



Oblate Brothers: “Real power is in service”.

Fr. Paolo Archiati, OMI, Vicar General

The celebration of St. Joseph’s feast is an occasion for reflection on this person whom we honor as patron and protector of the whole Congregation and, in particular, of our Brothers. I would like to share a couple of thoughts on this theme.

My first thought comes from a conversation I had a few weeks ago with one of my brothers while I was taking a few days of relaxation in his family. I do not remember how, but at a certain point, my brother began to remember some Oblate Brothers whom he had had the occasion to meet during his visits to me in the last two communities in which I lived: at Vermicino and at Via Aurelia. Recalling specific Brothers and some of their particular characteristics, this brother of mine, Domenico, used an expression that really struck me. I don’t remember exactly how he put it, but I am going to report it in quotation marks because I want to highlight it, hoping to retain its substance. This is what he told me: “These Brothers are, in my opinion, the example of what a priest should be.” I don’t know if this expression hit me because it was coming from a lay person, from someone who, by current and perhaps hasty criteria, sees things “from outside.” The fact is that I was impressed and still today I think of it often.

“These Brothers are, in my opinion, the example of what a priest should be.” When I think about it, I tell myself that he has probably grasped an important reality. Beyond various considerations and beyond spiritual and theological reflections that we could have about the vocation to ordained ministry, to religious consecration and that special consecration of the religious brother, what struck my brother in his visits to my communities, especially regarding these Brothers, was, on the one hand, their ease at entering into relationships,

their simplicity, their ability to be welcoming. On the other hand, he noticed the seriousness with which they lived their work; their profession of any kind, whether greeting people in their service at the porter’s desk or their ability to make things work in a multifaceted house such as a scholasticate or a provincial house or the General House, through services such as carpentry, plumbing, etc.

But beyond this, what endures in that estimation of a layman is something we can retain as a valuable suggestion: in a Congregation where we live together, Fathers and Brothers, the Brother offers the Father some valuable guidance on how he can exercise his ministry. It may seem paradoxical, maybe it is, but despite this, I remain convinced that that statement contains something not only important but true. It made me think of Pope Francis, who, from the beginning of his pontificate, never ceases to remind us that authority is service; that “real power is in service;” that it is not from the perspective of power that we are called to live our priestly vocation but from the perspective of service to our brothers and to the community.

The second reflection that I would like to share has to do with the Committee of Oblate Brothers. As we know, this committee was desired by the General Chapter of 2004 in order to promote this specific vocation within our religious family. The current Superior General together with his Council has decided to keep it because they consider the committee to be important for the life of the family. This committee is being renewed in its membership and it recently began to work on redefining its nature and goals. I believe it is important for the whole family

of Saint Eugene, not only to acknowledge its existence but also to contribute to its work in various ways, for the good of the family itself.

In the Oblate world of today, this specific vocation is undoubtedly going through a difficult moment; it is suffering, not only because of a numerical reduction of candidates for this vocation, but also because of the variety of experiences, of traditions, of ways of living it which at times make it difficult to coordinate them. In some Oblate Units, there have been no Oblate Brothers for years, even for decades in some of them. It is question of a social and ecclesial phenomenon, tied in part to the times in which we live, a phenomenon which should be seriously analyzed for what it is, but also for what it means within consecrated life in the Church and in the world. Personally, I am convinced that it is not

necessarily the number which is important, but that the presence of Brothers in our family is still fundamental, I would say essential, not only for their direct witnessing to the Kingdom of God, but also because their life and their presence show us priests who we need to be for the People of God. They tell us that our priestly activity is not limited to the administration of the sacraments, but that our likeness to Jesus the Priest is shown in thousands of other ways, which, by their lives, the Brothers show us. Together with them, we are disciples of the same Master; as sons of the one Father, we are all brothers. The differences in living our service of fraternal charity are secondary. It will be a slow task that requires a change of mentality that should engage everyone. Thanks, dear Oblate Brothers, for what you are in our midst, for what you are for the entire family, for your witness. Happy feast!

General Administration

GENERAL SECRETARIAT

Our Elder Brothers

The last time we published the names of our elder brothers who have reached the age of 90 was in 2012. At that time, there were 116 names on the list. As of 19 February 2015, there were 128 names. We publish these names as a sign of our gratitude for the missionary zeal and example these men have been to us in their long lives.

NAME	OMI UNIT	BIRTH	1 ST VOWS	ORDINATION	AGE
Fr. Pigeon Léo-Paul	N.D.-du-Cap	07.03.1914	02.08.1935	15.06.1941	101
Fr. Wittenbrink Boniface	United States	30.06.1914	15.08.1936	20.09.1941	101
Bro. Rioux Louis	N.D.-du-Cap	09.08.1915	08.09.1937		100
Fr. Montgrain Philippe	N.D.-du-Cap	18.08.1917	15.08.1939	18.06.1944	98
Fr. Protopapas George	United States	09.12.1917	04.09.1937	03.06.1943	98
Bro. Raymond Robert	N.D.-du-Cap	15.01.1918	11.05.1938		97
Fr. Croft George	United States	02.12.1918	08.09.1938	05.06.1944	97
Fr. Turenne Edmond	Lacombe	04.03.1919	15.08.1940	10.06.1945	96
Fr. Girouard Jean	N.D.-du-Cap	03.04.1919	15.08.1941	15.06.1946	96
Msgr. Dupont Georges-H.	Cameroun	16.11.1919	08.09.1938	09.05.1943	96
Bro. Mothetsi Dionysius	Lesotho	01.01.1920	06.01.1948		95
Fr. Lechat Robert	N.D.-du-Cap	17.01.1920	10.08.1943	01.06.1945	95
Fr. Nijsten Kees	Belg./Neth.	26.01.1920	08.09.1939	21.02.1948	95
Fr. Hehn Joseph-Etienne	France	03.02.1920	15.08.1938	29.08.1943	95
Bro. D'Orazio Giuseppe	Amm. Gen.	24.02.1920	12.06.1941		95
Fr. Domínguez Olegario	Paraguay	06.03.1920	15.08.1938	10.03.1946	95
Fr. Brouillet Roger	N.D.-du-Cap	22.03.1920	02.08.1940	15.06.1946	95
Fr. Cantin Léo	N.D.-du-Cap	10.07.1920	02.08.1942	13.06.1948	95
Fr. Gauthier Roger	N.D.-du-Cap	04.09.1920	02.08.1941	31.05.1947	95
Bro. Comtois Gaston	N.D.-du-Cap	12.09.1920	01.05.1940		95
Fr. Shahun Alexander	Lacombe	19.10.1920	08.09.1941	04.06.1948	95
Fr. Goulet Lionel	N.D.-du-Cap	28.10.1920	02.08.1941	31.05.1947	95
Fr. Zachman Clarence	United States	02.11.1920	15.08.1943	05.06.1948	95

