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## A new awareness of being an oblate missionary

**Fr. Constant Kienge-Kienge, OMI**  
*Procurator General to the Holy See*

To become "pilgrims of hope in communion" is the call of our 37th General Chapter and the starting point of the whole dynamic of this General Chapter. To lead us to a new awareness of our identity and mission as Oblates in today's world and in the context of the synodal Church: "communion, participation and mission". We are faced with the reality of a world in which people continually experience moments of darkness, anguish and despair in the face of multiple crises that threaten their existence. Pandemics, wars, insecurity and social misery are eloquent facts of the desperation of our people in their march towards the fullness of life. Nowadays, the news coming to us from the media and different life experiences often make us look up to heaven and ask, like the psalmist: "Where will help come from?" (Ps. 121)

In this context of multiple existential challenges, the world needs a presence that restores hope, a word that reassures people in their life choices, a witness that sheds light on doubts for more convincing action and commitment. In short, our contemporaries need a pilgrim who is walking with them, a witness and bearer of hope. It is in this journey of the men and women of the world that the Oblate, as a pilgrim with his brothers and sisters, accepts to offer himself as the presence of Christ and of hope. And the OMI congregation as an institution of hope, to reassure them and bear witness to the presence of God in this journey towards full communion with Him. A missionary of hope is himself the hope of the people on the march.

This reality places us in the process of the call to synodality marked by the "epochal" changes in

society and the renewal of the life of the Church. Pope Francis reminds us of this when he says that "a worldwide tragedy like the Covid-19 pandemic momentarily revived the sense that we are a global community, all in the same boat, where one person's problems are the problems of all. Once more we realized that no one is saved alone; we can only be saved together" (Fratelli Tutti, 32). Human life is a journey, or rather a pilgrimage, to be undertaken as a team with fellow travellers whose presence gives meaning, joy and support in the search for new goals, striving towards the infinite. Walking together on the path of life is a necessity for today's mission. And in a special way for the Oblate, it updates and strengthens the importance of his life in community (with a particularly communitarian lifestyle), the awareness of his belonging to the religious family and the Church, to remain in communion for the life and mission of the congregation.

Indeed, being on pilgrimage with others reveals one's desire to participate in the life of the community, communion with the aspirations of each of the pilgrims, sharing one's hopes with others. It is also an expression of one's attitude to welcome and listen to the hopes of others and to carry them together; it is also the will to be part of the community in the making; it is, in fact, being in communion and living synodality. This symbolises the hope of each pilgrim in the time and space of their existence; but it also imposes on each one the need to define themselves and be aware of who they are on this common journey. The Oblate is a pilgrim of hope in communion, called to cultivate the intimacy with Christ of which he is a witness; he is invited to remain faithful to his charism and to communion

with the Church, assuming in his person the pilgrimage of Christ on the path of existence of earthly humanity. Like Jesus in His life's journey with His disciples, the Oblate defines himself as an ally of hope, walking with his anguished, afflicted and desperate brothers and sisters, experiencing the moments of darkness, the tortuous paths and tribulations that shake the hope and perseverance of the people towards the fullness of their communion with God. This, in fact, is the path of the Church, which goes on its pilgrimage "amid the persecutions of the world and the consolations of God, announcing the cross and death of the Lord until He comes (cf. 1 Cor 11:26). By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light." (Lumen Gentium 8). In this perspective, the 37th General Chapter, a privileged assembly of our great family which will bring together all the living forces of the congregation under the motion of the Holy Spirit, will lead us to this renewal of our identity in order to respond to the calls of our people and of the Church in the present context of the world.

In this regard, the theme, "Pilgrims of Hope in Communion" defines parameters or frames of reference for the re-reading of our missionary experiences, guides our reflections with discernment, developing in us the dispositions to listen to the different cries of the poor today, in order to create new conditions for the development of an Oblate missionary identity, pilgrims of hope in communion, capable of responding with particular sensitivity to the expectations of the evangelizing mission of the Church. This dynamic calls for a discernment of the life of the Congregation and its structures for a new impetus for the Institute. This is a call for the institute to live in a prominent way the synodal style with a concrete commitment to walk together, to make choices, inspired by the Holy Spirit and the charism of the institute for the life of each Oblate and of our whole religious family.

This noble work is to be accomplished in an atmosphere of prayer, fraternal charity and availability to the inspirations of the Holy Spirit, which may be contrary to our human expectations. In this sense, the General Chapter is a test of submission to God's surprises. For it

is an experience of Pentecost in which the Lord remains the only guide through the person of the capitulants for the refoundation and renewal of the charismatic identity of the Institute in the light of the challenges it has to face in its historical journey. This requires an attitude of mutual listening, of individual and community discernment, with sustained attention to all that is good and worthy for the Oblate vocation, what is true, respectable, just, pure, pleasing and honourable (Philippians 4:8). It is a process that must end with courageous decisions for the vitality of the charism and the renewal of the missionary dynamism in the following of Christ after the model of the apostles and of Saint Eugene de Mazenod.

In this, the General Chapter is truly a moment of grace granted by the Lord. It is up to us to welcome it in the hope of an effective spiritual renewal for a creative updating of the charism to the new demands of life in society. It is up to us to dream, as Pope Francis often stimulates us, not small, personal, self-sufficient dreams, but to dream together, to dream big. "To refuse the "what's the use?" of those who do not want to change anything for fear of losing what they have acquired, without hearing the cry of the poor or of the earth."<sup>1</sup> In a concrete way, the renewal of the Spirit is expected in the fact of having a deeper life, joyful in being consecrated to Christ and to his Church, detached from all egoism, committed to living in the sense of a community life and of co-responsibility in the mission.

This effort at renewal involves each member of the Institute, by virtue of his or her vocation and as a congregation, in offering themselves to our world and to the Church today as "good and valiant soldiers of Christ, sowers of His life among men, tireless heralds of the Word of God."<sup>2</sup> We are going to live the 37th Chapter as an important and eminent event, as a great turning point in the historical evolution of the congregation. We must go there as good pilgrims and welcome it with the dispositions of faith and hope, counting on the maternal help of the Virgin Mary, our Mother, and of Saint Eugene de Mazenod, our Founder, as well as of the blessed Oblates.

***For further meditation:*** How do you think you will integrate the reality of the renewal of the Oblate spirit, being a pilgrim of hope in communion, in your own vocational journey during and after this General Chapter?

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## The 200th Anniversary of the Special Experience of St. Eugene de Mazenod before the Oblate Madonna

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### A milestone in the life of our family

*Fr. Bonga Majola, OMI*

We are within the month of August leading us to the 200th anniversary of the special experience of St. Eugene de Mazenod as he prayed before the statue of the Oblate Madonna in the Chapel of the Mission in Aix en Provence. And so, it is important to recall what exactly happened on August 15, 1822; a day which was to leave a permanent impression on the history of our Oblate family. Achille Rey, who knew Eugene well, wrote in his biography:

“August 15 1822 witnessed a feast in the Church of the mission of Aix. Fr. de Mazenod blessed, in the presence of a large gathering of his youth congregants and of other pious faithful, a statue of the Most Holy Virgin, under the title of the Immaculate Conception. It is to this same statue that he came for long and frequent prayers: it has become one of the most precious souvenirs of the origins of the family.” Rey I, p. 280

In a July 15, 1889 report from the Oblate house in Aix, Father Prosper Monnet described the internal chapel of the Mission church at Aix with the altar of the vows and the “ancient Virgin which formerly smiled upon our venerated Founder and today still stands on her rich marble pedestal...” (Missions O.M.I., 27, (1889), p. 285).

