



OMI INFORMATION OMI INFORMACION OMI INFORMAZIONE OMI NACHRICHTEN OMI WIADOMOSCI OMI

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October-November2020

“Celebrating a Silver anniversary as we walk toward a Golden future”

GENERAL POSTULATION

*Diego Sáez Martín OMI
Postulator General*

I do not know the day or the month of the year 2020 in which you are going to read these lines... Is it today, September 28? October 19? November 6th? Okay, now, do the test of remembering where and what you were doing 25 years ago, in 1995. If you do not remember anything significant about that day, extend your memory search to events lived in that week or month 25 years ago... Has it worked? Those who have better memories, and those who have enough years, will remember that, at this point in 1995, we were all excited making preparations for a special event: the canonization of the Founder on December 3, 1995. How many popular festivals, contests, collections, sales of objects, etc., were being held at this time of year in our Units, to raise funds and be able to send more people to Rome! Do you remember? And how many novenas, lectures, preachings, tridiums, exhibitions! How many videos, slides, audio-visual animation materials were created to “create an atmosphere” of party and celebration! How many commemorative objects (medals, stamps, statuettes, etc.)! Even today we continue talking about those first Oblate crosses, and medals of the Oblate Madonna and Saint Eugene, etc., that were created for this occasion. Do you remember?

Younger ones may not remember any of this. Thank God! Yes, thank God we already have a whole generation of young Oblates (in sociology it is often accepted that it takes around 20-30 years to speak of a generation) who have been formed with our Founder already canonized...

Hundreds of young Oblates! The elderly, on the other hand, can bear witness to what that December 3, 1995, 25 years ago, has meant in the life of our family. How many graces have the Church and the Congregation received since then! New Units have been created, we have opened dozens of new missions, knowledge and love for the Oblate charism has grown, institutes of consecrated life and associations of lay people who live the same Oblate charism have emerged... It is impressive! There are so many stories of what has been lived in these 25 years that we could share and tell each other!

Let us celebrate it! In families, 25 years of married life is an occasion to look back at photos and videos of the wedding day, to show them to the children, to give thanks to God for everything received, and to encourage each other. Similarly, we also can celebrate our memories - those that are in our minds and hearts, no doubt, but also those videos, photos, objects, memories, devotionals, etc., that we keep! Could we publish them anew? Could we put them in common with the whole Congregation? Could we go one-step further? Could we digitize them and send them to the OMI Postulation or the Oblate Communications Service? Or even better, could we also create new materials? The time of pandemic that we are experiencing has shown us the need and effectiveness of these resources to create communion and a sense of unity.

Perhaps now is a good time to think about how we could celebrate such a significant date in our Units and our communities. The General Service of the Postulation is already working, commissioned by the Superior General, on a ceremony: a prayer vigil that may take place

on the days before the actual celebration. It can be used both at the community level, at the Unit level, or with people who live our Oblate charism or who share our life and mission. We will send it to you soon. You can program it in the schedule of the community, the ecclesial community that you accompany, or the Unit, or the area, etc., a day to meet, physically if the health authorities

allow it, or digitally, and make a memorial and give thanks to God for His gifts...

May the Lord and our Oblate Mother inspire us to find appropriate ways to celebrate together the many favours we have received, and may Saint Eugene accompany us and intercede for us every day!

GENERAL ADMISNITRATION

LAY ASSOCIATES

Calendar of Masses

for MAMI members 2021

Fr. Peter Stoll, OMI, the General Councillor for Asia-Oceania and the liaison for lay associations, has sent us the Calendar of Masses to be celebrated for the intention of MAMI members throughout the Congregation. It was on the occasion of the publication of the 1947 Administrative Circular Letter that the first "calendar" of Masses to be celebrated by Oblates was established. There we read: 'Since the Congregation has committed itself to have Mass celebrated each day for the living

and deceased members of the Missionary Association of Mary Immaculate, it was decided that the responsibility for this was to be shared among the different provincial directors... each provincial director will be obliged sub gravi to celebrate or to have celebrated a certain number of Masses according to the dates determined...'

From that time on, several editions of this timetable have been published in order to keep pace with the development of the Congregation. It is a living example of the continuous prayer of the Missionary Oblates for members of the MAMI, a prayer which, in a way, circles the globe."

