

Press Kit

Canonization of Marie-Eugénie of Jesus (Anne-Eugénie Milleret de Brou) Foundress of the Religious of the Assumption 1817 (Metz) – 1898 (Paris)

June 3, 2007 in Rome

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No. 1**| Chronology of the Cause of Marie-Eugénie of Jesus****A. Cause of Beatification**

1932	Mother Marie Joanna, 4 th Superior General, begins the process in view of the Introduction of the Cause of the Foundress. In November this project receives encouragement from Cardinal Verdier, Archbishop of Paris.
1932-1934	Beginning of the Cause of Beatification. Preparation of the inquiry.
1934-1936	Process in the Diocese – Paris Beginning of the Diocesan process and of the inquiries. <i>16 November 1935 : Healing of Sr Marie Kevin, RA</i>
1936	Process in Rome 1937-1939 Supplementary Process <i>10 November 1938 : Cardinal Pacelli becomes Protector of the Congregation</i>
31 January 1939	Unanimous approval of the writings of Marie-Eugénie <i>2 march 1939 : Election of Pope Pius XII (Cardinal Pacelli)</i>
17 April 1940	Decree indicating the official introduction of the Cause
1941-1943	Apostolic Process <i>1st December 1942 : exhumation of the body of Marie-Eugénie from the Claude Lorrain cemetery and later transferred to Lübeck, Paris</i>
December 1945	Decree establishing the validity of the inquiries and the publication of the informative and apostolic process
1950-1951	Preparation for the study of her virtues
25 June 1961	Solemn decree (<i>Super virtutibus</i>) of Pope John XXIII proclaiming the heroicity of the virtues of the Servant of God, Venerable Marie-Eugénie
10 July 1973	Extraordinary Theological Commission to study the miracle of the healing
16 October 1973	Ordinary Theological Commission
1 March 1974	Decree by Pope Paul VI declaring Venerable Marie-Eugénie Blessed. <i>26 June 1974: Transfer of the body of Marie-Eugénie from Lübeck to Auteuil.</i>
9 February 1975	Beatification of Marie-Eugénie by Pope Paul VI. Her feast will be celebrated each year on the 10 th March, anniversary of her birth into heaven.

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B. Cause of Canonization

October 1996	Sister Cristina Maria, 8 th Superior General, with the consent of her Council, begins the process in view of the Canonization of Mother Marie-Eugénie of Jesus under the Pontificate of His Holiness Pope John Paul II. Decree indicating the official introduction of the Cause. Mgr. François Duthel is named postulator of the Cause.
October 2003	Process in the Diocese – Manila (Philippines) 2003: Beginning of the Diocesan process and of the inquiries into the miracle of Marie-Eugénie in favor of Risa Bondoc. Mgr. Socrates Villegas, Auxiliary Bishop of Manila, is named Episcopal delegate to the Archdiocesan Tribunal to oversee the progress of the dossier on Risa Bondoc (Carmela Thérèse Eugénie Bondoc). 29 December 2003: Closure of the Diocesan Process <i>April 2005 : Death of Pope John Paul II and election of Benedict XVI</i>
27 January 2005	Process in Rome: The Medical Commission pronounces itself favorable towards the miracle of Marie-Eugénie in favor of Risa Bondoc
14 February 2006	Extraordinary Theological Commission to study the miracle
12 December 2006	The ordinary Theological Commission pronounces itself favorable
16 December 2006	The Holy Father Benedict XVI recognizes the validity of the miracle attributed to Blessed Marie-Eugénie Milleret and authorizes the congregation of the Causes of Saints to draw up the Decree of Canonization of Blessed Marie-Eugénie Milleret
23 February 2007	Public Consistory convoked by Benedict XVI; the signing of the decree to declare Blessed Marie-Eugénie of Jesus a Saint.
3 June 2007	Canonization of Saint Marie-Eugénie of Jesus in Rome.

