselves have done for them. In this there is only Our Lord Jesus Christ and His Church.”

Thus, the Sisters in the first schools offered an education intended to lead to ‘faith in action’: ‘Our concern was not controversy, but faith in action...’ The aim is to touch the heart by first appealing to the intellect. Enlightening judgement through the Gospel and preparing students to exercise discernment was, for the Sisters, the aim of every educational endeavor. To help the individual grow and make choices in accordance with their convictions; to help them realize that everything they have received must be used for the service of others. This is done whilst taking into account the specific place of the poor. Charitable associations are precisely created to bring about ‘a fundamental revolution’ in the souls of the affluent social classes, to help pupils move from selfishness to devotion and to awaken in them the desire to do good.

Sister Marie Augustine’s manuscripts: the choice of a common program

In the first Community, each Sister had her own specific mission, and one can recognize the contribution of each Sister to the project. Sr. Marie Augustine, Anastasie Bévier, had always wanted to teach. She was the first teacher in the boarding school. The *Origins* tell us that her distinctive character was “a spirit of devotion and zeal” for education: “we must acknowledge the significant role she [Sister Marie Augustine] played in the founding of the first Assumption boarding school. She breathed life into it, establishing as the foundation of our education a love of Christian truth, and those natural qualities of frankness, loyalty and honor, supernaturalized by faith, which form the first foundations of a fine character, that is to say, a Christian character.”

In the Archives, the ‘HE’ series (archives classification) preserves the traces of Sister Marie Augustine’s immense work. In ‘HE (1) series’, one can find: 3 series of 5 notebooks on ancient history, 2 series of 8 notebooks on medieval history, 8 notebooks on the history of

the Church and a few on Holy Scripture, a dozen or so notebooks on literature, and a large number of notebooks on morality, the virtues, the Church, the Sacraments, theology... These are large workbooks written on recycled paper, out of a spirit of poverty, bound by hand and wrapped in newspapers of the time, which allows them to be dated... A colossal task to formulate the content of the teaching... Sections corrected, then rewritten... The account of the *Origins* also tells us of these notebooks: ‘Full of enthusiasm for this work, which she saw as so beautiful, Sister Marie Augustine began, from the very start of the boarding school, to compile these large notebooks on history, literature and catechism which we still possess and which we keep religiously...’

The ‘HE (2)’ series, meanwhile, contain the notebooks in which the Sisters from the various Communities copied Sister Marie Augustine’s lessons. Many of them spent time copying these treasures so that they could use them themselves for teaching in the various Assumption schools. One admires their neat and elegant handwriting, which attests to their serious attention whilst they were copying. This marked the beginning of shared curricula at a time when “the textbooks of that era were so devoid of ideas, filled with so many prejudices, that the teacher was obliged to prepare her own lessons if she wished to give them a thoroughly Catholic slant.”

It must be said that we also find in *Les Origines*, that Sister Marie Augustine’s exercise books, which took a long time to dictate, (...) aroused genuine enthusiasm among the children and left a deep impression on them. They were written with such fervor, such love of truth and of the Church, that no one could resist this teaching which spoke of the soul and addressed souls. It was not a matter of learning words; what was sown as seeds in these young minds were ideas and principles that were to develop later.”

Thus, it is a passion for education that this treasure trove conveys to us – microscopes, commitments and rules for Associations, and Sr. Marie Augustine’s notebooks! Each item reflects creativity and a desire to translate a vision born of the Gospel and faith into concrete action.

SISTER VÉRONIQUE THIÉBAUT

Archivist of the Congregation,

Original French

assumption together

Walking Along in Mission: My Experience as a Lay Member of the Assumption

I am Mario Méndez Caballero, an alumnus of the Assumption Rural Educational Center, Fe y Alegría, León, Nicaragua.

From early childhood education through my teacher training, I have been connected to the Congregation of the Assumption. From a young age, I was drawn to the life of the Church, and driven by this interest, I joined the pastoral groups of the parish and the school, especially in youth and vocation ministry. This experience helped me discover and believe that each of us has a mission on earth and that we must strive to find ways in which God can use us to spread the Gospel, as Saint Marie Eugénie of Jesus said.

