



Information No. 490 (English)

July-August 2009

Fr. General's Missionary Meditation Interculturality

At the end of May, the biannual meeting of the Union of Superiors Genera (USG) spent three days studying the present geographic and cultural changes in the Church and the repercussions that these changes have on religious institutes.

It was considered a topic of interest for practically all orders and congregations. We Oblates have reflected several times on this question, very conscious of the demographic change that is taking place in our large family. Already the General Chapter of 2004 made us conscious of the new developments, highlighting our internationality: "if [the recommendations of the Chapter] were to be seen as colored by a common motif it would be that of internationality." (Letter of the Chapter to the Oblates)

Among the many ideas presented by various experts during the USG meeting, I found one expression particularly thought-provoking: "Interculturality." Stated by itself, perhaps it does not tell us very much; it needs to be explained a bit.

We are accustomed to a growing variety of cultures, not only in our missionary work but also within our Congregation and many times even within our provinces. The new reality is currently described as multicultural. If we manage to see it as something positive, we are normally ready to accept, as a first step, the peaceful coexistence of different cultures in the same place – that is to say, our country or Church, our Congregation or Oblate province. It is a step in the right direction: we practice openness and tolerance. We no longer consider those who are culturally different as undesirable persons nor do we try to assimilate

them by force into the dominant culture.

Beginning with the acceptance of the multicultural, an openness to interculturality would mean taking an additional step forward. It is a question of moving from simple coexistence to a conscious interaction among cultures.

It is useful to reflect on such a step in the light of faith. We can state that faith is lived and passed on through relationships; the Christian faith transforms relationships, not only with God but also with other persons. The easiest thing is to experience these relationships in a context that we already know, for example, in the family or the parish. In living out our faith, we naturally prefer an atmosphere and a culture that are familiar to us, and we have the impression that this allows us to experience our faith more deeply. Therefore, what would it mean to open ourselves to intercultural relationships in living out our faith?

I believe there are many good reasons for doing so, but I want to mention only two points: the glory of God and the growth of the person; in other words:

- The interaction among different cultures helps us to recognize better the great abundance of God's gifts, in ourselves as well in others;
- Interculturality makes us grow on the human and Christian level.

1. To recognize the abundance of God's gifts

The Creator has enriched humanity in so many

expressions of His goodness, His wisdom and His beauty that we would be ungrateful not to appreciate them. Naturally, this must begin by cherishing our own culture, especially when others at times might hold it in contempt. But apart from this healthy pride in our own culture, it is intriguing that an openness to others can have a surprising effect: it can enhance even more our own cultural self-esteem. It can happen that we learn to know ourselves better as we see ourselves reflected in the mirror of those who are different from us. To appreciate our own culture, to celebrate it – and then to expose ourselves to interaction with persons of different cultures (interculturality), these two things are in no way incompatible; on the contrary, they help us recognize God's gifts and they make us all grow.

2. Growth on the human and Christian level

a. Interculturality helps us grow on the human level.

When we offer hospitality to those who are different, we overcome ethnocentrism and xenophobia, synonyms for that racism which settles so easily into our relationships. It almost goes without saying that interculturality is a powerful antidote against interethnic conflicts.

b. To grow on the level of faith.

Could we not say that each time we succeed in entering into communication with God, we create in ourselves and in our group a little cultural world that is already Christian? It is natural that we feel very eager to communicate our own Christian culture to others. Saint Eugene, who had intensely experienced

Christ as his Savior and had changed his life style, shortly afterwards was ready to communicate his faith, his new Christian culture, to others. He did so during his whole life, with a special concern for the poorest and most abandoned who lived in a cultural universe very different from his, even though they lived in the same city.

Would it not be a good idea for us Oblates to hoist interculturality like a banner for our mission? The love of Christ urges us to communicate our faith to those who are culturally different, to those who are still strangers (in the mission *ad gentes* but also to those closer to home). In this encounter, both sides will grow. This begins on the human level. Later, as we deepen the dialogue between our culture and that of the other, we will be able to communicate the most precious thing we have to offer, our faith, and our faith will be enriched with a new cultural flavor.

