

English Edition

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PARTAGE AUTEUJL

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EDITORIAL

A new edition of Partage Auteuil!

There is always joy in receiving news of the family, a family extended throughout the world.

You have undoubtedly had echoes of the session of Formators held last August through the participants themselves but Partage Auteuil will tell you even more just before the tour of the African Continent that it proposes to you. In fact, added to all the news is the presentation of **the Assumption in Africa** which will be the core of this number as previously announced to you.

Attach then your seat-belts because from where you are each one will get to the thousand hills of Rwanda, this country where the Assumption was first planted in Africa. From Rwanda we'll make a stop-over in Chad which is attached to it joining the first and the last foundations in terms of date. Then we will have to climb up to Mount Kilimanjaro passing by Kenya which forms, with Tanzania, the Province of East Africa. West Africa will be the second to last stage before turning back in the direction of the Region of Central Africa.

Africa was very dear to the heart of Mother Marie Eugenie. It was the first remote mission she founded. When we think of it today, we can say that it was an act of folly on her part to have founded in the **Cape** from the first years of the existence of the Congregation. It was in fact madness, but a madness that was not sterile since it renewed itself and we now have to Assumptions in Africa - the Missionaries of the Assumption located in South Africa and that of the Religious of the Assumption in eleven (11) countries in sub-Saharan Africa.

After the failure of the Cape that I would qualify as half a failure, we could have expected no more foundations in Africa and, in fact, Mother Marie Eugenie did not dare to found anymore undoubtedly because of the difficulty in communication. We had to wait more than a hundred years, God's time, to dare to start again, a hundred years during which Africa was not forgotten, *"this land of Africa for which we would always offer more prayers and have more zeal than for any other"*¹, as Marie Eugenie wrote to Mother Gertrude when she called her back to Chaillot.

¹ Letter 1146 - Volume 38 dated 10 December 1852

A hundred years after the adventure of the Cape, Mother Marie Denyse, faithful to the intuition of Mother Marie Eugenie, had the daring to respond to the calls of the Bishops of Africa during a time when the whole Church was going through a missionary expansion thanks to the call of **Fidei Donum** of Pius XII.

From then on, the Assumption gently and progressively roots herself therein until the mature age when she begins to celebrate in 2004 first the Golden Jubilee of the Province of Rwanda-Chad, then in 2007 with that of East Africa and soon in 2009 with that of West Africa. It is the age of maturity, the age of wisdom, the time for giving thanks, the time for rereading the ground covered to see the future with more hope.

In the meantime, the world and Africa have changed rhythm. As the proverb says, *“when the drums change rhythm, the dancers should change the steps of the dance.”*

The question, then, is the following: has the “African” Assumption known how to harmonize her dance to the rhythm of today’s world? Has she been faithful to the inspiration of Saint Marie Eugenie? Does she answer to the great challenges of contemporary Africa?

Do not forget to question our Sisters of Africa during this journey. Save journey through this one and plural Continent!

Sister Martine Tapsoba

1. SESSION FOR FORMATORS IN AUTEUIL- 20 JULY TO 10 AUGUST

These few pages recount the key moments of the session for Formators - the Opening Remarks by Sr. Diana, the conference by Fr. José Cristo Rey Garcia Paredes and the concluding text of the session.

You have probably already read in the website of the Congregation the various testimonies rendered. Sr. Diana also makes reference to this in her last letter. The Sisters sent by your Provinces have certainly echoed the contents of the session which sought to be a “formative experience”. It is to them that your questions should be directed! Happy reading !

1.1. Opening Remarks

Welcome

I know that you sent a list of your joys as formators to the preparation team. One of my joys is the letters that I receive. One that I received yesterday from the 5 candidates in the Singa Chini Community, Tanzania is very relevant for this session. It reads *It's our hope that you are fine and you continue well with your mission. The purpose of this letter is to greet all of you and to wish you all the best in your work of seeking God. And we ask you to pray for us and we will pray for you also. May the Lord bless you in all you are doing. Your candidates...*

In their simplicity these candidates have already captured something of the essential in religious life - seeking God. A recent document from the Congregation for Institutes of Consecrated Life (May 2008) says the same in its introduction: *Your face, O Lord, I seek.(Ps 27:8) Consecrated life flourishes in the ambience of this search for the face of the Lord and the ways that lead to him. Search for the face of the Lord and the ways that lead to him* could be a very brief definition of formation programs!!!

Fourteen years ago... A small team worked on the “livret vert” before the chapter of 1994. Since that time tremendous changes have taken place in the world around us and therefore in the world within us. Major changes in the sociocultural sphere have produced revolutions in life-style.

Communications technology, the rise in migration, and the increasing multiculturalism in urban areas are among the most rapid changes

Fifteen years ago 40% of the world population had never made a telephone call. Today one in two persons own a cell phone. Teenagers don't know of a

world without internet, texting and computer searches. I've heard that in some African villages, the inhabitants know which tree they need to climb to capture the mobile network.

Travel and migration are touching aspects of daily living. A young worker from Germany who was sitting next to me in the plane coming from Brasilia was flying back to Germany after spending three days with his friend in Brasilia. He'll return again in January.

One in 35 persons in the world today are migrants. Large, middle sized and even small towns are often multicultural.

The Church is also increasingly "multicultural"....distinct theological currents underpin thoughts on Religious Life; diverse lay movements and forms of consecrated life abound while at the same time there is a dramatic diminishment in the numbers of priests and religious throughout the world. There is more talk about "South-south" missionaries. Pastoral ministry in the Church is also on the brink of important changes. Pope JP II called this century The century of the laity.

Within the congregation, we are called by the Chapter 2006 to renew and actualize the Rule of Life written in 1982 - 25 years ago.

In the same document on religious life published last May, some traits of modernity are recognized as *a providential given: The culture of Western society, strongly centered on the subject, has contributed to the spread of the value of respect for the dignity of the human person, positively fostering the person's free development and autonomy.*

This same document also recognizes changes in recent years of *listening to and living authority and obedience both in the church and in society. This is due to, among other things: the coming to awareness of the value of the individual person with his or her vocation and intellectual, affective and spiritual gifts, with his or her freedom and rational abilities; the centrality of the spirituality of communion, with the valuing of the instruments that help one to live it; a different and less individualistic way of understanding mission in the sharing at all members of the people of God, with the resulting forms of concrete collaboration.*

At the same time the document recalls some elements of "globalized" culture, which are not so positive: the desire for self-realization, the search for personal well-being in the spiritual or material realm, too subjective visions of the charism or apostolic service. These can at times enter into

conflict with community projects and weaken fraternal sharing and collaboration.

Basically in talking about the traits of modernity I was happy to find in the document a “reading” that acknowledged a positive, even “providential” nature in the traits. I believe this is important in our approach to actualizing our formation programs.

