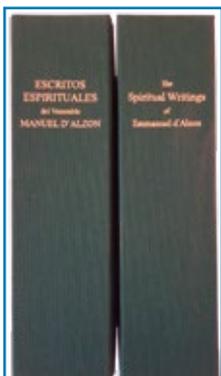


# A News of the Assumption



## EDITORIAL

### At last!

*Today, we finally have at our disposal the heart of Emmanuel d'Alzon's thought in the language of Cervantes and in the language of Shakespeare.*

*It is the heart of Fr. d'Alzon's thought, what nourishes our ardor as apostles of the Kingdom and makes us daring missionaries.*

# Agenda

## Plenary General Council

- n° 10 : **June 1-11, 2022**, in Kampala (Uganda).

## Ordinary General Councils

- n° 35 : **April 12-15, 2022**.
- n° 36 : **May 2-6, 2022**.
- n° 37 : June 15-16, 2022.
- n° 38 : **September 7-23, 2022**.

## Fr. Benoît

- **March** : Andean Province (canonical visit).
- **April** (dates to be determined: France (continuation of the canonical visits)).

## Fr. Marcelo

- **March** : Andean Province (canonical visit).
- **April** (dates to be determined): France (continuation of the canonical visits).

## Br. Didier

- **February 26-March 8** : Brazil.
- **March 9-12** : Colombia.
- **March 12-28** : Argentina.
- **March 31-April 1** : to London.
- **April 3-4** : Paris.

## Fr. Thierry

- **March 17-20**: Council of the Orantes of the Assumption (Créteil).
- **April 1-9** : Plovdiv (Bulgaria).

## Fr. Miguel

- **May 9-26** : Philippines & Vietnam.

# Bishop José Geraldo da Cruz, a.a. (1941-2022)



*The 14th Assumptionist to be called to the episcopate, Bishop José Geraldo da Cruz (see his testimony in AA Info No. 16, April 2021), died on April 4 in Muriaé, in the state of Minas Gerais (Brazil), at the age of 80. His funeral was held on April 6 in the cathedral of Leopoldina, his native diocese, where he was later buried.*

*Here is the message sent by the Superior General to the Congregation on the day of his death:*

Dear Brothers,

In communion with our Assumptionist brothers of the Province of Brazil, I inform you of the return to God of Bishop José Geraldo da Cruz, bishop emeritus of the diocese of Juazeiro.

José Geraldo was born on August 8, 1941, and was in his 81st year. He was retired in the family property near Eugenópolis in the state of Minas Gerais.

José Geraldo had taken his first vows on March 14, 1961 and was ordained a priest on May 1, 1969. José knew the ordeal of imprisonment during the Brazilian military dictatorship. He was elected Assistant General of the Congregation in Rome during the 1987 Chapter under the mandate of Father Claude Maréchal and was named the first Provincial of Brazil in May 1999. Shortly thereafter, he was appointed by the Holy Father as Bishop of Juazeiro on June 4, 2003 and ordained on August 16 of the same year. He moved to Juazeiro on August 30 and exercised his episcopal ministry until September 16, 2016. After staying for some time in his diocese, he returned to his family area and lived in a house near his brothers and sisters. Always faithful to the Assumption, he loved to receive the brothers who were passing through and to visit the religious in their communities in Eugenópolis, Rio, Sao Paulo, Pinhal or Campinas. Stricken by cancer, he had a difficult time fighting the disease. He passed away this morning, April 4, 2022.

José Geraldo was an endearing figure of the Assumption. He served the Church and the Congregation with great zeal and dynamism. We thank God for the life of our brother.

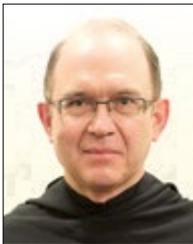
**Fr. Benoît Grière**  
Superior General

### On the cover

The Church of St. Peter of Odessa was built in 1913 by Fr. Auguste Maniglier, who was the pastor until the arrival of the Communists in 1920. With Kiev and Makievka (in the Donbas), this was one of three Assumptionist foundations in the Ukraine---the country in which Russian aggression now brings us together in thought and prayer (see pages 24-25, a description of the history of our congregation there). The Church of St. Peter was the only Catholic establishment in southern Ukraine during the Soviet period. Today it is a basilica run by the Salesians.

## At last!

We are all familiar with the Spiritual Writings, this voluminous work of more than 1,500 pages, composed of a selection of important texts by Father d'Alzon: conferences, retreats, various instructions, founding texts, etc. It is one of the essential documents for the formation of every Assumptionist. Very often, it is handed out during the novitiate and is the object of special attention by each one throughout religious life. Father Wilfrid Dufault was Superior General when the book was published in 1956. 66 years later, the Spanish and English editions of this collection of texts by our beloved founder have been published. First of all, we must recognize the quality of the work originally done by Father Athanase Sage. This French religious, a specialist in St. Augustine and passionate about the spiritual life, devoted many years of his life to spreading Assumptionist spirituality. He formed generations of religious personally. It was he who, among other works, published the first Constitutions of the Assumption.



**Fr. Benoît Grière**  
Superior General  
of the  
Augustinians of  
the Assumption

Today, we finally have at our disposal the heart of Emmanuel d'Alzon's thought in the language of Cervantes and in the language of Shakespeare. It is true that we have waited a long time, and there have been unsuccessful attempts that had to be abandoned. We must therefore warmly thank all those who have contributed in any way to the realization of these translations. There is an Italian saying about translators: *"traduttore, traditore"*, which means that translators are all traitors or unfaithful to the original thought of the author. I sincerely believe that the translations we have today respect Emmanuel d'Alzon's thought as closely as possible. This is due to the quality and seriousness of our courageous translators. I must mention a few names to give credit where credit is due.

The English edition has a prehistory with the attempts made by Father Stephen Raynor. Later, the work was taken up by Frs. Robert Fortin, Richard Brunelle and Richard Lamoureux, who put the work back on the drawing board. Father John Franck, with the support of Brother Ryan Carlsen and lay friends, finalized this work of "Benedictines"....

For the Spanish translation, it is Father Tomás González who has worked for years to achieve the result we have today. Father Julio Navarro's unwavering support has made it possible, thanks to his help, to correct all the inevitable errors and misprints in the typescript. We can only rejoice, but our joy will only be complete if everyone takes the book to read it. I am reminded of what François Rabelais had Gargantua say: *"That is why one must open the book and carefully weigh what is deduced (...) Then by curious lesson and frequent meditation, break the bone and suck the substance"*. The 16th century author knew that books were meant to be opened, read and meditated upon. The *"substantive marrow"* is the heart of Fr. d'Alzon's thought, what nourishes our ardor as apostles of the Kingdom and makes us daring missionaries.

To this tribute to the translators, I would like to associate the memory of the late Fr. Jean-Paul Périer-Muzet. Our historian of the congregation knew how to enthuse religious with his love for Fr. d'Alzon. I would like to conclude this editorial with an urgent appeal. We need good connoisseurs of the work and thought of Emmanuel d'Alzon. To do this, we need to train historians, specialists in spirituality, but also competent translators. I dream that one day the Spiritual Writings will be available in other languages... Why not in Kiswahili, in Malagasy or even in Vietnamese?

**Father Benoît GRIÈRE a.a.**  
**General Superior**

# Calls, nominations, agreements...

Fr. Benoît Grière, Superior General, with the consent of his Council, has called:

## ■ to the **DIACONATE**

1) **TRAN KHAC Tram Pierre**

(Europe) (16/02/2022)

2) **TRAN KHAC Truc Jean-Baptiste**

(Europe) (16/02/2022)

## ■ to the **PRIESTHOOD**

3) **SANTIAGO MARTINEZ Irvin**

(North America) (16/02/2022)



## PROVINCIAL CHAPTERS

The Provinces have already established the dates and locations of their next Chapters, which are called, in particular, to prepare for the 34th General Chapter. The following are their calendars:

- **Africa:** December 28, 2022 to January 4, 2023, in Butembo (DRC).
- **East Africa:** 1st session---December 16-20, 2022; 2nd session---August 1-5, 2023, in Nairobi (Kenya).
- **North America:** January 3-7, 2023, in Mesilla Park, New Mexico (USA).
- **Brazil:** December 12-16, 2022, in Espirito Santo of Pinhal (Brazil).
- **Europe :** 1st session---January 5-14, 2023; 2nd session---August 18-25, 2023, in Ecully-Valpré (France).
- **Madagascar:** December 27-2022-January 2, 2023, in Belemboka (Madagascar).
- **Andean Province :** October 10-14, 2022, in Santiago (Chili)

## NOMINATION OF A PROVINCIAL

Fr. Benoît Grière, Superior General, with the consent of his Council, has named **Fr. Lucien Telolahy RAZAFIMANANTSOA, Provincial Superior of Madagascar**, for one triennium, beginning on June 1, 2022.



Fr. Lucien was born into a Protestant family on January 8, 1971, in Mananjary. He was welcomed into the Catholic Church at 22.

After a very ecumenical education (Catholic primary school, public academy, private reformed high school!), he obtained a C.A.P. for teaching and directing primary school.

He entered the novitiate in September 1999 and pronounced first vows on September 29, 2000. Until 2006, he studied philosophy and theology at the grand interdiocesan seminary in Vohitsoa-Fianarantsoa. This was interrupted by a regency internship in Anakao.

After pronouncing his final vows on October 31, 2005, he was ordained a deacon on June 6, 2008, and ordained a priest on June 13, 2009, in Sanfily-Toliara.

His apostolates have included the following: responsible for the aspirants studying at Ankazobe-Fianarantsoa (2006-2007); treasurer for the community and vicar of the district of Androka (2007-2011); treasurer and formator at Manirisoa-Fianarantsoa (2011-2014). After one year of formation in France (AFRN), Fr. Lucien became the Master of Novices (2015) for the Province of Madagascar, in Belemboka.

## DEPARTURE FROM THE INSTITUTE

The Holy See, having signed on February 25, 2022, has granted an indult of secularization to **Fr. Thibault Van Den DRIESSCHE** (Province of Europe), with a dispensation of vows and loss of clerical status.

# Interculturality can be taught!

The European University of the Assumption (UEA) is launching an introduction to this very important dimension of our religious life.

**I**nterculturality is crucial to an understanding, more in harmony with our current reality, of our life and mission as religious and lay people called to live out the charism of the Assumption.

One of the simplest ways to describe our charism, but also one that has the deepest implications for our being and acting, is to characterize ourselves as “people of faith and of our time”.

Jesus Christ is the one who has gathered us together, and it is He who sends us to announce the good news of the Kingdom of God. Our *raison d'être* is the extension of the Kingdom of God in this world divided and afflicted by injustice and violence.