Eugene’s letters of 1822 have shown the many concerns and difficulties he was experiencing. Not least among these was his worry about the survival and future of his small group of Missionaries. It was in this spirit that he blessed the new statue in the chapel, which became the opportunity for a powerful life-giving insight. He immediately wrote to Henri Tempier, who was in Notre Dame de Laus.

“I believe I owe to her also a special experience that I felt today; I will not go so far as to say more than ever, but certainly more than usual.

I cannot describe it too well because it covered several things, but all related to a single object, our dear Society. It seemed to me that what I saw, what I could put my finger on, was that within it lies hidden the seed of very great virtues, and that it can achieve infinite good; I found it worthy, everything pleased me about it, I appreciated its rules, its statutes; its ministry seemed awe-inspiring to me, as it is indeed. As I looked at the Society I found in it a sure, even infallible, means of salvation.” Letter to Henri Tempier, 15 August 1822, EO VI n 86

Eugene was usually very reticent about describing his deep spiritual experiences. His “more than usual” experience was connected with the life of the Missionaries of Provence, who were experiencing external difficulties and whose future existence was in the balance. He then described the confirmation that he received that the foundation of the Missionaries had come from God and that God assured him of a solid future for this group.

In his work, which appeared in 1894, Father Eugene Baffie listed some special favors received by the Founder and wrote: “The first one which Bishop de Mazenod related himself on August 15, 1822, but in veiled, mysterious terms, was the keen, invigorating intuitive impression of the marvels that God wanted to operate in him and by him. Did the Holy Virgin appear directly to her servant? Did she reveal to him concretely the future of his congregation? We may perhaps be justified in affirming this. What can be affirmed is that from that day on, Father de Mazenod knew clearly that his work came from God and was agreeable to God.”

At a time of great discouragement and anxiety about the future of his small missionary band, Eugene received the grace which assured him that this group would accomplish infinite good for the Church and be a source of great virtue. It was a visionary grace, and it forms part of the precious inheritance of the entire Oblate Family. This was the grace that the Oblate Madonna had



obtained for Eugene: a God-given assurance that he was on the right track and that he needed to persevere despite all the external storms raging around him that seemed to threaten the existence of the Missionaries.

Two hundred years later we continue to reap the harvest of this boost of confidence which our Oblate

### **Meditations on the 200th Anniversary of the Experience before the Oblate Madonna**

*Fr. Diego Saez, OMI (OMI Postulator General)*

It was August 15, 1822, 200 years ago. The Congregation of the Missionaries of Provence (later known as the Missionary Oblates of Mary Immaculate) had been founded only six years earlier. However, it was already going through the first crisis of its short existence. Today we can be sure that if we are Oblates and members of the Oblate Family, it is thanks to this special experience that St. Eugene received.

Indeed, after the first months and years of their existence, the normal tensions of living together on a daily basis were already beginning. In the early days of the missionary society, everything was beautiful. In addition to the lofty ideal of life they had set for themselves, there was the novelty for all of them of a new way of living together. This novelty also brought its contribution of enthusiasm, energy and the desire to do things well.

Some experiences from our own life help us to understand this situation: for example, when we are sent on mission to a new country or to a new cultural or social context or when we have to open a new ministry, enthusiasm fills the heart of the missionary, because he wants to know everything, he wants to give himself to all people and to offer his best resources to begin this new work; the first years (three? five? eight?) of married life are years of enthusiasm for the new life that the couple is beginning: living together, with their new habits and schedules, the desire to build a future together, the changes in their jobs, the birth of their first children...

But, inevitably, once the first enthusiasm and the sense of novelty have passed, ordinary life

Madonna “smiled” on us. Let us be bold in claiming this grace for us today. Mary continues to journey with us in the joys and sorrows of our missionary life. We ask her intercession for our renewed missionary zeal, for a deeper quality of consecrated life, and for her assistance in our vocational efforts, so that new members will continue to join our Congregation and the Oblate Family.

arrives with its usual day-to-day tensions... And this is where the test of fidelity and true love begins: generosity in a mission that is no longer new and with people whose faults we already know well (and they know ours), the cohabitation of the spouses in which each day is very similar to the day before, etc. With ordinary life, the clear and obvious ideal of the beginnings easily begins to fade away and seems to be just a daydream.

But external factors also fuelled these thoughts and trials of the missionaries: a number of dioceses had been re-established which, a few years earlier, as a result of the French Revolution, had been eliminated, and now the bishops of these new dioceses needed the return of the priests who had had to leave these territories, among them the priests who had decided to found the Missionaries of Provence. Which voice truly expressed the voice of God over each missionary, that of the bishop or that of the superior of the Missionaries, Eugene de Mazenod?

So, on the one hand, the internal tensions of the society of missionaries would grow, as the novelties of common life and missionary life were already disappearing. On the other hand, the external circumstances were putting the missionaries under strenuous pressure. Problems began to arise. In fact, these tensions would become clear a few months later when the Holy Father Pius VII elected St. Eugene's uncle, Canon Fortunatus de Mazenod, as bishop of Marseilles and the latter made it a condition that his nephew, Eugene de Mazenod, and his closest collaborator, Henri Tempier, be his Vicars Generals. The tensions already latently present between the missionaries then turned into an open explosion of accusations and mutual reproaches.

But by God's providence, the Blessed Immaculate Virgin had decided to prepare the heart of Saint

Eugene, and through him also the hearts of the missionaries most faithful to the Oblate vocation, by means of the singular grace we are commemorating today. Indeed, in the face of all these trials and tensions of ordinary life that were already emerging, we can easily imagine the question that could arise in the heads and hearts of St. Eugene and the first Oblates: were we not mistaken when we founded the Congregation? Could it be that founding this society was not really God's will, but our human presumption? Logically, the natural consequence of these questions would have been for St. Eugene to close the missionary house as soon as possible and for the missionaries to separate, each one returning to his own place of origin. This is the question that comes very easily to us too when we are faced with trials... Well, St. Eugene wrote on August 15, 1822:

“I believe I owe to her also a special experience that I felt today, I will not go so far as to say more than ever, but certainly more than usual. I cannot describe it too well because it comprised several things but all related, however, to a single object, our dear Society. It seemed to me that what I saw, what I could put my finger on, was that within her lies hidden the germ of very great virtues, and that she can achieve infinite good; I found her worthy, everything pleased me about her, I cherished her rules, her statutes; her ministry seemed sublime to me, as it is indeed. I found in her bosom sure means of salvation, even infallible, such is how they looked to me” (To Father Tempier, OW 6, No. 86).