Fr. Michalak Paul	N.D.-du-Cap	21.11.1920	08.09.1943	23.02.1947	95
Fr. Saison Léon	France	25.12.1920	08.09.1942	18.04.1945	95
Fr. Mercier Pierre	France	08.01.1921	15.08.1938	27.02.1944	94
Fr. Pielorz Jozef	Poland	22.01.1921	25.01.1946	02.07.1950	94
Bro. Elsbernd Hermann	Central European	03.03.1921	02.07.1949		94
Fr. Langelier Rosaire	N.D.-du-Cap	11.05.1921	17.05.1943	16.06.1950	94
Fr. Healy Patrick	United States	01.06.1921	08.09.1941	02.06.1947	94
Fr. de Nobrega John	Northern S.A.	25.06.1921	28.02.1949	04.07.1954	94
Fr. Fuseau Alexis	France	08.09.1921	08.09.1949	04.07.1954	94
Fr. Careil Adolphe	France	30.10.1921	15.10.1940	15.04.1945	94
Fr. Chaigneau Henri	France	01.01.1922	10.08.1943	04.07.1948	93
Fr. Crevacore Savio	Mediterranean	04.01.1922	01.11.1942	23.02.1947	93
Fr. Maboge Jean	Belg./Neth.	13.05.1922	08.09.1943	14.07.1946	93
Fr. McSweeney William	United States	22.05.1922	08.09.1946	02.06.1952	93
Fr. Sun Stanislaus	China	17.06.1922	01.03.1965	08.06.1952	93
Fr. Dumont Lionel	Lacombe	20.06.1922	15.08.1943	19.06.1949	93
Fr. Mohan Oliver	Lacombe	26.06.1922	15.09.1942	29.06.1948	93
Bro. Thirion Charles	France	04.08.1922	19.03.1940		93
Fr. Guiziou Marc	France	14.10.1922	08.09.1942	29.02.1948	93
Fr. Buteau François	N.D.-du-Cap	17.10.1922	02.08.1946	16.06.1950	93
Fr. Montalbano Francis	United States	31.10.1922	29.06.1941	14.02.1947	93
Fr. McMahan Maurice	Lacombe	25.11.1922	15.08.1943	19.06.1949	93
Fr. Svobodny Aloysius	United States	13.01.1923	26.08.1944	04.06.1949	92
Bro. Loranger Jules	Lacombe	04.02.1923	15.08.1946		92
Fr. Domínguez Tomás	Mediterranean	27.03.1923	15.08.1941	22.03.1947	92
Fr. Ciccone Renato	Mediterranean	27.05.1923	15.08.1942	15.02.1948	92
Bro. Chauvat René	France	31.05.1923	01.11.1947		92
Fr. Baers Joris	Belg./Neth.	26.06.1923	08.09.1944	10.07.1949	92
Bro. Demers Majella	N.D.-du-Cap	10.07.1923	15.08.1951		92
Fr. Chai John	China	18.07.1923	08.12.1959	29.04.1951	92
Fr. Daley Archibald	Lacombe	21.07.1923	08.09.1943	24.07.1949	92
Fr. Michal Jean	France	30.07.1923	08.09.1941	01.03.1947	92
Fr. Barbeau Hugues	N.D.-du-Cap	01.08.1923	15.08.1943	01.07.1950	92
Fr. Atangana Alexis	Cameroun	08.08.1923	26.07.1954	08.12.1957	92
Fr. Matias Felipe	United States	08.08.1923	26.07.1951	14.10.1956	92
Fr. Puzynski Piotr	France-Benelux	10.08.1923	26.09.1951	08.07.1956	92
Fr. Peña Roberto	United States	03.09.1923	18.07.1949	31.05.1955	92
Fr. Deveau Adhemar	United States	12.09.1923	02.08.1947	12.06.1952	92
Fr. Rebuffet André	France	09.10.1923	15.09.1944	16.10.1949	92
Fr. Marton Antonio	Mediterranean	26.11.1923	15.08.1953	29.06.1948	92
Fr. Hemann Maurice	Philippines	11.02.1924	29.06.1945	28.05.1950	91
Fr. Döing Heinrich	Central European	12.02.1924	29.09.1947	06.07.1952	91
Fr. Matton André	Belg./Neth.	13.02.1924	23.10.1943	16.06.1949	91
Fr. Patterson John	Natal	22.02.1924	15.09.1943	29.06.1950	91
Fr. Tessier Roland	N.D.-du-Cap	01.04.1924	17.02.1949	27.06.1954	91
Fr. Pirson Joseph	N.D.-du-Cap	20.04.1924	08.09.1943	30.01.1949	91
Fr. Dufault Norbert	Lacombe	11.05.1924	15.08.1948	21.06.1953	91
Fr. Boisseau Joseph	France	24.05.1924	15.08.1944	19.02.1950	91
Fr. Demers Jean-Paul	N.D.-du-Cap	01.06.1924	15.08.1947	01.06.1951	91
Fr. Rademaker Jan	Lacombe	02.06.1924	15.08.1966	20.12.1969	91
Fr. LaPlante Vincent	Lacombe	13.06.1924	08.09.1949	29.05.1954	91
Fr. Guéguen Jean	France	20.06.1924	08.09.1943	17.02.1949	91
Fr. Blackburn Maurice	Lacombe	03.07.1924	15.08.1944	09.07.1950	91
Fr. Sawyer Lucien	United States	07.07.1924	02.08.1943	24.02.1949	91
Bro. Bergeron Robert	N.D.-du-Cap	12.07.1924	19.03.1942		91