Called together and gathered by the Lord, we cannot become an authentic community of brothers and sisters if we do not recognize our personal cultural identity. In an increasingly international and diverse Assumption, we cannot build our fraternity based only on a superficial acceptance of the culture of the other, just putting up with his peculiarities and expecting that he will end up by merging into the dominant culture of our community. Yes, we do live in international and multicultural communities. Yes, in general we bear with each other and achieve coexistence without major conflicts. Yes, in our apostolic works we make efforts to welcome the other, the migrant, the displaced person.



Celebration during the session of the Novice Masters in Rome (2021).

But are we really building up communities refashioned by the encounter and enrichment of each other's culture? I believe this is not always the case. Just accepting internationality and multiculturalism is not enough; tolerance is not the value on which we can build our fraternal common life and our mission. We must move in the direction of God's will, his Kingdom urges us to be part of a new people, the family of God.

Interculturality assumes multiculturalism and propels it towards a new reality of life and action. It is a process of openness and listening among brothers and sisters of diverse origins who allow themselves to be touched by the richness of the other and, in the ensuing encounter, each one gives up –to some extent– what

is his, or hers, or mine, in order to make room for what is ours. This process can only take place on the basis of a shared faith. The intercultural process in our communities and works is really a symbol, that is to say, a practical reality that unites different people in a common founding experience.

The process of building intercultural living modes and intercultural apostolic commitments is not easy to achieve. The natural drive is towards uniting those who are similar and rejecting those who are different. Therefore, to be formed for interculturality does not mean only to acquire some skills or tools for learning and easing our relationship with others; it involves making a journey of conversion based on our faith in Jesus Christ. ▶

Building intercultural communities and works is a supernatural journey linked to our commitment to extend the kingdom of God and to make our spaces of life and influence, into places of authentic fraternity, without oppressors or oppressed, without colonized or colonizers.

Intercultural experiences enlightened by the Gospel are always borderline experiences. They occur in places of encounter with the stranger, where walls of fear and discrimination are often erected. These borderline spaces, inhabited by the gospel, become places where the creativity of the Spirit manifests itself recreating according to God's plan our wounded humanity and our divided world.

Leaving the comfort of what is well known to us, daring to reach the boundary, is difficult, but it is urgent. Creating spaces of synodal encounter marked by interculturality becomes, in our present circumstances, a requirement of charismatic fidelity.

This is why our brother Fr. Benoît Bigard, Provincial of Europe, has asked the European Assumptionist University (EAU) to devise a project of formation in interculturality, aimed at moving the Assumptionist family to set up interculturality as a principle from which to confront the challenges of our reality in the light of our charism.

The group at the helm of this project has proposed the following objectives:

- To create simple and interactive training modules, easy to access and reproduce, meant to raise awareness among the Assumptionist communities, and a wider public, involved and concerned about the experience of interculturality in communities, families, parishes, work places, etc.

- Always starting from real situations, from our common experiences, so as to better identify the elements to be taken into account in an international and/or multicultural context.

- At the end of the modules, we expect the participants to be able to encourage dialogue and exchange between cultures and be actors of mutual enrichment between people of different cultures by creating intercultural spaces.

- To ensure a greater respect for the other, this formation aims at helping us overcome all ethnocentrism (my culture of origin considered or lived out as the only reference) engaging the resources of our faith in Jesus Christ and of the Assumptionist charism.

The proposal of the group that develops this formation to interculturality is made up of various formation modules that will be available through a "Mooc" (Massive Online Open Courses), on the platform of online courses called Edunex.

This project conveys the will to communicate the experience and spirit of the UEA (European Assumptionist University) in the universe of the new mass media and to offer training modules fit for the web and the social networks.

Although the training is offered online, our modules are designed to create a process of formation in actual communities; they can only be applied by encountering the other.

As to their format, these modules contain subject matter that can be developed in one or several meetings of the community or the group.

The themes themselves have been developed by a group of religious men and women and lay

people of diverse origins, cultures and languages.

It is thus a question of extending the mission of the UEA to its own traditional public but also to a wider range of religious or lay people less close to the Assumptionist.

These formation modules on interculturality are in fact an initial effort that will later be applied to other subjects or to current problems of the Church and of our society.

**Fr. José Miguel DÍAZ AYLLÓN**  
(Rome)

### **The « mooc », how does it work?**

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The formation on interculturality was launched by the Province of Europe and was the idea of Fr. Vincent Leclercq, Secretary General for Formation, Br. Robert Migliorini, and Christine Gilbert, a Lay Assumptionist, under the auspices of the Université Européenne Assomptionniste (UEA). Religious and lay of diverse cultures collaborated. It consists of a series of modules available to all, in four languages (French, English, Spanish, and Vietnamese). It is geared toward religious, toward communities, and toward all who might be interested. These modules will be available in the form of a "MOOC", which are important to follow in groups. One can subscribe through the following link : [assomption.edunext.io](http://assomption.edunext.io)

A first module, called "starter", is already available.

# New lands for the Assumption

A congregation which develops new communities, including in countries or regions where it had never been present, has clearly not said its last word! Here are some remarks about four of our recent foundations.

## ABIDJAN (Ivory Coast): a refoundation

The new foundation in Abidjan is not the first. In actuality, the Assumptionists of the Province of Lyon first came in 1957 at the request of Monsignor Jean-Baptiste Boivin, Archbishop of Abidjan. They were asked to establish the College of Notre Dame of Africa. They left in 1990. However, the Assumptionist missionaries returned 31 years later in September 2021. This time they were sent by the Province of Europe.

They have a dual mission:

- Form an apostolic community in conjunction with Bayard's decision to reinstitute its presence in Abidjan;

- To create, at the same time, a small community of formation, welcoming religious who are studying in various fields--- whether it be theology, specializations, or secular courses.

### Social and ecclesial context

The Ivory Coast, bordering West Africa, covers an area of 322, 462 km<sup>2</sup> and has a population of 20 million. It is known for its 60 ethnicities. Besides its local languages, French remains the official language. The most popular religions are Islam (38%), Christianity and Catholicism (22%), Protestantism (5.5%). The Catholic Church has 15 dioceses. In Abidjan, there is

a large presence of religious orders, including the Religious of the Assumption and the Orantes of the Assumption. Abidjan offers the possibility of theological studies and religious formation, with a strong presence of universities and Catholic theological institutes. Many Ivorians remain faithful to traditional religions and to Evangelical churches. Over-all, the Ivory Coast is a secular state.

### First steps and projects

The Abidjan community is still waiting for its proper installation and authority from the diocese of Abidjan. Meanwhile, the three founders of this community, Jean-Paul Sagadou, Yvon Akpabie et Jean-Claude Diwediga live with a community of Marianist Fathers.

In the future, the Assumptionists could resume some of the Apostolic endeavors they had originally engaged in, such as the instruction and animation of the parish.

As to their apostolic plan, they are mainly working with Bayard Africa and with the parish. Other goals include ministry to the youth (70% of the population); interreligious dialogue; organization of pilgrimages in connection with the Association of Notre Dame de Salut, which organizes pilgrimages to Lourdes from Abidjan. The benefits of Abidjan for the Assumption favor the establishment of an International Community of Assumptionist Formation (CIFA).

**Fr. Jean-Claude DIWEDIGA**  
(Abidjan)

**Frs. Akpabie, Bigard (Provincial), Sagadou and Diwediga.**





(left photo) Frs. Sibugan, Precourt and Lopez Solis.

## EL PASO (Texas, USA)

When we met in Chapter over 6 years ago, we discerned as a Province that we should found a community dedicated to the material and spiritual needs of migrants at the U.S. – Mexican Border. The community was to be made up of two members from the Mexican region of the Province and two members from the United States. In order to discern where we might establish this community, a committee was named to explore possible locations along the border. Fr. John Franck and Fr. Ron Sibugan did the initial exploring of possible locations.

Ultimately we decided to go to El Paso, Texas. In January of 2020, Fr. Peter Precourt arrived in El Paso to seek a location where we might begin our work. Shortly after his arrival in Texas, Covid 19 began in the United States. Through the kindness of the local bishop, he was able to be housed in a diocesan apartment. From January to July

of that year he had meetings with the bishop about our desire to begin our ministry in the diocese. After many discussions, the bishop offered us the parish of St. Francis Xavier along the border and at the foot of a bridge into Juarez, Mexico.

The parish is very small and comprises many migrants and first generation Americans. It has a history of attracting immigrants to the parish.

St. Francis Xavier is very unique because it is almost totally maintained by volunteer parishioners who very much collaborate with the religious community. There are only two salaried positions on the parish payroll: the pastor and a part-time secretary. All other positions are filled by volunteers. We are able to fully collaborate with passionate lay people in the spirit of our founder in both the parish and the shelter.

We arrived at the parish in September of 2020. By November we had begun a transformation of the parish hall into a shelter. Our initial work was to receive migrant families and to help them relocate in the United States. When the pandemic worsened, we were unable to re-

ceive any migrants. After a brief time without operation we reopened with a different group of migrants that come to us from a men's detention center. We have received 54 different groups of men in our shelter.

They generally are with us for 48 to 72 hours as we help them find transportation to their destination in the US. While they are with us, we feed and clothe them and listen to their stories. The common understanding is that most of the migrants are Mexican. That is the furthest from the truth. In all of our groups there have only been two Mexicans. Most of the migrants are from Central America and Europe.

We are currently awaiting a ruling on the policy of the US government which could open the borders to more migrants. If and when that happens, we will again have to reassess our response in the shelter. The work is fulfilling as we tend to the most needy and vulnerable.

**Fr. Peter PRECOURT**  
(El Paso)

## BÌNH PHƯỚC (Vietnam) : the community “of rubber trees”

The community of Bình Phước was founded by the Province of Europe with a dual mission, developed by the Provincial:

-to accompany the workers of the rubber tree plantations who are part of the congregation, ensuring a close follow-up of the plantation,

-and to engage in apostolates to help the poor

For now, we are a small community consisting of three religious: Fr. Joseph Nguyễn Văn Hà, Br. Jean-Baptiste Nguyễn Đình Diên and me (Fr. Pierre Hà). One of the brothers of the community is responsible for accompanying our workers to the rubber tree farm. At the end of each month, when the workers receive their salaries, we gather to get to know one another and to share in a simple meal.

Since our arrival, with the help of Br. Huyền, in charge of mobilizing works, we have begun to work on building our house. We quickly got in touch with some local laity whom the brothers have known for some time. They are very happy to know that we have come here to establish a community.

This network of laity is already beginning to expand. Among them, some have helped with clearing the land with their tractors. Also, around our grounds, there are always parishioners ready to help us.