Marie Eugenie’s desire to “liberate” the French society through the truth of the Gospel didn’t lead her to a denial of the values of that society nor did it make her withdraw. We can allow ourselves be to questioned by Marie Eugenie, but we can also question her with today’s values as starting points.

All of this to say that this session on formation is of utmost importance to the congregation today. We need more than ever to pay attention to who we are, our identity as Religious of the Assumption and to find “adequate expressions of our founding grace (charism)” in this our times.

As formators your primary work is to discover the seed of holiness (the charism) which the Spirit brings to maturity in each one, to respect it and to offer favourable conditions for its growth so that each one may give her personal response to God’s action in her life. (RL116)

As formators you have some particular calls. One is the call and duty to incarnate and live the founding grace more authentically so as to communicate it in a living and life giving way. Another invitation is to assume the work of formation in community and in communion.

No single individual here has the “answers” to the question “What does it mean to have a good, effective formation program today?” But together as sisters who have all been given the *same spirit* (1Col 12:13) we’ll find the answer for today.

But this will only be in the measure that each one simply and courageously shares her own insights, intuitions, and experiences... without neglecting her doubts and questions.

Sr Diana, July 21

1.2. A Conference that Renews

ECO-THEOLOGY

A NEW VISION FOR RELIGIOUS LIFE AND FORMATION

Father José María Cristo Rey García Paredes

1.3. Conclusion and Ratio Formationis

By way of conclusion ...

"God loved the world so much that He gave His only Son." Jn 3, 14

It is this love of God for humanity and creation that sends us on mission. Such is the source of our identity.

In response to this love, our consecration is a 'yes' to the covenant of God with the whole of humanity and of creation, a 'yes' that engages our whole being.

In this globalised world which favors uniformity, religious life offers an alternative of universality, of unity in diversity, of a fertile difference where life is engendered.

We wish to accompany the women in the process of becoming so that they may be free and responsible persons, capable of

situating themselves in the complexities of the reality,
recognizing the presence of God at work in creation and in history,
living in communities for mission,
liberating all their human abilities/potential and of committing
their whole being at the service of the Kingdom.

We saw in a fresh way that this great Mystery (the Incarnation) is the foundation of our life, of our spirituality, of our educational mission and of our commitment to Justice, Peace, Integrity of Creation and Solidarity.

General Chapter 2006, Philophy and Passion

International Commission

for the elaboration of the ***Ratio Formationis***

Working Session - April 2009 in Auteuil

Regina Victoria Yulo - Philippines
Marie Sophie d'Oultremont - Belgium
Sophie Ramond - France
Marta Lorena Arguello - Nicaragua
Martine - General Councilor

1.4. Sessionists 2008

Province	Name	Nation
Central Africa	Kenmeugne Françoise	CAM
	M. Beatriz Blesa Cantero	ESP
East Africa	Honorata Chuwa	TAN
	Agatha E. Shao	TAN
West Africa	Sylvia Compaoré	BUR
	Virginie Kanyala	BUR
	Monique Sanon	BUR
Central America - Cuba	Concepción Hernández	NIC
England	Clare Bernadette Mc Hale	BRI
Atlantic South	Leonarda H'oeler	ARG
	Raimunda B. Perreira	BRE
	Helena M. Rodrigues	BRE
	M. Aparecida N. Cabral	BRE
Spain	Maria José Garcia	ESP
Northern Europe	M. Sophie d'Oultremont	BEL
	Beatriz Mengs	ESP
France	Marie Danielle Romet	FRA
	Elisabeth Estienne	FRA
	Marie Valérie Lagarrigue	FRA
	Sophie Ramond	FRA
India	Alphy Pulikkottil Joseph	IND
	Lizzie Thalany	IND
Italy	M. Patrizia Puricelli	ITA
Japan	Francis Keiko Myamoto	JAP
Mexico	Mónica Calzada	MEX
Philippines - Thailand	Mary Francis Talampas	PHI
	Lerma Victoria Pangantihon	PHI
	Deanna M. Combong	PHI
	Estela Marie Rokeles	PHI
	Regina Victoria Yulo	PHI
Rwanda - Chad	M. Jeanne-Fr. Mukanyamibwa	RWA
	Illuminata M. Dusenge	RWA
USA	Nuala Cotter	USA
	Maria Isabel Galbe Sada	ESP

2. PRESENTING THE PROVINCES OF THE AFRICAN CONTINENT

2.1. Rwanda-Chad

Map

Rwanda-Chad, the Eldest Province of Africa!

This eldest daughter of Africa is 54 years old. She is mature, matured by the trials of the history of her country but also by the faith and by the fidelity of her first vocation. Sr. Helene Marie loved to tell us that she saw the vocation of Rwanda as the missionary vocation of the Little Therese. “At the heart of Africa you will be love” she said!

Having gone through a paschal history which ended in the genocide in 1994, the struggle of the Province was to love beyond the racial, ethnic and regional divisions. Today, rich in the experience of the Reconciliation lived in 2000-2001, we gather ripe fruits of this struggle that solidly build our ten communities: Atrone, Birambo, Butare, Gikondo, Kabuye, Mukarange, Mwezi, Nyange, Rwankuba et Rwaza.

Who are we and what are we living?

The whole Province has become missionary: **a community was born in N’djamena in 2000** founded by Rwanda.

This community becomes the witness of the love in a country wounded by War and the guerilla. Our Sisters are in the process of making the values of Assumption education take root in the district of Atrone II and in N’djamena as well as throughout the country.

The Assumption is already known and loved. The young College students who go to High School elsewhere constantly ask that the Assumption have its own high school so that they may continue to profit of our education. The project sustained by the diocese and the parents is in the process of preparation. The community composed of Sisters coming from Rwanda, calls on other Provinces of the Assumption to send missionaries to witness to the internationality of the Congregation. Do not hesitate to answer this call!!!!

In Rwanda, the Assumption becomes “ubukombe” (she is mature in age)! We have 19 Sisters of more than 70, 23 between 50 and 65 years of age. But, alas, we have few young ones! But it’s normal. The balance leans on the other side! 50 years of live gives a rising curve in age!

Neither dynamism nor creativity is lacking. Our Provincial Project has mobilized us around the transformative education in all our activities in view of making of our country and of our Churches, “a place of glory for God”.

Our energies are being deployed in the **schools three of which are secondary schools** in Atrone II, Birambo and Rwaza ; a **Primary School** in Nyange, a **Nursery** in Mukarange and **two Trade Centers** in Kabuye and Nyange.

In Rwanda all that is registered under the vision “twenty-twenty” (2020) that Rwanda had developed for the past six or seven years. In Birambo and Rwaza, new sections were created to allow the girls to take their place in the ‘concert des Universitaires’: information technology and science, an option for mathematics!

Our girls are distinguished by their success on the national level and one finds many of them in the Universities!

Did you know that the Province received from the Episcopal Conference of Rwanda, a trophy for Excellence in Education?