January

01-10 France
11-20 Vietnam
21-25 Anglo-Irish
26-31 Ukraine

February

01-10 France-Benelux
11-20 Belgium-Netherlands, Suriname
21-28 Central European Province

March

01-12 Poland, Scandinavia, Turkmenistan
13-25 Mediterranean, Western Sahara
26-31 Bielorussia

April

01-05 Romania
06-15 United States, Baja California
16-25 Lacombe
26-30 Kenya

May

01-10 Assumption
11-20 Notre Dame du Cap
21-31 Haiti, French Guyana

June

01-05 Colombia
06-10 Guatemala
11-15 Bolivia
16-20 Peru
21-30 Mexico, Cuba

July

01-15 Cruz del Sur
16-31 Brazil

August

01-05 Venezuela
06-15 Nigeria
16-25 Cameroon
26-31 Senegal

September

01-10 Zambia
11-20 Congo, Angola
21-30 Namibia

October

01-10 Southern Africa, Zimbabwe
11-20 Lesotho
21-25 Botswana
26-31 Madagascar

November

01-05 Pakistan
06-10 India
11-15 Bangladesh
16-20 Thailand-Laos
21-25 China
26-30 Japan-Korea

December

01-06 Colombo
07-12 Jaffna
13-18 Indonesia
19-24 Australia
25-31 Philippines

JPIC

New JPIC Director named

The Superior General has appointed Fr. Jean-Hérick JASMIN, OMI, of the Province of Haiti, as Director of the General Service for Justice, Peace and Integrity of Creation, for a first term of three years. He made this decision during the last Plenary Session (September-October 2020), with the consent of his Council.

Jean Herick Jasmin, was born in Cap-Haïtien, Haiti, on 16 January 1972. He began his vocation formation with the Oblates in 1993, and entered the pre-novitiate in 1995. He made his First Vows in 1996 and Perpetual Vows in 2002. He was ordained to the sacrament of priesthood in 2003.

In the same year, 2003, Fr. Jasmin received his first obedience to the Oblate mission in Colombia. He was first the socius and then the director of formation in Colombia for 9 years. In the meantime, he completed his master’s degree and the doctorate in Theology of Action, at the Javeriana University from 2007 to 2014.

He has also been a member of the Conference of Religious of Latin America (CLAR), as

a theologian and adviser since 2007 and has written many articles on Religious Life in many Spanish language magazines.

Fr. Jasmin has also gained ample experience as a pastor in various parishes. In 2014, he was vicar at San Mario, and since 2017, he has been the parish priest at Madre del divino Amor, a parish of Mestizos and Afro-Colombians. Added to that, he has rendered his services as Archpriest of Consecrated Life in the Vicariate of San José since 2019.

Fr. Jasmin participated in the OMI General Chapters of 2010 and 2016 as a translator and as a moderator respectively. He was also a participant at the inter-chapter held in Odra, Poland, in 2019.

It is hoped that he will be in Rome by early next year to take up residence at the General House.

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After the sudden death of Fr. Kennedy KATONGO, the former Director of JPIC, in September 2016 (on the inauguration day of the 36th General Chapter), it was Fr. Guillaume MUTHUNDA (General Councilor for Africa-Madagascar) who coordinated the service ad interim up to this date.

FRATELLI TUTTI REFLECTIONS

‘Fratelli Tutti’ – Some Specific Challenges for the Oblates of Mary Immaculate

Ron Rolheiser, OMI

In essence, Pope Francis’ recent encyclical, *Fratelli Tutti*, tries to lay out the reasons why there is so much injustice, inequality, and community breakdown in our world and how in faith and love these can be addressed.

In brief, the encyclical has eight chapters within which Francis describes what he calls the darkening clouds over a closed world; the displacement of people around the world and the world’s struggle to deal with this; the need for a new vision for solidarity for our world; the need to open our hearts in a new way to make this vision a reality; the need for a better politics; the need for dialogue at all levels; the

paths through which this dialogue can happen; and how all religions, not just Christianity, are needed to bring about a new order.

The task of this article is not to give a synopsis of the encyclical, nor even to speak to its positive value, other than to say that it is deep in both its insights and in its challenge. It is also courageous and prophetic in that it speaks truth to power. The task here is rather to try to name the special challenges it brings to us as Oblates.