Undoubtedly, in the future, there will be more families who

will come to set up homes near us, because there are about 400 construction lots that are ready, and some have already begun to be developed. Furthermore, this area has many small businesses, specifically in rubber and cashew nuts. This represents many workers with whom we can help pastorally, even though we don't know a lot about them yet.

Another apostolic site to think about is the Stieng population, who are not very far from us. This ethnic group, present in our region as well as in Cambodia, is very poor, especially among the youth who have no work. They are affected by many problems: alcohol, violence, and drugs.

We are not able to help them with these social issues. However, in the future, it would be beneficial if the diocese would assign us to this pastoral work among this Christian community of Stieng. For now, we can only collaborate temporarily with the pastor of the parish of Long Diên, to distribute food that we are given, re-roofing an already worn-out house, and maybe even build a small house. . . Our concern is how to help the young of this Stieng community to get work and to avoid some of the social problems that exist.

This goal is still long-term, and we need more time to better understand the realities of this community. Our presence and our work are still very limited, but we believe in God who will help us and we know that the Province is always behind us.

**Fr. Pierre NGUYỄN VĂN HÀ**  
(Bình Phước)



**Frs. Jean-Baptiste Dien, Pierre Ha, Pierre Khuê**  
(Vicar of Asia-Oceania) and Joseph Ha.

## 30 years ago, the Assumption returned to the Far East

Fr. Frans Desmet, who died last November, was a pillar of the foundation in Korea, born in December 1991. As a tribute to this fine missionary figure, here is the account he left.<sup>(1)</sup>

The 1987 General Chapter had taken the option of considering a foundation in Korea following a request from the Oblate sisters who had recently settled in the country. (2) A foundation in this country could also be a follow-up to the various reflections already underway concerning an Assumptionist presence in Greater Asia.

It was difficult to get started, given the lack of precision concerning the project, the lack of clarity in the initiatives taken by the Oblates and a laywoman of good will to recruit before we were present in the country, and a lack of knowledge of the Church in Korea. Moreover, the foundation, being the responsibility of the Superior General and his council, would suffer greatly from the inability of Father General to recruit personnel: he had to beg the provinces.

The harvest was meager, and according to the words of Paul, “*he who sows sparingly reaps sparingly...*”. Finally, three religious instead of the ideal number of five were able to begin the mission on December 17, 1991. They were Frans Desmet (Belgian), Léo Brassard (North American) and Thierry Cocquerez (French), quickly abandoned by the only Korean who had made profession in the United States five months earlier.

Everything was to be done with reduced forces. The



Standing up, Frs. Holzer, Gschwind (then Provincial), Baik Hô and Desmet surround the Bishop of Gwangju.

dreamed context became less favorable. After the canonization of the martyrs of Korea in 1984, how many religious congregations rushed to found there! The question of vocations and of their apostolic commitment is now posed to all of them. Since that time, the number of entrants to the seminary has decreased and the number of entrants to women's congregations has melted like snow in the sun. This is also due to the rapid evolution of society. Korea currently has one of the lowest fertility rates and material well-being has become widespread. You can easily imagine what this means in the area of vocations to religious life today.

The very existence of our community in Korea was threatened in 1999, as no serious re-

inforcement of personnel was considered adequate by the general government of the time. But the decision of the Province of France, during the 2000 Council of the Congregation in Jerusalem, to assume responsibility for our community gave us stability. We entered a Province where structures exist for formation, where finances are organized, where exchanges are assured. It is really from this moment that the follow-up of the postulant Joseph Baik Ho was well assured, until the perpetual profession and the priestly ordination. First Korean priest at the Assumption. Other brothers are currently on the way.

An experience of life in a parish has helped us a lot in understanding the traditional culture and the functioning of a

diocese in Korea. Thierry Cocquerez had just left the country for health reasons at the end of 1998. In February 1999, at our request, Mgr Victorino Youn entrusted us the responsibility of the rural parish of Hac-tari and its three outstations, of which one was a village of lepers. The parish was located 45 kilometers from Gwangju. The experience was very beneficial: real responsibility towards the diocese, insertion in a team of priests at the deanery level, intensified practice of the language, proximity with the local population, etc.

It was in this parish that Joseph's first profession was celebrated, Léo Brassard's 60th birthday (= senior citizen's gateway), as well as my 25th anniversary of ordination to the priesthood. While giving communion during the Sunday high mass, I realized that I knew something about each person who came forward: their family, their occupations, their place of residence, their years of Christian practice, etc. But there, as everywhere else, youth leave the countryside, so we too asked the archbishop to leave the place once our contract was fulfilled. We did so in August 2003 and moved to Gwangju to build the community house.

As candidates joined us, we needed a place to welcome them and also a place that was identifiable. So we built and occupied the community house in a popular area, where neighbors or relatives of the community come to participate in the daily Eucharist and evening prayer. It is also here that we have formally begun to organize a benefactors' group, for whom there is a special mass every 4th Saturday of the month.

The pilgrimage activity has developed around walking pilgrimages, which are held every 2nd Saturday of the month for the Gwangju area, and every 3rd Saturday for the Seoul Capital area. The destinations are the shrines of martyrs.

The community is also in charge of a small home for young adults with disabilities called "Haraminè," which means "*the precious people sent to us by God.*" In order to empower them, they live in groups of four, as in a family (group-home, we say here); beyond that number, it is more difficult to manage.

For nine years, two Vietnamese brothers of the community, Paul Hai and Truyen, have been involved in the pastoral care of migrants of Vietnamese origin, in collaboration with the archdiocese. The activities are numerous and varied and so are the concerns. There is a large number of Vietnamese, Filipino and Indonesian migrants in our diocese.

Currently in the community, Fr. Christophore Jeong is a parish vicar, FF. Simon Kim and Truyen are intern deacons preparing for priestly ordination, and Bro. Roberto Kim divides his time between studying and accompanying the 'Haraminè' home.

I myself left Korea in March 2019, where I have been on mission for more than 27 years. The farewell ceremony with the congregation made me feel at what point a true closeness had been established with them. It required humility, patience, openness of mind and heart. Nor should we forget the efforts, and sometimes the personal struggles, to overcome certain difficulties related to having to justify to some, even in the congregation, the reason for our presence there, to start learning a difficult Asian language at the age of 45, to change all one's eating habits, to live a great dependence at the beginning.

But this can be overcome by wanting to live in an evangelical way the Korean way of life, with the Koreans to whom I was sent. If it was sometimes difficult to start, it was even more difficult to leave after so many years. I remain confident that the future of the Assumption in Korea will be serene and will be assured by the brothers there.

**Fr. Frans DESMET**

<sup>1</sup> Text published in ATLPE n° 33, December 2021.

<sup>2</sup> I have already been asked several times to speak about the foundation of the Assumption and its evolution in South Korea by the people in charge of ATLPE and of L'Assomption et ses oeuvres. Since I do not want to go into details again about the genesis of the foundation, I refer you to the contribution of Fr. Claude Maréchal in *L'Aventure missionnaire assomptionniste* (p. 343-374), edited by Bernard Holzer, AA.

# Religious in Israel: a place to discover the Kingdom

We continue to publish reflections on the theme of our next General Chapter: “The Kingdom of God is at hand” (Mk 1:15). Living and proclaiming the hope of the Gospel”. Here is the contribution of Fr. Jean-Glory Mukwama Luwala, in community in Jerusalem.

**W**e read in our Rule of Life, in its first part: “*We Assumptionists are religious living in apostolic community. Faithful to our founder, Fr. d’Alzon, we propose above all to work, for the love of Christ, for the coming of the reign of God in us and around us.*” (RV n. 1).

Just two articles later, we find these other affirmations: “*The Assumptionist community exists for the coming of the*

*Kingdom. The spirit of the Founder impels us to make our own the great causes of God and of man, to go wherever God is threatened in man and man threatened as the image of God. We have to show boldness, initiative and selflessness, in fidelity to the teaching and orientations of the Church. This is our way of participating in her life and mission. Faithful to the will of Father d’Alzon, our communities are at the service of truth, unity and charity. In this way, they announce the Kingdom.*” (RV nn. 4-5)

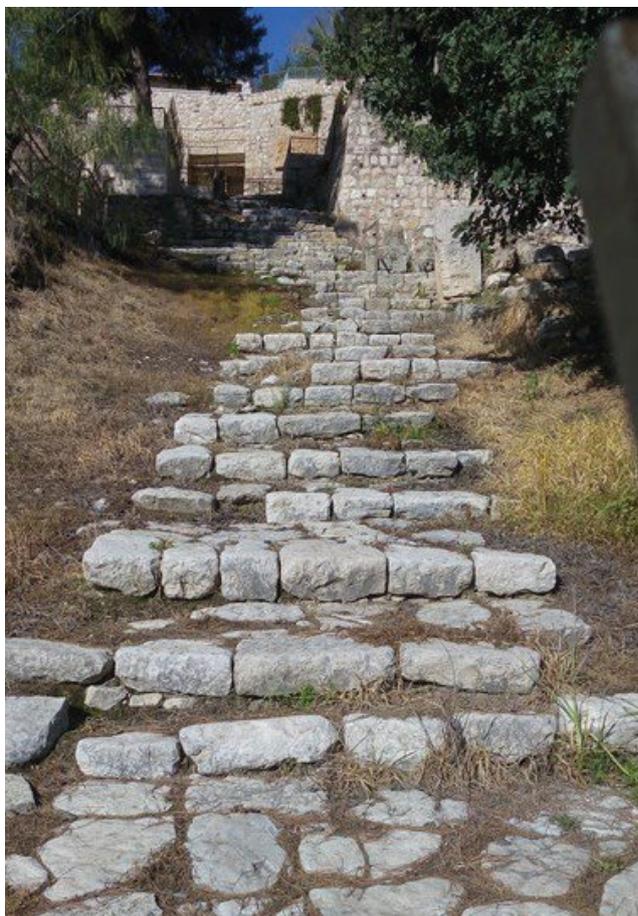
That says it all! We are undoubtedly faced with a true “identity card” of the Assumption, whose identity photograph is none other than the Kingdom of God.

This card says succinctly all that we are and should be in reality. It also underlines the most noble, but also the most ambitious and delicate task that our little family has set for itself in the pursuit of the mission of Christ, by highlighting the theme of the Kingdom. This Kingdom is the Reign of God. As we can understand it, it is eschatological. This could make one think of an abstract reality. The present reflection on the theme of the Kingdom of God in relation to my apostolic experience will be based on three points. Firstly, it will consist in the study of a brief passage in the Scriptures to highlight some aspects of the Kingdom that I consider important for the understanding of our charism. The second part will present some highlights of my mission in Israel in the service of the Kingdom. Finally, I will make some considerations about a possible rereading of the ART in view of the 34th General Chapter in 2023.