On-going formation is being organized and practiced in the Marie Eugenie Welcome Center in Kabuye, and in the St. Marie Eugenie “cyber” in Mukarange. Young and not so young are trained in diverse fields among which is Communication and Information Technology.

The **Medical-social Center** of Rwankuba has enlarged its tents to welcome not only the sick and the mothers but also groups of youth that are part of anti-HIV clubs... They sensitize other youths in the awareness of the HIV scourge.

A common awareness is progressively taking shape on the need for **self-sufficiency**, for the auto-funding projects like the Welcome Center of Kabuye, le cyber of Mukarange, the bakery of Gikondo and the newsstand of Nyabugogo (Kigali), that of Mukarange as well as the triple and only project of Nyange: agriculture, livestock and carpentry.

The effort goes on despite certain disappointment, but the bet is won: the conviction that one must take charge financially is rooted in us. We do not succeed a hundred percent but the will to create is present.

Some strong points:

We spoke above of the **reconciliation**. The celebrations in community and in the Province of the Memory of the Reconciliation allow us to go forward in fraternal communion and in the building up of the Body Province. In this way we continue the process of healing that opens to compassion and to forgiveness. The unity of the Province is thus strengthened.

Since the events of 1994, the Province is experiencing a **real solidarity** with the Rwandan people especially with the poor youth who frequent our schools or other institutions. Our solidarity also takes place on the level of the neighbors, the friends, the families when we share their trials and their joys through a simple presence or a limited assistance.

This solidarity is possible thanks to the whole Congregation! We would like to express here once more our gratitude for the “Great Solidarity that the Congregation shows”.

Assumption Together becomes a reality more and more that changes the face of the Province. We journey towards working together and in the accompaniment of mutual initiatives (the high school of Ruyanzovu founded and animated by the Assumption laity, the group “Assumption Youth” of Rwaza) as well as the sharing of the spirituality. The laity love Marie Eugenie and wish to make her known beyond their own communities.

The communities also give of themselves in the **Pastoral Work of the Parish** through their presence and the formation of the Basic Ecclesial Communities, the animation of the Bible Camps, the accompaniment of groups of women who are also journeying towards Reconciliation and Forgiveness!

In this ministry particular attention is given to the young in search of meaning and of life where or on the way to the discovery of their vocation.

The youth ministry team takes place in the sessions and in the spiritual retreats, the reflection sessions and the forum of youth. This need for youth and vocation ministry has become a concern of the communities and of the Sisters. It has borne fruit this year in that 3 young girls have asked to be received as postulants.

We would also like to share with you **some challenges!**

We note the discernment in the face of the positive and negative effects of globalization, the issues of justice and of reconciliation, of unity in a country that still bears the wounds of the genocide and of the war (what is our commitment, our contribution, our witnessing?)

The personal and communitarian management of a new reality - our age that increases and the fragility of the young “after the genocide”.

The extreme rapidity and the economic changes that our country is going through. We often ask ourselves if we will not be as rapidly breathless.

A painful reality - the crisis of the consecrated life in the Church of Rwanda.

We could prolong the list but what is important is that we take the means to face these challenges. We are aware of all that and at the same time we measure our limitations to take up these challenges.

To end, we would like to share with you **our dreams** for the future. We are convinced, like all of you, that we are called to the Holiness of Love and that we are called to live it and to witness to it daily:

- To be proud of our religious identity and to live it in a Church and in a Religious Life in a crisis of identity.
- Re-center our lives on Christ as Marie Eugenie in view of giving ourselves generously to the task of evangelization and of the development of our peoples.
- To become reconciled and “reconciling” communities, witnesses of Hope in countries where the people are anxious about their future.
- To risk our lives by engaging in JPIC-S in view of being in solidarity with our peoples.
- To continue going deeper into our spirituality with the Assumption Laity.

In the footsteps of Saint Marie Eugenie de Jesus, to see our land of Rwanda and Chad as a **place of glory for God** and to work therein for the coming of His Kingdom of Peace, of Love and of Justice!

Thank you for accompanying us by your prayers!!

Sister Cesarie Marie and the Provincial Council

2.2. East Africa

Map

Presentation

OUR MISSION STATEMENT

The Sisters and the Lay Assumption strive to live together God's project for humanity in order to make the Earth a place of glory for God.

Our Province has been guided by the words of Saint Marie Eugenie that the Congregation implemented: "The Earth a Place of Glory for God." From this Vision we formulated five Orientations, which will guide us for the next six years. The formulated objectives have been chosen in line with our Charism, our Spirituality, our local Church and according to the needs of our people and the reality of the society in which we live. The fulfilment of this vision has depended on the commitment of each sister to Jesus Christ, her community, her apostolate, the Province and above all her love for the Congregation.

Together and in collaboration with the Lay Assumption we are striving to make the vision a reality. For the past three years, we have been experiencing communion and fraternity among ourselves, with the lay people and with others. We are becoming more and more visible as signs of God's love in our placements and developing new projects in the spirit of the Assumption. We were well received when we spoke openly to the different local churches about Saint Marie Eugenie and about our mission in East Africa. We have acknowledged the need for the sisters and laity to live together the project of God for humanity. We are in the process of living the Gospel values by more radically sharing our life with other people, so as to make the Earth a place of glory for God.

Some of our dreams have come true. For instance for many years we have been longing to have our own Assumption School where we can freely use the Assumption Pedagogy to implement our charism. By the efforts of each sister in the province, we were able to acquire enough land for a school. Last year the celebrations of the Canonisation and the Jubilee of 50 years of our presence in Kenya and Tanzania were great moments of personal and community renewal. They were moments of grace: our local churches prayed and learned more about Saint Marie Eugenie and the Congregation.

Another surprise was “The Pope’s School.” For us the school was a true gift, a Joy for all of us, affirmation that, everything is possible when one remains patiently waiting in Hope for the Lord to act. The Popes’ school is not only a gift but also a Blessing to the Province. We are grateful that the School will symbolise the Internationality and solidarity of our Congregation.

It was in the same year of Grace that our Province realized another dream: the building of the Juniorate house in Kenya near Tangaza College so as to better facilitate the studies of the junior sisters. Thanks to the congregation for the support, we moved in January of this year. Building the Juniorate house near Tangaza will enhance and facilitate the formation of our sisters and reduce the time spent on the roads going to school. The new arrangement has helped the sisters to live a more balanced life, something that was difficult for them before. Also since the sisters have moved, they have started serving the needs of the local community through pastoral work in the Parish, teaching catechism and Sunday School, attending small Christian communities, and visiting the elderly and sick who live in the nearby slums. The Juniorate community has members from various African Assumption provinces; we hope in the future we can also have juniors from other continents, as the College is already international.

Our lifestyle in the Province has been consistent with our mission. The five orientations of our Province are concrete expressions of our desire to continue the search for God’s Kingdom.