At first, my involvement was simple: supporting youth ministry, collaborating in community projects like access to clean water organized by the Religious of the Assumption, accompanying young people on rural missions, and actively participating in the life of the Church. All of this profoundly affected me. Through my work as an educator, I gradually discovered my own vocation and understood that being a Lay Member of the Assumption is not just about "doing things," but about allowing the charism to touch one's life. I learned to see reality with different eyes, to discover Jesus in everyday life, and to feel part of a mission greater than myself. It was a process of inner transformation: moving from "I" to "we," from routine to commitment, from comfort to service. I understood that, to truly be of the Assumption, our faith must be firm and ardent, animating our thoughts, our actions, and our entire lives, as Saint Marie Eugénie expressed.

Education has been one of the areas where I have most deeply felt the power of the mission. It is not simply about transmitting knowledge, but about accompanying people on their life journeys. I have seen young people and families open themselves to new possibilities when they are offered trust, a listening ear, and hope. For me, educating based on the charism of the Assumption means sowing seeds of justice and fraternity, trusting that they will bear fruit in their time. Every encounter with students reminds me that the educational mission is also a spiritual mission.

Another aspect that has profoundly affected me is networking. From directing La Asunción College in León, to coordinating the pastoral and educational teams in the Central American and Cuban Province, to my participation in the Transformative Education Network (ENDELA) and the Congregation's "Assumption Together" Council, I have discovered that I am not alone. There are other lay people, Sisters,

and educators who share the same passion. Together, we have created projects, formed educators, and shared experiences. This feeling of belonging to a community where Sisters and lay people, united in a shared responsibility for mission, commit themselves with prophetic boldness to transform reality, fills me with hope.

If there is one thing I can share, it is that mission is built day by day, through simple and consistent actions. It is not necessary to accomplish extraordinary things; it is enough to live with consistency, joy, and openness. Saint Marie Eugénie reminds us: "We are people endowed with intelligence and freedom, and God wants us to try to resolve the difficulties we encounter." Experience has taught me that a charism flourishes where there is availability and trust. I believe that our experience can inspire others to discover that being a Lay Member of the Assumption is a calling and a service to the Church, a concrete way to transform reality through faith, commitment, and service. As Saint Marie Eugénie said, we are here to work for the coming of the Kingdom upon ourselves and others.

Today, for me, being a Lay Member of the Assumption means living with hope and commitment, rooted in the charism of the Congregation. This is a call to be consistent in my own life, to sow trust, and to accompany the paths of those God has entrusted to me at La Asunción College and in my family. I feel grateful for this journey within the Assumption, convinced that the mission is renewed each day through the self-giving of those who believe in it. Thus, we learn to want what God wants, as He wants it, when He wants it, because He wants it, as Saint Marie Eugénie of Jesus teaches us.

MARIO MÉNDEZ CABALLERO

Province of Central America and Cuba
Original Spanish

ipics

A New International Community in Tenerife, Canary Islands

Ten months have passed since a new international Community has been living in a neighborhood of La Alegria in Santa Cruz on the island of Tenerife (Canary Islands).

Tenerife is an island full of volcanic mountains surrounded by the Atlantic Ocean which sends gentle trade winds that make the wind cooler. It is an island where time flows at the rhythm of nature. There is no stress here. The people walk around without rushing. When the bus pulls over at a stop (called guagua in the local language), people get on and off slowly, without haste. The people are very kind, friendly and smile easily. If you stop them on the street to ask them something, they explain it and even help you. They very often approach you with affectionate words: "my love", "my beautiful one", "my darling", "my child" and many other expressions.

Tenerife is a welcoming and cosmopolitan island with a 7,447Km² surface and a population of 965,857 inhabitants of different nationalities including 245,000 migrants. The largest number of migrants are Italians; others come from Latin America, Cuba and Colombia; 80,000 are Venezuelans! Fleeing political regimes or difficult economic conditions, most of them arrived here in search for a better and more humane life.

Today, a new wave of migrants from Morocco and Sub-Saharan Africa are changing the composition of the population. The only difference is that the others

arrived by airplanes whereas the Africans often only have one option: the cayuco (small Indian canoe). There are however traffickers who also provide airplane tickets to some migrants arriving from Latin America and leaving them heavily indebted. In 2025 alone, 17,555 people (including many below the age of 18, women with children and babies) crossed the dangerous Atlantic Ocean in dinghies. And countless among them never arrived in the desired "Great Spain" (which is how they call it) because the sea claimed their lives!