## The Kingdom of God: God’s response to the crisis of the Covenant People

The theme of the Kingdom of God runs through the whole of the Christian Bible. It is found in both the First and Second Testaments, to the point of making it the very center of the biblical message. It appears as the culmination of Jewish theological reflection in the exilic and postexilic period on the

The “holy staircase” of St. Peter in Gallicantu, Jerusalem.



destiny of the world and the final end of history. The historical context of the Babylonian exile was at the same time conducive to the development of three Jewish literary currents - prophetism (Jeremiah, Isaiah), apocalypticism (Ezekiel, Zechariah, Daniel) and the currents of wisdom (Proverbs, Sirach, Wisdom) - each of which elaborated an eschatological doctrine to explain and understand the historical events which befell the people of the Covenant. Thus, the vision of the Kingdom of God comes in response to the crisis that Israel undergoes at the time of the Babylonian exile, where the people of God are stripped of their institutions: land, temple, king. This situation will force them to turn to the Torah which will have to direct all their messianic hope and base all their hopes on a better future.

- For *prophetism*, eschatology takes place in history. Future events acquire a cosmic significance, and God's acts in history determine the historical experience of the people: God, through his Messiah, will proceed to the liberation of the exiles who will return to rebuild the new Jerusalem.

- For *apocalypticism*, on the other hand, eschatology is a pessimistic vision of history. In this perspective, the annihilation of the cosmos will inaugurate a new order of creation which is nothing other than the reign of God. In other words, God will judge history, and the end of history will mark the moment of redemption or the day of the "Son of Man". Yet this new reign will be established here on earth.

- *Sapiential literature*, on the other hand, maintains that the cosmos reflects the wisdom of God. History has moved away from God through man's sin, which has introduced a tension between the cosmos and history. But creation has remained faithful to God. Since creation is not the beginning of history but its criterion of judgment, history must ultimately integrate the cosmic order of creation. This means that, according to sapiential eschatology, the forces of chaos will be subjugated to God. The result will be a new world where God will reign forever, and a new awareness for man to become wise and just by imitation of the Logos, his prototype. Such is the reign of God.

In this oscillation between the "already there" and the "not yet" of the Kingdom of God in history, it is appropriate to place the missionary activity of Jesus Christ and his preaching on the Kingdom. Luke's gospel is an excellent witness to this, which best describes the Kingdom of God in three dimensions: a present reign, a dynamic reign and a future reign. First of all, in Luke, Jesus assumes three titles that the Old Testament promises and tradition attributed to the servant of God through whom the reign of God will come: he is called "Messiah of God" (Lk 8:20; 2:22-32), "Son of Man" (Lk 17:24-26), and he was judged "Righteous" before God and men (Lk 23:13-15). This means that in the very person of Jesus, the Kingdom of God is made present in history (Lk 4:16-30). His entry into our humanity actually inaugurates the new reign. Moreover, Jesus' teaching, his triumph over

Satan, his miracles and those of his disciples afterwards, are also signs of the very presence of the Kingdom (Lk 7:22; cf. Is 26:19; 29:18f; 35:5-6; 61:1).

Secondly, Luke presents the Kingdom of God as a dynamic reality in the hearts of believers: the Kingdom sown by the proclamation of the Gospel works in the hearts of Christians to set up prophetic signs which are proofs of a Kingdom latent in time. Jesus will say: "The Kingdom is within you" (Lk 17:20-21). By his passion, death and resurrection, Christ made the earth and the souls of his faithful fertile to bear the seed of the Kingdom which grows without any effort on their part. The parable of the mustard seed and the measure of leaven (Lk 13:18-21) underlines this passivity of man in the growth of the Kingdom in him and around him. It is a question of being open to providence. Luke also reveals to us that our own conversion to Jesus contributes to hastening this Kingdom in us (Lk 23:42).

Finally, through expressions such as "*Your kingdom come*" (Lk 11:2), "*The kingdom of God is near you*" (Lk 10:9,11; 21:31), "*Blessed are those invited to the feast of the Kingdom*" (Lk 13:28-29; 14:15; 22:16,18; 22:28-30), Luke tells us that the Kingdom of God is near to us. 18; 22:28-30), the Kingdom of God looms on a horizon of which the coming of the Messiah into history was only the initial moment, setting in motion in the course of history a process that will only be accomplished at the parousia (cf. Rom 8:18-19). We are therefore all embarked on this active waiting for the Kingdom promised ▶



Fr. Jean-Glory Mukwama Luwala, Bro. Joachim Hung and Fr. Cezar Andrei.

to the people of the Covenant and to the faithful of Christ to be established.

### **Apostle for the reign of God in time, against time and in the meantime...**

While awaiting the fulfillment of God's reign, Christ's faithful remain in this world as signs and ferments of the Kingdom. This is what we believe we are when we call ourselves workers of the Kingdom and men of our time. If being signs makes us passive in the work of the Kingdom that is being accomplished in us, our virtue as ferments in the world and in the Church should characterize our work, which serves to swell the dough of the Kingdom around us. To do this, we must constantly show personal and communal conversion, daring and inventiveness in the search for the priorities of the Kingdom in each era of history that we inhabit.

As a religious on mission in Israel, I can define the Kingdom of God today by relying on this Pauline adiaphora: "*The kingdom of God does not con-*

*sist in matters of food or drink; it is justice, peace and joy in the Holy Spirit.*" (Rom 14:17) The world that I am discovering little by little needs this joy, a sign of the presence of the Kingdom. A joy that comes from peace, which cannot be acquired without an effort at justice. This is perhaps the great cause of God and man for our time. Our work in building the Kingdom that is coming anticipates at the same time the attributes of that Kingdom in the lives of the men and women to whom we are sent. This reign, sown in a small way, is destined to grow, to become the great tree that shelters the birds of the air under its shade. The logic of the Kingdom is therefore concrete. It does not consist in making a hypothetical future appear and does not rely on atypical men, but unites lay people and religious in the service of the same cause: God and man.

I cannot say that it is in Israel that I discover the Kingdom. As a present but also a future reality, the Kingdom of God is at work in the life experience of every Christian, wherever he may be. But, living in this rather

particular context of my present apostolic roots, I am discovering the scope of certain contemporary aspects of the charism of the Assumption: dialogue between peoples and religions, the thorny problem of welcoming foreigners, questions related to truth, justice and peace... Without forgetting those linked to the evangelizing mission, to the preservation and integration of creation. I come from the Democratic Republic of Congo, where a war has been unjustly imposed because of the natural wealth of its soil and subsoil, and I live in a "holy" land, where unity and peace are the only viable future: this leads me to question the relevance of our charism as workers in the service of the Kingdom and the reasons that would push us to maintain our presence here or elsewhere.

My apostolic experience with Christian migrant families in Israel makes me touch the limits of the men and women, adults and adolescents, for who access to land, shelter and decent work remain their daily concerns. They too are waiting for the Kingdom. Moreover, the living conditions of the minorities of the Christian communities present in the Holy Land and the collateral effects of the Israeli-Palestinian conflict make me think that our century is witnessing a new form of migration, which I would describe as "internal migration": human beings live as exiles in their own land, where they are enclosed by walls of separation, suffocating and seizing up. Other peoples of the planet are also going through this experience. It is to these peoples that we are sent to be, through our sacramental presence, witnesses

and ferments of the Kingdom. It is true that we cannot do everything. However, our daily commitment as workers in the city of God is to remain attentive to the priority causes of God and man. The cause for justice, peace and unity. Perhaps that is where the Lord is waiting for us.

Our presence in Israel as Assumptionists is essentially part of the ecumenical aspect of our apostolic action. We welcome and accompany pilgrims of faith who visit the Holy Land. Our contribution to the local Church, the Latin Patriarchate of Jerusalem, consists in encouraging and supporting the Christian presence in the land of Jesus, but also in promoting inter-religious dialogue.

Emmanuel d'Alzon has preceded us in this. A historical look at our origins in the Holy Land brings us back to our venerated founder. We know that he was about to buy the Cenacle to turn it into a seminary to train Syrian-Catholic priests in order to bridge the schism between East and West. After a long detour through new foundations in Bulgaria, the Assumption finally established itself in the Holy Land through the Notre Dame de Salut pilgrimages (1882), which gave birth to the Notre Dame de France Institute (1887) and to Saint Peter in Gallicantu (1931).

Today, the Assumption has no reason to be ashamed of its past in the Holy Land. Our elders have worked, each according to his grace, for the coming of the Kingdom of God in this land that first welcomed the message of the Kingdom. In our mission today, we want to

be both faithful to the charism of the Assumption and heirs to the founders. Our community project has opened up the possibility of an interreligious student residence at St. Peter in Gallicantu. This new experience could crystallize in the days to come into a center for exchanges on ecumenism and interreligious dialogue. This is our way of bringing our charism to life in the service of the Kingdom and of working to revitalize the Oriental Mission.

### **The Assumption in the world of this time: for which mission?**

What remains for us to do? Sixteen years ago, we re-expressed our charism with this fundamental orientation that defined us as men of communion, proposing the faith and in solidarity with the poor. A decade ago, we reiterated our fidelity to Emmanuel d'Alzon for the coming of the Kingdom. And we recently put new wine in new wineskins so that Christ might speak to the men and women of today. Yet our world is still divided. Individualism, ethnocentrism, excessive nationalism and an obsession with property push back the value of the common good, the desire to live together and make our communion quite difficult.

Since the Kingdom, we profess, must first extend within us before reaching the existential peripheries of our world, there is reason to promote a missionary Assumption in order to prevent a fragmentation of identity. An Assumption intrinsically united around Christ to face as a body the challenges of the present world. I believe that there is still time to re-evaluate the achieve-

ments of these previous General Chapters in order, on the one hand, to move forward in a more concrete way in the work already begun on internationality and interculturality, unity in mission, ecumenism and interreligious dialogue, and, on the other hand, to deepen and make visible our apostolic commitment to questions of justice and peace, ecology, and communication, which should make full use of the possibilities offered by the digital continent.

We have just celebrated our 175th anniversary, timidly because of the pandemic, as Covid-19 has shaken up our choices, our ways of living and thinking. 175 years later, almost two centuries, the world has changed a lot, the Church and theology too. Would we still want to apply old-fashioned remedies to the problems of the world today? It is not a question of radically or literally changing the intuition of the founder. It is a question of making the Assumption of today - drawing on its living charism, of course - capable of carrying out its apostolic project in a much more integral way, by identifying the multiple facets of today's man where hopes for a new world are hidden. This will inspire possible areas to be explored, while waiting for the definitive establishment of God's reign. These are the challenges, among many others, that await the next General Chapter: it must justify our *raison d'être* through the relevance of our apostolic action in the world of this time.