Msgr. Verstraete Daniel	Central S. A.	31.07.1924	08.09.1944	19.02.1950	91
Fr. Col Jean	France	25.08.1924	15.09.1947	01.07.1951	91
Fr. Roy Louis-Philippe	Lacombe	14.09.1924	02.08.1944	29.01.1950	91
Fr. Wisselmann Lucien	France	20.09.1924	08.09.1943	27.02.1949	91
Fr. Keyzer Jacques	Belg./Neth.	28.09.1924	08.09.1945	29.09.1950	91
Fr. Balthazard Joseph	Belg./Neth.	03.10.1924	08.09.1946	08.07.1951	91
Fr. Charrier René	France	08.10.1924	29.09.1944	19.02.1950	91
Fr. Guidon Patrick	United States	11.11.1924	15.09.1944	19.11.1950	91
Fr. Drolet Jacques	N.D.-du-Cap	15.11.1924	02.08.1948	12.06.1954	91
Fr. Glintzboeckel Marcel	France	25.11.1924	15.08.1948	05.07.1953	91
Fr. Bilodeau Marc	N.D.-du-Cap	16.12.1924	02.08.1945	01.06.1951	91
Fr. Vantroys Jean-Paul	Lacombe	16.01.1925	25.03.1946	18.02.1951	90
Fr. Alonso Fortunato	Mediterranean	02.02.1925	25.07.1944	25.03.1950	90
Fr. Hébette Joao	Belg./Neth.	15.02.1925	03.10.1943	20.02.1949	90
Fr. Alarie Laurent	Lacombe	01.03.1925	15.08.1947	15.06.1952	90
Fr. Louatron Jean	France	03.03.1925	08.09.1947	15.06.1952	90
Fr. Leca Noël	France	11.03.1925	15.09.1944	26.02.1950	90
Bro. Delanghe Oscar	Lacombe	07.04.1925	08.09.1946		90
Bro. Capek Victor	United States	26.04.1925	15.08.1963		90
Fr. Reignat Henri	France	11.05.1925	08.12.1945	18.02.1951	90
Bro. Kanzler Jean	France	24.06.1925	01.07.1941		90
Fr. Baratto Virgilio	Lacombe	26.06.1925	06.01.1948	29.06.1952	90
Fr. Beaudoin Henri	N.D.-du-Cap	29.06.1925	08.09.1944	15.09.1951	90
Fr. Dherbomez Jacques	France	04.07.1925	08.09.1946	24.04.1949	90
Fr. Cavagne Daniel	France	07.07.1925	15.09.1944	26.02.1950	90
Fr. Morin Jean	United States	08.07.1925	16.07.1946	29.07.1951	90
Fr. Risse Max	Central European	09.07.1925	01.05.1949	17.12.1955	90
Fr. Gorniak Waclaw	France-Benelux	10.07.1925	15.08.1950	10.07.1955	90
Fr. O'Sullivan Brendan	Anglo-Irish	11.07.1925	29.09.1945	15.07.1951	90
Fr. Cousineau Gérard	N.D.-du-Cap	23.07.1925	15.08.1955	24.06.1960	90
Fr. Frémaux Michel	France	31.07.1925	29.09.1946	06.07.1952	90
Bro. Fortin Luc	N.D.-du-Cap	03.08.1925	19.03.1946		90
Fr. Haight Neil	Lacombe	06.08.1925	06.08.1977	17.11.1979	90
Bro. Gagné Almas	N.D.-du-Cap	14.08.1925	15.09.1953		90
Fr. Bonadio Angelo	Mediterranean	29.08.1925	15.08.1944	12.02.1950	90
Bro. Fernández Nicolás	Mediterranean	10.09.1925	25.07.1955		90
Bro. Mailhot Urbain	N.D.-du-Cap	19.09.1925	06.05.1948		90
Fr. Correa Hernán	Argent.-Chile	20.09.1925	01.05.1961	17.12.1966	90
Fr. Kubitza Clemens	Central European	23.09.1925	15.08.1948	12.07.1953	90
Fr. McHugh William	United States	30.09.1925	08.09.1945	02.06.1952	90
Bro. Savard Fernand	N.D.-du-Cap	30.09.1925	16.07.1945		90
Fr. Hurtubise Paul	N.D.-du-Cap	03.10.1925	15.08.1946	07.06.1952	90
Fr. McCluskey Peter	Anglo-Irish	05.10.1925	29.09.1946	22.06.1952	90
Fr. Bradley Michael	Poland	13.10.1925	15.08.1961	17.12.1966	90
Fr. Doazan Louis	France	19.10.1925	15.11.1945	24.02.1951	90
Fr. Didon André	Colombo	01.11.1925	08.09.1943	27.02.1949	90
Fr. Pelletier Gustave	N.D.-du-Cap	15.11.1925	02.08.1947	22.12.1951	90
Fr. Crowe Raymond	United States	04.12.1925	08.09.1949	30.05.1954	90
Fr. Plouffe Paul-Eugène	Lacombe	10.12.1925	15.08.1956	24.06.1961	90
Fr. Van Helden Eugeen	Belg./Neth.	17.12.1925	08.09.1947	13.07.1952	90
Fr. Dalverny Marcel	France	19.12.1925	15.09.1944	26.02.1950	90
Fr. Lynde Michel	France	26.12.1925	24.02.1946	19.02.1950	90

OBLATE STUDIES AND RESEARCH Continuing the Historical Dictionary

One of the first objectives assumed by the Association of Oblate Studies and Research at its inception was the writing of a Historical Dictionary of the Oblates. The originator of the idea was Robrecht BOUDENS (†2003). The realization of the first two volumes was the work of a handful of scholars, coordinated by Fr. Yvon BEAUDOIN. The two volumes were published in French, respectively in 2004 and 2009 (followed by an English translation); they covered the years of the life of the Founder.

In the meantime, other articles have been prepared in order to continue the project. At the moment, there are about 200 articles ready, written by about 90 authors. Some have been ready for many years and their authors have already died, without having seen their work published.

The General Service for Oblate Studies and Research would like to continue the preparation and publication of the Historical Dictionary in the following way:

1. In every Unit of the Congregation, there will be someone in charge of coordinating the choice of articles and writers and to assure the completion of the writing. The General Service will be the principal coordinator and supervisor.
2. As the various articles are ready, they will be published in French and in English, beginning with those that are already on file, following their eventual updating.
3. The publication will be in a sector of the website, omiworld.org. This will make it possible to eventually update articles and add photos.
4. The feasibility and manner of publication in printed volumes will be evaluated later.

The continuation of the Dictionary for the period beginning with the death of the Founder until today will be an encyclopedic undertaking but with the collaboration of all, it will be possible.