The only desire of the young people is to seek a better life, find work and support their families financially. In 2025 there were 5,500 young people in the Canary Islands who had arrived in small boats. 80% of migrants arriving in the Canary Islands come from Mauritania, Senegal, Gambia and Mali.

Based on data of the Spanish Civil Guard, development work in countries of origin has helped prevent 40% of departures from said countries. The Frontier General Management observed that in 2025 there was a reduction of 50% of illegal migrants in the Canary Islands.

Upon arrival, minors are welcomed in special centers (MENAS – non accompanied minors) where they learn Spanish and are helped to fill up the necessary administrative documents to obtain their passport and residence permits. However, when they turn 18, they must leave these centers and they often find



themselves in the street with no place to live, jobless, etc. They wait for two years to know if they can stay in the country or if they will be sent back to their country of origin. Some even end up in detention centers if they are accused of having been captains of the dinghy.

On the Canary Islands, prison chaplains accompany them closely such as the Claretian Brothers, Dominican Sisters and from other women religious communities.

The Church in Tenerife and its Bishop, Msgr. Eloy Santiago (ordained in 2025), are concerned about the future of these young people. Caritas, many other organizations that run many projects and people of good will extend a helping hand to them. One of these organizations is the Good Samaritan Foundation, founded in 2017 by Father Pepe (Jose Felix Hernandez Lopez). More than 600 young people have knocked on the door of the Foundation's Center located in the Añaza Parish. As of today, 160 young people live in 14 houses. They are helped to regularize their legal documents and follow different formation programs; 50 of them have already found work. The Foundation has many projects and receives strong support from the Cabildo (Town Council). On March 7, 2026, the Foundation will open the Baobab School in Senegal, which will allow young people to work in their country of origin and create employment opportunities. They also have a second project in the same country: a center for mothers and children, supported by the regional government.

Another organization, the Don Bosco Foundation, also works with young migrants. It has welcomed them in six apartment buildings, accompanies them and offers various social and human development programs as well as job opportunities.

The Religious of the Assumption participate in the Sansofe Project ("welcome" in the Guanche language), a diocesan initiative located in the Parish of Cruz del Senor in the capital, where Spanish classes are offered to migrant boys. The young people are very nice, open and helpful, always with a smile on their faces. They make an effort to pronounce and write Spanish words (in addition to their mother tongue, most of whom speak English and some French since they had been to school).

Atacaite ("brave heart" in Guanche) is another Caritas project where we help translate from Spanish into French or Russian for young single mothers with children who have found temporary housing there until they can begin living independently.

The Franciscans of the White Cross in Gran Canarias has two large Centers looking after girls and women who have suffered sexual abuse or inhuman violence.

Our international Community is a bit like those migrants: some of us learn Spanish, explore, familiarize ourselves with the environment, with the projects destined to help the migrants or the marginalized. We organize ourselves and patiently wait for all administrative documents to be processed so that

we can regularize our staying on the island.

At the same time, we enjoy the advantages available to residents: free bus rides throughout the city and the island and discounted travel to the Spanish mainland. We visit projects, talk with the people, participate in one way or another in these projects. We look where we can set up our home and mission. And, in truth, before coming to the Canary Islands, we only read information about migrants who were just numbers to us. Now, every face we encounter becomes a living and concrete reality.

We are very grateful to the Sisters of the Community of Santa Cruz that had prepared our welcome beforehand. They help us to know the projects, the persons. Their great and important support is very precious to us.

Our two Communities live many fraternal moments together: the Eucharist together once a week, celebration of feasts, organization of excursions together, profiting of the natural beauty of Tenerife and of the culture of the people who live here. The presence of the Religious of the Assumption in this island since 1903 has left a deep mark. The people who see us (not only in the town of La Alegria) greet us, are happy to have studied in our school in Santa Cruz or of having been at the Assumption Center of Barrio La Alegria, and also in the diverse towns where we had been (Granadilla and especially the many years in Tegueste).