**Fr. Jean-Glory MUKWAMA  
LUWALA  
(Saint Peter in Gallicantu,  
Jerusalem)**

## What has become of the Sisters of St. Joan of Arc?

The congregation founded in Canada by Fr. Marie-Clément Staub, a.a., is probably little known to many Assumptionists. We asked them to share some news with “AA Info”.



Fr. Marie-Clément Staub, founder of the Sisters of St. Joan of Arc, and Mother Jeanne du Sacré-Coeur, co-founder.

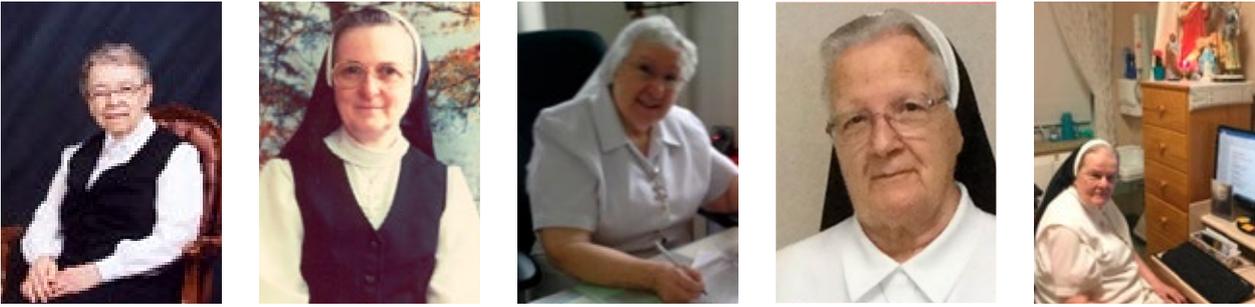


**T**he Sisters of Saint Joan of Arc, who are part of the great assumptionist family, always like to bring to the forefront their founder, Fr. Marie-Clément Staub. He is a “real and veritable” Assumptionist, so much so that he was declared “Venerable” by the Church on April 3, 2014 also because of his practice of the virtues linked to the charism of his Founder, Venerable Emmanuel d’Alzon. We call in French, “Notre Père”, with respect and tenderness.

Our sisters who lived in the early years of the foundation benefited from our founder’s presence, left us a legacy which gives us the desire to follow his teachings daily. We wish to recall the memory of our Mother Jeanne of the Sacred Heart (Celina Benoit), a franco-american whom

we honor as co-foundress of our congregation. She was the first Superior General. In her humility, Mother Jeanne always valued the authority of Fr. Marie-Clément by assisting him in everything unconditionally, because she considered his words as being the will of God for his “Joan of Arc Children”.

Our Father not only founded our community, but also the Canadian Montmartre in Québec. The devotion to the love of the Heart of Jesus continues at the Montmartre with a spirituality adapted to the needs of modern life in 2022. From the heights of celestial Lorraine (“Lorraine” means the name of our houses of apostolate, in memory of Saint Joan of Arc), our founder must surely rejoice that this devotion to the Sacred Heart that he so propagated is



(from left to right) Sisters Gilberte Paquet (Superior General), Yolande Roy, Agathe Précourt, Marguerite Rousseau and Pauline Talbot.

still alive even 86 years after his death.

At the time that our motherhouse was being sold, the tomb of our Venerable Father was solemnly transferred to the Montmartre Sanctuary on November 21, 2012. We still remember the surprise of Brother Pierre-Jean Genest who took the initiative to ring the bells of the Sanctuary when the procession formed to go from our mother house to the Montmartre. Fr. Edouard Shatov was the cantor and Fr. Marcel Poirier gave an outstanding homily which is preserved in our archives.

Therefore, to all of you, visiting Québec from all over the world, do not fail to come pray at this tomb, in order to intercede for the beatification of this “man of God”, and to offer your requests. Fr. Vincent Leclercq, a.a., is the postulator of the cause. The Superior General of the A.A.s affirmed to our Superior General last year: “*The cause is already well advanced!*” Please inform Sr. Pauline Talbot, our devoted vice-postulator, of favors obtained<sup>1</sup>.

Last year the community launched its General Assembly and, on September 3<sup>rd</sup>, Sr. Gilberte Paquet accepted a second mandate as Superior General. Her council was renewed in its entirety: Sr. Jeanne d’Amours was elected Councilor and chosen Assistant; Sr. Rollande Bosse was elected Councilor and assumes

the task of Secretary; Sr. Francine Bouffard was renewed as Bursar by the Council. We are in very good hands, as her abilities in this area are excellent. The General Chapter will henceforth be a General Assembly because of the decrease in membership.

In 2022, our primary apostolate remains that of fervent prayer, always in favor of the priesthood at all levels of the Church. The Community is also concerned with helping in the formation domain of future priests. In addition to the Sisters of the general administration, some Sisters are still active despite the slowdown caused by the effects of the scourge of Covid-19. Sr. Yolande Roy takes care of two tasks dear to the heart of Fr. Marie-Clément: the Associates of St Joan of Arc and the Association of Prayer and Penance (Fr. Jean -Bosco, a.a., is currently the president). Also, if you have a sacerdotal heart that wishes to pray with us for priests, you only have to contact Sr. Yolande Roy for more information<sup>2</sup>.

Sr. Francine Bouffard beautiful voice enables her to minister in the parish as a cantor at Sunday masses. In addition, she participates with Sr. Francine Roberge as a choir member in the chapel of our residence. We have two valiant companions who take turns working in the sacristy. They are fortunate to be in direct service of the priests.

Sr. Françoise Gaudreau is Superior on the 7th floor where the autonomous sisters reside, and Sr. Yolande Roy, a former Superior General, is her esteemed assistant. Two other emeritus Superiors General are living in the infirmary: Sr. Agathe Precourt and Sr. Pauline Talbot.

As this text will appear in an Assumptionist magazine coming from Rome, we are pleased to speak of our Sisters who have worked in Rome. Sr. Marguerite Rousseau is still healthy and is an animator working with our sick sisters on the 6th floor of the Intercommunity Infirmary.

Sister Marie-Jeanne Roy is losing her autonomy and lives on the 3rd floor of the infirmary; our Sisters Marguerite Dufour and Antonine Tardif have passed away and are now part of the celestial “Lorraine”.

Sr. Denise Murphy works for the jesuits in Québec. And the undersigned, Sr. Juliette Laporte, is a language professor for the diocese of Québec: if there are any among our readers who need linguistic help for their ministry, I would be happy to welcome you as students!

**Sr. Juliette LAPORTE, s.j.a.**

<sup>1</sup> Sr. Pauline Talbot: [talbotp35@gmail.com](mailto:talbotp35@gmail.com)

<sup>2</sup> Sr. Yolande Roy: [yolanderoyjsa@hotmail.com](mailto:yolanderoyjsa@hotmail.com)

Sr. Juliette Laporte: [laportesja@gmail.com](mailto:laportesja@gmail.com)

# An Assumptionist on display in a town hall

The town of Pont-l'Abbé d'Arnoult, in France, has dedicated a space to Bro. Roland Duny, who stayed in this Charente village for more than 50 years.

Ten years after their departure, the memory of the Assumptionists remains alive in Pont l'Abbé d'Arnoult, especially the figure of Bro. Roland Duny who marked the life of this small village in Saintonge for 53 years, including 47 years as bursar and steward of the novitiate of the Province of Bordeaux. This heavy task did not prevent him from investing himself in the pastoral sector: catechesis, accompaniment of altar boys, funeral celebrations, coordination of the parish fair, realization of a monumental living crib which attracted hundreds of curious people at Christmas.

Every Saturday, he went through the streets of the village to distribute the Catholic press from door to door: *Le Pèlerin*, *Notre Temps*, *Pomme d'Api*, *Okapi*... And then, as if that were not enough, he began to organize trips and pilgrimages throughout Europe, in which hundreds of inhabitants of the commune and surrounding villages participated. For this purpose, he even passed the driving license "public transport". He is at the origin of two local associations: the youth of Pont l'Abbé and the unemployed of Arnoult.

Always smiling, available, wearing an eternal beret from Béarn (his native region), he was known and appreciated by all. It is not surprising that many people attended the inauguration of a "Brother Roland Duny Space" in front of the rectory of Pont-l'Abbé on December 18. A plaque and a painting representing Roland at various moments of his life were inaugurated by the Mayor. Sign of the influence of this Brother, were also present the mayor of a neighboring town, the deputy of



<sup>1)</sup> *Il était une fois le noviciat Saint-Antoine de la Chaume... Un lieu, des hommes,* Collection « Mémoire Assumptionniste », 129 p. - To be requested from the Provincial House of Europe.

the district, a departmental councillor, a regional councillor, all wearing their tricolor scarf. A beautiful tribute to this religious-citizen, rooted like them in the local realities.

At the aperitif offered by the town hall in the large room of the Novitiate, at the Château de La Chaume, many evoked memories that linked them to the Assumption and to Roland. Such as these two men looking out the window at the pitiful state of the lawns left to decay and remembering the good times spent with Roland in maintaining them when they were younger.

Benoît Combaud and Lydie Ruaud, the masterminds of this day, are also the authors of a book on the history of this novitiate from 1934 to 2012. (1) Benoît, a neighbor of our house, knew Bro. Roland at a very young age and remains affectionately attached to him. Saint-Antoine de la Chaume has formed more than 750 young religious, among them a hundred Spaniards, Belgians, English, Greeks, Chileans, a Croatian, a Bulgarian, a Chinese... Some of them have become famous, some have suffered persecution in Brazil, another has become bishop...

As of July 1, 2021, 42 Assumptionists, former novices of Pont-l'Abbé, were still alive. This shows the importance of this place for the Assumption and the attachment that many have for it. The premises, which have been unoccupied for ten years and left as they are, are still waiting for a buyer. A sale process is currently underway.

**Bro. Jean-Michel BROCHEC (Layrac)**  
article published in *ATLPE* n° 33  
(December 2021)

# Fr. d'Alzon's years of trials

The way our founder faced all kinds of difficulties can serve as a guide to unify our life in faith and perseverance

**F**r. d'Alzon's life was not free of difficulties. These difficulties brought with them their share of suffering: physical - we remember his recurring neuralgia and toothache - but also moral, social and spiritual. In the years 1854-1857, his health was particularly poor. The ordeal of illness was all the more difficult to bear for this man who was bursting with energy. In addition, there were serious difficulties in the management of the college of Nîmes. Finally, there was the concern of the congregation which was struggling to be recognized and to get started. Our founder bore the full weight of this difficult growth. How did he react in the face of difficulties, uncertainties, and annoyances in life?

