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## Pilgrims of Hope in Communion: A Reflection by a Pilgrim

*By Fr. Warren Brown, OMI  
General Councilor for Canada-United States*

In the dictionary, a pilgrim is defined as “One who travels to foreign lands”, or “One who travels to a shrine or a holy place.” The Latin root for the word “pilgrim” comes from a word for ‘foreigner’, “peregrinus”, taken from the Latin words per (through) + agr-, ager (land), as one who goes through the land. As a missionary congregation, we Oblates are pilgrims by our very nature, coming from our charism, chosen by Jesus to evangelize the poor and most abandoned, especially at the peripheries of society. To reach these people, we must travel and go to where they are, to become pilgrims.

Like the other synoptic gospels of Matthew and Luke, the Gospel of Mark (Mk. 6: 7-13) contains an account of Jesus sending the twelve apostles on mission. All three accounts of sending the apostles contain a similar discourse but with some subtle differences, probably owing to the gospels’ author and audience. From the beginning of the Gospel of Mark, just like in other Gospel narratives, Jesus moves from place to place, teaching and encountering people. The immediate context of the sending in Mark’s Gospel is that “Jesus went about among the villages teaching” (Mark 6:6b). In essence, the apostles are sent as pilgrims to become like Jesus, the Pilgrim of the Father. As successors of the apostles, we are pilgrims with the Pilgrim, sent by the Father. The sending account of Mark, which is the earliest Gospel, can give some important indications for the requirements of a contemporary Oblate pilgrim.

In Mark’s Gospel the apostles are not sent alone but are sent out two by two, showing the necessity of community in the missionary task. As Oblates,

mission through the apostolic community is a crucial component of our Oblate charism. One may note here that Mark’s Gospel, unlike the other two gospels, does not contain an explicit demand by Jesus that the apostles are to proclaim the kingdom. While the preaching of repentance is key to the proclamation of the kingdom in Jesus’ mission from chapter one in Mark’s Gospel, the proclamation of the kingdom is to be done through a practical ministry of healing and renewal. The apostles in Mark’s Gospel are sent for three principal tasks: to heal unclean spirits, preach repentance, and anoint the sick with oil. These vital ministries combined are the means to lead to holiness in a holistic way: spiritually, mentally, and physically. For ourselves as Oblate pilgrims and for those to whom we are sent, attainment of holiness is the goal, or as articulated by St. Eugene: to become saints.

Jesus warns the apostles not to bring with them food, extra clothing, or money; they are to depend upon those to whom they will be sent. Nor are they to move from one house to another. God’s providence and the generosity of others are to sustain them in the mission. They are not to shop around for the best accommodation or the most generous hosts. Poverty of spirit and detachment are necessary for the success of their work. As Oblate pilgrims we, too, are called to live this detachment from material wants and to learn to collaborate with those to whom we are sent.

Strikingly in Mark’s Gospel, in contrast to the other two synoptic gospel accounts, Jesus explicitly tells the apostles that they are to bring a walking staff and sandals. There is no

restriction of where they are to go, whether it is Samaria or visiting in foreign territory. The apostles sent by Jesus in Mark's Gospel are free to cross borders, to go where they are needed, to be present to those who need healing and holiness wherever they are. The Oblate pilgrim as well is called to travel where necessary for the good of the mission to bring holiness and healing.

The sending account in Mark's Gospel can be a guide for us Oblates of Mary Immaculate in our vocation as missionaries and pilgrims. God has chosen us and called us for a special mission. We bring with us our charism, seeking to attain healing and holiness for ourselves and those to whom we are sent in an integral way: mental, spiritual, and physical wholeness and holiness. We are to do this missionary work in the context

of community; collaborating with one another is a necessary ingredient to our apostolate. We are to do this in a spirit of poverty, knowing that it is God's work we are doing, and that God will provide us with what we need. Finally, we are to be resourceful and wise, knowing that those who need the presence of Christ are everywhere in the world and without borders.

#### Reflection questions:

- Can I identify or believe that I am a pilgrim journeying in life?
- How do I see my Oblate life as the journey of a pilgrim?
- Do I imagine my pilgrimage of life alone or in a community?
- Where am I as a pilgrim traveling in my life of faith in God?