This will allow us to put into practice what Pope Francis asked for on the occasion of the Year of Consecrated Life: *To look to the past with gratitude: Recounting our history is essential for preserving our identity, for strengthening our unity as a family and our common sense of belonging.*

OBLATE COMMUNICATIONS SERVICE Our Oblate Bishops

The very first Oblate of Mary Immaculate was a bishop in the Catholic Church. St. Eugene de Mazenod, our Founder, was ordained Titular Bishop of Icosium on 14 October 1832. He became the Bishop of Marseille in 1837. Already during the lifetime of the Founder, his own young Congregation would be called upon to provide bishops for the Church. The *Dictionary of Oblate Values* states, under the rubric "Bishops": "Indeed, the Church soon came calling to request that the Congregation provide a number of bishops. For the Founder the Holy See's choice was flattering, but in some ways he felt it was a loss for the Congregation still too few in number. He was being asked to give up some of his best subjects, talented and wise men, good administrators, whose loyalty to the society was beyond reproach."

Some of those named to this office were reluctant. "The bishops who had been named protested that above all they wanted to remain Oblates. The Founder's reply was unanswerable. To Bishop Taché he wrote: 'No one is more a bishop than I am, and rest assured that no one is more an Oblate than I am. Am I ignorant, then, of the spirit that I wanted to instill in my Congregation? You will be a bishop; I will it. Do not force me to write to the Pope about this, and you will even be more an Oblate because of it [...]'"
(*Oblate Values*)

Including the Founder, 106 Oblate bishops have entered eternal life. Today, there are 48 living Oblate bishops, including two Cardinals, 9 archbishops, and 38 bishops.

Cardinals

GEORGE Francis Eugene (78), Cardinal-Priest of S. Bartolomeo all'Isola, Metropolitan Archbishop emeritus of Chicago (USA)

QUEVEDO Orlando Beltran (75), Cardinal-Priest of S. Maria «Regina Mundi» a Torre Spaccata, Metropolitan Archbishop of Cotabato (Philippines)

Archbishops

EXNER Adam Joseph (86), Metropolitan Archbishop emeritus of Vancouver (Canada)

LAVOIE Sylvain (67), Metropolitan Archbishop emeritus of Keewatin–Le Pas (Canada)

LEROTHOLI Gerard Tlali (60), Metropolitan Archbishop of Maseru (Lesotho), President of Lesotho Catholic Bishops' Conference

MOHLALISI Bernard (81), Metropolitan Archbishop emeritus of Maseru (Lesotho)

NASHENDA Liborius Ndumbukuti (55), Metropolitan Archbishop of Windhoek (Namibia), President of Namibian Catholic Bishop's Conference

NXUMALO Jabulani Adatus (70), Metropolitan Archbishop of Bloemfontein (South Africa)

SCHWIETZ Roger Lawrence (74), Metropolitan Archbishop of Anchorage (USA)

SUTTON Peter Alfred (80), Metropolitan Archbishop emeritus of Keewatin–Le Pas (Canada)

TLHAGALE Buti Joseph Tlhagale, O.M.I. (67), Metropolitan Archbishop of Johannesburg (South Africa)

Bishops

ALFERT Lucio (73), Vicar Apostolic of Pilcomayo (Paraguay), Titular Bishop of Tubyza

ANDRADI Norbert Marshall (65), Bishop of Anuradhapura (Sri Lanka)

BANE Augustinus Tumaole, Bishop of Leribe (Lesotho)

BOUCHARD Jean-Claude (74), Bishop of Pala (Chad), President of Episcopal Conference of Chad

CADIEUX Vincent (74), Bishop of Hearst (Canada), Bishop of Moosonee (Canada)

CAZABON Gilles (81), Bishop emeritus of Saint-Jérôme (Canada)

CHAMPAGNE Claude (67), Bishop of Edmundston (Canada)

CHINYEMBA Evans Chinyama (47), Bishop of Mongu (Zambia)

CROSBY David Douglas (66), Bishop of Hamilton (Canada), Vice-President of Canadian Conference of Catholic Bishops

CROTEAU Denis (82), Bishop emeritus of MacKenzie–Fort Smith (Canada)

D'CRUZE Bejoy Nicephorus (58), Bishop of Sylhet (Bangladesh)

DÍAZ SÁNCHEZ Ramiro (80), Titular Bishop of Lari Castellum, Vicar Apostolic emeritus of Machiques (Venezuela)

DUPONT Georges-Hilaire (95), Bishop emeritus of Pala (Chad)

EDWARDS Mark Stuart (56), Titular Bishop of Garba, Auxiliary Bishop of Melbourne (Australia)

GNANAPRAGASAM Victor (74), Vicar Apostolic of Quetta (Pakistan), Titular Bishop of Thimida

HECHT Erwin (81), Bishop emeritus of Kimberley (South Africa)

JURETZKO Eugeniusz (75), Bishop of Yokadouma (Cameroon)

KHOARAI Sebastian Koto (85), Bishop emeritus of Mohale's Hoek (Lesotho)

KOT Jan (52), Bishop of Zé Doca (Brazil)

KRÓTKI Wieslaw (50), Bishop of Churchill–Baie d'Hudson (Canada)

LAMPON Angelito R. (64), Vicar Apostolic of Jolo (Philippines), Titular Bishop of Valliposita

MBWÔL-MPASI Louis (83), Bishop emeritus of Idiofa (Congo-Kinshasa)

PAULO Pierre-Antoine (70), Bishop of Port-de-Paix (Haiti), Vice-President of Episcopal Conference of Haiti

PFEIFER Michael David (77), Bishop emeritus of San Angelo (USA)

PÖLLITZER Phillip (75), Bishop of Keetmanshoop (Namibia)

PYL Jacek (52), Titular Bishop of Nova Sinna, Auxiliary Bishop of Odessa–Simferopol (Ukraine)

RISI Edward Gabriel (66), Bishop of Keimoes–Upington (South Africa)

ROULEAU Reynald (79), Bishop emeritus of Churchill–Baie d'Hudson (Canada)

SEPHAMOLA Joseph Mopeli (54), Bishop of Qacha's Nek (Lesotho)

SHIKONGO Joseph Shipandeni (66), Vicar Apostolic of Rundu (Namibia), Titular Bishop of Capra

STACCIOLI Alessandro (83), Titular Bishop of Tauriano, Vicar Apostolic emeritus of Luang Prabang (Laos), Auxiliary Bishop emeritus of Siena–Colle di Val d'Elsa–Montalcino (Italy)

STECKLING Heinz Wilhelm (67), Bishop of Ciudad del Este (Paraguay)

VERSTRAETE Daniel Alphonse Omer (90), Bishop emeritus of Klerksdorp (South Africa)

VITHAVONG Jean Khamsé (72), Vicar Apostolic of Vientiane (Laos), Titular Bishop of Moglæna