The trials of Fr. d'Alzon are very similar to ours. Especially if we are facing a more delicate period in our lives. They are also an opportunity to see the holiness of our founder in a different light, and an invitation to be more like him in the trials that are perhaps also somewhat ours today... Barely out of a pandemic, we are helplessly watching a war in Europe. We know the difficulties of starting up our new foundations; poor recruitment in certain regions or insecurity and economic insecurity. Everywhere, we are saddened, as he is, to observe a growing secularization of our societies... not to mention the recent scandals that have marked the Church and tarnished the image of religious life.

What are the personality traits, the natural and supernatural virtues, of our founder that allow him to face difficulties? How does he guide us through the trials he seems to have gone through before us? This is the subject of this article.

## The early crisis: global suffering but total faith

In April 1844, Father d'Alzon had been a priest for ten years. He was still very

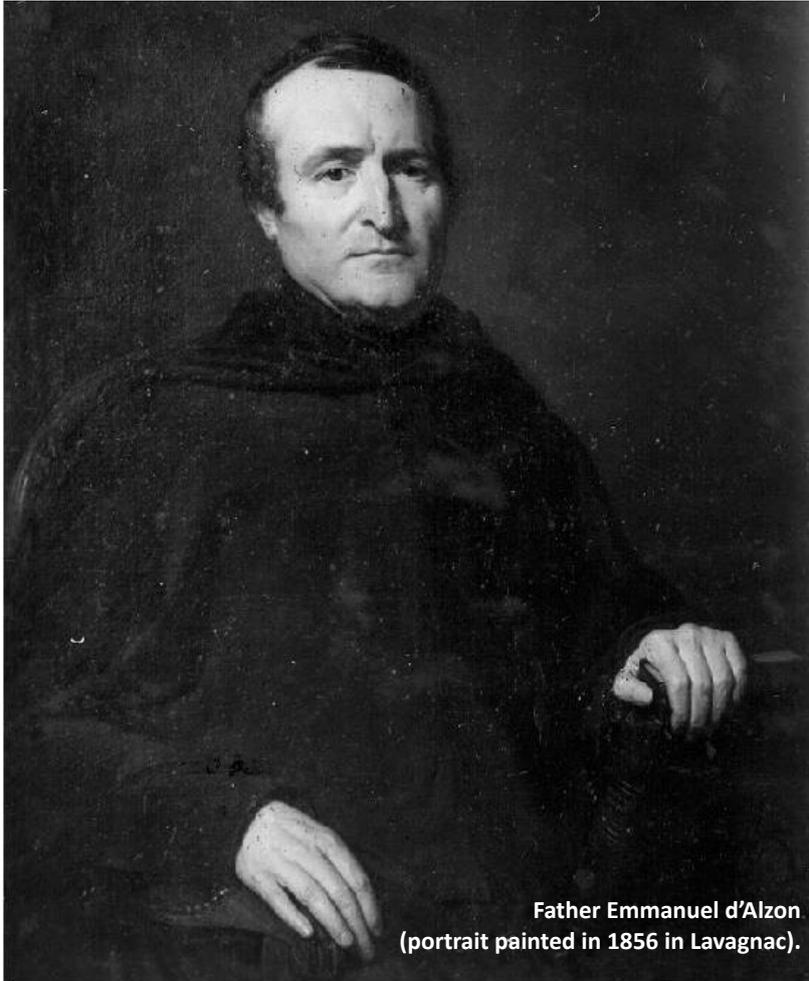
young (33 years old), and yet he already seemed exhausted. Forced to rest for three weeks at his family's château in Lavagnac, following the fatigue of Lent and a bad cold, he wrote these strange words to Mother Marie Eugénie de Jésus: "*Besides, I am, it seems to me, in a very calm, very sad and very dry submission to the will of God. These three words are enough to describe me completely, and I do not have the courage to say more, because there is no more.*" (April 13, 1844)

It is difficult to know why the young Abbé D'Alzon feels "*very calm, very sad and very dry*", without energy after all. Starting with his fatigue, he explains to Marie-Eugénie that his suffering has become global: it affects his thoughts, his mood and his will. By confiding in her his state of mind - a mind that he has already learned to examine well - Fr. d'Alzon reminds us here of the magnitude of suffering and the risk involved when we go through the ordeal. He reveals the spiritual meaning that he manages to give to it. His suffering has become for him "a principle of life" insofar as it constantly brings him back to God.

*"In the midst of these crises, I have no other choice but to throw myself into the arms of God. After fatigue comes rest, and that is why I feel the need for direction less often. Even suffering brings me back to God and under God's hand. I usually see that humiliation, suffered by the sight of my corruption, is a principle of life and conversion."* (letter of April 27, 1844)

## Finding God in all things, even in difficulties

This interior strength, acquired in weakness and at the price of trial, offers us the opportunity to meditate on the spiritual personality of Fr. d'Alzon. At this point in his correspondence, he relies more on God ▶



Father Emmanuel d'Alzon  
(portrait painted in 1856 in Lavagnac).

than he can on himself. Such an attitude allows him to put difficulties into perspective and to overcome many trials.

To understand this, let us quote what he wrote on August 16, 1844 to Marie Eugénie de Jésus: *"I have upstairs, in the infirmary, a mother with her son threatened by typhoid fever. Do you think she is very concerned about whether the disease is contagious? Hey, my God, yes, poor girl, you must resign yourself to suffering, but not with the fatalism that neglects the remedy; you must suffer like the sick person who knows that in a crisis, moral energy is the most powerful remedy; you must suffer like Jesus Christ."*

In difficulties, he energetically seeks all possible solutions but also finds ways to be

more like Christ Jesus. He applied this principle to all types of difficulties, even economic ones. He wrote on September 22, 1848: *"In a time like ours when money is everything, those who want to be God's must endure the martyrdom of the penny."* Trials are for him a way to witness to God and thus become a source of energy.

### **Perseverance: staying the course despite the experience of vulnerability**

1854 was to give a very concrete look to this wisdom of life that could be considered too "idealistic". That year, Fr. d'Alzon was confronted with the experience of vulnerability in his own flesh. On 19 May, he was threatened with a stroke due to overwork and multiple

preoccupations.(1) *"I fell ill in 1854,"* he wrote to Marie Correnson on July 20, 1871, *"and it lasted three or four years, with unheard-of fatigue and torture"*. Father Athanase Sage, for his part, considered that *"19 May 1854 is a decisive date in the history of Fr. d'Alzon's holiness and spirituality."*

Certainly, health problems would not deprive Fr. d'Alzon of all activity. In 1854, for example, he finished writing the *Rule of the Assumption*, a major text in the history of our Congregation. But his illness would limit him considerably and hinder him for a long time in all his duties. For three years, a series of difficulties would be both the source and the consequences of his state of health.

From December 1855 on, Fr. d'Alzon was even forced to retire to Lavagnac for a period of rest.(2) And for more than two years, he was obliged to reduce his activities *"at least by half"*, according to Fr. Perrier-Muzet. During the year 1856, forced to stay in Montpellier or Lavagnac, he made only rare visits to Nîmes where he found all his worries. He followed two successive cures at Lamalou-les-Bains and undertook a trip to Paris (July-August), where he went a second time for a longer stay, from November 1856 to May 1857. There he abandoned himself to the care of Mother Marie-Eugénie who began to worry seriously. In fact, Fr. d'Alzon arrived at the convent in Auteuil completely exhausted. Moreover, it was the Abbé de Cabrières, a former student of the college, who took over the direction of the college in the fall of 1855.



Lamalou-les-Bains (Hérault), where Fr. d'Alzon took two rest cures.

During this period of forced rest, the worries did not disappear. On the contrary, they accumulated. Father d'Alzon drew on his strength and continued to give himself totally: *“One must act on earth to better rest in heaven”*, he liked to repeat to those who were worried about him or their health.(3)

**The martyrdom of the ecus: a test of faith, a matter of solidarity and humility**

At the beginning of March 1855, Father d'Alzon went to Montpellier to try to obtain a loan from his parents. They refused and instead asked him to get rid of the Assumption College. (4)

In January 1856, the D'Alzon parents were determined to put their son's financial affairs in order. They had two experts appointed, Mr. Devès and Father Berthomieu, who had his confidence.(5) A few weeks later, he was informed of the real situa-

tion of the college.(6) On February 29, 1856, he was obliged to accept the humiliation of seeing the college in Nîmes closed.(7)

In September 1856, while a counter-expertise of the management of the college was entrusted to Br. Saugrain and Father Brun, the result was just as damning: *“The college does not pay its way, the orphanage of Mireman is ruined.”*(8) Saugrain also went to Paris to check the accounts of the college in Clichy.(9)

As for the affairs of Nîmes, the good news did not come until 1957. On May 13, Father d'Alzon arrived from Paris to support Mother Marie-Eugénie's proposal. She had preceded him to Nîmes to try to save the college from being sold by her family. In June 1857, the D'Alzons made it known that they refused Mother Marie-Eugénie's proposal. Father d'Alzon was obviously very affected by this. He had the humility of a child and

the reaction of a true disciple of Jesus: *“I believe that in order to regain a little love and the first freshness of love, one must become a little child again with our Lord. This is what happened to me last night... I lit my candle again, I got up, I prayed before my crucifix. I took it off its nail and put it with me in my bed...”*. (10)

A few weeks later, Brother Saugrain put forward the idea of a buyout of the college by a company of shareholders, who would be friends or former students of the Assumption. At the distribution of prizes on August 11, 1857, Father De Cabrière was able to announce that the college in Nîmes was going to continue its course. (11) However, the D'Alzon family was stubborn and summoned the committee of shareholders to put an end to the college in Nîmes. Father d'Alzon was deeply upset. The very next day, he leaves Lavagnac for a ▶

new cure at Lamalou-les-Bains. During his forced rest, Mother Marie-Eugénie subscribes for 60 shares in favor of the college in Nîmes.

From Lamalou, Fr. d'Alzon writes to Fr. François Picard: *"My deepest conviction is that God takes away the strength of many of us only to force us to pray. We do not feel enough the value of prayer... We must go to God simply by the heart, in very deep adoration."* (12)

On 18 October 1857, the affair of the college in Nîmes was officially over: freed from all financial responsibility, Fr. d'Alzon assumed sole moral responsibility.(13)

### **The need to refocus on his work**

In the midst of many difficulties, Fr. d'Alzon showed astonishing courage and perseverance. On September 12, 1855, he went to Clichy where the 3rd General Chapter of the Congregation was being held, a single session at that time! (14) It is true that the Assumption had only eleven professed members: Frs. d'Alzon, Brun, Pernet, Saurgrain, Picard, Laurent, Tissot, Lévy, Galabert, O'Donnell and Cusse. Ten years after its foundation, it still had no guarantee of survival.