No. 2**| Important Dates in the Life of Marie-Eugénie of Jesus**

- **26 August 1817** Birth of Anne Eugénie Milleret in Metz (France)
A non-believing family, ignorance of the Church, suffering, in search of the meaning of life, such are the components of the first human and spiritual experience of the young Anne Eugénie.
- **Christmas 1829** At her First Communion an interior voice says :
"One day you will leave everything to serve this Church you still do not know".
- **Lent 1836** Anne Eugénie is 19 years old when a sermon by Fr. Lacordaire, preacher that Lent in Notre Dame of Paris, opens up a luminous path for her:
"I was truly converted. I had conceived the longing to devote all my strength or rather all my weakness to the Church which, from that moment I saw as holding the only key to the knowledge and achievement of what is good. "
- **Lent 1837** Anne Eugénie meets Fr. Combalot who orients her towards the foundation of a new congregation.
- **October 1838** Anne Eugénie meets Fr. Emmanuel d'Alzon in the home of Fr. Combalot. Congeniality of ideas. It is the start of a friendship, first of mutual assistance and then of a friendship that will last more than forty years.
- **30 April 1839** At 22 years of age, Anne Eugénie founds the Congregation of the Religious of the Assumption with the mission of education : *"Our spirituality is our most precious possession"*:
"Jesus Christ, King of Eternity, living in us and in His Church, the extension of His Kingdom in us and in the world, a great spirit of prayer, a certain freedom of spirit, community spirit and fraternal love, our style of education which flows from our contemplative life. "
- Between 1841 & 1842** Arrival of the first students
- **14 August 1841** First Vows of the first Sisters
- **Christmas 1844** Perpetual Profession which included a 4th vow: *"To extend throughout my whole life the Kingdom of Jesus Christ..."*
- **19 January 1855** First recognition by Rome with the Laudatory Decree
- **14 September 1867** Approbation of the Institute
- **11 April 1888** Approbation of the Constitutions

Missionary expansion of the Congregation – England: Richmond (1850), Spain: Malaga (1865), New Caledonia (1873), Italy: Rome (1888), the Philippines (1892), Nicaragua (1892), El Salvador (1895)...
- **10 March 1898** Death of Marie-Eugénie in Paris
- **9 February 1975** Pope Paul VI beatifies Marie-Eugénie of Jesus, during the Holy Year.
- **3 June 2007** Pope Benedict XVI canonizes Marie-Eugénie of Jesus in Rome on the Feast of the Blessed Trinity.

No. 3

| Biography of Marie-Eugénie of Jesus

*Based on: Jacques Fournier
'Paris carrefour des saints'*

Born in Metz on 26 August 1817, she spent her childhood between the mansion of the Milleret de Brou and the vast property of Preisch which bordered Luxembourg, Germany and France. She was brought up in a non-believing family: her father a high ranking civil servant was a follower of Voltaire and her mother, an excellent educator, practiced only a formal religiosity. Marie-Eugénie had a real mystical encounter with Jesus Christ on the day of her First Communion on Christmas day 1829: It was a moment which marked her deeply.

After 1830, her father went bankrupt and was forced to sell the property of Preisch and then the mansion of Metz. Her parents separated; she went to Paris with her mother who was suddenly taken from her by cholera in 1832. She was welcomed into the home of a rich family friend in Châlons. The 17 year old adolescent experienced confusion and solitude in the frivolities that surrounded her: "I spent several years questioning myself on the basis and the effects of the beliefs I had not understood...I was incredibly ignorant of the doctrine and teaching of the Church, yet I had been instructed in the faith like others." (Letter to Lacordaire - 1841)

Her father made her return to Paris. During Lent 1836, she was enlightened while listening to Fr. Lacordaire who was preaching at Notre-Dame that year. She told him: "Your words gave me a faith which henceforth nothing was to shake." And she would later say: "My vocation dates from Notre Dame". She was inspired by the Christian renewal of Lamennais, de Montalembert and of their friends.

Among them was Fr. Combalot whose sermons she attended in March 1837 at Saint Sulpice. She met him for the first time at Saint Eustache. He dreamt of founding a congregation dedicated to the Assumption of Our Lady to form the young women of the upper class most of whom were irreligious. She dreamt of fulfilling a religious vocation. At first she hesitated to follow him, then she agreed.