In a certain sense, I believe that the Immaculate Virgin granted our Founder for a few moments to look at the Congregation with the same gaze of Jesus, which not only sees the present but also allows us to glimpse the future, as Jesus himself did with his disciples: "Do you not say, 'In four months the harvest will be here'? I tell you, look up and see the fields ripe for the harvest. <https://bible.usccb.org/bible/john/4> The reaper is already receiving his payment and gathering crops for eternal life” (Jn 4:35-36).

And what did St. Eugene see when the Blessed Virgin allowed him to look like this? Eugene saw that, in spite of all the trials and difficulties, the Congregation he founded was going to have a future blessed by the grace of God, that our Society was going to bear much fruit and that it was going to endure. And so St. Eugene

understood that our Congregation was truly the work of God. We can say that, in a way, Our Lady granted St. Eugene to see us, Oblates and Oblate Family in 2022. We are the confirmation of that vision that St. Eugene had and that encouraged him to go forward. To a greater or lesser extent, our countries, our cities and towns have been evangelised by the Oblates. In fact, there have been, and still are today, whole countries (or at least whole populations) where we Oblates have been the only presence of the Church. We have been evangelised by the Oblates we have known and we too have been called to collaborate in the evangelisation of others.

So, as we recall the experience of August 15, 1822, I believe that the Virgin Mary is telling all of us today, Oblates and members of the Oblate Family, that the Lord is still counting on us. The Lord already knows our weaknesses, our human and perhaps also our material poverty, our tensions in our common life, our weariness in the routine of daily life... These situations are but the confirmation that it is the Lord, and only He, not our intelligence or our missionary daring, who makes our life and our mission fruitful, and who has the power to continue to make our Family fruitful for at least another 200 years, or as many as the Lord wants to give us.

Faced with the difficulties of mission and of our state in life, discouragement and the question of whether it is worth the effort come spontaneously to our minds and hearts. St. Eugene's experience 200 years ago invites us today to look not only at our world through the eyes of our Crucified Saviour (cf. C.4) but also at our own Congregation, to look higher and deeper at all the good that God has done and continues to do through us, despite our weaknesses, and to thank God for it all. Thus, this feast is an occasion to discover the value of our most specific vow as Oblates, that of perseverance (cf. C. 29), for by living our joys and sorrows in intimate union with our Mother (cf. C. 10), we will find the strength to persevere even in the midst of the difficulties and contradictions that are part of life.

May this celebration fill us with joy and hope, presenting all our needs before the Virgin Mary, and she, Mother of Mercy, Mother and Queen of the Oblates, will present them before her Son, our Lord.

Happy Feast of Our Mother!

**GENERAL HOUSE****Our Congregation is truly inspired by God.**

*Fr. Bonga Majola, OMI*

“Our Congregation is truly inspired by God and contains within it not only the seeds of grace, but has become a great tree, bearing abundant fruit to this day.”

Fr. Louis Lougen OMI

On Monday August 15, 2022, the community of the General House together with some visitors, gathered around the statue of the Oblate Madonna in the Chapel of the General house to celebrate the solemnity of the Assumption and to mark the 200th anniversary of the special experience of St. Eugene de Mazenod as he prayed before the statue of the Oblate Madonna in the Chapel of the Mission church in Aix-en-Provence.

During the solemn celebration of the Solemnity of the Assumption of the Blessed Virgin Mary, in his homily, the Superior General Fr. Louis LOUGEN reminded the Oblates that the feast of the Assumption “is a missionary feast, celebrating God's plan of salvation. We announce this Gospel.”

Fr. Louis highlighted the fact that, “The Assumption sends us on mission to proclaim these joyful tidings to the world.”

He further went on reminding the entire Oblate family that “Mary's Assumption inspires us with great hope that the promises of the Lord are already being realized and will prevail. We cooperate in the Mission of God by working so that signs of this justice may already become visible in our world.”

The Letter St. Eugene wrote to Fr. Tempier exactly 200 years ago on that same evening of his most special experience of Mary's intercession, was read during Mass. Commenting on Eugene's experience Fr. Louis noted that, “Eugene struggled to find the words to communicate the inexpressible. Through the presence of the Assunta, Eugene became convinced that his Society was truly inspired by God and that it contained within it seeds of grace.”

In moments of doubt and anxiety about the future of his religious family, “This experience gave him an inner certitude that his missionary group was a worthy initiative and would achieve immeasurable good for the Church.”

The Superior General highlighted the fact that the 40 year old Founder of a 6 years old missionary group “was fraught with concern over his missionary group due to many challenges. His blessed experience on August 15 did not solve all his problems or eliminate his concerns and struggles. But, at this time, Mary's exceptional presence gave him the strength he needed to move forward to secure the future of his Society of missionaries.”

In a very convincing and inspiring tone the Superior General shared his personal conviction, saying, “I agree with the Founder, ...our Congregation is truly inspired by God and contains within it not only the seeds of grace, but has become a great tree, bearing abundant fruit to this day. Our Congregation is indeed worthy and has achieved immeasurable good for the Church and continues to do so. Our mission is sublime and our Rule of life has helped us as a guide to salvation and holiness.”

In a special way, Fr. Louis encouraged the Oblates and reminded them that, “We have the responsibility to prune this great tree with wisdom and discernment so that it continues to evangelize with vitality.”

Reflecting on the upcoming Chapter, Fr. Louis reiterated the 37th General Chapter, “invites us to become pilgrims, committed to journey into conversion with creative fidelity to our charism.”

Concluding his simple yet profound homily Fr. Louis said, “May the smile of Mary upon us enable us to believe in and work for the sublime mission of our Congregation so that it continues to be a vital force in the Church for the Mission of God.”

***Through the eyes an OMI friend who participated at the ceremony***

Very few words can describe the amazing presence and holy experience at the OMI General house August 15 celebrations. The chapel transformed from the very first word sung to welcome a beautiful lady, Mary. Like a true gentleman courting a lady, the OMI priests ushered-in the presence of our Lady. Their focus, love and respect for Mary is like none other.

The hymns, readings, homily and floral arrangements reflected their reverence to Mary

- simple, gentle and elegant. The Oblates, amplified their love and devotion to Mary as their Founder did 200 years ago. And let's not forget the bountiful feast celebration lunch thereafter, simply yet generous.... like Mary.

We are grateful to have shared in this celebration and thank you for allowing us to see Mary through your eyes.

*Mrs. Cindy Arrons.*

## GENERAL ADMINISTRATION

### **OBLATE COMMUNICATIONS SERVICE Announcing the 37th General Chapter Website!**

IT'S HERE! The General Service of Oblate Communications is proud to announce our new website dedicated for the 37th General Chapter. <https://www.omiworld.org/general-chapter/>

The website showcases the desire of the Pre-Chapter commission to get the whole Congregation, excited, informed and involved in the preparation for the 37th General Chapter.