Towards the end of 1855, Fr. d'Alzon made an important resolution, that of devoting himself solely to the congregation: *"I made my vow this morning, and then I felt like undoing it in the sense that I am resolved, even without a vow, to take care only of my work, and, for the rest, I prefer to take Our Lord by the hand of generosity by relying entirely on him."* (15)

He recognized his personal limitations and renounced in

trust and faith many offices, activities or representations, especially on a national scale. The trial matured him and brought about a radical transformation in his life. From now on, he will concentrate solely on his new congregation. And he dares to entrust "everything" to the Lord, even his own limitations. He also offers extraordinary confidence to his religious, although they are young and few in number. He thanked them for their fraternal concern for him and trusted their spirit of unity to replace him in the tasks that he could no longer undertake himself, especially in Nîmes, the "cradle" of his work where he enjoyed going.

On July 19, 1856, he explained all this to his friend Germer-Durand: *"The ranks of the old Assumption are thinning out so much that the trees left standing in this nursery so full of hope can better mingle their branches. It is not my fault, if illness forces me to transplant; I always find my old hollow with happiness and all that grew there, grown up beside me."* (16)

On October 9, 1856, he advises this same trust in God and unity of life to one of his directees, Josephine Fabre, who finds herself in difficulties: *"God sends us troubles, like a dog after a hare, to force us to throw ourselves into his arms, and we are quite foolish when we seek another asylum. Always take communion more and more for the center of your life."* (17)

The good news would not come until May 1, 1857. Indeed, "in the midst of great worries," he wrote, *"the Congregation of Bishops and Regulars granted the decree of praise to the Congregation of the Priests of the Assumption."*

### **In the midst of trials, the grace to look up and prepare for the future**

Fr. d'Alzon has not only undergone the trials of life, he has "made something of them" in the sense that he has drawn from them a great maturity in his spiritual life and a greater simplicity in his religious life. His relationship with the Lord is now characterized by unconditional trust, and his apostolate is more sensitive to the suffering of others. The trials deepened his desire for God and sharpened his desire to respond to the challenges of French society, which had been ravaged by the Revolution. They also pushed him to open himself even more widely to the needs of the Church and the world.

François Picard when it came to giving a name to the congregation: *"The name we would like to take would be that of Augustinians of the Assumption, and not Augustinians of France... We are especially fond of the practice of poverty. We believe it to be indispensable for the present times and as a protest against present-day mores... Above all, we want to develop in minds and hearts a love for the Roman Church."* (18)

D'Alzon explained to one of his directees that suffering is capable of expanding hearts. They help us to love Christ and his Church better: *"But I am no less touched by your feelings of filial love for the Church. Nourish yourselves with this love, which is only the development of love for Our Lord. Pray much for the Church, live for her, suffer for her. The Church is the fullness of Our Lord."* (19)

Photograph of Fr. d'Alzon, marked by his health problems (ca. 1859-1862).



## Conclusion

For Fr. d'Alzon, these years of trials represent both a way of the Cross and a spiritual ascent. There was a before and after to the illness of 1854. Before, he was full of ardor but also caught up in a thousand activities. The illness allowed him to question his mission and the Congregation he had founded and to humbly “rest” before God and “rest” on him. *“What Our Lord seems to be asking of me above all is that I withdraw from many things in order to concern myself only with my work and to drop everything that does not go well with this poor Work.* (June 3, 1855. *Spiritual Writings*, p. 819)

During these years of profound questioning and conversion of Fr. d'Alzon, an important dimension of our spiritual-

ity took shape. The very first Constitutions and the Directory were written. The examination of the Kingdom, which Fr. d'Alzon often recalled and which Edgar Bourque, a North American Assumptionist, has updated for us, guides us more particularly in the right attitude in the face of adversity or trial. In 1969, Bourque said during a session with the Oblate Sisters of the Assumption: *“Nothing in us is proportionate to the Kingdom except that God wants to use us.”* Fr. d'Alzon marveled at this: *“What we must admire above all is the divine power shining through where human means are weakest. It seems that God constantly wants everything from nothing.”* (20)

**Fr. Vincent LECLERCQ**  
**Postulator General**

1. On his state of health and the clinical diagnosis, read Fr. d'Alzon's letter to Marie-Eugénie de Jésus of 19 May 1854. His doctor in Lamalou, Dr. PRIVAT, wrote: “Father d'Alzon, as a result of strong preoccupations, experienced frequent dizziness with a sensation of painful tension in the head, and the impossibility of doing mental work. Quoted in *Le Père d'Alzon en images, Cahiers du Bicentenaire d'Alzon 2010*, n° 14, p. 45.
2. *Letters of Father d'Alzon*, vol. I, p. 629 n. 1 to Marie du Saint-Sacrement de Gouy, 14 December 1855.
3. *Letters of Fr. d'Alzon*, vol. II, p. 102: to Mme Varin d'Ainvelle dated about 14 June 1856.
4. *Letters of Father d'Alzon*, vol. I, p. 527: to Marie-Eugénie de Jésus, 3 March 1855.
5. *Letters of Fr. d'Alzon*, vol. II, p. 19 n. 2: to Marie-Eugénie de Jésus, about 3 February 1856.
6. *Letters of Fr. d'Alzon*, vol. II, pp. 40-41 n. 1: to Marie-Eugénie de Jésus, 13 March 1856.
7. *Letters of Father d'Alzon*, vol. II, p. 38 n. 3: to Marie-Eugénie de Jésus, 29 February 1856.
8. *Letters of Father d'Alzon*, vol. II, p. 126: to Juliette Combié, 14 September 1856.
9. *Letters of Father d'Alzon*, vol. II, p. 130: to Marie-Eugénie de Jésus, 25 September 1856.
10. *Letters from Fr. d'Alzon to Marie-Eugénie de Jésus*, Saturday 20 June 1857
11. *Letters from Fr. d'Alzon to Germer-Durand*, 23 August 1857
12. *Letters from Fr. d'Alzon to Fr. Picard*, 27 September 1857.
13. *Letters from Fr. d'Alzon to Hippolyte Saugrain*, 7 October 1857 and to Marie Eugénie de Jésus, 9 October 1857.
14. *Letters from Fr. d'Alzon to Juliette Combié*, 12 September 1855.
15. *Letter of Fr. D'Alzon to Marie-Eugénie de Jésus*, around 15 December 1855
16. *Letter of Fr. D'Alzon to Germer-Durand*, 19 July 1856
17. *Letter fo Fr. D'Alzon to Joséphine Fabre*, 9 October 1856
18. *Letter of Fr. D'Alzon to Fr. François Picard*, 7 January 1857
19. *Letter of Fr. D'Alzon to Eulalie de Régis*, 15 April 1857
20. Quote of Fr. D'Alzon, extract of *Cahiers d'Alzon*, published by Fr. Bisson, vol. 6; 72-2. #371

# 40 years of Assumption in Ukraine

Odessa, Kiev, the Donbass... These names resound in a tragic way in our world. But did you know that these were also exceptional places of Assumptionist apostolate?



Our founder declared at the conclusion of the General Chapter of 1873: “*Like Jesus to his rude disciples, I dare to say to you: Messis multa. The disciples, now apostles, conquered the world. See, my Brothers, if you want to conquer Russia and bring its abundant harvest into the barns of the Father of the family. I tremble as I speak to you in this way, and yet something cries out to me that if the Assumption wills it, with God’s help, the harvest will belong to Him.*” (Spiritual Writings, p. 186)

During the last ten years of his life, Fr. d’Alzon was obsessed with the mysterious Russian empire. He dreamed of sending missionaries to those lands: “*A house in Odessa. It’s strong, but it’s my idea,*” he wrote in 1875. (1) Two months before his death, he wrote: “*It is in Odessa that we must focus our efforts.*” (2) His imagination was nourished by the correspondence he maintained with Mme Joséphine Fricero. (3)

The Assumptionists would set foot in what is today the Ukraine by settling on three points: in the East in the Donbass with the post of Makievka, in the South on the Black Sea with Odessa, and in the center in Kiev.

## Odessa

In Odessa, Fr. Auguste Maniglier (1874-1958) arrived on November 20, 1905, accompanied by Bro. François de Sales Bonnefoy, one of the first three religious sent to the East to Fr.

Galabert. He became the vicar of Our Lady of the Assumption, an international parish with nearly 60,000 Catholics, three-quarters of whom were Polish. Fluent in Italian, German, Russian and Polish, he quickly developed his work among the very cosmopolitan Odessites, and was much appreciated by his bishop, Bishop Joseph Aloïs Kessler (1862-1933), who lived in Saratov.



Père Auguste Maniglier (1874 – 1958)

Relying on the patronage of the French colony and in particular of Mr. Alex Vassal, Fr. Maniglier acquired a 25-room dwelling which he transformed into a youth hostel for 60 boarders. In 1913, he built the church of Saint-Pierre, the first stone of which was blessed on March 3 and which was consecrated on September 28. He remained at his post during the First World War. But the fighting between the Red Army and the White troops ended in 1920 with the victory of the Bolsheviks. In February 1920, Fr. Auguste was repatriated to France, and the church was closed.

In June 1941, Odessa was occupied by the Romanian armed forces, allies of Nazi Germany, who pushed on to the Volga River. Fr. Judicaël Nicolas (1901-1984), then stationed in Blaj (Romania), took the opportunity to reopen our church in 1943, to restore the

interior and to redo by himself the mosaic of Saint Peter which surmounts the entrance door. But in 1945, Odessa came back under Soviet control and on April 29, Fr. Judicaël was arrested and taken to the Lubyanka, the KGB headquarters in Moscow to be judged. This marked the beginning of a long detention in the Siberian camps (1943-1954), which he recounts in his book Eleven Years in Paradise. (4) Shortly before the annexation of Crimea in 2014, the bishop of Odessa-Simferopol wrote to our Superior General to request the return of the Assumptionists to his diocese... Will we ever be able to do so?

### Kiev

Father Evrard Evrard (1878-1960) arrived in Kiev in 1908 as chaplain to the French colony and chaplain to a Polish orphanage. (5) Immediately after his ordination in Rome in 1905, he joined Fr. Auguste Maniglier in Odessa (1906-1907). From there he went to Kiev where he was assigned to serve the French colony for seven years. There he founded a home for young Catholics, while residing at the Polish orphanage and lending his assistance to the Polish parish of Saint-Nicolas. The presence of foreigners in the service of non-Orthodox churches was under the special supervision of the internal security organs. Since 1820, the Jesuits were expelled from Russia and the police watched over them, even after the 1905 revolution.

