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Pope Benedict XVI., Saint Eugene de Mazenod and his Oblates

Athanasius von Wedon, O.M.I.

Pope Benedict XVI on a visit to Marseille. What would have happened if Pope Benedict and Bishop Eugene de Mazenod had met? An ideal subject would have been put on the table - "the Church of the poor" - initiated, of course, by Eugene, once Benedict had taken his seat at the table with delicate restraint and allowed his lively counterpart to lead the conversation. Bishop Eugene would have plunged into his topic without much ado, digesting vast amounts of facts during the meal and producing long sentences that, once set in motion, would have been difficult to stop. The human, the all-too-human, is abundant in Eugene. On the other hand, such a pastoral discussion about the "poor church" in all its facets seems more harmless than, for example, the debate about the existence of God and the compatibility of faith and reason, especially when the guest is called Josef Ratzinger / Pope Benedict. But of course, the pressing issue of the "poor church" could not be avoided in Eugene's home.

So, a table talk in the bishop's house in Marseille with soupe au pistou and fish á la Provence at a table set with fine Veuve Perrin china which Eugene had quickly borrowed from his distinguished relative, the Marquis Dedons de Pierrefeu. The scene sounds like something out of an overdramatic chamber play. On one side, Benedict's inhibited, stiff atmosphere; on the other, the fiery bishop of Marseille's urgent theme. One must have delved deeply into the life, work and thought of the protagonists to invent such a bizarre table conversation between Benedict and Eugene. Yes, one must even speak of a passion for Benedict and Eugene.

Theological spaces with the power of faith and missionary fire that fit the respective characters: on the one hand, the „rumbling hooligan“ Eugene, on the other, the intellectual Benedict, who contemplates the signals that speak to the situation of modern man in view of the question of God. But there are also many parallels: both were animated by a great love for the Church, both suffered from their beloved homeland which was never able to embrace them. In Benedict's case, the desertification of the theological landscape in Germany; in Eugene's, the France of the Revolution, with Napoleon as its consequence, and the general decline of the faith. Joseph Ratzinger always remained the aesthetic intellectual who seemed rather brittle compared to the charismatic and visionary Eugene de Mazenod.

In order to connect the two paths of life, we take a look at some of the themes that preoccupied these two great men of the Church, Pope Benedict XVI and Saint Eugene de Mazenod. There are certainly parallels to be found. The charism of Saint Eugene de Mazenod lives on in his sons, the Oblates, and in the entire Mazenodian family, even today in the 21st century, as the General Chapter 2022 showed. The course for the future has also been set.

For Pope Benedict XVI, it is much too early to place his life's work in the history of the Church. It remains to be seen if and how his pontificate will prove itself, which interpretations will emerge and prevail, how the whole thing will develop.

VATICAN

**Message of His Holiness Pope Francis
for the 2023 World Day of Prayer for
Vocations**
Vocation: Grace and Mission

Dear brothers and sisters, dear young people!

This is now the sixtieth time that we are celebrating the World Day of Prayer for Vocations, established by Saint Paul VI in 1964, during the Second Vatican Ecumenical Council. This providential initiative seeks to assist the members of the People of God, as individuals and as communities, to respond to the call and mission that the Lord entrusts to each of us in today's world, amid its afflictions and its hopes, its challenges and its achievements.

This year I would ask you, in your reflection and prayer, to take as your guide the theme "Vocation: Grace and Mission". This Day is a precious opportunity for recalling with wonder that the Lord's call is grace, complete gift, and at the same time a commitment to bring the Gospel to others. We are called to a faith that bears witness, one that closely connects the life of grace, as experienced in the sacraments and ecclesial communion, to our apostolate in the world. Led by the Spirit, Christians are challenged to respond to existential peripheries and human dramas, ever conscious that the mission is God's work; it is not carried out by us alone, but always in ecclesial communion, together with our brothers and sisters, and under the guidance of the Church's pastors. For this has always been God's dream: that we should live with him in a communion of love.

"Chosen before the creation of the world"

The apostle Paul opens before us a remarkable horizon: in Christ, God the Father "chose us before the foundation of the world to be holy and blameless in his sight in love. He destined us for adoption as his children through Jesus Christ, according to the good pleasure of his will" (Eph 1:4-5). These words allow us to glimpse life at

its fullest: God has "conceived" us in his image and likeness and desires us to be his sons and daughters. We were created by love, for love and with love, and we are made for love.