We are 5 Sisters in Community from 5 different Provinces, from 4 continents, with diverse and varied experiences. We know that for a guitar to sound harmonious, it must be tuned. Jesus and the Congregation have already given the tone, and each one of us seeks her own "score" in the liturgy, in the kitchen, in daily service to the Community. It is not always easy to harmonize rhythms and different sensitivities, but as our Rule of Life says, Community life is a real school of love.

Lastly, we are very happy that the Canary Islands will welcome the visit of Pope Leo XIV in June. This will be the first papal visit in the history of the Church in the Canary Islands which began its mission 500 years ago. The present Pope fulfils the dream of Pope Francis who wished to visit the islands that generously welcome many migrants from Sub-Saharan Africa. It is a gesture of gratitude, consolation and encouragement to the people of the Canaries for their hospitality and solidarity – something that we also experience.

THE COMMUNITY OF LA ALEGRIA OF TENERIFE

Province of Spain

Original Spanish

spirituality

The voice goes beyond borders

“God’s voice goes beyond the borders of our weaknesses, limitations, fears and doubts”

Each one of us has a personal journey of seeking something greater than oneself. It involves discoveries and inner awareness that brings a sense of peace and fulfillment in life. Religious life is a personal response to God’s call to love and service. It is a total self-gift. It is a life of deeper discoveries because of the inner feeling of being called to something more.

The Religious of the Assumption East Africa Province, receives girls who feel called to religious life in the Assumption and who have completed their secondary schools, higher studies or have professional experience. They go through various stages of formation; Aspirancy/Candidacy- the girl experiences the daily life of the Sisters, prayer and mission which takes some months, Postulancy- beginning of a more structured spiritual formation for one year in any of the Assumption communities. The Novitiate – a time of studying the charism of the Religious of the Assumption, the vows (chastity poverty, obedience), there is more focus on prayer and self-awareness. It is a mandatory stage and mostly intensive and takes two years at Singa Chini in Moshi, Tanzania. Juniorate is a time of living the pronounced temporal vows after the novitiate and are renewed twice before making the perpetual vows.

Juliana Siasi, Glory Godfrey and Scola Macha have gone through the stages of candidacy, postulancy and the novitiate and have shown a growing and deep desire for union with God and service to the congregation and the Church. The three of them from different parts the country, were attracted to join the Assumption because of the following reasons. Juliana- care of the sisters and adoration of the Blessed Sacrament, Glory- praying using the Breviary and the joy of the sisters celebrating birthdays, Scola was attracted by the generosity of the sisters.

Juliana, Glory and Scola became postulants in August 2022, a stage where they lived in community to continue discerning their vocation, learning about the Congregation of the Religious of the Assumption. It was a time of transition from their previous lifestyle (secular life) developed habits of community life, silence and a sister was assigned to accompany them in their spiritual growth. In November 2024, requested to enter the next stage of the novitiate and were accepted.

Welcomed as novices



From left to right: Juliana, Glory, Scola



Receiving the habit



In the habit



There was a short reception ceremony whereby they received a formal dressing (skirt, blouse, and cross) and new names. Juliana chose the name of Melkiory, one of the Wise men (Magi) who visited child Jesus, both Glory and Scola chose the name Maria (Mary) the mother of Jesus in her "Yes" to participate in the salvation history.

The novice, with the help of her novice mistress identifies her gifts, strengths as she embraces the religious life. During the second year, the novice is sent for a "community experience" of three months. She participates in the life of the community.

Before the end of the second year, the novice requests to make her first vows. When accepted by the leadership of the Congregation, the following take place; a retreat of eight days and chooses a mystery which she has experienced as her source of strength. The night before she makes her first vows, she shares a symbol that speaks of her spiritual journey. Juliana, Glory and Scola shared their symbols on 23/January /2026.

Novice Juliana Melkiory: She took the incense as her symbol. The incense is composed of different ingredients and the processes of making it are also different. Due to the obedience of incense to its makers, the right product is obtained. Juliana has discovered that obedience to God's call and readiness to be formed made her who she was. The times when the incense is ground or dried under the sun, she realized that those were the times when she was called to let go, warned or to be patient so as to produce the sweet fragrance. Like Melkiory, one of the wise men (Magi) who visited the child Jesus, she desires her life to be sacrificial, showing reverence, her prayers to rise to God and be a presence of Christ among the people. She has chosen the mystery of "Christ the Redeemer" because she believes that it is through prayer that she has been redeemed. With all humility she entrusted her life to the Redeemer and now she is known as Sr. Juliana Melkiory of Christ the Redeemer.