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## GENERAL ADMISNISTRATION

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### Reflection on the General Formation Committee annual meeting

*Fr. Freeborn Isaac Kibombwe, OMI  
Post-novitiate formation community, Cedara,  
South Africa*

The General Formation Committee (GFC) annual meeting which was supposed to take place in Poland but could not due to Covid restriction was held virtually with all the full members in attendance from February 28 to March 2nd. The attendees included: Fr. Cornelius Ngoka (Assistant General – Formation Portfolio); Ross Kapunan (Asia Oceania – From Philippines); Frank Kuczera (Canada-USA – From OMI Lacombe); Sebastian Luszczyk (Europe – from Poland) and two newly appointed members Edward Terreros Inga (Latin America – from Peru); Freeborn Kibombwe (Africa-Madagascar from Zambia).

The meeting though virtual was a very good gathering and fraternal through sharing and sometimes some laughter. Fr. Ngoka animated the group well and expressed gratitude for those who have been serving on the committee

for some time now as well as welcomed the new members. Everyone felt welcome and at home virtually. On the order of business the meeting shared consolidated reports from their formation houses in the regions respectively as well as sharing how vocation ministries and ongoing formation activities are going. This sharing brought out a lot of experiences of success and various challenges; we can however remain positive that a lot is going on in our congregation and various regions in particular. The meeting also focused on the series of the ongoing formation workshops for post-novitiate formators since last year. Amongst other theme shared included: interculturality programs in our formation houses, status quo of our ongoing formation practices in our units in preparation for the virtual ongoing formation workshop from 20th to 22nd of June, 2022, formation of brothers in our units, guidelines on the protection of minors and vulnerable adults in formation houses, the importance of regency experiences in oblate ministries, and the challenge of preparing missionaries (Formandi) especially in response to the 2010 and 2016 Chapter

calls for the new faces of the poor in today's world, the novena prayer for Oblate Vocations (21-29 May) was reviewed for this year. The meeting also looked at two important events in our Congregation ahead of us; the 200 years of Oblate Madonna (Our Lady) to be celebrated on August 15, 2022 and the 200th anniversary celebration of the approval of our Constitutions and Rules since 1826.

The meeting was on March 1st graced with the presence of the Superior General who addressed us to share his views. The General was grateful to the members of the committee and the work that is being done so far, considering the formation work is not easy and needs oblates who can give of themselves to this ministry. He urged us to live our fourth vow of perseverance in light of the fact that we can easily be discouraged and be cynical about our ministry and that perseverance is indeed "constancy in love". In all that we do we must remember that it is the "wisdom of the spirit" that urges us on. The General continued

## OMI JPIC

### News from OMI JPIC

*Fr. Jean Herick Jasmin, OMI, Director of the General Service of JPIC, wrote the following letter to the Oblate JPIC coordinators and animators around the world.*

Dear Oblate JPIC coordinators and animators,

Receive our greetings in Jesus and Mary Immaculate, hoping that everything is moving ahead well in your pastoral work in this time of much challenge and hope.

We come once again to reaffirm our support for your missionary efforts in favor of Justice, Peace and the Integrity of Creation. We also want to share with you that as part of our Congregation's response to the call of Laudato Si, we officially registered in the Laudato Si' Action Platform (LSAP) last November 14, 2021. This Platform is our public statement in

by stating that God is able to do some much as in St. Paul's letter to the Ephesians (3:20), "Now to him who is able to accomplish far more than we ask or imagine, by the power at work within us". He urge us to think of formation as a long term commitment, to continue to animate and stimulate our regions creatively while at the same time observing the virtues of humility and calmness in all circumstances.

In preparation of the 37th General Chapter, we shared some thoughts and reflected on Oblate missionary formation in the context of today's world with its hopes, challenges and opportunities. As a committee for formation we encourage Oblates in initial formation to participate in the preparations and celebration of the Chapter in various ways: through prayers, reflections on the Chapter theme - "Pilgrims of Hope, in Communion" by embracing formation as a true experience of pilgrimage, in communion the whole Oblate world and embracing our role as disciples of hope.

the Church that we, as a Congregation, commit to work towards achieving the goals of integral ecology in our life and mission.