The website basically presents different aspects of the upcoming Chapter including the Chapter theme, which positions us as a pilgrim people on a journey; following the path: the way of Christ. It also introduces all the Capitulars, Auxiliary personnel and the members of the Pre-Chapter commission. There is also information regarding the venue of the Chapter

and the proposed agenda. You will also find a beautifully laid out Historical Timeline. There is also a section dedicated to Resources where you will find some related documents, photos and videos. The section for the News has a wealth of information and downloadable reflections which will help us reflect on the Chapter theme.

As you will witness, the website makes it much easier to view the different aspects of the General Chapter all in one place and gives a clear outline of the General Chapter preparations and how we can all participate in one way or the other.

We hope you will find the website interesting, as it is designed to serve and assist the whole Oblate family on this pilgrimage of hope. May our hearts be set on fire, may we be given new life to carry out our mission, with a strengthened resolve to be in communion with God, with one another and with our broken world.

### **The Lay Team at the 37th General Chapter (Participating from 14-18 September)**

#### ***Sandra Prather***

My name is Sandra Prather and I am an Honorary Oblate and an Oblate Associate in OMI Lacombe Canada. I live my baptismal call in the spirit of Saint Eugene de Mazenod and in community with the Oblates of Mary Immaculate. I am excited to be attending Chapter as it is a visible sign of the commitment the vowed Oblates have to journey closely with the lay men and women who share their charism. In the spirit of the second Oblate Lay Congress, I hope we move forward with concrete steps to increase collaboration and community for the purposes of mission. We are pilgrims of hope together!

#### ***Mildred March***

My name is Mildred March. I am a wife, mother and grandmother of four and originate from

Johannesburg, South Africa. As a devout Roman Catholic, I am actively involved in my parish and deeply committed to my Catholic faith. I studied Theology in 1999 – 2001, completed a course on Saint Eugene De Mazenod (101) and completed a pastoral course on Prison Ministry in 2002. I belong to an Oblate parish and felt drawn towards the way of life of the Oblates, because I witnessed how the Oblates are deeply committed to the pastoral care of the poor, the marginalised, their love for the local church and easy approachable style of reaching out to the people they minister to. This led me to join the local M.A.M.I. in 2002 led me to a deeper encounter with the Oblates, including the Novice and Scholastic brothers and with their spirituality.

In 2017, I was elected as the chairperson of the M.A.M.I. group in my parish and still am until now. I believe that I am called to serve Jesus in His Church, by embracing the way



of life of saint Eugene de Mazenod and the Oblates as a wife, mother and grandmother, and making it part of my life, and so to bring hope and love in our world society.

When I received the invitation to the General Chapter meeting in Rome, I was in a state of disbelief but now I am excited. In Jeremiah 29:11 God says: I know the plans I have for you. He certainly plans much bigger for me than I could ever envision. I pray that I will be an instrument that will be able to contribute and I feel truly honoured and blessed to have been included in this important meeting.

### ***Stefano Dominici***

My name is Stefano Dominici and I'm an Italian oblate lay person. I am 58 and married with Marina and we have the grace to walk together the path in the Oblate family, sharing St. Eugene's charism. We have two children: Greta (29) and Diego (24). We live in Rome and are both members of Italian MAMI, in Rome group. In the past, I served for a long period in MAMI as local president of the Rome group, then as member of the MAMI national council and finally as national president. I was also actively involved in the preparation of the 2nd OLAC 22, as member of the Central Working Team and of the Provincial Congress Team too. I am very happy and thankful for the invitation by the Congregation to be part of the lay team at the upcoming General Chapter. I also feel a big sense of responsibility, because we will be at the Chapter on the behalf of the whole Oblate laity. The results of the recent Oblate Lay Association Congress demonstrate that there is a widespread willingness to be co-operators in mission, vowed and lay Oblates, living together the St. Eugene Charism, for the evangelization of the poor. May the Holy Spirit help us on this journey!

### ***Michèle Mbami Mbeukeu***

I am Michèle MBAMI MBEUKEU wife TCHAPDA, twin to Nina MBEUKEU, we were born on 15-12-1981 in the West of Cameroon; I am married to Rocard TCHAPDA and have two young children. I have been a civil servant since the age of 25, and I am a teacher, currently working as head of department in charge of discipline in a high school in the capital city, Yaoundé. I had the grace to meet the Oblates at the very beginning of my professional life in North Cameroon. OMI, an expression totally

strange to my understanding despite my parents' initiation to the Christian life from my cradle. It was in 2008/2009, following an invitation from the priests of my parish in Garoua, that I took the plunge; without really understanding where the adventure would lead, the call resounded in my heart, and I simply allowed myself to be impressed not only by the teachings but also and above all by the experience of the Missionary Oblates. What a welcome! What humility! What hospitality! Today, to be invited to this General Chapter is a godsend for me, an enormous privilege, and I am deeply grateful. I pray to the Holy Spirit to enlighten us in our exchanges and that the Virgin Mary and Saint Eugene intercede for the good progress of these meetings so that they may be fruitful.

### ***Gigi Maria Regina Velasquez-Espinosa***

Hi, I am Maria Regina Velasquez-Espinosa, Gigi for short, age 64 years and from the Philippines. I am the youngest in the family born to parents who were both Doctors. My parents especially my mother were very close, to the Oblates serving as the Oblates private doctors for both seminarians and priests. Often these OMIs would have dinner at home. That was how I came to know the Oblates at a very young age. My mother has set-up free medical clinics to 2 Oblate parishes in Manila, giving free consultations & medicines to the poor and needy parishioners. In 1970, she was named as one of only two Honorary Oblates of the Philippines. After College, I opted to work in a private construction firm where I met my husband, Isagani. Married for 41 years now, blessed with 5 boys, 3 are now married and 5 grandchildren. In 1988, I came back to work with MAMI until my retirement in 2018. I decided to retire to spend more time with my family especially my grandchildren but the retirement was just short-lived, as I was asked by Fr Gerry, the Provincial to "organize" the Lay Associates in the Philippines. Then the historic 20LAC came and now the 2022 OMI General Chapter. The yearning to work hand in hand with the Oblates and to live out St Eugene's Charism has been deeply rooted in my heart. I am just so happy & blessed to be invited again for the 2nd time (the first was in 2004) to the General Chapter. Our journey as OMI Lay Associates has begun again with the 2nd Oblate Lay Associations Congress and with this 37th General Chapter it will continue to grow as we continue to share our experiences from around the world.



***Pauline Thomas***

My name is Pauline Thomas and I have been associated with the Missionary Oblates of Mary Immaculate since the 1970s' and have worked with the OMIs' as Pastoral Associate in the UK since 2006. Over the past two years it has been a joy and privilege to have worked as Contact Person for Europe, working with the European Preparatory Team, planning and preparing for the 2nd Oblate Lay Associations Congress in the European Region and too, to have facilitated with Fr. Peter Stoll OMI the Worldwide Virtual Congress streamed live from Rome 27th- 29th May.

Striving to live the charism of St Eugene is my spiritual home and I am delighted to be part of the lay team called to attend the Chapter to speak about the life and energy that springs from the Congress and together to discern the movement and promptings of the Holy Spirit leading us into the future as Oblate people.