WIESNER Gerald William (77), Bishop emeritus of Prince George (Canada)

WOOD Barry Alexander (72), Titular Bishop of Babra, Auxiliary Bishop of Durban (South Africa)

ZMITROWICZ Radosław (52), Titular Bishop of Gypsaria, Auxiliary Bishop of Kamyanets-Podilsky (Ukraine)

Other prelates

LEÓN DORADO Fr. Mario (40), Prefect Apostolic of Western Sahara (Western Sahara)

MADEJ Fr. Andrzej (63), Ecclesiastical Superior of Turkmenistan (Turkmenistan)

TE DORSHORST Fr. Antonius, Apostolic Administrator of Paramaribo (Suriname)

(Source: <http://www.gcatholic.org/orders/011.htm>)

Latin America

ARGENTINA

Bishop Bernardo Witte, OMI: 1926-2015

On 21 February 2015, Bishop Bernardo WITTE, the bishop emeritus of Concepción de Tucumán, died at the age of 88. His remains lay in state in the Church of La Carrodilla – Mendoza, where he lived for the last 10 years of his life, primarily celebrating the sacrament of confession with the adults and youth who came there.

He was born on 27 July 1926 in Vardingholt, Germany; after the Second World War, he was able to make his first vows as a Missionary Oblate (in 1948) and in 1954, he was ordained a priest. He came as a missionary to Argentina to work among the aboriginals of Formosa, Misiones and the Chaco. He was named Bishop of La Rioja in 1977 by Paul VI. He was transferred as Bishop of Concepción in 1992; he resigned because of age in 2001.

A fraternal farewell: with that title, Bishop Witte wrote a farewell message to his diocese but also to Argentina.

Among other things, he wrote: *“I have fought the good fight; I have finished the race; I have kept the faith.” (2 Tim 4:7) Approaching the end of my episcopal service, I would like to consider with humble admiration, the words of St. Paul in this passage. I avow with all sincerity that I have only tried carry on this good fight, leaving its success to divine judgment.... For forty-five years, I have had the honor and duty of serving as a Missionary Oblate, proclaiming the message of salvation and hope that springs from the death and resurrection of Christ.*

The entire beautiful text can be found in Spanish at: <http://goo.gl/BGo7zs>

PERU

Some very energetic women

Fr. Roberto CARRASCO is a young Oblate serving in the mission of Santa Clotilde in Peru, along the River Napo, a tributary of the Amazon River. In his blog, he speaks of some of the dedicated women religious who tirelessly serve the people.

After my diaconate ordination, I immediately moved to the Loreto region, specifically to the new mission taken on by the Oblates of Mary Immaculate at Santa Clotilde – the Napo River. It was in September of 2008.

It was surprising - and this happens to many when they have their first contact with the tremendous Amazon – floating on and on towards the town of Angoteros in the district of Torres Causana. I went with Fr. Edgar NOLAZCO - my brother and companion in the mission - and when we got to that place, the first thing that surprised me was to find an indigenous community that preserves their language, their customs and their entire worldview. A couple of years before, Fr. Juan Marcos Mercier, OFM, had died. I met Manuela, Virginia and Janet for the first time.

The mission house is in the midst of the community, a house like all others, palm bark on the floor and the roof of palm leaves.

Manuela and Virginia, the older members of the community, welcomed us, and with them the youngest member, Janet, who also arrived that year. I remember every expression, every aspect of the three Peruvian Sisters, Mercedarian Missionaries, who had come to the High Napo at the request of Juan Marcos, so as to continue the mission in this part of the Vicariate.

Manuela, the incomparable Manuela. The first thing Fr. Jack told me when I got to Santa Clotilde was: "Now you will meet Manuela; she is a woman with a lot of energy." I cannot help but remember that, when I met Manuela, I was greatly impressed by her dedication to the people. Her closeness; her wanting to dialogue and understand the culture. The first thing she said to me was: "Quickly, quickly. We have to leave soon. I still have a lot to do. What a disgrace that you are just sitting there."

A lovely little expression that sticks with us all these years. Manuela is, true to her style, the one who carried on, in her way, Christ's mission among the Napurunas after Juan Marcos. There are many examples and anecdotes that come to mind. Her intensity and strength for doing things correctly and being in the communities. Her desire to arrive on time at every village to begin her visit. All the old papers and materials, ready for talks and workshops. Her little notebook in which she wrote down everything about her daily life. How many baptisms were done; the most pressing problems in each community; the names of the new community authorities. At every moment, she was like a little ant, busy doing something. She was a veterinarian because she would inject a chicken that Virginia or Janet considered sick; she was a plumber, a builder; she could grab her ax to chop firewood. She knew exactly how to use each tool and where everything belonged. What was surprising was not so much that, but that as a woman and a big woman, she had such enviable energy. "Man, you must be useless..." she told me and I burst out laughing.

Beyond all these things, I want to highlight about the Mercedarian Missionaries that, true to their charism, sitting in the floor, they prayed every day in the morning and took communion. There was no priest in the mission. They presided over the faith community. Thanks to Florentino, Ronald, Roger, Lino and the youngest, the beloved and unforgettable Amable. The *kuyllur runa* - Christian leaders - laity formed by Juan Marcos and maintaining the Napurana Mission when the "missionaries" are not there, as it is at this moment as I write these lines. Thanks to each of them for their testimony, their faithfulness, their love of Pachayaya (*Father of the Earth*) and the community of faith. (<http://goo.gl/q4Vbrp>)

ARGENTINA

A successful mission

For the second consecutive year, from 16 to 25 January 2015, there was a mission in various rural chapels of the Parish of Santa Lucia, province of Corrientes, in northeastern Argentina.

Organized by the formation house of Virrey del Pino (Province of Buenos Aires), the mission was conducted this year by 4 Oblate priests, 3 from Argentina and 1 from Uruguay; an Italian scholastic who is having a pastoral experience in Uruguay; a COMI and 2 youth from Uruguay; 2 prenovices and 60 Argentine laity from the different parishes and places where the Oblates have worked or still work in Argentina.

Prior to the mission, we had two and a half days to get to know each other and to get ready. The majority of the participants were youth, so the atmosphere was joyful and full of enthusiasm. We then divided into four groups, each with a priest, to go to the different rural chapels. One group stayed at the parish itself to support some families who had been dislocated because of floods and who were staying in schools and colleges.