1. COMMUNITY:

MAKE THE COMMUNITY A PLACE OF BIRTH, ROOTING, DISCERNMENT AND VISION

Through contemplation, prayer and personal relationship, the Religious life finds its meaning. Our consecrated life, given to God and to the world, is lived in the heart of the community. As a Province we feel called to be profound, contemplative women in solidarity with the world. It is through our love for Jesus Christ, our life as a community, and our love for one another that we proclaim the Kingdom and the visible presence of the one who gathers us together. We are becoming more and more sisterly by fostering charity, communion and fraternity among ourselves. These experiences have been enhanced by the session and the retreat on community life and fraternity given by Sr. Martine this year. We felt very much strengthened and supported in our mission as women in community as well as a Provincial Body. All the communities of the Province have been a place of welcoming for the young sisters, a place of birth, hospitality, rooting, formation, discernment

and accompaniment with the young people and the lay. However, there is the utmost need to live a balanced life, to find time to share, to relax and to enjoy each other's presence in order to live our Religious life more radically.

2. Youth and vocation ministry:

HELP THE Young PEOPLE TO DISCOVER THEIR MISSION ON EARTH

(By our life we give young people reasons to live and to make commitments)

The future of our Province, of our African culture, of the Church and of our Congregation will depend largely on our knowledge and our identification with the life giving force of our time and of our young people. Our Province feels strongly the need of working with the young people, making them capable of living fully their faith, and capable of interpreting all truth in reference to Christ. We want to make clear objectives for the Pastoral and planning with youth. We dream together so as to build up a better world where each one feels at home and is responsible for carrying out his or her mission. Each sister feels responsible to work and pray for vocations. The communities are becoming more and more open and visible places of discernment, prayer, welcoming and sharing and are awakening in the heart of the youth the desire to encounter Christ. We accompany, help, and support them in their searching and in their decisions so that they discover and live their vocations fully. We also are preparing them for Sacraments, giving retreats, guiding and counselling, and helping them to discern their mission on Earth. The province has named a sister who will work on fostering and promoting vocations in the province. Thanks to the Canonization of Saint Marie Eugenie, vocations to religious life in our Province are promising and increasing day by day. Nevertheless, we feel challenged to adapt ourselves to a rapidly changing world. We cannot find the real solutions to the present problem of vocations in the world, to the difficulties in our religious life and to the challenges of our apostolate without being experientially united with the young people. The problem of vocations in the Congregation is much too serious to ignore, it points to a vital need in the society and in the church. We feel the urgent call to pray and to work so as to find the best means for promoting and increasing vocations in our province.

3. TRANSFORMATIVE EDUCATION:

REAFIRM OUR CHARISM OF TRANSFORMATIVE EDUCATION IN ALL OUR APOSTOLIC ACTIONS

The vision of Education in our Province is centred on the Kingdom of God. All Educational actions are founded on the solid ground of spiritual experience and of fostering life. The transformative education, which is offered in our communities and in our school, ensures the recognition of the human dignity both as a person, and as a child of God. It helps men and women of African society to be more responsible for themselves, for their countries, and for the world in tackling current and pressing problems.

For the past three years, the Province has been seeking a way to enrich each sister in terms of transformative education. We thank the Province of Philippines-Thailand, which has sent Sr. Josefina Maria Magat to work with our Province. During her stay, the Provincial Education Team had several seminars, and most of the communities worked with her on the education project.

4. ASSUMPTION TOGETHER:

TO DEEPEN TOGETHER WITH THE LAY OUR UNDERSTANDING OF THE CHARISM AND THE SPIRITUALITY OF THE ASSUMPTION

The lay and friends of the Assumption have a strong desire to live in solidarity with the laity on the international level. They have learned and experienced a great deal by attending the general chapter in 2006, the continental the provincial meetings and chapters, and the celebrations of the canonizations and the Jubilee. These experiences have been source and means of dialogue and communion, which has improved communication in the province. We have experienced a great collaboration with the lay. For example, they participated in the provincial sessions, in retreats and in different celebrations. Also, there is a great collaboration between the two countries - Kenya and Tanzania. The collaboration of the lay from both countries has enhanced their relationships among themselves, given them more appreciation of their differences, allowed them to confront the international aspect of our congregation and helped them remain open to the reality of their respective cultures societies. Together we are striving to form ourselves at all levels, especially in spiritual formation and with regard to human values so that together we may make the earth a better place where everybody finds a home. However, we lose contact with some lay people when they move or are transferred and fail to communicate with us.

5. JUSTICE, PEACE, CARE FOR CREATION, SOLIDARITY

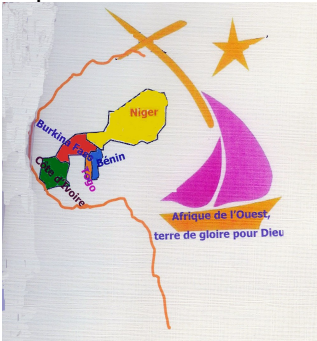
TO CREATE A SENSE OF RESPONSIBILITY FOR OUR PLANET WITHIN OUR INDIVIDUAL AND EXTENDED COMMUNITIES

Each sister and each community in the Province ensures that JPIC is part and parcel of our Provincial and community projects. Together as sisters and in solidarity with others we denounce all actions that degrade human dignity and creation. More and more we are becoming women of peace and reconciliation not only in our thoughts and actions but also in our communities, in our mission and in our relationships. Together as sisters and with our people in Kenya, during the political crises, we took our stand in denouncing injustices and participating in the meetings for peace and justice.

We are very much aware of the problem of drought in Africa. With this in our minds we are in solidarity with our governments in educating our people about the importance of taking care of all the resources in creation, planting trees around the families, houses, compounds, alongside the rivers and to preserve water resources and streams. We are making an effort to use water carefully so as to hinder the shortage of water and deforestation of our environments. In addition to this there is a sister named particularly so as to participate with others in the meetings concerning peace and justice on the level of Dioceses as well as societal issues.

2.3. Afrique de l'Ouest

Map



Presentation

A YOUNG GIRL OF 16!

THE PROVINCE OF WEST AFRICA

The Province of West Africa

Situated in the west of the continent, the Province composed according to its geographic plan, Benin, Burkina-Faso, Ivory Coast, Niger and Togo.

Some general and religious statistics of these countries:

Benin

Surface area: 112, 622 km²

Population: 6, 096, 000 h

Christianity: 31.78 %

Catholics: 22.66 %

Burkina Faso

Surface area: 274, 200 km²

Population: 11, 936, 000 h

Christianity: 18.36 %

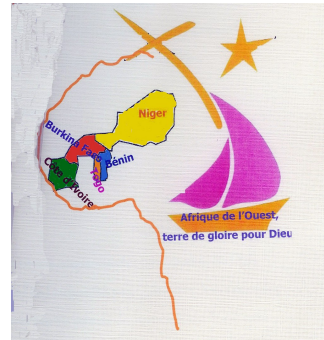
Catholics: 10.21 %

Ivory Coast

Surface area: 320, 763 km²

Population: 14, 786, 000 h

Christianity: 31.78 %



Catholics: 14.20 %

Niger

Surface area: 1, 267, 000 km²

Population: 14, 270, 000 h

Christianity: less than 5% (Catholics and Protestants)

Togo

Surface area: 56, 785 km²

Population: 4, 629, 000 h

Christianity: 50.66 %

Catholics: 24.84 %

An Historical Overview

The Province of West Africa was set up in 1992, today the beautiful fruit of the process of unification of the Provinces of North and South West Africa. It proved vital for these two sister and neighborly provinces, bound together by history, to combine their forces for an ever brighter presence of the Assumption in this corner of the world.