For her formation he sent her to the Visitation of the Côte Saint André (Isère) which marked her with the spirit and spirituality of Saint Francis of Sales. In October 1838 she met Fr. d'Alzon who was to found the Assumption Fathers in 1845. This great friendship lasted 40 years. Already she was clear in her mind about the basis of her pedagogy; she challenged a worldly education whose instruction was second-rate. She desired an authentic Christianity and not a superficial gloss. She wished to give to girls a formation of the whole person in the light of Christ.

In April 1839 two young women came together with this objective in a small apartment in rue Ferou; by October there were four of them studying theology, Sacred Scriptures and secular subjects in a house in rue de Vaugirard. One of them was Kate O'Neill, a young Irish woman, who was to be called Therese Emmanuel. Throughout her life, she was to accompany Marie-Eugénie of Jesus with her friendship and support.

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In May 1841, the Sisters broke definitively from Fr. Combalot. His capricious guidance and his lack of moderation vis-à-vis the Archbishop of Paris were putting the whole project at risk. Mgr. Affre, the Archbishop, offered the assistance of his Vicar Mgr. Gros. It was a liberation. The Sisters once more took up their studies and made their religious profession on 14 August 1841.

Their poverty was great and the community was not increasing. This did not hinder Sister Marie-Eugénie from opening the first school in the spring of 1842 at Impasse des Vignes, a site which no longer exists. Then, because now the community was growing – and becoming ever more international - they moved to another house in Paris, Chaillot. At times she complains of both priests and laity who are too inward looking in their piety: *“their hearts do not beat for anything big.”*

The number of foundations throughout the world increased. Rome recognized the Congregation of the Religious of the Assumption in 1867. The Constitutions received definitive approval on 11 April 1888.

The death of Fr. d’Alzon in 1880 was the start of a solitude that she had seen as necessary in 1854: *“God wishes that everything around me collapse.”* Sister Therese Emmanuel also leaves her on 3 May 1888 and her solitude deepened even more.

The growth of the Congregation was a heavy responsibility for her. Between 1854 and 1895 there were new communities in France and then there were foundations in England, in Spain, in New Caledonia, in Italy, in Latin America and in the Philippines. She moves from journeys, to constructions, to requests to study, to decisions...

But her constant preoccupation remained the initial intuition to which the Sisters, faithful to the call of the Lord, must always respond. *“In education, a philosophy, a character, a passion. But what passion? That of faith, of love, of the fulfillment of the Gospel.”* or again, *“It is folly not to be what one is as fully as possible.”* *“The religious will be educators adapting themselves to the needs brought about by the evolution of life and of the Church without however abandoning the monastic observances.”*

When she discovers the powerlessness of old age, *“a state wherein only love remains”*, she effaces herself little by little. *“I have only to be good.”* Her health deteriorated. Overtaken by paralysis in 1897, only her eyes can speak. On 10 March 1898 she meets the Risen Christ, who on earth, was her only passion.

She was beatified on 9 February 1975 in Rome by Pope Paul VI.

She will be canonized in Rome on 3 June 2007, feast of the Blessed Trinity, by Pope Benedict XVI.

No. 4

| **A Miracle attributed to Marie-Eugénie of Jesus**

In 1993, a couple expressed the desire to adopt a Filipina baby girl. Mrs. Carmen V. Bondoc was requested to find the baby. The following year, with the help of a friend, Mrs. Bondoc found a pregnant woman who was willing to give away her baby for adoption and was due to deliver in February 1995. The ultrasound confirmed that the baby was a girl.

A healthy looking baby girl was born on February 19, 1995! On the following day the baby was immediately brought to the house of Mrs. Bondoc. The family pediatrician confirmed that the baby was normal and healthy.

On the third month, those around her noticed that the baby's eyes could not focus well. She was diagnosed to have "nystagmus", a rhythmic rotative movement of the eyes coming from a congenital malformation of the brain.

By this time, the Bondoc family decided to keep the baby. Renamed Maria Carmela Thérèse Eugénie, "Risa" became the third adopted daughter of Mr. and Mrs. Rosendo Bondoc.

At six months, Risa went through medical examinations that showed a weakness of eye muscles. The pediatric ophthalmologist said that she would have difficulty seeing and would never be able to read fine print without the use of very high-grade lenses. The same doctor also said that the problem comes from the brain. He suggested that the family consult a pediatric neurologist.