In the mornings, we went two by two to visit families, to learn about their problems and to invite them to the evening sessions whose most important moment was the celebration of Holy Mass. Before Mass, there were games and sports for the children. And after Mass, there were meetings with youth and adults. On the last Saturday, after the Mass, we had a bonfire and we shared supper.

On Sunday morning, all the groups came back together at the parish; we had a Mass together and we left the mission.

It was a lovely experience, because of the variety of the groups who came from various parts of Argentina and Uruguay. The fact of being in mixed groups was enriching for the participants who lived with people they had only recently met and with whom they were forging new friendships. From the point of view of vocations, the mission opened for the youth a new way of looking at life and opened them to the charism of our vocation.

Next year, we will return for the third time to the same places since it's a three-year commitment. Then we will look for another place, but the missionary experience will continue, thus

offering to the youth and the adults the possibility of discovering and deepening our charism. (Santiago REBORDINOS)

Africa Madagascar

CONGO

Feeding the hungry on Christmas

Since 2002, the Siloam center, run by the COMI (Oblate Cooperators of Mary Immaculate), has treated thousands of sick and malnourished persons. The COMI (a Secular Institute founded in Italy by Fr. Gaetano LIUZZO) live the charism of St. Eugene de Mazenod. In their annual New Year message to their friends, they tell of how they celebrated Christmas 2014.

How was Christmas in Kinshasa? We heard the fireworks and the music, but the Christmas we want to tell about is quite different.

For us, it begins at least a month before, because it requires an organization worthy of a big family composed mainly of children, and gifts for children, you know, must be chosen according to the age, size, etc. It's also important to understand, as happens in every family (we hope!), how much disposable income there is, so that all may be treated with the same love, and this means also looking for stores where you can save money. So, after a bit of research and excursions, our home was filled with bags of rice, sugar, salt, milk, canned tomatoes, drums of oil, clothes. And then began the preparing of gift packets. Preparing so many bags is nice; you also feel that you are actually doing something and you put so much love into it. Of course, after yet another bag, when between the rice and the sugar, you feel you are becoming prey to the ants (they also have a right to survive!), the excitement decreases a bit, but the meaning of the gift increases. Inevitably, despite all precautions, even a small percentage of the salt ends up on our clothes or on the floor. The advantage is that the salt acts as a counterpoint to the sugar and neutralizes for a while the silent but patient advance of the ants.

Once the gift packets are finished, we have to load

them into the jeep; there's nothing unusual about that except that those who need to go to Siloam have to sit, not only between but also on top of the packages. It's funny until the first hole, and since 70% of the street leading into town is filled with holes, you can imagine how one feels at the end of the journey. Traffic is chaotic in the last days leading up to Christmas, but we waited until 24 December to deliver the packages to avoid their being consumed too soon. We accomplished our first task: buying the chickens. Then it was interesting to meet our friends, children and adults, a bit bruised, a bit recovered, but all quite happy. Except for one man, an elderly person with TB, whom we have included in the nutrition program: after taking his package, he asked, "and the beans?"...much to our dismay because we did not have any. We thought we had done enough already; compared to last year, we had increased the amount of food, but instead, we realized there is never enough for those in need. The adults also received a "pagne" – a piece of cloth – for making a shirt or a skirt, while each little girl received a little dress and every little boy, a little suit with shorts and tee shirt.

Returning home, despite the traffic jams and the rather fierce heat that day, we felt tired but also a bit happy: only a bit, because to be truly happy you should not need to distribute food packets for Christmas. Everyone should have enough to eat every day. But for now, that is still a utopia, which moves us to try even harder to do our part, as much as possible, without presuming to solve the great problems of our brothers and sisters. We can only share with them our certainty that Jesus is incarnate today in every creature, and that this is the reason why we stay with them.

CAMEROON

Maison Yves Plumey: production units

The Yves Plumey Scholasticate essentially serves young scholastic brothers and Brothers in first formation. All of these young Oblates are sent there by different provinces for their philosophy

and theology studies. One could say without error that they have their studies as their mission.

Nevertheless, daily life at the scholasticate is not limited solely to studies. There is another dimension, namely, the resourcefulness the scholasticate is trying to teach the future young missionaries. It concerns our small production units, namely: gardening and the raising of pigs and broiler chickens. Small groups are assigned to each area. Usually, after morning Mass and after the afternoon classes, everyone tries to visit his workplace, either to feed the animal, clean the pens and coops, or water the gardens. These production units make a significant contribution to the house, for they make it possible for us to consume only locally produced foods.

Traditionally, five months into the school year, teams are changed so as to permit each one to learn about a different field. It is, therefore, a very worthwhile initiative in the formation missionaries who will be called to take charge, without waiting for manna to fall from the heavens, as in the days of the Israelites in the wilderness. (Scholastic Brother Etienne OMDEL)

NATAL

Broadening one's horizon

In March 2013, the Natal Province of South Africa sent Oblate Brother Andile DLADLA to continue his formation and studies in Cameroun. In a recent edition of his home province's newsletter, OMI Natal Update, he tells of his experience of formation in a different language and culture. The following is an excerpt from his report:

Being outside the country and in a different scholasticate is an enriching opportunity. It widens one's horizon and it gives the opportunity to understand better the lives of our Oblate brothers

working in other parts of Africa. I have had an opportunity to travel from the Central Region to the extreme north region of Cameroun, and I have observed the differences in culture and language.

The intimate bond that exists among the Oblates involved in different missions is touching, and equally inspiring. The Oblates of Cameroun are involved not simply in parish pastoral work, but in other endeavors as well: a hen-house project; a woodworking project, which produces a lot of furniture for the Oblate houses and private individuals; the raising of pigs, goats, cows and other animals at different Oblate houses (at one house, Garoua, they own two springboks!); guest/retreat houses directed by Oblates; prison ministry; health and healing ministry (a few Oblate Brothers are qualified nurses).

Another element touched me and reminded me of the importance of the words of the former Superior General, Fr. Fernand JETTÉ, when he stated that "any Oblate unit (province, delegation or mission) that does not have Brothers is not complete, and is in danger of dying." There is a great respect and encouragement of the Brothers' vocation in the province of Cameroun. A good number of Brothers work as qualified nurses; they are Superiors of communities, members of the provincial council, and so forth. This experience, as a Brother candidate, inspires me a lot and is also encouraging. The Brothers are also involved in parish pastoral work, and one runs the prison ministry.

The time spent here thus far has been enriching and challenging, and it has also been worthwhile. Adjusting to different systems of initial Oblate formation, and also the academic formation, are not easy. However, the Will of God will never lead us to where His grace cannot keep us. It is by praying for, and strengthening one another, that all becomes possible.