Over the last two years, we have been stimulating awareness and action in our Congregation towards participation in the movement of integral ecology, inspired by Pope Francis' encyclical letter. On August 22, 2020, our Superior General Fr. Louis Lougen, OMI wrote his Letter to the Congregation with a call to wake up and get involved in the concerted action on behalf of the poor who are the most affected by the destruction of the environment.

He said that "this is a challenge for all our communities and Units because the cry of the poor and the destruction of the environment go hand-in-hand (...). Many Oblates and collaborators around the world are already acting to care for our common home in many prophetic initiatives, and for this I thank you".

In response to this call, the General Mission Committee and the General Service of JPIC launched a series of webinars aimed at generating interest in Pope Francis' landmark encyclical *Laudato si* and the various practical ways in which Oblate communities have responded and could still respond. On August 28, 2021, we wrote to report on our actions in this regard and referred our Oblate Units to the *Laudato si*' Action Platform, which brings together institutions, communities, and families together in learning and growing together in love for God, for each other, and for our common home. We attached to that letter various other useful resources to get things going.

We encourage all the Units that have already started some programs in the spirit of *Laudato Si*, to freely continue with these projects, aided by regular evaluation. We request that Unit coordinators or animators communicate to us what is being done in communities, institutions, or in the whole Unit itself, so that we can have a global sense of our initiatives, share it on the Platform, and from there work on what else is needed to enhance collaboration. Information can be sent to us at [ServiceJPICServicio@omigen.org](mailto:ServiceJPICServicio@omigen.org). For now, we know about urban gardens and sustainable farms, efforts at using

sustainable energy sources, recycling programs, Scripture-based group studies and reflection, and degree programs in the area of the use of natural resources and its impact on the poor.

The *Laudato si*' Action Platform's website, <https://laudatosiactionplatform.org/>, provides essential information and resources that you may find useful in your animation. At the end of this letter you will find the password to our section on the Platform, to allow you to upload documents you wish to share. Do not hesitate to contact the undersigned for further information you may need.

Moreover, in the next few weeks, the Döntenwill Mission and Ministry Grants will open applications for 2023. The grants will especially welcome programs and projects along the line of *Laudato si*' animation. We look forward to receiving outstanding proposals for funding.

We entrust under the gaze of the Mater Boni Consilii to illuminate our path in these processes of *Laudato Si* for the good of our synodal Church.

*Fr. Jean Herick Jasmin, OMI*

*Director of the General Service of JPIC*

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## AFRICA-MADAGASCAR

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### **GHANA**

#### **News from our latest mission territory**

*By the Oblate community in Ghana:  
Frs. Hyacinth, Daniel and Bro. Rafal.*

Due to some issues in 'quota system', the bishop of Ho Diocese had to wait long for a positive response from the government of Ghana to receive us into the Diocese. To everyone's joy, he finally got it and we, the pioneer missionaries of the Oblate mission in Ghana arrived in Accra on March 21, 2022. We were welcomed in the airport by the chancellor of the diocese of Ho, Fr. Benjamin

Gawu. He took us to the friendly Guest House of the Society of the Divine Word (SVD) in Accra to sleep over and the next day we left to Agbenoxoe and the "Grotto Sanctuary" which is our mission territory.

Our new home in Agbenoxoe has undergone renovation, as new residents, we found three freshly renovated rooms, our recreation room, and the dining room. We thank the Bishop and the parish priest who ensured that all these were well done. Our adventure and mission have just started. On our arrival, we were greeted by the parish priest Fr. Anthony and representatives of the parish council.



After two days we started planning for the official inauguration of our mission in Agbenoxoe and the installation of the first superior of the mission Fr. Hyacinth Nwaneri on the feast of the Annunciation. On that day the ceremony started with the Holy Mass presided over by Bishop Emmanuel Kofi Fianu SVD in the presence of many parishioners and the pilgrims who came from Accra, Togo and neighbouring towns.

After the homily by the bishop, the pioneer Superior of the Mission Fr. Hyacinth Nwaneri recited the profession of faith and took the oath of office with the Bible in his hand in the presence of the Bishop. The faithful who had never watched such an event before happening in their area, were very happy to witness it.