To go back a bit in time, the Assumption was implanted in West Africa in 1958 with the first insertion in Ivory Coast. She will progressively go on to other countries of the sub-region and will know various statutes. First as dependent on the Mother House, then as part of the two Provinces of France at the time, then as Region, Vice-Province and finally as two Provinces in 1970 according to the geographic grouping mentioned above.

The Province of West Africa today is a young girl of 16! Young and beautiful in time, it has, however, undergone a journey under the loving and enlightening leadership of three Provincials who resided in Abidjan in Ivory Coast. These are:

- Sister Ana Catalina ARAMBURU: 1992-2000
- Sister Martine TAPSOBA: 2000-2006
- Sister Celine Fidelia NABOUD: August 2006...

Young in its history, the Province of West Africa is also young in its members. As of today there are 56 Sisters, three of whom are outside of the Province and 20 elder Sisters who originally came from the Provinces of Spain, France, the USA and Rwanda.

These numbers give an idea of the growth of our Province in terms of members, a slow growth, true, but sure and progressive because the God of Hope sleeps not. The Master of the Harvest is fully aware of His domain! Let us pray Him with faith and trust!

The 56 Sisters are assigned among the 10 communities and missions. Our main riches is internationality as there are 09 different nationalities in the Province.

The communities and the apostolates

A- Formation:

Three (03) communities specifically ensure initial formation:

1. in Notse, Togo there is the Postulancy with 01 postulant temporarily in Koudougou, Burkina Faso, for the year 2008-2009.
2. in Bobo-Dioulasso, Burkina Faso, the Novitiate with 03 novices.
3. in Abidjan, Ivory Coast, the Juniorate for a theological and catechetical formation with 04 juniors.

B- The apostolates

Zinder (Niger)

The only Assumption community present in the Niger, in Zinder, has a large apostolic range:

- a nursery and primary school
- a centre for the promotion of women
- a social-health centre through which the Sisters work courageously for the social integration of the lepers.

Abomey (Benin)

Living also in the only community in Benin, the Sisters work mainly in a dispensary where they welcome more than 150 patients per day specifically children. They also share with the parish the pastoral of children and of the young.

Notse (Togo)

Aside from its mission of formation of postulants, the community animates a primary school named Marie Eugenie which has about 180 students. The community is also present to the handicapped through the Lylian foundation and ensures an apostolic presence among the prisoners.

Sokode (Togo)

The major activity of the community of Sokode is the animation of a Technical College of more than 600 students, boys and girls.

Abidjan (Ivory Coast)

The Provincial Community and the Community of the Juniorate share the animation of the Marie Eugenie Centre of the Promotion of Women. This Centre gathers about 180 young girls with or without schooling.

Daloa (Ivory Coast)

Daloa was the first community founded by the pioneers of the Assumption in West Africa. There the Sisters are in charge of a College for young girls with about 700 students in collaboration with a team of laity as in the other apostolates of the Province. It is in Daloa that we will celebrate the closure of the 50th anniversary of the Province in 2009. We remember that it was opened in Abidjan in August 2008 during the thanksgiving celebration for the canonization of Marie Eugenie. This celebration gathered together all the Sisters of the Province and numerous students and laity.

Bobo-Dioulasso (Burkina Faso)

The Novitiate community ensures the monitoring of a hostel of about 20 young female students in the secondary schools and the colleges of the city.

Ouagadougou (Burkina Faso)

The community of Ouagadougou has a triple vocation:

- to welcome the Sisters of the Province
- studies. The community, in fact, brings together the Sisters for their secondary, university and professional studies.
- since the opening of the school-year 2007-2008, the community received a third mission with the opening of the Saint Marie Eugenie Primary School with about a hundred students, boys and girls.

Koudougou (Burkina Faso)

The community of Koudougou animates a school of general and vocational education of more than a thousand students and which priority remains that of young girls who are in the majority.

The Provincial Project

Without entering too much into the details, our Provincial Project, formulated during the 2007 Provincial Chapter, basically nourished an ambition, a dream:

“A society transformed by the Gospel, a place of glory for God”.

This transformation we dream of has its source, certainly, in Jesus Christ, Word of the Father, and also in our communities where, individually and together, we form each other to the new life in Christ through just, united and peaceful fraternal relationships, to a deeper knowledge of our places of mission for well-focused and effective actions.

Five (05) major spheres summarize the Provincial Project:

- Youth and Vocation Ministry
- JPIC-S (Justice, Peace, Integrity of Creation, Solidarity)

- Transformative education
- Formation
- Assumption Together

To better respond to this project, **05 Province teams** are ready to get down to work to help the communities to work according to the realities of their milieu and the means for the coming of this society transformed by the Gospel, glory of God and happiness for humankind!

There are other teams in the Province such as:

- Assumption 2000. This team has as aim to help the communities to find the ways and means to inculturate our religious life, to make ours our identity as African women consecrated to God according to the spirit of the Assumption.
- Bible camps: our very dear Sister Jeanne Catherine had seized the need of evangelization of the young by the young by giving herself fully with Sister Cécile Bernard, in the elaboration of the Bible Camps. Today, a team under the guidance of Sister Cécile Bernard, assures the follow up of these Bible Camps to which numerous parishes have adhered. PARTAGE AUTEUIL n° 73 of February 2002 speaks largely of this.
- a team in charge of the liturgy which helps us to better participate in our Offices and the big religious celebrations with a touch of inculturation.
- Finally, a finance team collaborates with the Provincial Econome.

Joys and strengths...

With the great enthusiasm stirred up by the canonization of Marie Eugenie, we have reasons for joy which are also a strength for us:

- the joy of rediscovering the charism and the spirituality of the Assumption which we feel growing in us and the desire to live these earnestly,
- the joy of belonging to the Assumption and to together welcome anew our heritage,
- the experience of a renewal in the spirit of solidarity,
- the joy of the grace of personal and communitarian renewal.

The calls addressed to the Province

The Province has undergone a journey, a journey that continues. She is conscious of the calls addressed to her.

In fact, we know that we have to continue on our way to conversion through

a rooting in Jesus Christ by living our consecration fully. In other words, we have to be what we are as fully as possible. In still other words, allow ourselves to be led by Marie Eugenie to daily live holiness by assuming the demands of our vocation.