What are those challenges?

Looking at the Oblate charism, we can single out six salient components within our charism: Our call to serve the poor; our call to be missionary; our call to live within and minister through community; our call to be daring, our call to have the cross at the center of our spirituality; and our call to have Mary as our Patroness.

What challenges does Fratelli Tutti bring to each of these component parts of our charism?

1. Regarding our call to serve the poor: Looking at the present situation in our world, the encyclical submits that in many ways our world is a broken world and it names some of the reasons for this: the globalization of self-interest, the globalization of superficiality, and the abuse of social media. This has made for a situation of the survival of the fittest. Now, while the situation is broken for everyone, it is the poor who end up suffering the most. The rich are getting richer, the powerful are getting more powerful, the poor are growing poorer and are losing what little power they ever had. There is an ever-increasing inequality of wealth and power between the rich and the poor. The world is become ever blinder and more hardened vis-à-vis the situation of the poor. Inequality is now accepted as normal and as moral and indeed is often defended in the name of God and religion. The poor are becoming disposable and are lacking needed advocates who can share their experience, help them in their situation, and advocate for them at the centers of power.

The Oblate charism is meant to address precisely this. There can be no clearer call to us move with deliberateness and with all the resources at our disposal to be with those who are being ignored, left outside, left behind, and rendered disposable by the economic, social, and political powers today.

We must recognize that, worldwide, the dignity and rights of women are far from being upheld and our advocacy for the poor must include and highlight this inequality and injustice.

Like the Good Samaritan our eye must always be trained to see who is laying in the ditch. Who needs help and is being ignored?

- “Some parts of our human family, it appears, can be readily sacrificed for the sake of others. Wealth has increased, but together with inequality.”
- While one part of humanity lives in opulence, another part sees its own dignity denied, scorned or trampled upon, and its fundamental rights discarded or violated.”
- “It is unacceptable that some have fewer rights by virtue of being women.”

2. Regarding our call to be missionary: Globalization has created new frontiers. As missionaries, we are sent out to everyone, irrespective of geographical, ethnic, social, or religious borders. Like the Good Samaritan our missionary eye must not distinguish our own from what is foreign.

We must remain strongly rooted inside our history and our tradition, but we must be open to what is new, what is foreign, and what stretches to where we have never been before.

And, in a time of bitterness, hatred, and animosity, as missionaries, we must be tender and gracious, always speaking out of love and not out of hatred, even when being prophetic.

- “We can start from below and, case by case, act at the most concrete and local levels, and then expand to the farthest reaches of our countries and our world, with the same care and concern that the Samaritan showed for each of the wounded man’s injuries. Let us seek out others and embrace the world as it is, without fear of pain or a sense of inadequacy, because there we will discover all the goodness that God has planted in human hearts.”

- [Our missionary efforts call] “for a ‘tender’ love Saint Paul describes kindness as a fruit of the Holy Spirit (Gal 5:22). He uses the Greek word *chrestotes*, which describes an attitude that is gentle, pleasant and supportive, not rude or coarse.”

- “Kindness ought to be cultivated; it is no superficial bourgeois virtue.”

3. Regarding our call to live within and minister through community: As Oblates, the idea of living within and ministering out of community is constitutive part of our charism. From our very foundation, our Founder recognized that to be effective, compassion must be collective, bigger than any one person and bigger than any one person’s talents and charisma. The encyclical calls us (indeed, calls the whole world) to this. It also reminds us that the call to be in community with each other is the ultimate call given to us. The encyclical acknowledges how difficult and counter-cultural it is today to sacrifice our own agenda,

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comfort, and freedom for community, but invites us to make that sacrifice.

- “Once more we realized that no one is saved alone; we can only be saved together. Unless we recover the shared passion to create a community of belonging and solidarity worthy of our time, our energy and our resources, the global illusion that misled us will collapse and leave many in the grip of anguish and emptiness. A new lifestyle is emerging, where we create only what we want and exclude all that we cannot.”

- “I would like especially to mention solidarity which is a moral virtue and social attitude born of personal conversion.”

4. Regarding our call to be daring: The encyclical tells us that genuine daring is not predicated on simple risk-taking and prudent calculation, it is predicated on hope, that is, on the trust that God is still Lord of this earth and that we can take God’s word at face value.