After communion the new oblate community consecrated their mission to the Blessed Virgin Mary who is our Mother. It was also the day the Pope asked the Church to consecrate

Russia and Ukraine and the whole world to the Immaculate Heart of Mary.

After the Mass we started the rosary procession with the Bishop to the grotto where the consecration was done. We moved on the hill and there, before the great figure of Our Lady of Lourdes the bishop lighted a candle.

On the following Sunday during Mass, we could get to know the community of the Catholic Church in Agbenoxoe. In addition to the center, there are three other sub-station chapels belonging to the parish. Later we visited two of them, Dafor and Dafor-Tornu.

Currently, with the help of the local parish priest, we are getting accustomed to the culture, local dishes. Above all we are happy to meet people every day arriving in the Grotto on pilgrimage, they are mainly our first teachers of the local Ewe language.

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## EUROPE

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### FRANCE

#### Fr. Georges Laudin, OMI (1926-2022)

*Roland Jacques, OMI*

Georges Laudin was born in Paris on January 15, 1926. In 1944, although still at war, France was liberated from Nazi occupation. Georges, 18, decided to dedicate his life as a religious and missionary. He was admitted to the novitiate of the Missionary Oblates of Mary Immaculate at Pontmain; together with him was the future Blessed Martyr Jean Wauthier. Georges made his first vows on October 15, 1945, 15 days earlier than Jean. The two friends met again at La Brosse-Montceaux to study philosophy, then theology at Solignac. They made their lifelong Oblation on December 8, 1949, and were ordained priests, again in Solignac, on February 17, 1952.

By that summer, the two went on different missionary paths. In October, Fr Jean Wauthier left France for the Lao Mission; as for Fr Georges Laudin, he had received his first obedience on March 8, 1952 for the Province of France-North

(Paris). There, he was destined to preach parish missions, also known as “Popular Missions.”

At that time, between 1950 and 1970, many Oblates in France took part in renovating this age-old concept of home missions, to organise “General Missions” for large urban areas. Fr Georges was one of pioneers. Thanks to his outstanding intellectual qualities and apostolic zeal, he gradually assumed a leadership role, for example for the General Mission of the Rouen conurbation. He penned a 30-page article on the concept of Regional Missions, published in 1961 in the periodical Missions OMI; in it, he puts to good use his knowledge of sociology. The present-day concept of “New Evangelisation” was not yet born, but the Oblates were prepared in advance for it...

However, General Missions were not a kind of magic recipe. After 1830, Eugene de Mazenod and his companions had to innovate, moving away from their favourite method. In 1965-1966, after the Second Vatican Council, the Oblates were again at a turning point. Georges

Laudin was appointed in charge of preparations for the General Mission of the Strasbourg Metropolitan Area, a project to which many religious institutes adhered... But the project never took off and had to be abandoned.

Georges had no time to cry about the past or on lost opportunities. In this same year 1965-1966, three great events marked his life:

1. He was invited to Laos to preach the annual retreat for the Oblates. On this occasion, he helped a local Oblate committee to prepare for a second wave of evangelisation. Seeing the need to focus on the local realities of the city of Vientiane, they started with the social situation of those who had left their villages to try and eke a living by riding rickshaws. Georges helped taking stock of the global picture by drawing a chart of the different social classes: a great endeavour that would pay off in the long run.

2. He was elected to represent the Province of France-North at the General Chapter of 1966—the Chapter that would tackle the task of applying the insights of the Second Vatican Council to the entire Congregation. Georges Laudin was among those who played a key role in this General Chapter, especially in the drafting of the new, post-Vatican II Constitutions. He is also one of the editors of the official commentary of the CCRR, titled *The Congregation Renewed. A Reading Guide for the Constitutions and Rules* (1968).

3. The General Chapter of 1966 elected Fr Jacques Dherbomez, Provincial of France-North, as Assistant General. Fr Georges Laudin was appointed Provincial to succeed him. He held this core office for two terms, until 1972. One of his decisions was to move the Provincial house out of the posh districts of Paris to the suburbs (Saint-Maur-des-Fossés).