***Sebastian Cortes Cruz***

Age 35 years old. Place of Birth and residence: Antofagasta - Chile. Profession: Teacher of History and Religion for secondary education and also manager of Familia Oblata Radio TV. I proclaimed my first commitment as a Lay Oblate of Mary Immaculate in the St Eugene de Mazenod Chapel on December 17, 2014. On the Monday September 30, 2019 I made my perpetual commitment in the chapel of the Emmaus House Santiago de Chile. At present I am advisor for the OMI Laity at the level of Latin America (CIAL). From 2008-2017.

I participated animating the Mission with Youth from the San Jose di Antofagasta School and serving on the OMI Youth Committee at the Chillan level. From 2013 to 2020 I participated in the animation of the OMI Laity. From 2020 to the present I am part of the LaOMI-CIAL Animation Team. Un gran servicio que pido a Dios me ayude a ser fiel, según lo vivido en mi iglesia latinoamericana, con toda la gente que hemos trabajado y aportado para este proceso vivido.

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## GENERAL ADMINISTRATION

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**GHANA****Oblates bloom where they are planted!**

The last few months have been full of events. Throughout the month of May, we attended the cross cultural orientation course, in Tamale, at a center run by the SVD's and the archdiocese of Tamale. Together with three Nigerian Carmelites and one lay missionary woman from the USA, we studied the culture and customs of Ghana, which varies greatly between South and North. We discovered the local language of Dagbani and visited the so-called "witch village", women accused of witchcraft and excluded from the margins of society. We also celebrated for the first time Feast of St. Eugene de Mazenod 21st of May with the SVD community and the participants of the cross cultural orientation course.

After a month of separation, we returned to Agbenoxoe, where our adventure with the local language of Ewe began. Initially, the lessons were taught by a retired local school teacher, but in July we started classes with a specialist in Ewe from the Bishop Herman College of

Kpando (this is a Catholic college). Every day it becomes easier for us to communicate in the local language, which often causes surprise and smiles from local people.

The central event in June was the Solemnity of Corpus Christi, celebrated by the entire parish of Agbenoxoe. They were brief stop and prayers at the altars led by the four villages, in the different areas in Agbenoxoe town. The three other stations in the parish were also present, they are: Dafor, Dafor-Tornu and Fesi-Bame. It was a very beautiful and colorful event and also uplifting procession accompanied by choirs and drums, we walked along the paths of Agbenoxoe village. The event was an opportunity for the fathers to start the ministry in Ewe the local language, and since than every Sunday and some days in a week they celebrate the mass in the local language, while the homily is been translated by the catechist.

Among the events in our Marian Grotto, it is worth mentioning that after the pandemic period, traditional meetings and pilgrimages to Our Lady in the Grotto resumed. We have already hosted

two large groups of pilgrims, the prayer group of Our Lady of Perpetual Help and a group of hundreds of students pilgrims, the largest number is the students of Bishop Herman's College from Kpando and the students from the girls College OLA in Ho. The monthly events also resumed: the night prayers on the third Friday of every month, when the church is filled with numerous young people, as well as first-Saturdays celebrations at the foot Our Lady at the Grotto.

An important event for our mission, as well as for the local community of Agbenoxoe, was the meeting and presentation of our community in front of the village chiefs and elders. We were greeted in a fraternal atmosphere and the ensured continuing good collaboration. The meeting was a very interesting one.

*By Frs. Hyacinth, Daniel and Bro. Rafal, OMI (Ghana Community)*

## ASIA-OCEANIA

### VIETNAM

#### **Feeding program launched for patients at Yen Bai hospital**

Since 2021, a group of 21 widows and single mothers have joined OMI Charity, the charitable arm of the Oblate missionaries in Yen Bai province, northern Vietnam, to serve "chao", a traditional breakfast, all Tuesday mornings to nearly 250 patients in two hospitals in the town of Nghia Lo. A total of eight groups serve patients from many hospitals in Lao Cai, Phu Tho, Son La and Yen Bai provinces every week. The region has a dozen ethnic groups.

Luong Thi Hien, a 60-year-old non-Catholic Vietnamese woman of Thai ethnicity, prepares meals with five other women in the parish house of Nghia Lo every Tuesday morning for patients at a local hospital in the province. of Yen Bai, in the north of the country. In a loud voice and dressed in a blue t-shirt in the colors of the charitable group of Oblate Missionaries (OMI), she then knocks on the doors of the hospital to invite patients and their loved ones to receive the chao, a traditional breakfast with meat, fish and vegetables.

Nearly 250 people benefit from it every week in the General Hospital and in a nearby private hospital. "I am so happy to work with other women to lovingly serve nutritious meals for poor patients, including members of my ethnic group, so that they can recover quickly and return home," said Luong Hien, who joined the OMI Charity group in June. The region has a dozen ethnic communities.

Giang Thi Sinh, a Hmong woman from Suoi Bu village in Van Chan district, said her three-year-old daughter, who is suffering from malnutrition caused by worms, was treated in hospital for ten days. "We are happy to have food from the group. We don't know how we would have done without it, because we don't have any money," she says, adding that her family survives by selling maize and vegetables collected in the forest.

#### ***A group founded in 2021***

For her part, Luong Thi Hien, a mother of two, whose husband died fifteen years ago and whose children are married and left home, says that members of the charity group come to see her regularly to support her, and she herself teaches them traditional dances. She also sells vegetables and the culinary specialties of the indigenous villagers in a local market, and she also sends donations to the group, while volunteering to clean the houses of her sick neighbors.

The leader of the group, Marie Tran Thi Kim, explains that it was founded in 2021 by the Oblate missionaries and that today it has 21 women, including members of the Muong and Thai communities. They belong to the three parishes of Nghia Lo, Vang Cai and Vinh Quang, and half of them are non-Catholic. Some have also rediscovered their faith within the group after becoming estranged from the Church. Marie Kim, 64, said the members of the group, who are widows and single mothers, are divided into four shifts to take turns serving the chao to patients.

### ***Eight OMI groups with hospitals in four local provinces***

They and local benefactors cover the cost of the meals up to 4 million dong (170 euros) per month. A local volunteer transports the chao to the hospital with a van. Marie, a mother of two, adds that non-Catholic members also sing hymns and buy rosaries to give to their friends. “We are intertwined with each other through culture and faith, and we become united through charitable work. They also visit parishes and religious sites, organize traditional dances, sing hymns and present their food program to others in order to raise funds.

At the beginning of August, they also went on a pilgrimage to the Marian shrine of Our Lady of La Vang, in the central province of Quang Tri. They gave a Xoe dance there, from a Thai ethnic group. This dance, recognized by Unesco

as an intangible cultural heritage of humanity last December, reflects the vision of the world of Thai villagers and the wishes for happiness, health and prosperity. They also met Bishop Alfonse Nguyen Huu Long, Bishop of Vinh, who served as Auxiliary Bishop of their home diocese of Hung Hoa. The bishop confided that he appreciates their service and he gave them a donation for the meals of the patients.