These calls are specified in the following aspects:

- ◆ To live more and more from within and to more and more make of our communities places of prayer, places where one is welcomed and listened to, places of fraternal communion.
- ◆ Be truly present to the life of our times as Marie Eugenie was for hers.
- ◆ To continue to tend towards unity and collaboration among Sisters, between Sisters, friends and alumnae/i. a creative fidelity to our charism and to our spirituality.
- ◆ To dare to speak of Saint Marie Eugenie, of that which engages our quality of life.
- ◆ To journey together with the laity today seems important and necessary to us for the deployment of the complementarity of vocations and the diffusion of the spirit of the Assumption in all the sectors of social life.

In the wake of the Jubilee Year, to feel that we are all 'foundation stones'. This calls for the commitment and the responsibility of each one among us in the Province.

In the following pages you will find some information and photos.

Sr Monique Sanon

The Province WEST AFRICA Information chart as of 1 September 2008

Number of Sisters in the Province: 56

Nationalities: 9

Median age of the Sisters of the Province: 46 years

Number of missionary Sisters in the Province: 20 coming from: France, Spain, Rwanda, USA.

2.4. Central Africa

MAP

The Region of Central Africa

PRESENTATION

The region of Central Africa is composed of Cameroon and the Democratic Republic of Congo (ex Zaire). We are thirty-one Sisters of seven nationalities: eight missionaries and ten sisters with perpetual vows coming from two different countries, one novice and one postulant. The Region is young and growing. The median age is 42. Eighteen Sisters are in initial or professional formation within the Region or in other Provinces.

Cameroon depended on the West African Province and the Congo was attached to the Mother-house until 1991. In 1992, the two provinces of West Africa merged. Cameroon and the DRC were re-attached to the Mother-house. In 1994 these two countries became the Region of Central Africa.

SOCIO-CULTURAL AND ECONOMIC ASPECTS

The Democratic Republic of Congo (ex Zaire) is one of the biggest countries in Africa with a land area of 2,345,000 km² with a population of more than 60 million inhabitants. Its soil is full with minerals and attracts foreign economic powers which create a lot of social problems. There are more than 300 ethnic groups in DRC with the following national languages: Lingala, Kikongo, Shiluba and Swahili.

Cameroon, on the other hand, is smaller in land area and has about 18 million inhabitants. It has a very diversified vegetation and climate. The two national languages are French and English but each ethnic group has its own language and customs. There are more than 200 ethnic groups in Cameroon.

From the social point of view, the two countries (DRC and Cameroon) have progressed on the level of education, health, and means of communication. But this progress is not enough compared to the evolution of the rest of the world. Modernized agriculture is not very developed and the economic problems are serious. In the Congo, for example, the wars in the neighbouring countries, Angola, Rwanda, Burundi, Uganda, have destabilized certain regions of the country.

FOUNDATIONS: Communities and Apostolates

The 1st community in **Cameroon** was founded in August 1968 at Nkoumékéié in the south of the country. The second one was founded at Bipindi Lolodorf in 1971 for the children of the Bayeli pygmies' children of the area.

In November 1985 **Baham**, in the west, was founded at the request of Fr. Barthelemy Tchuem, the founder of a collective centre of promotion for the young girls who were not able to follow the secondary school program. Knowing about our work in Bipindi he felt that we could continue the integral formation of those girls in socio-environment. From 1987, the sisters transformed the centre by introducing a systematic formation program, which prepares the students to the level of getting a professional certificate.

In 2007 the centre became a technical institute dependent on the Ministry of Education, while keeping a vocational section for the girls who could not follow the normal curriculum. Those who attain the profession certificate can go on to Assumption Technical Institution of Bafoussam to acquire Technical Degree after three years of studies. The proximity with the local people is very good and allows us to know the place and to be integrated among them.

The community of **Bafoussam**, in the west of Cameroon, 20km from Baham, was founded in August 1996. From 1996 to 2004, the Sisters were well inserted in the parish, working in the diocesan educational works. The opening of ITA (Technical Institute of the Assumption) wanted to continue the work of Baham, but it had to open other faculties more adapted to the reality of the place. This second cycle prepares the girls for university.

The community of **Yaoundé**, located in the capital city of Cameroon, was founded in 1998 to set up a noviciate for the Region of Central Africa. Today, it is both a house of welcome and a house for student sisters while ensuring an apostolate in the parish and some other works in town.

The first experience in **CONGO** started in Yesu-kumi in the Kasai forest from 1989 to 1990 to support the contemplative experience of a charismatic community initiated by Professor Oleko Nkombe who wanted to start a college for young people who live in the forest. The sisters were supposed to stay there for six months. The 'non-foundation' of Yesu-kumi continued in Lodja, 80 km away, until 1996.

In the meantime, on the 6th August 1989, Limete in Kinshasa was founded. Foreseen initially to lodge the juniorate of French-speaking Africa, the

looting that took place in Kinshasa changed the destination of that house which would welcome the candidates to religious life.

In 2000, the foundation of Masina, a district where the AA also are, would welcome the postulants until 2002. That same year (2002), the sisters of faith of Tielt gave us their beautiful and prestigious school for girls in Kinshasa and also their house near the school. With the gift, the community of Limete closed in September 2005 to allow the sisters to live nearer the school.

The 1st task of the Religious of the Assumption in the **Mpiko** High School (already renowned throughout the Republic by the quality of the teaching imparted) was to implant the Assumption spirit to give the school our “Features”. Thus, we put emphasis on the formation of the teachers to the Assumption pedagogy to fashion them according to the heart of “Marie Eugenie”. The preparation of the canonisation was a important moment that helped the students and the staff familiarize themselves with our holy Mother. Today, the Assumption is well accepted in Mpiko High School and we feel at home.

The big Assumption family is very present in Kinshasa with all 5 Congregation present and we have the joy of coming together to celebrate the different family events.

A LOOK ON THE REALITIES OF OUR PEOPLE

During our 2007 Regional Chapter we said: “a look on our realities made us see the wounds of our societies, above all injustice, corruption and lies which infiltrate all the structure of social life. Money seems to replace the fruit of labour and personal effort to succeed in exams, to obtain employment... The degree of aggressivity is expressed in different ways including verbal violence. War which destroys and dashes hope, the sects which divide families... The young express their discouragement by saying: “our land has become a hell that we must leave”.

Through this statement you can comprehend the meaning of why young people do everything so that they can go to Europe in search for a future and a better life.

OUR COMMITMENT IN THE FACE OF THESE REALITIES

Regarding this reality, our Region wanted, in the course of the Regional Chapter, to develop not only the passion for God but to make us also bearers of hope. Our passion for humanity pushes us to commit ourselves in the activities of J.P.I.C/S and to ensure a liberating education. All our communities are involved with the young and three communities out of four are involved in schools. In our educational apostolate we help young girls and boys to develop their talents, potentials, diverse gifts to enable them to become women and men capable of assuming their future responsibility in society. The pedagogy of Marie Eugenie helps us make of education a place of the full blossoming the whole person being educated.