Novice Glory Maria: Her symbol was iron sheet. The raw materials are blended and heated in a blast furnace, impurities are removed so as to convert it into steel which is dipped into the molten zinc to form a protective layer. The iron sheets are also shaped as desired, cut according to specific lengths, inspected, packed and transported. The next step is that the iron sheets are used in construction and architecture. The iron sheets used for roofing interact with different weather conditions like rain, cold, wind and sunshine.

Glory was wonderfully created in her mother's womb and given early childhood upbringing and guidance in her family. This aspect of guidance, nurturing, educating and caring continued when she joined the religious life through seminars, retreats and lessons about the congregation and the Church. The formators, teachers, the sisters, relatives and friends were like the different machines used for manufacturing of iron sheets; shaping, cutting,

textures and patterns. Glory compares the raw material processing, steel making and the finishing in iron sheet manufacturing as the community life, prayer life and apostolic life. As a Religious of the Assumption, the three poles are inseparable.

According to her history, she has chosen the mystery of Christ the Saviour. She desires to be an instrument of Christ to continue and advance the mission of salvation among God's people as Sr. Glory Maria of Christ the Saviour.

Novice Scola Maria had the symbol of an apple fruit. Her spiritual journey in the Congregation as a candidate, postulant and novice, is like an apple fruit which has three parts. The outer layer (skin) keeps moisture in and prevents pests and diseases getting into the fruit. Prayer offered her comfort and spiritual strength during times of difficulties and uncertainty. It strengthened her faith and helped her to overcome temptations and thus humbled herself to depend on God.

The flesh: Is edible, provides energy for the seed and consumers. She compares this with her apostolic life, where she feels called to enlighten others through good deeds and by sharing her different gifts with the community as well as extending the Kingdom of God to all. The seeds: These are the reproductive units meant to grow to new apple trees. Scola has discovered that it is in the community life that she gets the opportunities to cultivate, foster, improve and develop the seed of faith with those she will be in contact with. Good climate that fosters flowering which is a sign of joy, hope and new beginning. Joy and hope have been her main pillars of strength in her calling to religious life in the Assumption. Other requirements like good soil are likened to her heart that accepted formation especially her weak areas and limitations, water is what she received from seminars, retreats and instructions given to her. The pruning is when she was challenged, given advice or even warned. Pest control were times when in sorrow, she felt consoled, in despair she was given hope. Scola wishes her new life to be mature, render services, be humble and obedient to God and her life to be filled with goodness because even if an apple has spots its sweetness remains the same. Scola has been attracted by the mercy of Jesus, thus she is now, Sr. Scola Maria of the Sacred Heart of Jesus.

During the Eucharistic celebration of 24/January /2026, they made their first vows (chastity, poverty, obedience) received the Breviary (Prayer of the Church), the habit, Rule of Life of the Religious of the Assumption and the Cross (sign of the Crucified and Risen Lord).

God's voice goes beyond the borders of our weaknesses, limitations, fears and doubts because He is the Potter and we are the clay.

SISTERS NANCY NYAWIRA AND STELLAMARIS

Province of East Africa

Original English

communication

Communication in the service of the educational mission

In our ever-changing educational landscape, communication is no longer merely a tool for conveying information: it has become a strategic lever at the service of our educational mission. In the 'Assumption France' schools, clear and consistent communication contributes directly to the quality of the support provided to young people, to team cohesion, and to the reputation of our institutions. Saint Marie Eugénie viewed education as a holistic endeavour: forming the intellect, the heart and the will, to prepare women and men capable of taking action to transform the world in the light of the Gospel. Within this framework, communication cannot be neutral. It conveys a vision, hope and values.

External communication is an essential dimension. Just as a CV reflects the identity and personality of the person presenting it, the visual identity of an institution – logo, colours, typography, website, brochures – immediately shapes the impression one forms of it. In today's competitive environment, where institutions must attract and retain their audiences, this identity becomes a key factor in differentiation and appeal. External communication plays a key role in relations with prospective students, families, institutional partners and the local community.