Also, the encyclical invites us to be daring because in too many instances the old is no longer working and the signs of the times invite us to a new imagination, new courage, and a new fearlessness in the face of opposition and the seeming powerlessness we have in the face of the mega powers that are dictating what is happening in our world.

- “Hope speaks to us of something deeply rooted in every human heart, independently of our circumstances and historical conditioning. Hope speaks to us of a thirst, an aspiration, a longing for a life of fulfillment, a desire to achieve great things, things that fill our heart and lift our spirit to lofty realities like truth, goodness and beauty, justice and love... Hope is bold; it can look beyond personal convenience, the petty securities and compensations which limit our horizon, and it can open us up to grand ideals that make life more beautiful and worthwhile”.

5. Our call to have the cross at the center of our spirituality: The encyclical does not draw explicitly on a theology or spirituality of the cross in articulating its challenges. Implicitly, however, the cross undergirds many of its insights, not least the fact that the cross always stops over the place where the poor are.

But one very explicit (and far-reaching) challenge is named. The encyclical, taking its root in the way Jesus died, states explicitly and quasi-dogmatically that Christians must oppose and reject capital punishment and must always stand against war.

For us as Oblates, pro-life must from now on include opposition to both war and capital punishment.

- “We can no longer think of war as a solution, because its risks will probably always be greater than its supposed benefits. In view of this, it is very difficult nowadays to invoke the rational criteria elaborated in earlier centuries to speak of the possibility of a ‘just war’”.

- “Never again war!”

- “Saint John Paul II stated clearly and firmly that the death penalty is inadequate from a moral standpoint and no longer necessary from that of penal justice.²⁴⁶ there can be no stepping back from this position. Today we state clearly that ‘the death penalty is inadmissible’ and the Church is firmly committed to calling for its abolition worldwide.²⁴⁸ All Christians and people of good will are today called to work not only for the abolition of the death penalty, legal or illegal, in all its forms, but also to work for the improvement of prison conditions, out of respect for the human dignity of persons deprived of their freedom.”

6. Our call to have Mary as our Patroness: The encyclical twice refers explicitly to Mary, submitting that, in imitation of her, we should be persons who “build bridges, break down walls, and sow seeds of reconciliation.” The community of love which we are trying to build needs a mother – she can give birth to this new world.

- “And in imitation of Mary, the Mother of Jesus, we want to be a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity... to build bridges, to break down walls, to sow seeds of reconciliation”.

- “For many Christians, this journey of fraternity also has a Mother, whose name is Mary. Having

received this universal motherhood at the foot of the cross (cf. Jn19:26), she cares not only for Jesus but also for “the rest of her children” (cf. Rev12:17). In the power of the risen Lord, she wants to give birth to a new world, where all of us are brothers and sisters, where there is room for all those whom our societies discard, where justice and peace are resplendent.”

“Fratelli Tutti”- with an Oblate Eye

Fr. Ajit Victor Costa, OMI

Preamble:

Pope Francis shares his dreams and invites all children of God through this “Social Encyclical” (6) to build a dignified, just and peaceful world through the process of building fraternity and social friendship. The title of the encyclical springs from the “Admonitions” of St. Francis of Assisi, who would dearly address his brothers and sisters, his own flesh, and proposed to them a way of life, marked by the flavour of the Gospel (1). The Saint, instead of “imposing doctrines or waging a war of words simply spread the love of God,” and “he became a father to all and inspired the vision of a fraternal society” (2-4), the Pope writes. Borrowing from the teaching of the Catholic Church, his own Encyclicals, his personal encounters and dialogues, and the Document on Human Fraternity signed by him and the Grand Imam of Al-Azhar in February, 2019, the Pope wrote the letter. COVID-19, the pandemic which “unexpectedly erupted”, also was in the background (7-8).