It is 10 years now that we started and developed the Biblical Camps in the pastoral of the young. These Biblical Camps take place during the holidays for the younger ones. We give to the animators some Biblical input on the Old Testament 10 days before starting the Camp.

LAY AND YOUTH ASSUMPTION

Through group work of animators for Biblical camp in Bafoussam, a group of youth Assumption was set up. This has become one of the branches of the lay Assumption. These youth were imbued with the spirit of the Assumption and they are committed in the Catholic movements. They have the modules and other writings of Marie Eugenie as stools and principal activity. During the celebrations of the congregation like 10th March, 30th April and other occasions like 1st or final vows their assistance is really appreciated.

Together, we had prepared and celebrated the canonisation of our mother. The youth Assumption had presented drama, poems and songs composed for the honour of Saint Marie Eugenie. This group is bearing fruits. In fact, these youth had launched another group of youth Assumption in Baham, and they would like to spread it also to the neighbouring parishes so that other youth can share their experience with Christ through the spirit of the Assumption.

In Yaoundé, in the same year a group of youth Assumption began too. It was during the celebration of the canonisation the two groups met in Bafoussam to celebrate together. It was a moment of sharing in family's spirit, that occasion made them to strike up friendship among them.

Out of the youth assumption group, there are also in the region three other groups of Assumption adults' friends; in Kinshasa, Bafoussam and Baham. The group of Baham is called Gama, it is well developed. It was founded in 1999 and they work together with the sisters. They meet regularly, pray and work on the modules and writings of Marie Eugenie together with the sisters. They

also have recollections and annual retreats. They are committed in the educative activities and in J.P.I.C/S. the Gama group has developed a project of self-reliance followed up by the sisters of the community. The way of life constitutes for them guide for their spiritual and social life.

3. FAMILY CHRONICLES

◊ Visits and activities of the General Council in 2008 and 2009

2008

17 November to 16 December 2008

Ecuador-Chile *Brigitte and Martine: visit*

4 to 8 December

England *Diana: Provincial Assembly, PPC, PC*

21 December to 3 January 2009

India *Marie Emmanuel: retreat to the Province of India*

26 December to 5 January 2009

Vietnam *Diana and Marjo: visit*

2009

4 January to 1 February 2009

India *Diana, M. Emmanuel and Katrin: visit*

11 February to 5 March 2009

Central Africa *Diana and Katrin: visit*

16 April to 10 July 2009

Auteuil Third Year

17 to 24 May 2009

Auteuil Education Commission

19 to 31 July 2009

Holidays of the General Council

1 to 10 August 2009

West Africa *Martine: Retreat to the Province*

5 August to 14 September 2009

C. America - Cuba *Brigitte and Katrin: visit*

12 to 19 August 2009

West Africa *Diana and Martine: Jubilee*

25 August to 14 September 2009

C. America *Diana: visit*

18 to 19 September 2009

Danemark *General Council: Jubilee 100 year*

1 to 29 October 2009

CGP

◆ **Commissions of the Congregation, in the wake of the GPC 2008**

The Working Commissions are a fruit of the GPC 2008. They are an invitation to together assume our mission.

Each Working Commission has set up a strategy to begin the reflection and the task to be accomplished.

There is a desire that the Commissions be opened to other Sisters and laity and will therefore be enlarged in the course of time.

The Pope's School

Opening foreseen for September 2010

Working Session in Tanzania mid-2009

Josefina Maria Magat

Thérèse Agnès de Balincourt

A Sister from the East African Province

Rule of Life

Agnès Emmanuel - Rwanda

Margarita de la Cerda - Guatemala

Elisabeth Estienne - France

Rekha Chennattu - India
Diana and Martine - General Council

Education

Working Session in Auteuil in May 2009

Maria Nilda Hechanova - Philippines
Thérèse Agnès - France
Paloma Gutiérrez - Ecuador
Anne Christopher Wright - West Africa
Cecilia Manrique - Spain
Maria Emmanuel and Katrin - General Council

JPICS RA and LSA

Cécile Renouard
Europe: Anna Pagani - Italy
Jessica Gatty - England
Asia: Philomina Vettukallel - India
Africa: WA: Monique Sanon
EA: Cecilia Ng'ae
CA: Beatriz Blesa
Rwanda-Chad: Anne Marie Musabyimana
The Americas: Mary Ann Azanza
Adela Helguera

Assumption Together

CPAA

Olivier - France
Chinit - Philippines
Giancarlo - Italy
Tere Ortuño - Spain
Marc - Belgium

Commission Congress 2010

Emilia Argüello - Ecuador
Candelaria López - Spain
Marie Christine Coulon - France
Sr Cristina Ocaña - Spain
Sr Marie Geneviève - France

75 Years

Jeanne Cécile	MIALARET	FRA.	12/06/1934	Montpellier
Mary Teresa	SHIPLEY	BRI.	12/06/1934	Brasilia
María Otilia	MARTINEZ SILVA	NIC.	03/08/1934	La Palmera
Emmanuel Marie	CHANTALOU	FRA.	08/09/1934	Orléans
Marie Chantal	BEAUMARIE	FRA.	08/09/1934	Orléans

70 Years

Rosario Inès	MORENO ELÓSEGUI	ESP.	08/01/1939	San Sebastián
María Graciela	CUELLAR QUIJADA	SALV	08/01/1939	Santa Ana
Candida Maria	ASUNCION	PHI.	18/06/1939	San lorenzo
Margrethe Elisabeth	KYSTER	DAN.	18/06/1939	Tastrup
Maryana	ZAGRECKAITE	LIT.	03/10/1939	Ciney

65 Years

Marie St Bernard	ARBELLOT DU REPAIRE	FRA.	13/04/1944	Lourdes
María Jesús	MORO RIBALAYGUA	ESP.	13/04/1944	Madrid
Bénédicte Marie	DEIN	FRA.	13/04/1944	Orléans
María Beatriz	HERNÁNDEZ HERNÁNDEZ	ESP.	13/04/1944	Teguste
Maria Costantina	BARBONE	ITA.	16/04/1944	Genzano
María Rufina	PÉREZ TORAL	ESP.	18/04/1944	Cuestablanca
Juana Francisca	SEGURA BARRERA	GUA.	27/07/1944	Santa Ana
Marie Germaine	GAILLARD	FRA.	08/09/1944	Orléans
Thérèse Bénédicte	BAGUENARD	FRA.	03/10/1944	Orléans