Several other events marked his term as Provincial. On December 27, 1967, he represented the Congregation at the memorial mass for his friend Blessed Jean Wauthier (+ December 16, 1967), presided over by the Archbishop of Cambrai. In 1970, he signed a 38-page article on the development of the Congregation, published in Spanish in the periodical *Missions OMI*. The following year, his long report on the Province of France-

North was one of the important documents in preparation for the 1972 General Chapter; he penned also two reflection articles, published in the same journal, one on “small communities” of Christians—that would later be called “grass-root communities”—, the other on the challenges facing the 1972 General Chapter.

After that Chapter, Georges Laudin, with all his intellectual and spiritual qualities, became once again a rank-and-file Oblate. On November 7, Michel Berche succeeded him as Provincial of France-North; Georges, who spoke English fluently, was assigned to the island of Jersey (a British Crown dependency), where the French Oblates were in charge of the migrant workers. At the end of September 1977, together with Yves Chalvet de Récy, he opened an inter-provincial house in Ste-Foy-lès-Lyon for the pastoral care of young people. Georges was appointed high school chaplain. He and Yves began welcoming in their ‘Chavril’ community students who wanted to share their faith with others in a new way. Very quickly, they opened the doors to the presence of foreign students; then, in a third phase, they welcomed female students as well. Since then, Chavril has allowed Oblates and young men and women to share community life together for a year or two, to meet, discover the intercultural dimension, see « how the neighbour works », and sometimes rub shoulders together because international life is not necessarily easy, not to mention each one’s personality!

In September 1989, Georges Laudin was appointed superior of a new Inter-Provincial Scholasticate, based in Lyon, 36 rue de Trion.

In October 1993, the three provinces of France began their process of their unification. Georges Laudin received the new assignment of “Provincial of France.” He was in charge of the unification proceedings and of initial formation, and presided over the discussions of the group of Provincials...

That same year, 1993, together with the Province of Haiti, he founded the Mission of French Guiana, a territory where French Oblates were already working with Hmong refugees.

In 1995, Georges Laudin set out again for Asia, in his quality as Provincial of France.

Guided by Fr Jacques Nguyễn Văn Thom, he visited different parts of Vietnam, all the way to Hưng Hóa, where he came into contact with the Hmong. His report stressed the need for the presence of Oblates here; but at the same time, he recognised the great difficulty to establish an Oblate Mission in Vietnam. He encouraged Oblates of Vietnamese origin, or having ties to the country, to stay in touch and be available to help, depending on the circumstances.

In September 1996, at the end of his term as Provincial, Georges once again returned to a basic missionary life: he received an obedience to the Guiana Mission. There, he worked tirelessly with the Oblates and with the diocese; he specialised in the formation of the laity, and became Vicar general for many years. In 2003 he wrote a full report on this Mission.

In 2005, Georges Laudin, now 79, took charge of Mirza, the poorest parish in the Cayenne region. The parish, roughly 20 000 inhabitants, was home to many youths living on the streets, and a place of thriving prostitution and drugs activity... His closest collaborator was an Oblate scholastic from the Province of Cameroun, who had come to French Guiana

for a two-year internship. Georges Laudin, in addition to the care of this parish, was also in charge of the catechumenate and formation of the laity for the whole diocese.

In 2012, Georges turned 86: the first warnings concerning his health appeared. In 2016 (90 years old!), these problems had become worse: hearing loss, and the gradual loss of his personal autonomy: the time was coming to go back to continental France. On May 29, 2018, he was temporarily welcomed by the Pontmain community, and a few weeks later transferred to a nursing home in Fontenay-sous-Bois, just a few steps from the Oblate house. Here he was cared for by the Sisters of Saint Francis of Assisi, along with Brother Samuel, a Pakistani Oblate who is a nursing assistant at the institute. Since Georges Laudin's family is still based in Paris, he also received frequent visits from his nephews and nieces. However, his mind had started drifting into another world...

On April 21, 2022, he departed for Our Father's Home, joining the heavenly family of Saint Eugene de Mazenod and the Blessed Oblates, where he is now reunited with his friend Blessed Jean Wauthier. — R.I.P.