Updating the website, managing social media, informing, explaining and sharing feedback on experiences, all of which is essential for promoting the educational work and providing a better understanding of what happens internally.

Communication can no longer be left to chance. Schools, faced with growing educational, social and institutional challenges, now require structured and strategic communication. It builds their image and reputation, enabling them to promote themselves and expand their influence. The fluidity of communication and the strengthening of ties with the entire educational community help to foster a climate of lasting trust.

Of course, communication means promoting the projects and achievements of schools which, in addition to providing a rigorous education that complies with the guidelines of the Department for Education, undertake numerous innovative initiatives: community projects, pastoral or environmental initiatives, sporting and cultural activities, citizenship initiatives, trips, local partnerships, specialised support programmes and so on... Communication highlights these successes and showcases the talents of pupils and teaching staff. It helps strengthen the school's image and foster a sense of pride and belonging. Pupils, families, head teachers, teachers and staff then become the school's foremost ambassadors.

The external image is therefore inseparable from the quality of internal relations. External communication is not a showcase devoid of content or coherent effort. It is a means of fostering commitment, enthusiasm and a sense of responsibility in everyone. For behind every post, every photo, every article published online, there is much more than just content. There are hours of preparation, reflection and commitment. There are pupils who dare, who create, who sometimes doubt, but who make progress. There are dedicated, passionate teachers who develop ambitious projects and support their pupils with high standards and kindness.

Internal communication concerns the day-to-day life of the school; it is a form of close-knit communication that sets the pace of daily life and structures information. Yet it has its demands and its limitations, as we all have overflowing inboxes, unread messages and muted WhatsApp groups. In a school, there are numerous messages: administrative information, timetables, educational projects, events, extra-curricular activities, organisational changes, safety instructions etc. Without coordination, all this information can become confusing or even contradictory. Effective communication centralises, organises and prioritises messages. It ensures their clarity, accessibility and suitability for different audiences including pupils, parents, teachers and staff. This consistency strengthens the school's credibility. Communication within an educational institution is, above all, comprehensive and must be coordinated. It always has an impact on the external image we wish to convey.

Whether external or internal, communication plays a crucial role in managing sensitive or delicate situations, such as crises, disciplinary incidents, conflicts, health or safety emergencies. At such times, controlled communication is essential and enables a rapid response to convey verified information and reassure everyone. Transparency and responsiveness prevent tensions from escalating and protect the school, its staff and its pupils. Effective use of digital tools requires compliance with ethical and legal standards, particularly regarding data protection and image rights. Professionalising communication is therefore essential. Proactive communication also encourages families to engage with school life, by involving them in projects and keeping them informed of successes and initiatives. Appropriate communication therefore helps strengthen the bond with families.

Sharing experiences across the entire Assumption network fosters a collective dynamic and helps nurture a shared vision and commitment. Communication is not merely about informing, but about educating and



Assomption

FRANCE

Réseau d'éducation, révélateur de talents

*Acteur engagé dans un projet, porteur d'un regard positif sur le monde,
artisan d'une société plus juste, plus humaine, plus solidaire.*

energising. It brings the educational project to life, reinforces our founding values and gives meaning. When a pupil recognises themselves in a publication and feels a sense of pride, when a teacher feels valued for their dedication, when a family discovers the richness and diversity of the projects undertaken, the mission of communication is fulfilled. It is a way of making the invisible visible and creating a positive dynamic within the entire educational community and beyond.

Communication also means highlighting pupils' projects and the teaching work of the teams, initiatives, projects and successes that embody innovation, creativity, solidarity and hope. Sharing them boosts the teams' motivation and recognises everyone's involvement and commitment. Communication, when approached strategically and with a human touch, becomes a genuine lever for the transformative education so dear to Saint Marie-Eugénie, who invites every student to become capable of committing themselves and taking action as active participants in their own education, with a view to transforming the world.

AUDE DE LACHARRIÈRE, EVA SAINT MAZARD, MARION SANCHEZ, MORGANNE DAL, SISTER ANNE-FLORE CHOCARNE

Province of France
Original French



Direct their flight, but don't clip their wings



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