In the course of our lives, this call, which is part of the fibre of our being and the secret of our happiness, comes to us by the work of the Holy Spirit in ever new ways. It enlightens our minds, strengthens our wills, fills us with amazement and sets our hearts afire. At times, the Spirit comes to us in completely unexpected ways. So it was for me when, on 21 September 1953, as I was on my way to an annual school celebration, I was led to stop by a church and go to confession. That day changed my life and left a mark that has endured to the present day. God's call to the gift of self tends to make itself known gradually: in our encounter with situations of poverty, in moments of prayer, when we see a clear witness to the Gospel, or read something that opens our minds. When we hear God's word and sense that it is spoken directly to us, in the advice given by a fellow brother or sister, in moments of sickness or sorrow... In all the ways he calls us, God shows infinite creativity.

The Lord's initiative and his gracious gift call for a response on our part. Vocation is "the interplay between divine choice and human freedom", a dynamic and exciting relationship between God and the human heart. The gift of vocation is like a divine seed that springs up in the soil of our existence, opens our hearts to God and to others, so that we can share with them the treasure we ourselves have found. This is the fundamental structure of what we mean by vocation: God calls us in love and we, in gratitude, respond to him in love. We realize that we are beloved sons and daughters of the one Father, and we come to see ourselves as brothers and sisters of one another. Saint Therese of the Child Jesus, when at last she "saw" this clearly, exclaimed, "At last I have found my calling: my call is love. Indeed, I have found my proper place in the Church... In the heart of the Church, my Mother, I will be love".

“I am a mission on this earth”

God’s call, we said, includes a “sending”. There is no vocation without mission. There is no happiness and full self-realization unless we offer others the new life that we have found. God’s call to love is an experience that does not allow us to remain silent. Saint Paul says, “Woe to me if I do not proclaim the gospel!” (1 Cor 9:16). And the First Letter of John begins with the words, “What we have heard and seen, looked at and touched – the Word made flesh – we declare also to you, so that our joy may be complete” (cf. 1:1-4).

Five years ago, in the Apostolic Exhortation *Gaudete et Exsultate*, I spoke to every baptized person, saying, “You need to see the entirety of your life as a mission” (No. 23). Yes, because each and every one of us is able to say: “I am a mission on this earth; that is the reason why I am here in this world” (*Evangelii Gaudium*, 273).

Our shared mission as Christians is to bear joyful witness wherever we find ourselves, through our actions and words, to the experience of being with Jesus and members of his community, which is the Church. That mission finds expression in works of material and spiritual mercy, in a welcoming and gentle way of life that reflects closeness, compassion and tenderness, in contrast to the culture of waste and indifference. By being a neighbour, like the Good Samaritan (cf. Lk 10:25-37), we come to understand the heart of our Christian vocation: to imitate Jesus Christ, who came to serve, not to be served (cf. Mk 10:45).

This missionary activity does not arise simply from our own abilities, plans and projects, nor from our sheer willpower or our efforts to practice the virtues; it is the result of a profound experience in the company of Jesus. Only then can we testify to a Person, a Life, and thus become “apostles”. Only then can we regard ourselves as “sealed, even branded, by this mission of bringing light, blessing, enlivening, raising, healing and freeing” (*Evangelii Gaudium*, 273).

The Gospel icon of this experience is that of the

two disciples journeying to Emmaus. After their encounter with the risen Jesus, they said to each other, “Were not our hearts burning within us while he was talking to us on the road, while he was opening the Scriptures to us?” (Lk 24:32). In those disciples, we can see what it means to have “hearts on fire, feet on the move”. This is also my fervent hope for the coming World Youth Day in Lisbon, to which I joyfully look forward, with its motto: “Mary arose and went with haste” (Lk 1:39). May every man and woman feel called to arise and go in haste, with hearts on fire.

Called together and convened

The evangelist Mark relates the moment when Jesus called to himself twelve disciples, each by name. He appointed them to be with him and to be sent out to proclaim the message, to heal infirmities and to cast out demons (cf. Mk 3:13-15). The Lord thus laid the foundations of his new community. The Twelve were people from different social classes and trades; none of them was a person of influence. The Gospels speak too of other callings, like that of the 72 disciples whom Jesus sent out two by two (cf. Lk 10:1). The Church is an *Ecclesia*, the Greek word for an assembly of persons called and convened, in order to form the community of missionary disciples of Jesus Christ committed to sharing love among themselves (cf. Jn 13:34; 15:12) and spreading that love to all others, so that God’s kingdom may come.