After a thorough examination, the pediatric neurologist recommended an MRI (Magnetic Resonance Imaging) of the brain. The results showed a malformation of the left hemisphere of the brain. The corpus pellucidum was missing and the corpus callosum that connected the two hemispheres did not form.

With this news the Bondoc family stormed heaven and prayed especially to Blessed Marie-Eugénie. They made the Novena through her intercession for the cure of Risa. Since then, the child always wears the medal with the relic of Marie-Eugénie.

The pediatric neurologist explained that Risa would be prone to seizures and other related illnesses to this kind of brain damage. They should guard against sudden changes in cerebral temperature. She also told them that there was no cure and only a miracle would make her function normally. Another doctor also affirmed that Risa would never walk, talk, nor see.

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Risa was one year and three months when she was brought for consultation to Houston Children's Hospital, where several specialists examined her. The first doctor was a pediatric ophthalmologist who said that Risa would never see because she had no optic nerves. The pediatric neurologist diagnosed her malady as "septo-optic-dysplasia with left schizencephaly". The MRI findings in Houston stated that the septum pellucidum is absent, the corpus callosum was not formed and there is hypoplasia of the optic nerves and a chiasm. The pituitary gland and hypothalamic stalk were very small. This means that the left side of the brain did not form completely, there were not enough neurons, and the corpus callosum that connected the left and the right hemispheres of the brain did not form or simply did not exist at all.

From Houston, Risa was brought directly to the Convent of the Religious of the Assumption in Paris. In the presence of the Superior General, Sister Cristina Maria and two of her councilors, Risa was laid on top of the tomb of Blessed Marie-Eugénie Milleret and they commended her cure through Marie-Eugénie's intercession.

After seven months, little Risa was diagnosed to have diabetes insipidus.

In 1997, when Risa was brought back to Houston for another visit, the pediatric neurologist who followed her up said that "her present capabilities are truly exceptional...her level of function is extraordinary".

Risa is a student in Assumption College, Department of Basic Education. "Her language development corresponds to the level of her peers. She continues to show a high level of social skills and an intellectual aptitude that corresponds to her age, as well as a formidable disposition to fulfill the required task."

October 9, 2003
San Lorenzo – Philippines

N.B. Risa turned 12 years old on February 19, 2007.

No. 5

| The Icon of Saint Marie-Eugénie of Jesus

This is the picture that will be presented during the canonization at Saint Peter's Square.



An icon is not only an artistic work but the representation of a person or of a mystery rendered visible in a spiritual way. Praying before an icon, painted according to specific technical and theological norms, we can deepen our knowledge of the mystery of Christ.

In this icon we contemplate Saint Marie-Eugénie. She is standing on the earth that she loved as the place of the Incarnation of the Son and the place wherein humanity can render glory to the Father.

She holds in her hands what she was passionate about: the proclamation of the Gospel, transforming force, and Christ in the mystery of the Eucharist, the mystery in which all the earthly realities are transfigured and offered to the Father.

Marie-Eugénie allowed herself to be led and molded by the Spirit. Her tranquil visage and her deep gaze reflect the splendor of the fulfillment of the mystery of the Assumption in her.

This icon was 'written' by Sister Celine, an Italian Religious of the Assumption.

The Religious of the Assumption have entrusted to the agency 'esprit-photo.com' the task of photographing this icon. All who want to make use of this icon should address themselves to:

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No. 6**| The “credo” of Marie-Eugénie of Jesus**

*From a letter to Fr. Lacordaire
written between 1841-1844
a contemporary adaptation*

I believe that we are in this world and in this particular time to help bring about the Father’s reign in ourselves and in others.

I believe that Jesus Christ delivered us from the past by his cross, so that we might freely work for the fulfillment of the Word of God there where we are.

I do not believe that this earth is a land of exile. I consider it a place of glory for God.

I believe that each of us has a mission on earth. It is simply a question of seeking how God can use us to make his Gospel known and lived.

I believe that we must carry out this mission courageously and by means of faith — the poor means of Jesus Christ. We know that all success comes from Jesus Christ.