OMI missionaries from Lao Cai province founded a first group of volunteers in 2019 to serve chao to destitute patients at a public hospital in Bac Ha district. To date, a total of eight groups serve breakfast to nearly 250 patients per week, in many hospitals in Lao Cai, Phu Tho, Son La and Yen Bai provinces.

*(First published on missionsetrangeres.com with Ucanews)*

## **CANADA-UNITED STATES**

### **UNITED STATES**

#### **175th anniversary of the arrival of the first Oblate missionaries to the United States**

*Br. Richard Coté, O.M.I (Historian/Archivist)  
St. Joseph the Worker Shrine, Lowell, MA*

This year marks the 175th anniversary of the arrival of the first Oblate missionaries to the United States in 1847 in what was then known as The Oregon Territory. At that time Oregon included the present states of Oregon and Washington.

#### ***The Oregon Missions:***

A request for Oblate missionaries was made by the newly appointed Bishop of Walla Walla, Magloire Blanchet in 1846. Father Bruno Guigues, Superior of the Oblates in North America, relayed the request to Superior General Eugene de Mazenod in Marseille. De Mazenod had sent the first Oblates to Canada in 1841 and in just six short years the Congregation had expanded to the Pacific Northwest. Fr. Guigues, later first Bishop of Bytown (Ottawa) and Bishop Ignace Bourget, (Montréal), a close friend of de Mazenod, were both interested in this foundation. Fr. Paschal Ricard, O.M.I., had been appointed Superior of the Oregon mission on January 8, 1847. On January 11, 1847, the General Council

in Marseille, noted a commitment between Father Guigues and Bishop Magloire Blanchet of then Walla-Walla, WA.

‘There are serious reasons in favor of this project. The advantage of embracing all the savage (Indian) missions of North America, extending ourselves from one Ocean to another, that of establishing ourselves in territories bordering on Hudson Bay, where the Congregation is already established and the good that there is to do in completely new missions among numerous and still infidel tribes ...’

Having set sail from Le Havre on February 14, 1847, the missionaries did not reach Walla Walla until the following September 5. On January 2, 1848, the scholastics Chirouse and Pandosy were ordained to the priesthood by Bishop Magloire Blanchet. Georges Blanchet remained a brother for a long time and was not ordained to the priesthood until November 1, 1892. The missionaries arrived in Walla Walla on September 5, 1847.

#### ***A cold reception awaits the first Oblates:***

Blanchet’s reception of the missionaries was quite cold and when de Mazenod had learned of this, was certainly saddened, and thought he had to warn Bishop Bourget.



‘I was going to tell you in confidence how much the Bishop of Walla Walla who having to look after the journey of our fathers, and what he thought was enough for him, think he was upset to see them coming. He receives them at first unsympathetically and has since not seem to be much kinder to them. What saddens me is that at such a distance these good missionaries will have much to suffer before I can send them help.’

***Bishop Bourget tries to reassure the Founder.***

‘Father Ricard and his confreres may have been a little surprised by the coolness of the Bishop of Walla-Walla. But I hope that when they have lived with him, they will be able to better judge the goodness of his heart. He is naturally serious, unemotional, and even chilly for anyone approaching him for the first time. May it please God that this is only the effect of travel and momentousness.’

***Mission to the Amerindians.***

The bishop of Walla Walla asked the Oblates to begin a mission among the Walla Walla and Yakima Indians. Beginning in 1847 they built a wooden chapel and house at the meeting of the Yakima and Colombia Rivers. They dedicated this mission to Saint Rose of Lima.

***Difficulties with the Bishop:***

Besides extreme poverty, a misunderstanding existed between Father Ricard, Superior and Bishop Magloire of Walla Walla that he wished to treat the Oblates as if they were diocesan priests. Fr. Gigués, writes to Bishop Bourget: ‘I received news from Oregon of Fr. Ricard. It seems that the Bishop of Walla-Walla allowed himself to be influenced by his brother's

(Archbishop Norbert Blanchet of Oregon City) extraordinary ideas on religious orders. I had, however, made it a condition of this establishment to renounce such ideas I regarded as harmful to the good, and which would have taken me away from making this foundation.’

Difficulties continued for the Oblates in the Oregon Territory until August 15, 1878, when they left the Oregon Territory and were transferred to the Diocese of Westminster, B.C.

***Hope for the Future:***

On January 13, 1857, Fr. Paschal Ricard, O.M.I. wrote to the Superior General:

“Heaven in its goodness is prodigious in consolations for which we dared not hope. The action of Providence is visible. We ourselves are very surprised at the wonders of grace that are being accomplished before our eyes, and the Protestants are even more astonished. Every day, new bands of native peoples come to us to hear the word of God and to steep themselves in the spiritual life by receiving the sacraments. And that, in spite of three foot of snow...”

From this first Oblate Mission in the United States in 1847, although unsuccessful, others flourished along the Rio Grande River in Texas in 1849, Buffalo, NY 1851, Plattsburgh, NY 1853 and Lowell, MA 1868. following excerpt is taken from the work of Oblate Fathers Maurice Gilbert and Gaston Carriere of their study of early Oblate foundations, published in “Historical Research on the Canada-East Province, Vol. II”, Ottawa, 1954.

**UNITED STATES**

**Carl Kabat, OMI, Noted Peace Activist Dies**

*Rev. Fr. Carl Kabat, OMI, a tireless opponent of nuclear weapons, died on August 4 in San Antonio, Texas, at the age of 88. Much of his influence came from his unbending commitment to public protests, and a defiant spirit with a touch of sly wit. He sometimes broke into military bases dressed as a clown, an homage to Saint Paul's admonition in Corinthians to be valiant yet humble: “We are fools for Christ.” He was repeatedly jailed — spending a total of nearly 20 years in jail since the 1970s — but remained*

*steadfast in his belief in civil disobedience to bring attention to the threats from nuclear arsenals. Through difficult times, the Oblate charism — “to preach the gospel to the poor” — offered direction to this relentless anti-nuclear weapons protester on the road ahead. Here is an extract of the homily preached by Fr. Jim Allen, OMI at his funeral service.*

Often in obituaries, we see a funeral service described as a “celebration of life.” Indeed, that is what is happening here. But it is the celebration of the life of Jesus Christ as it was made manifest in the life of Carl Kabat. For

that is exactly what the life of a Christian is meant to be: a manifestation of the continued presence of Jesus, the Risen One, in our world. Of course, I will speak of Carl, but in doing so, I want to show how, like each of us, Carl was an instrument of God in spreading the Kingdom of God in the world.

Right after a person is baptized, in the Catholic tradition, the priest or deacon signs the new Christian with the Holy Oil called Chrism, a word with the same root as “Christ”. These words accompany this anointing: As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

I am sure that as good Catholics, Nick and Anna Kabat, took baby Carl to be baptized shortly after his birth in Scheller, IL. That’s what good Catholic parents do. And with that ritual, Jesus became the lead character in the drama that would be Carl Kabat’s life story. First anointed into what we call the Common Priesthood of all the Baptized, Carl would learn what it means to pray and to worship God. Years later, he would also respond to the call of Jesus to share in the ministerial priesthood, to bless, to preach, to forgive sins, to offer the Sacrifice of the Mass with and for God’s people as a member of the Missionary Oblates of Mary Immaculate.

