

**(1) Convictions:**

1. In a complex society, it is important for the people who meet, the young, ourselves, to discover an adherence to a family with common roots: our history, our spirituality of communion (Augustinian), our aim: the Reign of God. It is God's gift that is given to us.
2. It is an avenue of the future, a testimony for the church and for the world.
3. Our poverty is an opportunity for an avenue to open between us, it is an evangelical opportunity.
4. The Assumption has a treasure to offer to the church and the world: life in community, internationality, communion amid diversity.
5. It is from a clearly recognized identity that we can welcome and dialog about differences.
6. The Assumption network is an underused wealth.
7. To develop the consciousness of the Assumption and our mutual knowledge. This is already rooted in several furrows (cf. conviction #1. and beginning of work on several levels at Assumption going on for some years in various places).
8. This path of knowledge and collaboration must be stimulated by the leadership.
9. It is an investment in human and economic resources (people, time, money).
10. Start with small accomplishments where it is possible.
11. All this work of mutual recognition and closeness requires a genuinedialogue : it is a contribution to the peace.

**Our spiritual roots****(2) A conviction:**

We are convinced that the foundation of our commitment is a spiritual experience, unique to each person. The spirituality of the Assumption expresses this experience but enriches it also and makes it grow.

The significance of the research of our roots:

- To become more of a family, rich with our different facets;

- To rediscover the " common " core (history - founders - missions - spirituality) of our five Congregations.
- To be able to transmit within the Church this avenue of spirituality (and therefore the need to express it clearly in order to communicate it).

**(3) *Features of our common spirituality:***

We believe that it is very important for us to delve into the depths of the Augustinian tradition, because from it come some of the " features " of our spirituality:

- Importance of the community / the spirit of sharing
- Importance of God's Word
- The place of beauty, (liturgy,...)
- Love of the Church
- Passion for the Kingdom (ART!). This "colors" our contemplation: a life of contemplation for the extension of the Kingdom
- Search for the Truth - Relationship intelligence/heart - Role of study
- The relationship interiority/exteriority
- Positive outlook on the world
- The centrality of Christ
- Incarnation
- Understanding of the Mystery of the Assumption
- Place of Mary

This characteristic " spirituality " entails a proper spiritual accompaniment. When we say that the foundation of our commitment is a spiritual experience, we affirm at the same time that contemplation—action—community are always intimately bound together, and we refuse to oppose them.

**(4) *Concrete avenues proposed to encourage this research:***

- A common historical leaflet regarding the initial formation
- Leadership tools for the five families (module on the spirituality of the Assumption).
- Inter-Assumption workforce (regional, on Internet,...)
- Groups: " Charism, " " Spirituality"(meeting once or twice a year), to share our works and research, to form us, to become multipliers,
- Creation of an Office, to bear the care of the inter-Assumption and to stimulate our research by producing proposals,
- Casual meetings, retreats, days of recollection (Provinces).
- Pastoral care of the young

**“Founding Community”**

- (5)** The inter-assumption meeting made us become aware of the wealth of our Augustinian spiritual heritage and of the relevance of a refounding of our communities. The lines that follow propose a path in this direction.
- (6)** “For you, who am I?” (Mark 8: 29)  
The answer to this question that Christ asks of his disciples can energize the life of the community. The search for an answer is an opportunity for each of its members, and for the community itself, to grow constantly in fidelity to the word and the life celebrated in the Eucharist.

- (7) The theology of our religious life develops from what we live day after day. It doesn't result from an already made recipe but from a rereading of our observance, in light of the Word of God and the experience of our early communities.
- (8) In fidelity to the received spiritual heritage, we want, we too, to live in founding communities for our time. It is why, we want to let ourselves be touched and evangelized by the missions that we were given and that we share with others. It is important that from that moment our communities be visible, close to and interdependent on the people to whom they are sent.
- (9) To be a founding community is not difficult, nor is it reserved to the young. It suffices for us to open our eyes, to be attentive to the needs and to the challenges that we observe in our society. In our complex world, stressed, in quest of interiority, a community will be able, for example, to offer places of peace and recharging.
- (10) The project of the Province will stimulate the dynamism of the communities by proposing an utopia that makes one dream and that calls forth new initiatives. The inter-Assumption collaboration can encourage the setting up of a project vaster than if it was the matter of a single Congregation.
- (11) Our diversity and our internationality remain under-exploited domains. We are convinced that they can be at the source of a refounding of our communities.

### **Proposals for the “Assumption Family”**

#### **(12) *Animation***

Organize by region the broadcasting of this Convention.  
In every Province, meeting once or twice a year of the provincial Council.

#### **(13) *Resources***

Make the inventory of what already exists in every Province:

- to evaluate these experiences together
- to explore avenues of possible collaboration in what exists (lay persons, programs of volunteers, etc...)

Make available the existing resources (Acts of the historic symposium of January...)

Create new resources for sharing (history, spirituality, mission...). A group could take charge of this.

Produce a common leaflet for the five Congregations. The general Councils will propose a team to work on this.

#### **(14) *Continuing education***

Open up to the others the proposals made in each Congregation and organize common meetings.

#### **(15) *Initial formation***

Share formation programs and encourage meetings between people of the first stages.

**(16) *Spiritual care of the young***

Develop this in the Provinces where such collaboration already exists and to put it into effect in the other Provinces.

**(17) *Justice and Peace***

In forthcoming general Chapters, study the possibility of an International Assumption Secretariat. The Little Sisters of the Assumption might open their Secretariat to the other Congregations.

In the Provinces, open up an avenue to arrive at an Assumptionist Justice and Peace Commission

Before General Chapters, may the Congregations provide a meeting place in Region or Province to share his/her/its experience in this orientation.

Progress toward the possibility of a common apostolic project in the service of humankind in which each Congregation would contribute its specificity.

Accentuate what exists in the ecumenical and inter-religious dialogue and distribute information extensively (RIAD).