I believe in a truly Christian society where God, although invisible, reigns everywhere and is preferred to everything.

To make Jesus Christ known as liberator and King of the world, to teach that everything belongs to him, that he wants to form in each of us the great work of the Kingdom of God and wishes each of us to enter into his plan – either to pray, to suffer or to act – this is for me the beginning and end of all Christian education.

My gaze is fixed on Jesus Christ and the extension of his Kingdom here on earth.

No. 7

The Spirituality of Marie-Eugénie of Jesus and of the Assumption

The young Marie-Eugénie Milleret was called to found a religious Congregation to bring about a radical change in the society of her times through the principles, values and vision of the Kingdom of God that Jesus Christ came to proclaim and to establish here on earth. For the Religious of the Assumption, and for all those who are drawn by God to the same call, the Kingdom of God is a lifestyle and a mission lived in the following of Jesus and under the inspiration of his Spirit.

Incarnation

The world transformed by the Incarnation of Jesus Christ, where the Church acts each day, is at the heart of the vision of Marie-Eugénie. Since then, she set closely connected objectives: know and love Jesus Christ, make Jesus Christ and his Church known and loved, extend his Reign in society. As a program she gave to the Congregation this part of the Our Father: "May your Kingdom come!"

She knows that the strength of this program lies in the quality of life and prayer of the sisters, as well as in the adoration of the Blessed Sacrament that will be written in the Constitutions of 1866. The Reign of God is not the result of human will or action, but of overflowing grace. This grace directs hearts towards God through a love that makes God and his people the center of constant care. The social dimension of the Kingdom is not a political program nor an ideology imposed from outside, but a way of Life that creates an interior order of priorities and values that structures persons and society in love, justice and peace.

Marie-Eugénie is conscious of creating something new, yet at the same time, she wanted to draw from the spiritual riches of the Church, from the teachings of the Church Fathers and from the life of the Saints. She wrote: "We must love the Church in her teachings, her practices, her history, her tradition and her devotions. We must love her in all that she proposes, in what she has been and in what she is today."

Pedagogy

Being spiritual, Marie-Eugénie is also an educator. Her educational project was born from a double vision: the Reign of God – the beginning and end of the human person and the whole universe on one hand; and on the other, a Christian society where God is recognized, loved and served. Marie-Eugénie stressed the importance of the formation of the intelligence enlightened by faith. The intelligence seeks to understand events, situations and challenges. Faith helps the person to judge according to the criteria of the Gospel and to make choices. She said that education aims at the transformation of the whole person, promoting liberty, allowing each one to develop her own character according to God's plan for her.

Marie-Eugénie expressed the call to devote herself to the coming of God's Reign as a mark of belonging to the City of God, where St. Augustine tells us that love of God is lived to the point of forgetting oneself and as a work to extend God's Reign in us and in the world. (The City of Evil is the result of self-love pushed to the point of forgetting God.) This path and this teaching made of her a saint who will guide us, not only through piety and personal happiness and salvation, but to enter into the great mission of Jesus for the salvation of the world.

No. 8

| **The Religious of the Assumption in the World**

Where is the Assumption present today?

The Assumption is in 34 countries – 8 in Europe, 5 in Asia, 10 in America and 11 in Africa. There are around 1,200 Religious of the Assumption in 170 communities throughout the world.

The lay branch – “Assumption Together” – made up of Friends of the Assumption and Communities of Lay Assumption or Assumption Fraternities are numerous: thousands of Friends and hundreds of Lay members who commit themselves to follow the Way of Life.

An Education rooted in the local culture...

The Congregation lives its vocation of education and missionary spirit, enriched by its apostolic and cultural implantations. Today the educative action is carried out through schools, centers of formation for women, centers of professional education, centers of technical and commercial formation, university hostels, health clinics, spirituality and retreat centers, welcome houses, ministry to indigenous people, ministry to migrants, ecumenical work and inter-faith dialogue... Through these diverse apostolic activities, the same perspective orients the mission: to educate in order to help people transform their way of thinking and acting according to Gospel values. Transformed by the Gospel, these people, in turn, are rendered capable to transform their own social milieu. Educate to transform. Transform to continue the work of education and transformation.