Asia-Oceania

INDONESIA

A busy first year of the Triennium

The year 2014 was the first year of the Oblate Triennium, a three-year preparation to enter the bicentennial of the foundation of the Missionary

Oblates of Mary Immaculate. In Indonesia, the Triennium was opened by Fr. Antonius RAJABANA, Provincial, on 8 December 2013 through a welcoming speech video that was watched by the Oblates and lay people in every district of the province.

In every district, many activities took place to commemorate the Triennium. In each of these activities, the theme of the first year, “A New Heart,” was highlighted. According to Fr. Antonius SUSSANTO, Chairman of the Indonesian Triennium Committee, the three-year event will be a good moment for strengthening the ties among Oblates themselves and between Oblates and lay people.

Triennium activities in every district were diverse. Some were followed with enthusiasm but some, less so. As we continue our preparation and celebration through the second year of Triennium, it is hoped that all districts could catch up with the goals set by the central Committee. “Eventually, we hope that Triennium will become a blessing for the Oblates and the people we serve,” said Fr. Antonius. (Indonesian Triennium Team)

INDONESIA

Blessing of Marian Shrine

Twenty five years ago, the hilly region of Kaliori was a deserted area. Nothing was found there, not even water. But the workers who were building a Marian Shrine were asked to keep on digging. At last, the water came out. They used the water to mix the materials for erecting the grotto. After the building of the Shrine was finished, the spring stopped running. It was considered a miracle, a sign of God’s favour and blessing for the building of the Marian Shrine of Kaliori.

Pilgrims are welcomed at the Marian Shrine of Kaliori, located in Central Java, Indonesia. They can celebrate Eucharist and pray at the spacious grotto; pray the Stations of the Cross; visit the mausoleum of bishops and priests; pray at the rosary garden; make a retreat; or even have a camping experience on the grounds surrounding the Shrine. Pilgrims may also visit the hostel for the elderly, run by some Sisters, the Daughters of Mary and Joseph.

The beginning of the Shrine was the initiative of some local Catholics who wished to have a Marian Shrine especially for the people of Purwokerto Timur Parish. The parish priest, Fr. Patrick McANALLY, accepted the idea as part of the parish planning, but later on, the Shrine became a diocesan project. Thanks to the support of the

parishioners as well as of Fr. Patrick and other Oblates, such as Frs. Charles BURROWS and John CASEY, they were able to purchase several hectares of land. On 15 August 1988, a ceremony was held to begin constructing the Shrine.

The Shrine was inaugurated on 8 December 1989 by the Bishop of Purwokerto who then entrusted it to the care of the Oblates of the Indonesian Province. Since then, the Oblates faithfully provide spiritual services to the pilgrims and other visitors. The Shrine’s statue of Our Lady was blessed by Saint John Paul II.

Because the Shrine was beginning to show its age, the Shrine team decided to renovate and widen it to accommodate thousands of pilgrims from all over the country. In 2012, a committee for the renovation was formed. They erected a new and larger grotto. The new grotto can accommodate up to 100 persons inside it.

For 25 years, the Shrine has been a place where people come for blessings. The dry and deserted region now has been transformed into a green and tranquil area. Happy to see the change, the Bishop calls the place “The Shrine of Mary the Faith Soother”. The Shrine also provides economic “blessings” for the poor people who sell food and souvenirs there. Indeed, blessings always flow from this place! (Indonesian Triennium Team)

COLOMBO

A new mission with the fisher folk

At the invitation of the bishop of Trincomalee diocese in the Eastern Province of Sri Lanka, the Colombo Province of the Oblates accepted to begin a mission at Kuchchaveli-Kallarawa in the district of Trincomalee. On 13 February 2015, the provincial, Fr. Rohan SILVA, formally commissioned Fr. Jesu Ramesh WARNAKULASURIYA to begin the new mission. The Oblates in the new mission will be especially engaged with the fisher folk, both resident and migrant, as well as with people engaged in other occupations.

Fisher folk from the Western Province of Sri Lanka came to the fishing village of Kallarawa in 1949. At that time there were about eleven families. The fisher folk did not have permanent

houses. A small church building dedicated to St. Anthony was constructed at Kallarawa.

By the year 1960 the number of families increased to about forty. They did not have facilities for transport, health care and education of their children. Eventually this village became the largest purse seine Centre, north of Trincomalee town. During the fishing season at Kallarawa, the fisher folk came annually from the Western coastal belt of Sri Lanka without fail. Between 1968 and 1977, there was a resident fishing population of about hundred families. In 1978 a school was built. During the off season (rough sea), the people were engaged in farming. They lived joyfully. After 1985 twenty new families settled down at Kallarawa. However, due to the war between the Sri Lankan government forces and the Liberation Tigers of Tamil Eelam (LTTE) and the deaths of several fisher folk caused by LTTE between 1985 and 1995, the fisher folk became refugees in a school at the Mineral Sands Corporation. Those who lived in this village from 1949 to 1995 lost everything they owned. By June 1995, there were thirty seven families in the army camp.

With the end of the war between the Sri Lankan army and LTTE, the fisher folk started coming again

from the Western coastal belt of Sri Lanka. Fr. Jesu Ramesh will meet people struggling to survive with hope of a better future. He will reside initially in the parish of Nilaveli in the district of Trincomalee, an Oblate parish, which was begun by the Oblate Province of Sri Lanka in 1970 with Fr. Bertram THIRIMANNE as parish priest and ministered by several Oblates of the Colombo Province till 2014. At present, Fr. Jesu Ramesh will need basic facilities such as shelter in a suitable location from where he will be able to begin reaching out to the people to proclaim the Good News of salvation, minister the Sacraments, build Christian communities and promote social concern. He will be supported by a team of Oblates in the future when residential facilities will be available since the missionary and pastoral ministry is going to be a community effort.

Fr. Jesu Ramesh is conversant in the Sinhala and Tamil languages which the people, including the fisher folk of Kuchchaveli-Kallarawa speak. He did his theological studies in Rome and obtained a Licentiate in Pastoral Theology at the Lateran University, Rome. He was ordained in 2011 and has served in two parishes in the Archdiocese of Colombo and has been an educator at De Mazenod English Academy at Negombo. (Fr. Emmanuel FERNANDO)

Canada-United States

NOTRE-DAME-DU-CAP

A new degree

The Saint Paul University Faculty of Theology is offering a new graduate degree in contemplative theology and spiritual mentoring, beginning in September 2015 in French and in English in September 2016. This program addresses the growing need of a life turned towards interiority and the experience of silence, in search of happiness beyond short-lived joys. By providing access to the contemplative tradition of Christianity, it opens one to the challenges of life in the Spirit and of mentoring in line with current spiritual renewal.