Content:

Chapter I: “Dark Clouds over a Closed World” highlights the dreams of people that are being shattered by the loss of a shared and historical consciousness, lack of plans for everyone, a “throwaway” and egotistic attitude, individualism, racism, conflict and fear, hate, prejudice, the slavery of children, youth, women and men, the plight of migrants, the underprivileged, the poor, those on the periphery, the indigenous people, slavery, unjust war, extremism, nationalism, populism, selfishness, indifference, consumerist and a profit-oriented economy, aggression, visionless politics, digital-media manipulation, fanaticism, etc. Francis invites everyone to ‘hear the voice

In the light of this encyclical, we, as Oblates, can be justly proud of our charism. This encyclical, in effect, reads like a contemporary expression of the Preface of our rule. And, like the Preface of our rule, the encyclical calls us, like Jesus, to have at the core of our lives and ministry the proclamation that Jesus is good news to the poor.

of God, the poor, the infirm and nature” (48) and “together process building fraternity, our home, solidarity, social friendship locally and universally” by sowing the seeds of hope, the inherent goodness of the person, uplifting the dignity of every person.

Chapter II: “A Stranger on the Road”, drawing treasures from the Bible and the teaching and life of Jesus, the Pontiff encourages us to strive towards “overcoming unbrotherly attitude and acts” and “become a Travelling Good Samaritan” through our actions, knowing that “the existence of each and every person is deeply tied to that of others” (66).

Chapter III: “Envisioning and Engendering an open World” enables us to know the intrinsic worth, dignity, beauty, sacredness and mystery that God has infused in us. “Every human heart is touched by God’s love, mercy, benevolence, goodness (88)”. The mission of every heart is to “create bonds, expands communion, fraternity, openness, belongingness, friendship, relationship, harmony, solidarity” and finds its “fuller existence in others” through caring-loving service to one’s brothers and sisters (115).

Chapter IV: “A Heart Open to the Whole World” narrates the grandeur of the spirit of human fraternity and unity. By sharing and discovering the inherent personal, spiritual, and cultural gifts, we can overcome all human made borders, limits, prejudices, pride, hatred and categorization. We can design our planet with a neighbourly, gratuitous and human family spirit.

Chapter V: “A Better Kind of Politics” explains the way a global community can build fraternity through the bonding of social friendship among peoples and nations. “God

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has endowed everyone with talents and innate resources” (162); “a people is part of a shared identity arising from social and cultural bonds (158)”, “politics must be renewed with nobility, effective love, charity, goodness, truth, integration, interdisciplinary dynamics, and be at the service of the greatest good of citizens, the nations, and the world” (177).

Chapter VI: “Dialogue and Friendship in Society” presents the process of dialoguing by approaching, listening, looking at, knowing, and understanding our brothers and sisters. Dialogue, based on truthfulness, love and kindness, helps the building together of a harmonized, integrated, covenanted, and humanistic world, irrespective of creed, faiths, ideologies, cultures and identity (217, 219)”.

Chapter VII: “Paths of Renewed Encounter” calls upon everyone “to write a new page of history, full of hope, peaceful, just, reconciled, rightful, lawful and prosperous, based on ‘Truth’ (227)”, by “recognizing, acknowledging, forgiving and healing the centuries of wounds, inflicted upon and destroying humanity’s flesh, memory and spirit in diversified cruel forms” (248). “Let our hearts be anointed with mercy, grace, humility, gentleness and meekness”; “work together to recognize, protect and restore a person’s dignity” (233), and “build our home with a spirit of family bond” (230).

Chapter VIII: “Religions at the Service of Fraternity in our World” invites all the “Children of God” to “reawaken the spiritual energy”, “keeping their unique religious identity, root, practice, worship” to transcend “all forms of religious violence, killing, extremism and fanaticism” (285), “respect the sacredness of life” (282) and “work for the welfare of all and build the universal fraternity, drawing inspiration from St. Francis of Assisi, Martin Luther King, Desmond Tutu, Mahatma Gandhi and Blessed Charles de Foucauld” (286-287).

Oblate Charism and “Fratelli Tutti”:

Passionate love for the Crucified Christ, love for the Church, evangelizing the new faces of the poor in and through community, love for Mother Mary, and Oblateness are all parts of our charism. “Fratelli Tutti” invites us to renew and energize ourselves with the passion of the Crucified Christ, the Word of God, who took on human flesh. Our profound love for the Church encourages us to go forth “bringing the flavour of the Gospel” to the new faces of the poor as “specialists of difficult mission” and as “men of Advent” inspired by the Spirit to write a new page of history. Under the loving patroness of Mother Mary, as Oblates, we live in community and share our fraternity with Oblate Associates. We are at the service of the poor, the migrants, the victims, the underprivileged, the indigenous peoples, and dream of building a global community of fraternity and friendship with our brothers and sisters, “our own flesh!”