## MEDITERRANEAN PROVINCE

### In the footsteps of St. Eugene de Mazenod in Palermo

St. Eugene de Mazenod, in his exile in Italy, spent almost four years in Palermo, from 1799 to 1802. So many places in this city still speak of him. Since 2014, on the initiative of Vincenzo David, Ileana Chinnici and other lay people

who share the oblate charism, the tour "On the steps of St. Eugene in Palermo" was born with the aim of showing the places frequented by Eugene more than 200 years ago. Now this video is born, made by Vincenzo David and Fr. Maurizio Vella, which does not pretend to be exhaustive about young Eugene's experience but only wishes to evoke his presence, offering flashes of a city to be discovered.

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## CANADA-UNITED STATES

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### NOTRE-DAME DU CAP

#### Innu Christian communities: a brief overview

Father Gérard Tsatselam OMI, who has been accompanying the Innu people for the past 10 years, paints for us a portrait of the life of the Christian communities with whom he works and of their faith in action. Solidarity and fervor

characterize these small fraternal teams who are committed to taking care of their own and to meeting the needs of these communities.

Mr. Antoine Malec, an elder from Nutashkuan, liked to tell me about the time of the missionaries Babel and Arnaud, whom he called Ka Kushkuentak and Ka Uashkamuet (i.e. "He who

is upright", meaning here uprightness and rigor, and "He who has a strong voice that carries to a distance"). For him, it was at Musquaro (Lower North Shore) that the Innu gathered, and that the first missionaries met them. In the past, there was a church and a cemetery there. They celebrated funerals, baptisms and weddings in this gathering place before leaving for the territory.

For Mr. Antoine Bellefleur of La Romaine (Unamen Shipu), it was at Musquaro that his parents were married and that the elders received the old prayer and hymn books, which remain as the core of the ritual celebrations today. This place is a very important starting point in the Christian life of the Innu here. It was in Musquaro a bit like in Antioch.

I notice today that there are moments when the community as a whole expresses its faith outwardly: Christmas Eve, Holy Week and Easter, the feast of Saint Anne, the August 15 procession, etc. These highlights of Christian life mobilize all the living forces of the community. Especially for these moments, each community would like to have a priest to accompany them in the different celebrations.

For the feast of St. Anne, for example, young people prepare the site of the gathering, they decorate it with flags, and set up the tents and the prayer area. Other teams transport people and equipment. The elders ensure the organization and development for prayer and hymns.

In addition to the community experience, there are also practices that emphasize the living out of faith at the individual and family levels. About ten people in each community gather in church on Sundays for prayer and sharing around the Word of God, or the Eucharistic celebration when the missionary is present. Sometimes they are members of the same family, small groups who are very faithful to the practice of their Christian faith.

Most of the time they are also present with families who are going through difficult moments in their lives: illness, bereavement, etc. In these painful circumstances, many people turn to prayer: the rosary, novenas to Saint Anne, Saint Anthony, Saint Kateri Tekakwitha, Saint Andrew, etc.

When families have the opportunity to go to the city, a visit to the shrine of Sainte-Anne-de-Beaupré is often indispensable. They go there either for a Eucharistic celebration, a meeting with the priests or to light candles.

On other occasions, the Band Council offers organized trips for elders and their families to visit shrines and basilicas in Quebec. This pilgrimage is a way to be nourished individually or as a family, a way to grow in faith and trust in God. Commitment to the Christian faith is an important choice for many people, a gift received from the elders that they are proud to live and pass on to their children.

In the communities of Pakuashipi, La Romaine (Unamen Shipu) and Nutashkuan, the church is not a separate entity from community life. On the material level, it is the Innu themselves, with the help of partners, who ensure the maintenance and operation of the infrastructures.

In each community, individuals or a team are recognized by their peers as being responsible for the animation of the community's Christian life. These teams stood out during the confinements imposed by public health during the pandemic. They were very close to the community by offering listening, support and prayer services through all means of communication: telephone, community radio, Facebook, etc. When people died, they also welcomed the families at the church and accompanied them to the cemetery for the burial.

It is a great privilege for me to be present and live in the Innu communities as a missionary priest. Every day, I discover Christian communities that are very welcoming, supportive and prayerful, which enriches me. The faith of simple people is manifested in the gestures of sharing, respect for people and for nature. I give thanks to God and am very grateful to the communities for giving me this opportunity to follow the Lord with them.