This program revives the idea that a theologian is one who prays and prays someone who is a theologian. (INFO OMI 15 January 2015)

UNITED STATES

An Oblate remembers his former mission

Early in January the Oblates at the Immaculate Heart of Mary Residence received a request from an Oblate canon lawyer in France who is promoting the causes of martyrdom of four Oblates killed in Laos in the 1960's. The Vatican Congregation for the Causes of Saints requested the testimony of an Oblate in the community who knew and worked in Laos with the slain priests. For two weeks several Tewksbury Oblates prepared testimony, edited legal documents, scanned and sent electronic documents to Southeast Asia and France.

Oblates often ministered to Catholic Laotian people in, or close to, dangerous Communist areas. One of the Oblates gave this example:

“Once I visited an outpost of Laotian soldiers to say mass for them. Around midnight Communist soldiers fired a rocket into the area and began spraying the outpost with gun fire.

“A Laotian soldier and I sat beside each, other putting on our shoes before seeking safety in a trench behind our hut. A bullet entered the soldier’s mouth and came out below his ear. We helped him to the trench, bleeding heavily. He needed intravenous fluids to replace his blood loss. A corpsman feared using light would draw gunfire. After a whispered argument with the corpsman, we used a sliver of light to insert the IV. The soldier survived, but had permanent balance problems from his wound.”

At that time, Oblates also searched for and retrieved some of the remains of their slain brothers, took eyewitness testimonies, and brought the bodies back to be safely buried. It all happened more than fifty years ago, but reading the documents and listening to the experiences, one can still sense the fear and suffering of the Laotian people and the Oblate missionaries who worked with them. The slain French and Italian Oblates, and all the Oblate missionaries who served in Laos in those troubled years, were intrepid men. May their sacrifice and martyrdom continue to inspire those who have come after them. (*Northeast Area Newsletter, February 2015*)

Europe

POLAND

Superiors’ Retreat in Aix

On 16-22 January, most of the local superiors from the Polish Province took part at their yearly retreat in Aix. The theme of this retreat was “Aix – our Holy Land”. The retreat master was the present superior of the international community at our place of foundation, Fr. Krzysztof ZIELENDĄ.

Previously, the Provincial Council of the Polish Province had made a retreat in Aix, and some years ago, there was a month-long “De Mazenod Experience” in Polish. But the January retreat was a first of its kind, thanks to the support of the Fr. Krzysztof who is himself Polish. For many of the Oblates, it was their first visit to Aix-en-Provence.

The refurbished buildings at Cours Mirabeau are very welcoming and provide a very nice space for lodging and meetings. The new international community has been in place for a couple of years; they provide an atmosphere of Oblate peace and brotherhood for their visitors.

During the days of retreat, there were morning presentations by the retreat master. In the afternoons, as is the custom in Aix, there were visits to places associated with St. Eugene’s life. In the evenings, there was time for sharing: the sound of the Polish language filled the corridors of our

first Oblate house. Would St. Eugene have ever imagined that this would someday happen there?

The retreatants concelebrated at the principal Sunday Mass in the Church of the Mission. The culminating and concluding moment of the retreat was the Holy Eucharist celebrated at the Founder’s tomb in Marseille. On the previous day, the group had visited the Basilica of Notre Dame de la Garde and had celebrated Mass at “Le Calvaire,” the first Oblate establishment in Marseille. (Andrzej JASTRZEBSKI)

FRANCE

Celebrating 120 years in Nice

On 25 January, feast of the Conversion of St. Paul and the 199th anniversary of the founding of the Congregation, the community of Nice celebrated 120 years of Oblate presence at the Shrine of the Sacred Heart in Nice.

Several tableaux presented the early history of the place and the arrival of the Oblates, following the Society of African Missions of Lyon, at the time of the Oblate Bishop of Nice, Matthieu BALAIN (†1905). There has been an uninterrupted Oblate presence for parishioners, English and Italian speaking tourists and the poor of the city.

At the same time, the community celebrated the 5th anniversary of the association *Toit pour toi* (*a Roof for you*) which has hosted more than 100

young adults of 34 nationalities who have found here a haven of peace for a few months, helping them to return to independent living, with a job and housing.

The Sunday celebration was presided by Father Jean-Louis Balsa, Vicar General, and the

provincial of France, Fr. Vincent GRUBER, gave the homily. On Monday morning, 26 January, the community welcomed Bishop André Marceau, Bishop of Nice, who took the time to meet the community, celebrate and share a meal in a warm and friendly atmosphere. (France Info Omi No. 7 - January 2015)

Anniversaries for April 2015

70 years of priesthood

1945.04.15	07388	Fr. Adolphe Careil	France
1945.04.18	07413	Fr. Léon Saison	France

50 years of priesthood

1965.04.03	10982	Fr. André Hebbing	France
1965.04.11	10807	Fr. George B. Ryan	Australia
1965.04.19	10981	Fr. Yves Abert	France
1965.04.19	10971	Fr. Henri Richard	Cameroon
1965.04.24	10748	Fr. Martin Noordermeer	Belgium/Holland



Suffrages for our Deceased

No. 11-19

Name	Prov./Del.	Born	Died at	Date
Fr. Dominique Levasseur	Notre-Dame-du-Cap	04/05/1934	Richelieu	29/01/2015
Fr. Antoni Kwasniewski	France-Benelux	10/09/1949	Genk	30/01/2015
Fr. Richard Beck	United States	09/03/1925	San Antonio	04/02/2015
Fr. Krzysztof Kopec	Poland	27/05/1962	Stare Siołkowice	10/02/2015
Fr. Henri Gillet	Belgium/Holland	06/11/1923	Barvaux sur Ourthe	15/02/2015
Fr. Elzéar Béliveau	Notre-Dame-du-Cap	09/07/1922	Richelieu	15/02/2015
Bishop Bernardo Witte	Argentina-Chile	27/07/1926	Mendoza	21/02/2015
Bro. August Hericks	Central European	24/04/1936	Hünfeld	26/02/2015
Fr. Chrysostom Kino Makhata	Northern Province of South Africa	02/04/1951	Pretoria	28/02/2015

“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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