Within the Church, all of us are servants, in accordance with the variety of our vocations, charisms and ministries. Our common vocation to give ourselves in love develops and finds concrete expression in the life of lay men and women, devoted to raising a family as a small domestic church and working as a leaven of the Gospel to renew the different sectors of society; in the testimony of consecrated women and men who are completely committed to God for the sake of their brothers and sisters as a prophetic sign of the kingdom of God; in ordained ministers – deacons, priests and bishops – placed at the service of preaching, prayer and fostering the communion of the holy People of God. Only in relation with all the others, does any

particular vocation in the Church fully disclose its true nature and richness. Viewed in this light, the Church is a vocational “symphony”, with every vocation united yet distinct, in harmony and joined together in “going forth” to radiate throughout the world the new life of the kingdom of God.

Grace and mission: a gift and a task

Dear brothers and sisters, vocation is a gift and a task, a source of new life and true joy. May the initiatives of prayer and of activity associated with this Day strengthen an awareness of vocation within our families, our parish communities, our communities of consecrated life, and our ecclesial associations and movements. The Spirit of the risen Lord dispels our apathy and grants us the gifts of sympathy and empathy. In this way, he enables us to live each day born anew as children of the God who is love (cf. 1 Jn 4:16) and in turn to offer that love to others. To bring life everywhere, especially in places of exclusion and exploitation, poverty and death, in order

to enlarge the spaces of love, so that God may reign ever more fully in this world.

May the prayer that Saint Paul VI composed for the first World Day of Vocations, 11 April 1964, accompany us on our journey:

“O Jesus, divine Shepherd of souls, you called the apostles and made them fishers of men. Continue to draw to yourself ardent and generous souls from among the young, in order to make them your followers and your ministers. Give them a share in your thirst for the redemption of all... Open before them the horizons of the entire world... By responding to your call, may they prolong your mission here on earth, build up your Mystical Body which is the Church, and be ‘the salt of the earth’ and ‘the light of the world’ (Mt 5:13)”.

May the Virgin Mary watch over you and protect you. With my blessing.

Rome, Saint John Lateran, 30 April 2023, Fourth Sunday of Easter.

APOSTOLIC VICAR

Fr. Vusumuzi Francis Mazibuko, OMI as the apostolic vicar of Ingwavuma

The Holy Father has appointed as vicar apostolic of Ingwavuma (South Africa) the Rev. Fr. Vusumuzi Francis Mazibuko, OMI, currently parish priest of St. Mary's in Pietermaritzburg, archdiocese of Durban.

Curriculum vitae

The Rev. P. Vusumuzi Francis Mazibuko, OMI, was born on 17 May 1965 in Loskop, Estcourt (Archdiocese of Durban). Entering the Congregation of the Oblate Missionaries of Mary Immaculate, he carried out the first part of his formation at St. Joseph's Theological Institute in Cedara, South Africa (1990-1992),

and the second part in the International Roman Scholasticate (IRS) (1992-1995). He made his perpetual vows on 17 February 1995 and was ordained a priest on 27 April 1996.

He has held the following positions and further studies: Educator at St. Joseph's Theological Institute, Cedara (1996-1997); parish vicar at St John's, Estcourt (1997-1999); pastor and educator again at St. Joseph's Theological Institute (1999-2002); Studies for a Licentiate in Spirituality at the Pontifical Gregorian University, Rome (2002-2004); superior of St. Joseph's Scholasticate (2005-2011); provincial of the former OMI Province of KwaZulu-Natal (2011-2018); up to now he has been parish priest of St. Mary's in Pietermaritzburg.

GENERAL ADMINISTRATION

GENERAL FORMATION COMMITTEE GFC met in Obra

The General Formation Committee (GFC) consists of Fr. Asodo HENRICUS, Assistant General, Fr. Frank KUCZERA, for Canada – US Region, Fr. Edward TERREROS INGA, for Latin America Region, Fr. Sebastian LUSZCZKI, for Europe Region, Fr. Gabriel Pathou MATAKUMBA, for Africa-Madagascar Region and Fr. David Kumar ANTHONY, for Asia-Oceania Region.