60 Years

Claire Françoise	FLEURENT	FRA.	13/02/1949	Lourdes
François du Christ	MONTAUDOÛIN DE	FRA.	04/05/1949	Orléans
Sonia Teresa	AVILES GALLO	NIC.	24/05/1949	La Palmera
María Julia	RECINOS	SALV	27/07/1949	La Palmera
María	TRAVER GÓMEZ-ACEBO	ESP.	08/09/1949	Cuestablanca
Blanca	RUBIO LOBATO	ESP.	08/09/1949	Cuestablanca
Marie Anne	BERNARD	BEL.	17/09/1949	Gikondo
Thérèse	DONNET	BEL.	18/12/1949	Ciney
Noëlle Agnès	AUBERT	FRA.	18/12/1949	Lourdes
María Begõña	OLAORTUA SARALEGUI	ESP.	27/12/1949	San Sebastián
María del Carmen	ALONSO SANTIAGO	ESP.	27/12/1949	Riofrio

50 Years

Lucila	GARCIA VILLALON	ESP.	18/01/1959	Mira-Cruz
Olimpia Maria	ORRU	ITA.	25/01/1959	Roma
Ana Conceição	SANTOS TIBAES DOS	BRE.	08/02/1959	Brasilia
María de Lourdes	FLORES LOVO	NIC.	14/02/1959	Santa Ana
Anne Marie	SUMANN	FRA.	14/02/1959	Tastrup
María Teresa	VELEZ DUARTE	COL.	14/02/1959	Cuenca
Loretto Eugenia	MAPA	PHI.	14/02/1959	Lansdale
Santina Maria	GAMBAROTTO	BRE.	18/02/1959	Teresopolis
Maria Felicidad	ANGLACER	PHI.	20/03/1959	Iloilo
Renate	ZANCANELLA	AUT.	30/04/1959	Padova
Colette	BACHÈRE	FRA.	30/04/1959	Montpellier
Thérèse Myriam	GALAN dit BARTETTE	FRA.	30/04/1959	Montpellier
Bernadette Em	DE MONTPELLIER	BEL.	30/04/1959	N'Djamena
Marie Stéphanie	MUKANDUTIYE	RWA.	30/04/1959	Butare
Monique	ROULLEAU	FRA.	26/05/1959	Orléans

Sheila Marie	FLYNN	USA	27/06/1959	Philadelphia
Maria Toyo	OKAMOTO	JAP.	02/07/1959	Minoo
Maria Hisako	SATOH	JAP.	02/07/1959	Takamatsu
Maria Aloisia	NATERI	ITA.	02/07/1959	Roma
Luz Emmanuel	SORIANO	PHI.	02/07/1959	Antipolo
Mary Joan	RICE	USA	23/08/1959	Lansdale
Agnès Kyoko	KYOKO KOBAYASHI	JAP.	08/09/1959	Tokyo
Marie Emmanuel	NYIRANTEZIRYAYO	RWA.	12/09/1959	Mukarange
María Cruz	FERNÁNDEZ-PRIDA	ESP.	12/09/1959	El Palo
Teresa	BORREGÁN RODRÍGUEZ	ESP.	12/09/1959	Riofrio
Nieves	GONZÁLEZ GONZÁLEZ	ESP.	12/09/1959	Cuestablanca
Scolastica Maria	PALMAS	ITA.	12/09/1959	Como
Inès Asunción	GONZÁLEZ POLLEDO	ESP.	12/09/1959	Madrid
María Leonor	GALDAMEZ MOLINA	SALV	15/09/1959	Santa Ana
Tatiana	BENITEZ QUINTANILLO	SALV	15/09/1959	Los Planes
Clare Veronica	WYMAN	BRI.	24/09/1959	Kensington
Estella	GARCIA ARCIGA	MEX.	25/09/1959	Carrasco
Teresa María	GARCIA NORIEGA	MEX.	25/09/1959	Queretaro
Maria Gesuina	COILADU	ITA.	04/10/1959	Roma
Paloma María	GUTIÉRREZ GALLEGO	ESP.	15/10/1959	Guayaquil
María Jesús	MARTÍNEZ FAZIO	ESP.	25/10/1959	El Olivar
María del Sto Ángel	DE CASTRO CASTRO	ESP.	25/10/1959	Collado
Irene	SERRANO MARTÍNEZ	ESP.	25/10/1959	Barcelona
Elizabeth Mary	EYSTON	BRI.	14/12/1959	Kensington

25 Years

María Guadalupe	BARAJAS LOPEZ	MEX.	22/04/1984	Mexico
Thérèse Beata	KARWERA	RWA.	30/04/1984	N'Djamena
Ana de Jesús	SENTIES LABORDE	MEX.	06/05/1984	Baham
Rosa	LEYVA PADILLA	MEX.	06/05/1984	San Ildefonso
Marie Isabelle	GOUILLIARD	FRA.	19/05/1984	Saint-Dizier
Martine	TAPSOBA	BUR.	26/05/1984	General Cty
Geeta	PRAYIKALAM	IND.	04/08/1984	San lorenzo
Rekha	CHENNATTU	IND.	04/08/1984	Poona
Monica Nyambura	GAKOBO	KEN.	24/11/1984	Iguguno
Felisiana	MASSAWE	TAN.	24/11/1984	Singida

4. PARTAGE AUTEUIL N° 82 AND N° 83

We need you!



The work would be greatly lessened if you could translate your articles into at least one other language!
THANK YOU!

PA n° 82 :

Presentation of the American Continent

Each Province in this Continent prepares a presentation of a few pages, with photos and maps, the Provincial Project, the challenges...everything you would like to say about your Province so that the Sisters of the other Provinces and Continents may know you better... and if possible translate them into the two other languages.

**→ *These articles must be sent to us
by March 2009***

PA n° 83 :

Presentation of the Asian Continent

See above!

**→ → *These articles must be sent to us
by September 2009***

THANK YOU VERY MUCH!

The Editing Team

5. THE WORD FROM MARIE EUGENIE OF JESUS

“To open to the one who alone was dear to me”

I can easily occupy myself in recalling what God has done for me ever since my childhood. Bringing me back to the sweet graces that I received from him at my 1st Communion, when hearing Mass, in my confessions and communions, during the very time when I was not very religious, then later on at my Confirmation, these feelings were renewed in my soul; I could occupy myself for a long time, sweetly,...

And so, at my 1st Communion which I made alone and without the normal preparations, I felt so deeply, as I have never before been able to do, a silent separation from everything connected with me , so as to enter alone into the immensity of the One whom I possessed for the first time. These things do not return and I do not understand how I had so much joy as I had so worshipped my mother that, in my childish way, I thought she could not die and that later on her death left me unable to understand that there was anything in which I could take an interest...

At the moment when I received Jesus Christ for the first time it was as if everything that I had ever seen on this earth, my mother included, seemed to be a passing shadow, an apparition out of which I came and in very truth I had more links with these unknown priests who were around me in this church, which I never attended, than with my family and everything which was normally around me, my eyes closed on everything that I had seen up to now in order to open to the one who alone was dear to me.

Lost in my God, my soul forgot everything else, without even feeling any regret, as if there had never been any, and certainly, in this fleeting impression, I neither saw or heard anything, I did not feel the presence of anything except that of God whose power seemed to suspend and absorb all my powers.

Marie Eugénie, August or September 1841, NI L00178