No one is excluded from this work. It is enough that each person opens him/herself up to the Good News and joyfully receive it; or be open to human and evangelical values. These are the values that shape people and convert them into men and women of faith and action.

...that draws its strength from contemplation and community life...

The Assumption, today as yesterday, does not only live an active life. The Assumption is contemplative. It has a strong life of personal and community prayer, of adoration and community life. Since the foundation, Marie-Eugénie of Jesus wanted that the life of each religious be marked by joy, simplicity, truth and a broad vision of events and realities of life. This is what characterizes the apostolic action of the Religious of the Assumption.

...and rises up to challenges to make the earth a place of glory for God.

Marie-Eugénie’s audacity inhabits the whole body today. The last General Chapter focused on the educational philosophy that orients and the apostolic action that animates in view of the coming of the Reign of God. Apostolic choices remain the same, but social transformation today is carried out through education for Justice, Respect for Creation, Peace and Solidarity. Forming just, peaceful men and women who live solidarity is the best service education can offer to a society in search for hope.

No. 9

Assumption Together Religious and Laypeople

Over the years the Religious of the Assumption have created multiple relationships with lay people: relationships of work, friendship, prayer, spirituality ...

These laypeople could be:

Men and women of good-will, believers of any faith or non-believers who work for human dignity and for justice,

Christians who work in the Church towards the fulfillment of God's Plan for the world,

Friends of the Assumption who search for and together find strength in the spirituality of the Assumption so as to live their relationships with other men and women and with God in a commitment at the service of the Kingdom.

This closeness has grown to such an extent that six years ago it gave rise to a Constitution and the organization of a 'lay branch' called "Friends of the Assumption".

Based on their common baptismal consecration, religious and laypeople desire to recognize and live the specific aspects of their own vocations, and desire together to:

Deepen and live out the charism of the Assumption,

Live out the complementarity of their vocations and of their respective states of life by entering into real, trusting, simple relationships to witness to a Church that is more fraternal, and rich in gifts, charisms and diversity,

Set up structures that will allow for a deepening of their shared prayer and projects of all kinds: pastoral, educational, Justice, Peace and Integrity of Creation, spiritual animation, welcome...

The Friends of the Assumption today are present in 34 countries. They are all very different – alumnae/i of the Assumption schools, teachers, co-workers in pastoral projects, spirituality groups, persons involved in development and in education...

At the heart of this big family of several thousand Friends of the Assumption, some persons desire to commit themselves more intensely in the life and activity of the Congregation and come together as a Lay Fraternity or Community. While keeping their family and their professional life intact, they commit themselves to a life of sharing and of mutual assistance, to a life of prayer and of deepening the spirituality of the Assumption, to a common service towards the disadvantaged.

These Communities of Lay Assumption have today more than a thousand members, who commit themselves for a specified time. This engagement is defined in a text entitled "The Way of Life of the Lay Assumption".

No. 10

| The Five Families of the Assumption

The Congregation of the **Religious of the Assumption** was founded in **1839**. During this time, Marie-Eugénie of Jesus came to know Fr. d'Alzon: the beginning of a great friendship.

Soon, she became interested in his project to found a congregation for men. In **1845**, the Congregation of the **Assumptionist Fathers** was founded in Nîmes. They work for the extension of the Kingdom of Christ, giving priority to the education of the faith, the formation of responsible lay people, vocation awareness and support, especially religious and priestly vocations through different activities animated by a doctrinal, social and ecumenical spirit.

Early in their development, they were drawn to work in the Balkan countries. The Religious of the Assumption were asked to collaborate in this work, but Marie-Eugénie was unable to respond to this request. Accordingly, in **1865**, Fr. d'Alzon founded the **Oblates of the Assumption**. First they were sent to countries of the Eastern Rite to work for Christian unity, later they were sent to foreign missions throughout the world. From 1883, they were closely associated with Bayard-Press. Their three major lines of action are evangelization, work for Christian unity and service of the most deprived. At the start, two Religious of the Assumption were freed to help the Oblates in the formation of their novices, while the future Superior General, Mother Emmanuel Marie Correnson, came to be initiated to religious life by Marie-Eugénie of Jesus.