Under the leadership of Fr. Asodo Henricus, Assistant General, the first meeting of the GFC took place at OMI Scholasticate Community in Obra, Poland from February 27 – March 5, 2023. Fr. Gabriel Pathou Matakumba, from Africa-Madagascar Region could not come for GFC due to visa problem and the rest of the members of GFC participated. Fr. Diego Martin, OMI, Postulator General from the General Administration was the sole translator for all three languages: Polish, Spanish and English. The GFC meeting began on 28 February 2023 and it was concluded on 5 March 2023.

Fr. Sebastian Luszczki, for Europe Region, and the superior of the OMI Scholasticate Community in Obra hosted the GFC and he welcomed all of us with great sense of Oblate

hospitality and care. While being involved in our GFC Meeting, all of us took part in the spiritual activities of the community. Fr. Asodo Henricus, Assistant General, responsible for the Initial Formation and the On-going Formation in the Congregation guided the meeting. First of all, all members from the regions shared about the formation structure, formandi, formators and various issues connected to the formation. Thereafter, Fr. Asodo Henricus, led the team to discuss four mandates of the 37th General Chapter which are directly connected to the Initial and On-going formation.

The topics for the discussion have been: 1. Plan of Action of the animation of the Constitutions and Rules; 2. Oblate Brothers; 3. Young Oblates and 4. Initial Formation – Interculturality. Besides our discussion, we had a golden opportunity to know the vocation ministry in the province and the NINIWA Youth Movement of the Oblates in Poland. We also visited the Provincial community where we had a tour of the Provincial Archive and the Mission Procure of the Province. We had a chance to visit an Oblate mission and the Association of St. Eugene. We thank sincerely Fr. Sebastian Luszczki, for his fraternal care and the Oblate hospitality which we enjoyed. We also thank the OMI Scholasticate Community in Obra for their fraternal care.

ASIA - OCEANIA

THAILAND AORC Meeting held in Bangkok

The Asia-Oceania Regional Conference (AORC) was held in Bangkok, Thailand with the participation of the Major Superiors in the Region from 27th February to 4th March 2023.

The last meeting of the AORC 2021 was hosted by Australia but was held in cyberspace as the participants met via Zoom. It was wonderful to

finally meet in person, this time in Bangkok. The hosts this time was the Thai-Laos Delegation ably lead by Fr Claudio BERTUCCIO. Whilst most of the formal organisation of the event was held virtually - Zoom is still a great tool for meeting - the real work on the ground was done by Fr Claudio. We are very grateful for his very courteous welcome and especially his hospitality.

We gathered at the Camillian Pastoral Centre which is very convenient, as it is not too far from

the main airport. The facilities were perfect for our group of 30 Oblates. This meeting was quite special in that it was a joint session with the Regional Treasurers. We were also privileged to have Fr Antonius RAJABANA (Bono), from Indonesia, who presented on the recent General Chapter meeting and Fr Marc DESSUREAULT who put forward the challenges raised by the Chapter with regard to finances. He also spent time with the Treasurers in a separate meeting on the Wednesday. It was great too to have Fr Eugene BENEDICT with us, this time as our General Councillor for the Region.

Much of the time together was spent in presenting Unit reports which left us very hopeful for the future. We were touched by the sincerity and in one case the very deep, internal offerings of the presenters. The progress and particularly the plans for the future were very much appreciated especially in terms of their clear link to the application of the principles of

‘Laudato Si’ and the focus on sustainability. The reports from the Treasurers followed a similar line whilst making us aware of the particular needs and challenges of some of the Units.

Time was also spent looking at the mandates of the General Chapter. We were able to study and comment on what could be the region’s response to the proposals especially the challenges posed by the need to reform Formation in the region and indeed the very structure of the region. This will obviously be an ongoing project to which we are committed.

We are grateful for the work and commitment of Fr. Varam ANTHONYSWAMY, who completed his term as AORC Secretary at the conclusion of the meeting. The next meeting of the AORC in 2024 will be hopefully hosted by the Delegation of Pakistan. In 2025 we will have a joint session with the General Administration in the Philippines.

EUROPE

UKRAINE

Oblates honoured for their service

During a special meeting of the Kyiv Province State Administration (Kyiv Military Administration), honorary certificates were awarded to representatives of churches and religious associations involved in humanitarian aid and educational activities during the hostilities caused by the aggression of the Russia against Ukraine. Among the recipients were two Oblate missionaries: Father Pawel Wyszowski OMI, parish priest of St. Nicholas Parish in Kiev, and Brother Sebastian Jankowski OMI, director of the "Kitchen for the Homeless" in Kyiv.