At his baptism, Carl also entered the royal family of Christ the King, and over the years, he would learn through difficult life experiences how challenging it is to be a co-worker of Christ the King, helping to make the world aware that this is a Kingdom of Peace and Justice, not of war and bombs and self-interest. Sometimes, Carl knew that he was preaching Christ’s kingdom upon deaf ears. But he liked to call himself a “fool” for Christ. Just as Jesus put his life on the line to extend his kingdom, Carl did the same in his own way.

Priest, King and Prophet. That’s who we are all called to be as baptized into the life of Jesus. But Prophet! Now there’s a role that Carl took really seriously. You see, prophets are not primarily folks who predict the future. Rather, if you look at the lives of the great prophets of the Bible and even of world history to this very day, they were men and women, especially called by God, who could read the signs of their times and challenge people to turn their lives around;

otherwise the future would be very bleak for them. They didn’t need a crystal ball for that.

And prophets were not always easy to understand. Often, they were not easy to live with. Just last Sunday, we heard this reading at Mass, about Jeremiah the prophet: Some people did not like what Jeremiah was saying And so they took Jeremiah and threw him into the cistern of Prince Malchiah, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremiah sank into the mud. (Jer 38:4-6, 8-10) Doesn’t that image fit Carl and his experiences in the prison system?

A few moments ago, we heard another prophet of God, Isaiah, speaking the very words that inspired Carl’s lifetime mission: They shall beat their swords into plowshares and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again.

“One nation shall not raise the sword against another...” Isaiah’s prophecy has not even come close to being fulfilled, although there is always reason to be hopeful. Every Roman Catholic Pope since the days of the first nuclear bomb in 1945, as well as the Second Vatican Council, have spoken strongly and decisively about the dangers and the absurdity of the arms race; in fact, Catholic teaching has developed to the point where Pope Francis said at Hiroshima, Japan, in 2019, what Carl was saying all along: “With deep conviction I wish once more to declare that the use of atomic energy for purposes of war is today, more than ever, a crime not only against the dignity of human beings but against any possible future for our common home. The use of atomic energy for purposes of war is immoral, just as the possessing of nuclear weapons is immoral, as I already said two years ago.”

Our Church teaches us that the Holy Spirit whom Jesus sent to His followers gives charisms or gifts to help build up the Kingdom of God on this earth. And from the very beginning, the gift of prophecy was considered a special gift. Those to whom God has given this gift of prophecy have sometimes been reluctant like Jeremiah who cried out: “Ah, Lord GOD!” ...“I do not know how to speak. I am too young!”. Some, such as Jonah, would try to run away and would end up in the belly of a

fish. Not all of the prophets were pious sons and daughters of Israel. Not all more recent prophets were Roman Catholics or even Christians. Think of a few of the prophets of our own day. Mahatma Gandhi; Dorothy Day; Rosa Parks; Bishop Oscar Romero; Archbishop Desmond Tutu; Oblate Archbishop Denis Hurley; Fr. Larry Rosebaugh; Dr. Martin Luther King; Sister Helen Prejean; Sister Thea Bowman; Fr. Carl Kabat. You can add many more to the list, I am sure.

They did not all prophesy the same message. There is enough evil, enough destructive behavior, enough oppression of many varieties that we will never run out of a need for prophets with a variety of messages.

But we can take comfort this morning in those words of Jesus in the Gospel: Whoever receives a prophet because he is a prophet will receive

a prophet's reward, and whoever receives a righteous man because he is righteous will receive a righteous man's reward.

And what is that prophet's reward? What is our prayer and hope for Carl Kabat today? Matthew's gospel tells us that too: Then the king will say to those on his right, 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' ... 'Amen, I say to you, whatever you did for one of these least brothers or sisters of mine, you did for me.'

May we all be so fortunate as to one day to hear those same words.

## EUROPE

### **“Giving life to the heart of St. Eugene in our times” – 25 years for the ‘Oblatas’**

Editor's note: The Missionary Oblate Sisters of Mary Immaculate, are a young Religious Institute that came into existence in Spain in 1997, when nine women came together to live in community with the intention of following St. Eugene de Mazenod and the footsteps of his sons. The Sisters make up a part of the greater Oblate Family, and they see the birth of their Institute as a grace of the canonization of Eugene de Mazenod in 1995. As women consecrated to God, they live the same charism as the Oblates: “To bring the Good News to the poor.” This year marks the 25th anniversary since they first came together in community.

Our sisters, the Missionary Oblates of Mary Immaculate, are celebrating! On September 14th, the Oblate Sisters commemorated 25 years of community life. This past Saturday, September 24th, a solemn Mass was held to celebrate this milestone.

Back in 1997, on a day just as ordinary as today, a courageous group of young women, aged 19 to 24, commenced to experience community life in the Emmaus retreat house, in Pozuelo de Alarcón, Madrid. These women, who were deeply in love

with Jesus the Savior and felt called to live out the charism of St. Eugene in religious life, set out to respond to God's call, thereby embarking on a new journey in the Church.

This seed of the Spirit has been growing in each of these sisters. Their communities are places of hospitality and welcome - places where they live and experience the joy of the Gospel, despite the ups and downs of life.

Now, on this special occasion, the sisters would like to express their deepest gratitude to all those who have accompanied them on this journey and have become part of the family over the past 25 years. In a special way, they would like to give thanks to God Almighty for the Oblate charism which they have received, which is a life-giving gift through which the Holy Spirit is working.

The Sisters feel called, by the grace of God, to respond to the needs and challenges of today's world - a world centered on itself, disoriented, wounded over the years by illness, loneliness, abandonment, family breakdown, lack of identity, poverty, war, etc... Thus, the guiding theme which will accompany and inspire the sisters this year will be: “Giving life to the heart of St. Eugene in our times”.