In September 1911, Fr. Evrard became involved in a strange story. The Polish asylum where he was staying was home to a Jesuit, Fr. Werczinski, who was hit with a decree of expulsion. But he was mistaken for Fr. Evrard, who was arrested! The French colony immediately protested to the gov-

ernor and the minister-president Piotr Stolypine, (6) who was in Kiev at the time, to lift the decree that was not meant for him and to obtain that the founding father of their national home be maintained in his post.

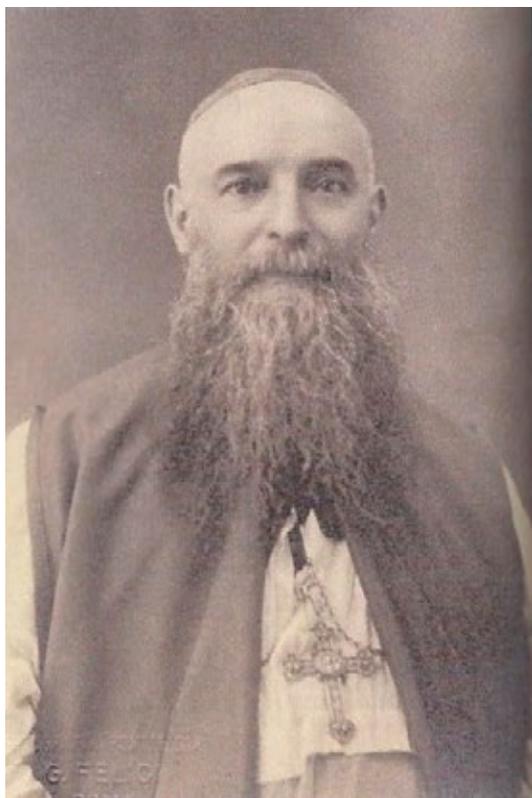
Father Evrard convinced the minister-president (7) that he was not a Jesuit and, while he was there, obtained the revocation of his expulsion order. A few hours later, the same Stolypine, with the young Prince Boris of Bulgaria by his side, was the victim of an attempt on his life at the Kiev Opera House.



Père Evrard Evrard (1878 – 1960)

In 1914, when the war broke out, Father Evrard was mobilized and served as a liaison for a Russian contingent sent to the Western Front. Wounded and demobilized, he became editor-in-chief of *La Documentation Catholique* (1920-1923) before going to participate in the founding of the Catholic Church in Romania in 1923. From 1938 to 1947, he was in Rome as rector of the Romanian Pontifical College (of the Byzantine rite), then was appointed to Jerusalem until De- ▶

ember 1955. He then moved to the retirement house in Lorgues (Var), where he died on April 27, 1960.



Mgr Pie Neveu (1877 – 1946)

### Makievka

Father Pie Neveu (1877-1946) arrived at St-Petersburg in 1906. He received a request in July 1907 from the director of the French mining company of Donetsk, Baron Xavier de Franelieu, to send a French-speaking priest for the French and Belgians of his company. The request, supported by Bishop Kessler of Tiraspol, followed a very favorable report by Fr. Maniglier who had traveled from Odessa.

Fr. Neveu arrived on November 25, 1907 in Makievka, east of Donetsk, and became its parish priest. (8) His first years in the Donbass were marked by dissension and misunderstandings with the superior general, Fr. Emmanuel Bailly. His bishop had to resort to the highest authorities to

keep him in this position. Soon, near the blast furnaces, a magnificent church and a French school were built. Fr. Neveu remained in the service of his parish for 20 years, until April 1926, when he came to Saint Louis-des-Français in Moscow to be secretly ordained bishop of Moscow.

On October 6, 1917, however, Brother David Mailland arrived as a reinforcement. Fr. Pius and him will live together ten dark years, the beginning of the Soviet Union. In 1919, the presence of the French Navy in the port of Novorossiysk gave hope for a repatriation. But in vain. Silence fell on them, interspersed with a hastily written message received at random: *“Tell our families that Pie and David are well... Send what you can to the two starving, disgusted men. We are reduced to simply having nice food dreams...”* Thus they would live without contact, occasionally throwing a scribbled message on an open card, tossed like a bottle into the sea.

In 1926, Father Neveu, who had become a bishop in Moscow, left Brother David alone in the parish, after having ordained him *ad missam* in the church of St. Louis-des-Français in Moscow. He remained in the parish of Makievka until October 7, 1929. Under pressure from the GPOU, he left his post due to liver cancer and died in Menton on April 9, 1932. As for Bishop Neveu, he went to France in the summer of 1936 and never saw Russia again. He died in Paris on October 17, 1946. The church of Makievka will be disused and transformed into a public bathhouse.

The events that hit Ukraine place us in front of our past. But more than that, they urge us to keep in our thoughts and prayers our brothers engaged today in Moscow, and invite us to turn towards this bruised East to which we are so deeply attached since our origins.

Fr. Bernard LE LÉANNEC  
(Lyon)

(1) Letter dated July 19, 1875 to Fr. Victorin Galabert.

(2) Letter to Fr. Alexandre Chilier dated September 16, 1880.

(3) The natural daughter of Tsar Nicholas I, converted to Catholicism. Antoine Wenger, Who is the “Russian Lady” of Father d’Alzon’s letters, published as an insert in AA Info, July 2006.

(4) Fayard, 1960.

(5) Sobansky asylum at 75, Bolshaya Vasilkovskaya.

(6) He was the son of General Stolypine who had distinguished himself at Sebastopol. Fr. d’Alzon had known his sister Anna who had been placed with the Religious of the Assumption of Lübeck in Paris (Letter from Fr. d’Alzon to Fr. Galabert of 31 January 1879).

(7) Antoine Wenger, Rome et Moscou, DDB, 1987, p. 97-107.

(8) See The Peasant from Makeyevka, Biography of Bishop Pius Neveu, A.A. by Patrick A. Croghan, A.A. Worcester, Massachusetts, 1982.

# The evangelical way of non-violence

Fr. Dominique Lang delivers a lucid and prophetic plea against violence, in the name of faith

“If you want peace, prepare for war,”(1) says the popular saying, with false appearances of common sense. This adage, which has nothing to do with Christianity, has inspired many contemporaries, including Franz Fanon,(2) to legitimize violence as an “absolute praxis” in a situation of oppression.

Today, in the words of our colleague Dominique Lang, we live in a world where “serene peace and the most abject violence overlap. Luminous beauty and the most vile injustice face each other. And it is not always easy to accept it.”(3) It is in this binary world that Christians want to know what their relationship with violence should be, how they should respond to despicable crimes and how they should manage what they hold as a right to self-defense (p. 11).

Reading Jacques Ellul, Noëlla Rouget, Martin Luther King, Franz Jägerstätter and Bernard de Chartres, Fr. Dominique presents the necessity of non-violence as an evangelical response to oppression, the forms of which are being renewed in these days. This response is that of Christ in the Beatitudes (cf. Mt 5:3-12). It is non-violence that makes us “strong in weakness”. It is, in the words of Martin Luther King, a “powerful and just weapon. There is no other weapon like it in the history of mankind, for it strikes without wounding and ennobles the person who wields it. It is a weapon that saves.”(4)

A first reading of this book had given me a hermeneutical key to interpret the Gospel through the dra-

ma of the massacres in the East of the D.R.Congo, where I come from. Today, I am re-reading Dominique Lang’s book at a time when Ukraine is threatened by Russia. In both cases, there is conflict and violence. But if we allow ourselves an interpretation based on this book, we will understand that “only peace is just” (p. 103) and that “the problem is not the conflict but the violence that feeds it”.

One will also understand that “the experience, well conducted, of conflict can sometimes open up new spaces for dialogue between brothers to honor differences that until then seemed irreconcilable, and which pushes one to dare to advance on new paths together” (p. 79).

A reader of Jean-Marc Ela would find, in the evangelical way of Dominique Lang, a path for the liberation of Africa. For on this path, “it is not violence that accompanies the struggle for liberation, it is the struggle itself and its necessity.”(5)

Fr. Alexis

KASEREKA VALYAMUGHENI

(Rome)



(1) This saying can be traced back to the Latin author Vegetius, a high Roman official, probably a Christian and a contemporary of Saint Augustine.

(2) See F. Fanon, *Les Damnés de la terre*, Maspero, 1961.

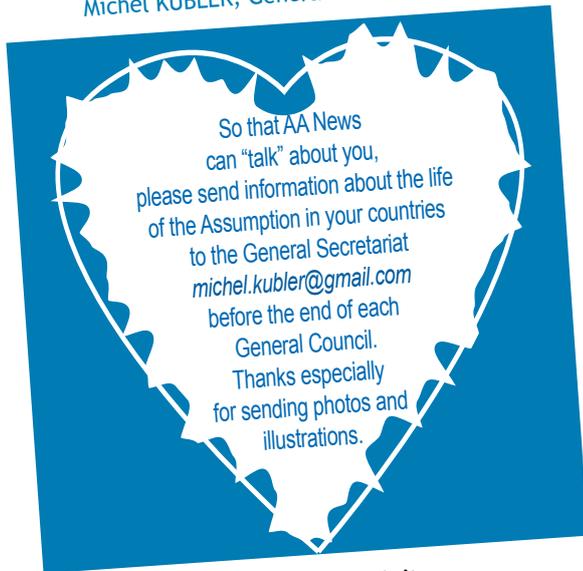
(3) Strong in weakness. *Au cœur de la non-violence évangélique*, by D. LANG, Salvator, 173 p., 18 € (quote pp. 7-8).

(4) Martin Luther King, quoted by D. Lang p. 61.

(5) J.-M. Ela, *The Cry of the African Man*, p. 75.

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# Our Deceased Brothers



† Father **Cristian CÉSPEDES ALFARO**, of the Our Lady of Lourdes of Santiago community (Andean Province), died on January 19, 2022, in Santiago, Chile. His funeral was celebrated on January 20 in the Basilica of Our Lady of Lourdes, in the crypt in which he will remain. He was 63.

† Father **Théodore FORTIER**, of the Worcester Assumptionist community (North American Province), died on February 9, 2022, in Worcester (USA). His funeral was celebrated in the Chapel of the Holy Spirit at Assumption University. His interment followed at St. Anne Cemetery in Fiskdale (MA). He was 94.

† Father **Jean PANZA**, of the Ciney community (European Province), died on February 25, 2022, in Ciney (Belgium). His funeral was celebrated on March 2 in the Chapel of of Séniorie d'Omalus. He was 90.

† Father **Jerome LIVELY**, of the Fiskdale community (North American Province), died on February 27, 2022, in Southbridge (USA). His funeral was celebrated in the parish church of St. Anne in Fiskdale. It was followed by burial in St. Anne Cemetery. He was 57.