Father Wyszowski OMI comments on his award:

“I am pleasantly surprised that the State Administration of the Kyiv Province has taken notice of the activities of St. Nicholas Parish in Kyiv during the large-scale Russian invasion of Ukraine. Yes, we have stayed, we have

not fled, we try to serve as best we can. With the blessing of the ordinary bishop of Kyiv-Zytomyr diocese, Vitaly Kryvitsky SDB, our church became a humanitarian aid centre for Kyiv and Chernihiv regions. We distributed and delivered humanitarian aid to the most needy, even when the Kyiv and Chernihiv regions were under enemy fire.”

“All this was only possible because since 24 February 2022, when the then owners of the Chamber of Music (our church) fled, the keys of the church were in our hands for the first time in 84 years, which gave us full freedom of action. The church is open, active and alive, always full of people in need of help and also those willing to help despite the fatigue. It is further proof that the House of God must operate according to the purpose for which it was built.”

“Father Michał Romanów OP, parish priest of Fastów, also received an award today. You only have to go there to see how much good

has been done in that town, in society and in Ukraine in general, thanks to the fact that the church was returned to the parish at the end of the 1990s. As for the return of our church, the authorities have been distracting us with promises for more than 31 years. That is why today I am again addressing a letter to our President Volodymyr Zelensky, who in a few days will probably greet us Catholics on the occasion of Easter, as well as the leaders of the European and American countries, who

are also Catholics and will celebrate the Resurrection of Christ in a few days.”

“I would like to recall and emphasise that the promises that the Ukrainian authorities have been making for 30 years and that they finally undertook to return the church to the parishioners on 1 June 2022, as is clear from the signed memorandum, must definitely be fulfilled,” said Fr Paweł Wyszowski OMI, parish priest of the Kyiv parish.

LATIN AMERICA

PUERTO RICO

Oblate presence comes to an end

The Oblate Mission in Puerto Rico had been under the care of the former Eastern Province, Our Lady of Hope, in the United States since the mid-1970s. Jack KING, Tom COUGHLIN, , Paul HUGHES, and the other American Oblates who gave great witness to their missionary work on the island by "getting their feet in the mud" by ministering in parishes and mission chapels serving the poorest of the poor.

The restructuring of the whole congregation was beginning to take concrete steps and decisions were needed. In April 1999, after a dialogue between the Oblates of Puerto Rico and the former Oblate province of St. Peter of Canada about the future of the Puerto Rico Mission, the Superior General, Father Guillermo STECKLING and his Council made the decision. On September 8, 1999, the Mission of Puerto Rico was entrusted to the new General Delegation of Peru. It was part of the former St. Peter and St. Paul Provinces of Canada.

Fr. Neil John Macaulay MORRINSON, after 36 years of missionary work in Peru, receives obedience - from Fr. Victor SANTOYO - to go to the Mission of Puerto Rico on August 1, 1999. Soon after, with the desire to maintain the spirit of being missionary and of greater Oblate presence in the Caribbean, Frs. Mariano MARTÍNEZ and Víctor TORRES

arrived in Puerto Rico. The Oblates took over Immaculate Heart of Mary Parish for a few years. Roberto Gonzales Nieves, OFM, entrusted to the Oblates the parish of Our Lady of Guadalupe and, next to it, a parish school.

Soon, some Peruvian Oblates joined the mission, but only for a few years. But the work was increasing, as were the efforts to live in community. In 2006, only two missionaries remained at the Oblate Mission in Puerto Rico. Mariano MARTINEZ, at Mary Queen of the World parish, and Fr. Neil MACAULAY, at Our Lady of Guadalupe parish. Neil Macaulay at Our Lady of Guadalupe College, was chaplain of the federal prison in San Juan, Puerto Rico, and served for a year as chaplain of the Archdiocesan Seminary in the same city.

Mauricio SCHROEDER, the Superior of the General Delegation of Peru, lent the archdiocese two Oblates to take over both parishes on an "ad personam" basis. The archbishop was always grateful that the missionaries work in the parishes on the periphery of his jurisdiction.