Father Gérard Tsatselam, O.M.I., has been accompanying the Innu people for 10 years. He walks alongside the Innu communities of La Romaine (Unamen Shipu), Nutashkuan and Pakuashipi. Originally from Cameroon, he arrived in Innu territory in 2012.



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**ANNIVERSARIES - MARCH 2022**


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**65th Anniversaries of Vows**

19/03/1957	10835	Bro. Walter De Mong	Lacombe
30/03/1957	10428	Fr. Pierre Buekens	Belgique et Pays Bas

**60th Anniversaries of Vows**

19/03/1962	11622	Bro. Blaise MacQuarrie	Peru
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**60th Anniversaries of Ordinations**

18/03/1962	10213	Fr. Stanislaw Heller	Pologne
18/03/1962	10134	Fr. Kazimierz Rychlik	Pologne

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**ANNIVERSARIES - APRIL 2022**


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**65th Anniversaries of Ordinations**

06/04/1957	09039	Fr. Amador de Lucas	Mediterranea
06/04/1957	08837	Fr. Donald Dietz	United States
06/04/1957	09040	Fr. Otilio Largo	Mediterranea

**60th Anniversaries of Ordinations**

01/04/1962	10257	Fr. Franz-Josef Michels	Namibia
07/04/1962	10110	Fr. Santiago Rebordinos	Cruz del Sur
13/04/1962	09932	Fr. Pedru Parunandu Philip Fernando	Jaffna

**50th Anniversaries of Ordinations**

08/04/1972	11792	Fr. Giuseppe Cellucci	Mediterranea
15/04/1972	11974	Msgr. Lucio Alfert	Cruz del Sur
24/04/1972	11809	Fr. Alexis Lekau	Lesotho
26/04/1972	11743	Fr. Damian Soosai	Jaffna
29/04/1972	11566	Fr. Francis Hahn	United States

**25th Anniversaries of Ordinations**

05/04/1997	13344	Fr. Dwight Hoeberechts	United States
05/04/1997	13403	Fr. James Robert Ralston	Southern Africa
05/04/1997	13374	Fr. Andrew Sensenig	United States
19/04/1997	13402	Fr. Tony Rodney Daniels	Southern Africa



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**Suffrages for our Deceased (March-April 2022)**


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No. 15-33

NAME	PROV/DEL	DATE	DIED AT	BORN
Fr. Antoni Mendrela	Assumption	05/03/2022	Brampton	08/08/1939
Fr. Vincent Igoa	France	10/03/2022	Strasbourg	25/10/1927
Fr. René Colin	United States	10/03/2022	Strasbourg	12/03/1939
Fr. Gilles Jalbert	Notre-Dame-du-Cap	21/03/2022	Richelieu	27/07/1933
Fr. Ottorino Casarotto	Mediterranean	24/03/2022	S. Maria a Vico	20/11/1926
Fr. Robert Lechat	Notre-Dame-du-Cap	29/03/2022	Richelieu	17/01/1920
Sch. Elisio Luis M'bunde	Senegal - Guinea-Bissau	31/03/2022	Rome	03/10/1993
Fr. Paolo D'Errico	Mediterranean	01/04/2022	S. Maria a Vico	29/01/1931
Bro. Pasquale Valiante	Mediterranean	02/04/2022	S. Maria a Vico	04/01/1929
Fr. Gamini Silva	Colombo	05/04/2022	Negombo	24/06/1949
Fr. Louis Manyeli	Lesotho	08/04/2022	Mazenod	28/08/1958
Fr. Leo Kertz	Anglo-Irish	09/04/2022	Randers	24/02/1936
Fr. Gérard-François Cloutier	Notre-Dame-du-Cap	19/04/2022	Richelieu	01/05/1936
Fr. Georges Laudin	France	21/04/2022	Fontenay-sous-Bois	15/01/1926
Fr. Gilbert Mason	Lacombe	21/04/2022	Ottawa	03/01/1934
Bro. Nicolás Fernández	Mediterranean	24/04/2022	Madrid	10/09/1925
Fr. Jeremiah Donovan	Anglo-Irish	26/04/2022	Dublin	14/01/1934
Fr. John Collet	United States	27/04/2022	San Antonio	02/02/1939
Fr. Andries Taelo Kimane	Southern Africa	28/04/2022	Johannesburg	01/12/1970

“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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