In the same year **1865**, Fr. Pernet, Assumptionist, with Marie Antoinette Fage, founded the **Little Sisters of the Assumption**. Sixteen years earlier, Fr. Pernet was directed by Marie-Eugénie of Jesus towards Fr. d'Alzon. Discovering the misery of the working class of that time, he had the intuition of an evangelical response: an attentive presence through simple gestures of service, witnessing to the love of the Father for the poor workers and their families. Living in community, the Little Sisters carry out their mission of announcing Jesus Christ to the laborers and their families, working for the Kingdom to come among the workers and the poor, *"in order to remake God's people."*

Finally, in **1896**, through the prompting of Fr. Picard, Superior General of the Assumptionists, the fifth family was born: the **"Orantes" of the Assumption**. Jesus Christ in the Eucharist is the center of their contemplative life lived in the midst of people. In continuous prayer, they live in community in the spirit of simplicity, welcome and sharing. Mary is their model, she who *"unites two realities in the Church: all for Christ and all for the service of people. Silence, contemplation and adoration fertilize the evangelization of peoples."* The foundress, Mother Isabel de Clermont-Tonnerre, also stayed with the Religious of the Assumption as a boarder in Cannes where here daughter Caroline was a student.

From the beginning, there was mutual help among the different Assumption families, while each stayed autonomous. The same spirit, assumed and transmitted, enables all to recognize themselves as members of the same family - Christo-centric spirituality, the Eucharist as foundation of community life, apostolic action that is deeply rooted in contemplation, attachment to the Church, love for Mary contemplated in her mystery of the Assumption.

No. 11**| The Theme of the Pilgrimage in Rome****1. The earth, a place of glory for God**

The theme chosen for the canonization is a phrase of Marie-Eugénie of Jesus. In her time, life on earth was considered as a time, a place of exile. One had to go through this world to get to heaven.

For Marie-Eugénie the earth was not a place of exile. Rather, fragile as we are, we have to love our earth to the point of transforming it.

The phrase expresses the Assumption approach to education.

2. Details of the Pilgrimage in Rome (*may still be modified*)**Saturday 2 June 2007**

- 8:00** Eucharist : Basilica of St. John Lateran presided by Mgr Duthel
- 9:00** Launching of the pilgrimage
 Youth: Pilgrimage: Via Appia, Catacombs, Basilica of Saint Paul Outside the Walls...
 Adults : Catacombs, Saint Clement Church
- 20:15** Vigils

Sunday 3 June 2007: Feast of the Blessed Trinity

- 9:00** Solemn Eucharist of the Canonization, St. Peter's Square
- 16:00** Meeting with the Sisters
- 17:00** Meeting with the Families of the Assumption, the Alumnae/i and Friends
- 20:00** Musical Evening animated by the young in homage of Saint Marie-Eugénie of Jesus

Monday 4 June 2007

- 8:30** Eucharist of Thanksgiving for the pilgrims in St. Peter's Basilica
- 10:30** Audience with the Holy Father
- 15:00** Visit of Christian Rome (by bus)

No. 12

Bibliography regarding Mother Marie-Eugénie of Jesus and the Assumption

1. Biographies

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- *Across This Darkness I Salute the Dawn*, a translation of Marie Dominique Poinset's *Feu Vert... Au Bout d'Un Siècle*, by Sister Ma. Luisa Locsin, r.a., Cardinal Bea Institute, Manila, April 1962
- *Marie-Eugénie Milleret, Foundress of the Religious of the Assumption*, Soeur Hélène Bories, r.a., translated to English by Joan Weber & Sister Nuala Cotter, r.a., Worcester, Massachusetts, 1992
- *A Heart for Jesus (The Story of Anne Eugénie Milleret for Children)*, Sister Clare Cecilia Salvani, r.a., Philippines, 1997
- *A Saint for our Times, Marie-Eugénie of Jesus*, Sister Maureen Connor, r.a., England, May 2005
- *The Story of Marie-Eugénie, Foundress of the Sisters of the Assumption for children*, Sister Clare Teresa Tjader, r.a., Philadelphia, June 2006
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2. Magazines

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