AFRICA-MADAGASCAR

SOUTHERN AFRICA

A Unique Retreat in COVID-19 Situation

"One of a kind!", "truly a renewal" are but two among many worthy impressions of the OMISA annual Retreat 2020 which began on Sunday the 23rd of August ending on Saturday the 29th. Inspired by a powerful quote highlighted by Fr General in his May letter on the feast of St Eugene de Mazenod "We were born for times like this" was the theme for our retreat in view of the ever challenging

words of the founder for our mission, to “lead men to act like human beings, first of all, and then like Christians, and finally, we must help them to become saints”, calling us to a "bold Mazenodian creativity and audacity."

This retreat was not what we were used to as a province. An online retreat, preached from Fr. Bonga MAJOLA's YouTube channel saw members congregate around screens and computer monitors daily at 9am and at 3pm to listen to his reflections. Prior to the retreat Fr

Bonga had found himself on the repatriation flight from France to South Africa to be with his ill mother (who eventually passed away on 30 September 2020), and so he preached the entire retreat from the comfort of a hotel room in Johannesburg where he was in quarantine. With a few minor glitches in the beginning, the retreat went underway and made for an unforgettable experience.

Different though it was, it provided for some powerful and meaningful 'virtual' and definitely spiritual unity of all the Oblates right across the Province, with the exception of one Oblate who could not follow the online retreat from where he was. Some Oblates took initiative and congregated themselves in a retreat house for the duration of the retreat to fully enjoy the retreat experience, but for some, a great number followed the retreat from house communities.

As this was the first of its kind in our province, it opened the Oblate retreat experience to a greater number of people. A link was shared to a greater number of people, including our lay associates and other friends of the Oblates, opening for a greater sharing of our life and mission. Fr Bonga was a good Retreat Director whose reflections on the life of our founder in the context of the COVID-19 situation was very refreshing. Our latest newsletter states: "Fr Bonga did not preach to us, but witnessed to the call to the Oblate way of life by passionately sharing his learning and experience" and so true.

On the whole, a powerful retreat that challenged me to look back, evaluate my part in the Oblate mission and move forward fully entrusting myself to the Lord and to the Blessed Mother. All this done in the very grounds that I have been sent to minister. What more could one ask for!

ASIA-OCEANIA

VATICAN

Pope Francis Names New Archbishop for Dhaka Archdiocese

*Fr. Ajit Victor Costa, OMI
Delegation Superior of Bangladesh*

Pope Francis has appointed Bishop Bejoy Nicephorus D'Cruze, OMI, as Archbishop of the Metropolitan Archdiocese of Dhaka, Bangladesh.

Bishop D'Cruze was born on Feb. 9, 1956, in Dhaka. He made his First Vows as a Missionary Oblates of Immaculate on September 6, 1983 in Bandarawela (Sri Lanka), and was ordained a priest on February 20, 1987 in Golla (Bangladesh). He has obtained his Ph.D. in Dogmatic Theology from the Gregorian University in Rome.

As a priest, he was the pastor in several parishes, Rector of the Oblate Juniorate (Dhaka), Superior of De Mazenod Scholasticate (Dhaka) and also the Oblate Delegation Superior from 2001-2005.

As a bishop, he was first called to serve the diocese of Khulna, from 2005 to 2011, and

later was installed the first Bishop of Sylhet on September 30, 2011. Under his leadership, Oblates carried out a massive evangelizing mission in this diocese, establishing many parishes, missions and educational institutions.

Bishop D'Cruze has had roles as chairperson of the Episcopal Commission for Christian Unity and Interreligious Dialogue at the Catholic Bishops' Conference of Bangladesh (CBCB). After the recent death of Archbishop Moses Costa, CSC, he was chosen to be the General Secretary of CBCB as well.