Finally, with the death of Fr. Mariano Martinez, on March 2, 2021, Fr. Neil Macaulay expressed his intention to return to Canada and to hand over the parish to the diocesan bishop. He left the Puerto Rico Mission on 13 January 2023. With this, the presence of the Missionary Oblates of Mary Immaculate ends in Puerto Rico.

ANNIVERSARIES - APRIL 2023

70th Anniversaries of Vows

25/04/1953	09435	Fr. Gerhard Scheuermann	Central European Province
25/04/1953	09438	Fr. Heribert Stumpf	Central European Province

50th Anniversaries of Ordinations

07/04/1973	11752	Fr. Amador Castillo	Philippines
23/04/1973	11872	Fr. Adam Rolek	France
23/04/1973	11873	Fr. Franciszek Zok	Pologne

25th Anniversaries of Ordinations

21/04/1998	13523	Fr. Wenceslaus Gnanamuthu	Jaffna
23/04/1998	13521	Fr. Anpurasa Sebamalai	Jaffna

ANNIVERSARIES - MAY 2023

70th Anniversaries of Vows

01/05/1953	10094	Bro. Eugène Caillet	France
11/05/1953	09452b	Fr. Werner Rörig	Central European Province
13/05/1953	09629	Fr. Kevin Davine	Australia

65th Anniversaries of Vows

01/05/1958	11034	Bro. Patrick Flanagan	Anglo-Irish
01/05/1958	11033	Fr. Terence Keogh-Williams	Anglo-Irish
01/05/1958	10440	Fr. Vitus Laib	Central European Province
21/05/1958	11173	Bro. Werner Landgraf	Central European Province
21/05/1958	11043	Bro. Hubert Otto	Central European Province
31/05/1958	10479	Fr. Eugene Cañas	United States
31/05/1958	10475	Fr. Isidore Garcia	United States
31/05/1958	10476	Msgr. Michael Pfeifer	United States

65th Anniversaries of Ordinations

18/05/1958	09165	Fr. Kevin O'Connor	Anglo-Irish
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60th Anniversaries of Vows

01/05/1963	11509	Fr. Josef Cramer	Central European Province
01/05/1963	11393	Fr. Klaus Söhnle	Central European Province
31/05/1963	11403	Fr. Herman Paul Fernando	Colombo

50th Anniversaries of Vows

12/05/1973	12343	Bro. Leonard Rego	Lacombe
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50th Anniversaries of Ordinations

05/05/1973	11677	Fr. Francis Salmon	Lacombe
12/05/1973	11881	Fr. Thomas Rush	United States
16/05/1973	11748	Fr. Angelo J. Martyn	Colombo
28/05/1973	11868	Fr. Paul Hughes	United States
28/05/1973	11961	Fr. Michael O'Connor	Anglo-Irish
28/05/1973	11948	Fr. George Roy	United States
28/05/1973	11867	Fr. Luis Carlos Tierney	Brazil

25th Anniversaries of Ordinations

02/05/1998	13522	Fr. Eugene Benedict	Administration Generale
23/05/1998	13376	Fr. David López	Mediterranea

Suffrages for our Deceased - March-April 2023

No. 14-25

NAME	DATE	DIED AT	BORN	PROV/DEL
Fr. Leon Gerard Babapulle	06/03/2023	Nugegoda	09/03/1957	Colombo
Fr. Jean-Guy Lavoie	10/03/2023	Richelieu	21/03/1932	N-D-du-Cap
Fr. Mario Merlo	13/03/2023	Maddaloni	04/12/1941	Mediterranean
Fr. Vidal Fuente	17/03/2023	Madrid	22/09/1944	Mediterranean
Fr. Patrick Guidon	18/03/2023	San Antonio	11/11/1924	United States
Fr. Robert Koniczek	27/03/2023	Wolsztyn	20/02/1961	Poland
Fr. Thomas O'Shea	31/03/2023	Dublin	29/12/1938	Anglo-Irish
Fr. Olegario Domínguez	03/04/2023	Asunción	06/03/1920	Cruz del Sur
Fr. Fiore Paglione	10/04/2023	Pescara	30/11/1927	Mediterranean
Fr. Wojciech Wojtkowiak	14/04/2023	Winnipeg	14/02/1944	Assumption
Fr. Terence Conway	16/04/2023	Vancouver	08/03/1942	Lacombe
Fr. John Masakale Mphachane	17/04/2023	Ha Buasono	26/11/1987	Lesotho

“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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