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**ANNIVERSARIES - SEPTEMBER 2022**


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**75th Anniversaries of Vows**

29/09/1947	08403	Fr. Desmond O'Donnell	Anglo-Irish
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**70th Anniversaries of Vows**

08/09/1952	09370	Fr. George Gruber	Lacombe
08/09/1952	09350	Fr. George Kirwin	United States
08/09/1952	09322	Fr. Claude Tardif	Lacombe
08/09/1952	09346	Fr. Sherman Wall	United States
29/09/1952	09593	Fr. Anthony Quinlan	Anglo-Irish

**70th Anniversaries of Ordinations**

20/09/1952	08177	Fr. Garcia Lussier	Notre-Dame-du-Cap
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**65th Anniversaries of Vows**

08/09/1957	10981	Fr. Yves Abert	France
08/09/1957	10370	Fr. Jean-Pierre Caloz	France
08/09/1957	10367	Fr. Leo De Visscher	Congo
08/09/1957	10982	Fr. André Hebting	France
08/09/1957	10996	Fr. Alain Playoust	France
08/09/1957	10971	Fr. Henri Richard	Cameroun
08/09/1957	10364	Fr. Leo van den Berg	Belgique et Pays Bas
15/09/1957	13692	Fr. Piergiorgio Scarpellini	Mediterranea
29/09/1957	10389	Fr. Patrick Carolan	Anglo-Irish
29/09/1957	10385	Fr. Vincent Mulligan	Anglo-Irish

**65th Anniversaries of Ordinations**

15/09/1957	09593	Fr. Anthony Quinlan	Anglo-Irish
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**60th Anniversaries of Vows**

08/09/1962	11326	Fr. Daniel Corijn	Belgique et Pays Bas
08/09/1962	11325	Fr. Paul Decock	Southern Africa
08/09/1962	11311	Fr. Jaime Gibbons	United States
08/09/1962	11574	Fr. Achiel Peelman	Notre-Dame-du-Cap
08/09/1962	11323	Fr. Geert Scholten	Belgique et Pays Bas
08/09/1962	11306	Fr. John Szkodzinski	Assumption
08/09/1962	11320	Fr. Gerard Vandesompele	Southern Africa
15/09/1962	11336	Fr. Aldo D'Ottavio	Mediterranea
15/09/1962	11515	Fr. Jacques de Portzamparc	France
15/09/1962	12082	Bro. Joseph Gaudré	France
15/09/1962	11461	Fr. Norbert Holsen	France
15/09/1962	11340	Fr. Geraldo Levron	Brazil
15/09/1962	11335	Fr. Dino Tessari	Mediterranea
29/09/1962	11470	Fr. Bernard Colgan	Brazil
29/09/1962	11347	Fr. Michael Morrissey	Southern Africa
29/09/1962	11343	Fr. Christopher O'Leary	Philippines
29/09/1962	11348	Fr. Francis Ryan	Anglo-Irish

**50th Anniversaries of Vows**

03/09/1972	12188	Fr. Dominique Piccinato	Belgique et Pays Bas
08/09/1972	12208	Fr. Antoni Ludwiczak	Pologne
08/09/1972	12195	Fr. Gaston Morin	Notre-Dame-du-Cap
08/09/1972	12206	Fr. Tadeusz Rzekiecki	Pologne
09/09/1972	12155	Fr. Fritz Bouvry	Belgique et Pays Bas
09/09/1972	12187	Bro. Erik Dejaeger	Belgique et Pays Bas
29/09/1972	12274	Fr. Oliver Barry	Anglo-Irish
29/09/1972	12226	Fr. Thomas Devereux	Anglo-Irish
29/09/1972	12170	Fr. Sergio Natoli	Mediterranea
29/09/1972	12171	Fr. Nicola Parretta	Mediterranea
29/09/1972	12169	Fr. Aniello Rivetti	Mediterranea

**50th Anniversaries of Ordinations**

24/09/1972	11645	Fr. Roland Jacques	France
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**25th Anniversaries of Vows**

07/09/1997	13905	Fr. Paulin Bewa	Cameroun
07/09/1997	13904	Fr. Todou Alexis Bouba	Cameroun
07/09/1997	13869	Fr. François Diouf Mbagnick	Mediterranea
07/09/1997	13877	Fr. Danladi James Kiku	Cameroun
07/09/1997	13903	Fr. Expédit Vaïdang Koye	Cameroun
07/09/1997	13901	Fr. Raymond Pierre Nani	Cameroun
07/09/1997	13870	Fr. Georges Pascal Ndour	Mediterranea
07/09/1997	13902	Fr. Jean-Marie Claude Nkengue	Cameroun
07/09/1997	13906	Fr. Cornelius Onyeka Nnabuiife	Mediterranea
07/09/1997	13865	Bro. Holger Andreas Nobel	Central European Province
07/09/1997	13871	Fr. Volker Stollewerk	Central European Province
08/09/1997	13879	Fr. Eugène Roy Almonor	Haiti
08/09/1997	13780	Fr. Piotr Bednarski	Pologne
08/09/1997	13779	Fr. Mariusz Bosek	Pologne
08/09/1997	13772	Fr. Wieslaw Chojnowski	Pologne
08/09/1997	13775	Fr. Jozef Czernecki	Pologne
08/09/1997	14007	Fr. Somor Sebastian Dango	Colombo
08/09/1997	13781	Fr. Damian Dybala	Pologne
08/09/1997	13928	Fr. Godfrey Joel Emmanuel	Jaffna
08/09/1997	13909	Fr. Pascal Fanor	Haiti
08/09/1997	13918	Fr. Piotr Furman	Pologne
08/09/1997	14048	Fr. Sudhir Jacob Gomes	Colombo
08/09/1997	13841	Bro. Sebastian Jankowski	Pologne
08/09/1997	13782	Fr. Adam Jaworski	Pologne
08/09/1997	13773	Fr. Krzysztof Jurewicz	Pologne
08/09/1997	13836	Fr. Lucnor Laroche	Haiti
08/09/1997	13910	Fr. Alfred Lauricien	Haiti
08/09/1997	13908	Fr. Quesnel Mazile	Haiti
08/09/1997	13907	Fr. Mongi-Oling Gérard Ndukulu	Congo
08/09/1997	13778	Fr. Pawel Petelski	Pologne
08/09/1997	13848	Fr. Marcin Rosinski	Assumption

08/09/1997	14047	Fr. Dominic Badal Rozario	Colombo
08/09/1997	13896	Fr. Peter Rajanayagam Sebamalainathan	Mediterranea
08/09/1997	13777	Fr. Sebastian Stasiak	Pologne
08/09/1997	13801	Fr. Daniel Szwarc	Assumption
08/09/1997	13898	Fr. Tomas Vyhnalek	Central European Province
08/09/1997	13802	Fr. Mariusz Wilk	Assumption

**25th Anniversaries of Ordinations**

05/09/1997	13482	Fr. Díaz Domínguez Daniel	Mexico
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**Suffrages for our Deceased (September 2022)**


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No. 64-72

NAME	DATE	DIED AT	BORN	PROV./DEL.
Fr. Marc Lortie	15/09/2022	Québec	14/03/1933	Notre-Dame-du-Cap
Fr. Théophile Doulaneni	17/09/2022	Yaoundé	09/08/1970	Cameroon
Fr. Michael Hughes	17/09/2022	Dublin	19/09/1932	Anglo-Irish
Fr. Donald Dietz	21/09/2022	Belleville	06/05/1929	United States
Fr. Wieslaw Szatanski	22/09/2022	Canmore	18/12/1964	Lacombe
Fr. Edmond Brouillard	24/09/2022	Richelieu	16/07/1934	Notre-Dame-du-Cap
Fr. Stuart Clifton Bate	25/09/2022	Durban	24/08/1947	Southern Africa
Fr. Gonzague Dalle	27/09/2022	Nogent sur Marne	20/02/1939	France
Bro. Wayne Jarvo	30/09/2022	Ottawa	05/02/1937	Lacombe

“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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