According to the latest (2017) statistics, the Archdiocese of Dhaka has a Catholic population of over 80,000 (0.3% of the total population of the diocese). There are 26 parishes and 20 missions, with over 100 priests and 600 lay religious serving in them. (Sources: www.gcatholic.org)

In deep communion with all our conferrers around the world, and with the members of Oblate Associations, the Oblates of the Bangladesh Delegation express our deep gratitude to God for choosing our brother to serve as Archbishop. We assure him of our prayers.

CANADA-UNITED STATES

**CANADA-USA UNITED STATES
Oblate School of Theology Announces New
School President**

PRESS RELEASE

After an extended process, Oblate School of Theology has announced the next president of the school. Dr. Scott Woodward began his term as president of the Oblate School of Theology on September 8th, 2020. His official installation will take place on Friday evening, October 23rd.

In January of 2020, Scott was invited by the Board of Trustees to accept the position of Oblate School of Theology's 19th President. Dr. Scott Woodward, who has been the Vice President of Academic Affairs and Dean the school for the past ten years, was born in Baton Rouge, LA. He and his wife, Cathy, of 42 years, have three children and one grandchild. Scott attended Seattle University where he received a BA in Religious Studies (1980) and a Masters in Religious Education (1984). After moving to San Antonio, he attended St. Mary's University where he was a Distinguished Graduate with a MA in Biblical Theology. He then enrolled at Oblate School of Theology where he was awarded his Doctor of Ministry degree in 2004.

OST has been home for Scott for the last 30 years. He has worked with the school's Lay Ministry Programs, has directed the MA in Pastoral Ministry, and, prior to becoming Dean in 2010, served as Associate Academic Dean. He has done extensive work in ecumenical and interreligious dialog; teaching in the area of pastoral theology, including ecumenism, lay formation for ministry, Vatican II and its reception and Church history.

When asked what prompted him to accept this responsibility, he shared: "The Oblate way of life and Charism to serve the poor and abandoned has kept me in the Church. It is

that simple. It has repeatedly offered a view of Church and the gospel that focuses on the poor, the immigrant, the sick; not a Church triumphant, but a Church in service. This the Church I imagine as I read the gospels. I feel as if I owe a debt to those who have kept this alive and kept it alive in me. If the Church loses this, we lose who we are and we lose a valuable aspect of evangelization. I have a few years left to be part of helping this continue."

Dr. Woodward has been involved for many years in both ecumenical and interfaith dialogue and his concern for other Christian denominations and other religions will be a feature of his presidency. Under his vision and leadership, Oblate School of Theology will continue to expand its vision to honor the fact that "Catholic" means universal. So that, while the school will continue to cherish its own Catholic specificity, it will be a place of welcome, of openness, of research, and of friendship for all Christian denominations and for all religions.

Rev. Fr. Lou Studer, OMI, Chair of the Board of Trustees, is enthusiastic about this appointment and shares simply: "Scott is an excellent choice. He has an Oblate soul. The school is in good hands."

Rev. Fr. Ronald Rolheiser, the outgoing president, says this about Dr. Woodward's appointment: "I couldn't be more pleased with the selection of Scott as my successor. He knows the Oblate charism, cherishes it, and he has lived it out his entire adult life. Like Jesus, he wants the gospel to be, first and foremost, good news for the poor. He has a genuine Catholic heart, one with many rooms. I look forward to where the school will go under his leadership."

His official installation will take place on Friday evening, October 23rd, at 7:00 PM and the event will be live-streamed from the Chapel of the Immaculate Conception on the Oblate School of Theology campus.

ANNIVERSARIES - November 2020

70th Anniversaries of Ordinations

19/11/1950	07900	Fr. Patrick Guidon	United States
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65th Anniversaries of Vows

01/11/1955	10587	Bro. Carol Audet	Notre-Dame-du-Cap
01/11/1955	10588	Fr. Noel Ormonde	Anglo-Irish
04/11/1955	10062	Fr. Andrew Takach	Lacombe

60th Anniversaries of Vows

01/11/1960	10987	Fr. Josef Katzer	Central European Province
01/11/1960	10992	Msgr. Philipp Pöllitzer	Namibia

50th Anniversaries of Ordinations

07/11/1970	11641	Fr. Toon te Dorsthorst	Belgique et Pays Bas
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ANNIVERSARIES - December 2020

75th Anniversaries of Vows

08/12/1945	08098	Fr. Henri Reignat	France
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70th Anniversaries of Ordinations

24/12/1950	08431	Fr. Ottorino Casarotto	Mediterranea
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65th Anniversaries of Ordinations

17/12/1955	09305	Fr. Guy Fortin	Notre-Dame-du-Cap
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60th Anniversaries of Ordinations

17/12/1960	10130	Fr. François Dupont	Belgique et Pays Bas
17/12/1960	09724	Fr. Teótimo González	Mediterranea

50th Anniversaries of Ordinations

19/12/1970	11594	Fr. Thomas Coughlin	United States
19/12/1970	11595	Fr. Richard McAlear	United States
19/12/1970	11522	Fr. Edmund A. Murugupillai	Colombo
19/12/1970	11776	Fr. William O'Donnell	United States
20/12/1970	11583	Fr. Thomas McCabe	Anglo-Irish
21/12/1970	11648	Fr. Edmund Michael Gnanapragasam	Jaffna
21/12/1970	11647	Fr. Christy Kanaganayagam Manuelpillai	Colombo
21/12/1970	11405	Fr. Jacob Thiruchelvam	Colombo

25th Anniversaries of Ordinations

16/12/1995	13263	Fr. Benedict Mzwandile Mahlangu	Southern Africa
16/12/1995	13347	Fr. Michael Twigg	Australia
16/12/1995	13361	Fr. Gregory Watson	Australia
21/12/1995	13283	Fr. Jean-Edy Desravines	Haiti

Suffrages for our Deceased

No. 79-102

NAME	PROV/DEL	AGE	DATE	DIED AT
Fr. Jerry Talarski	France-Benelux	56	04/10/2020	Selkirk
Bro. Pierre Rodolf	Belgium & N'lands	90	07/10/2020	Schoten
Fr. Norbert Sojka	Poland	86	16/10/2020	Lubliniec
Bro. Jacques de Laage	France	92	17/10/2020	Lyon
Fr. John Patterson	Southern Africa	96	20/10/2020	Durban
Fr. John Zunti	Lacombe	86	23/10/2020	Saskatoon
Fr. Jan Rademaker	Lacombe	96	30/10/2020	Ottawa
Fr. Germán Fernández	Cruz del Sur	91	01/11/2020	Córdoba
Fr. Félix Njoku	Cameroon	77	02/11/2020	Garoua
Fr. Jean-Marie Collière	France	85	03/11/2020	Lyon
Fr. Armando Favero	Mediterranean	76	03/11/2020	S. G. Canavese
Bro. Victor Capek	U.S.A.	95	05/11/2020	Belleville
Fr. Ben-Awis Benoit Kabongo	France	87	05/11/2020	Marseille
Bro. Jan Matuszyk	Ukraine	56	07/11/2020	Winnica
Fr. Kazimierz Bielak	Poland	66	10/11/2020	Swiety Krzyz
Fr. Pablo José Fuentes	Cruz del Sur	79	12/11/2020	Santa Fe
Fr. Guy Boulanger	Notre-Dame-du-Cap	94	15/11/2020	Richelieu
Fr. Andrew Chalkey	U.S.A.	90	18/11/2020	Belleville
Fr. Guglielmo Crespan	Mediterranean	81	18/11/2020	Aosta
Fr. Walenty Miklaszewski	Poland	79	18/11/2020	Siedlce
Fr. Sante Bisignano	Mediterranean	88	19/11/2020	Roma
Fr. Wilhelm Henkel	Central European	90	19/11/2020	Hünfeld
Fr. Carlo Mattiussi	Mediterranean	92	26/11/2020	S. Maria a Vico
Bro. Hannsgeorg Seiwert	Central European	84	26/11/2020	Hünfeld
Fr. Paul Duda	Central Europea	88	28/11/2020	Hünfeld
Fr. William McSweeney	U.S.A.	98	30/11/2020	Tewksbury

“They are before God, bearing the sign, the kind of character proper to our Institute, the vows common to all its members, the firm habit of the same virtues. We are linked to them by the bonds of a special charity. They are still our brothers and we are theirs. They now live in our mother-house, our main residence. The prayers and the love they retain for us will one day draw us to them and we shall live in our place of rest together with them.”

(Letter of Founder to Fr. Courtès, 22 July 1828)

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