Shortly after the meeting in Rome, I was able to participate, at Toronto, Canada, in the Oblate Congress on Migration whose theme was "Together on a journey of hope." The congress was organized jointly by the General Administration and Canada's Assumption Province which dedicates itself primarily to working with immigrants. The 80 participants, Oblates and laity, realized with what urgency the migrants need our understanding and hospitality as they arrive in an environment that is strange to them. I personally believe that also in our mission for and with migrants, the concept and the practice of interculturality can illuminate and revitalize our evangelizing mission.

General Administration

VATICAN

Father General named Vatican Consultor

On July 4, the Holy Father named the Oblate Superior General, Father Wilhelm STECKLING, as a Consultor to the Vatican's Congregation for the Evangelization of Peoples (formerly "Propaganda Fidei").

According to the profile of this dicastery on

the Vatican's website: "The specific role of the Congregation has always been the spread of the Faith in the entire world, with the specific competency of coordinating all missionary services, of giving directives for the missions, of promoting the formation of the local clergy and hierarchies, of encouraging the founding of new missionary Institutes, and finally, of providing material assistance for missionary activities."

Latin America

PERU**An Oblate witness to violence**

June 5 will be remembered among the people of Bagua, a city in the Peruvian Amazon, as the day that blood was shed in a confrontation between government forces and indigenous people who were protesting a government plan to open the rainforest to foreign investors. This area is considered the sacred ancestral property of the indigenous people who still live there. While it is unclear exactly how many perished in the confrontation between the heavily armed police and the indigenous who were armed primarily with wooden spears, the government claimed it lost 23 members of its forces. The protestors known to have died numbered at least 60.

Oblate scholastic and deacon, Roberto CARRASCO, who serves as coordinator of indigenous ministry in the San José Vicariate of the Amazon, ministered to his people during and after the confrontation.

The origin of the conflict is the arrival of multinational corporations in the region of northern Peru, which is rich in oil, natural gas and minerals. For almost two months, more than 30,000 indigenous inhabitants of the different provinces of the Amazon and High Andes have been carrying on a protest campaign against the way in which the State and the businesses in the country are trying to begin exploiting the natural resources. The indigenous peoples and the farming communities are demanding a voice in the decisions about the development of the country.

A few days after the massacre of June 5, there was a ceremony where there was read a decree calling for the lifting of the blockade of the Napo River and declaring that April 9 will be a celebration

of the AMAZON MARTYRS. This is meant to honor natives and police who died in Bagua. The decree calls upon all of the native communities to celebrate this day as a civic and historic holiday for the indigenous population.

Brother Roberto Carrasco was invited to speak; he had been present from the beginning of the protest when the Marines broke through the blockade of the zone for the first time. The Missionary Oblate pointed out: “that the blood of the martyrs of Bagua will lead to profound changes among the youth and the children of the Amazon. This blood was shed for all the indigenous peoples.”

At the end, the indigenous director of Curary stated: “Now we are going to protest peacefully and on the international level... We will ask the Constitutional Court to repeal the laws in question.”

He further stated with a loud voice: “Dialogue must be without violence and repression. We don’t want them to arrest us. We want to dialogue...I ask the oil companies that if they are going to come into our lands and rivers, they must dialogue with us.” And concerning the blockade of the river, he said: “Today the blockade of the river is lifted and we continue our work peacefully.”

It ended with an emotional procession in which the representatives of the various indigenous communities present marched to the plaza of Copal Urco. Then, some people in canoes moved to the ropes that were across the river and they themselves cut them as a sign that “if we indigenous can blockade the Napo, we ourselves can lift the blockade.” (<http://www.omicial.org/>)

Europe

FRANCE**Lyon: the Year of St. Paul and the Missionary Oblates**

In the diocese of Lyon, on the occasion of the celebration of the Year of St. Paul, under the

aegis of the Missionary Cooperative, the Oblates added a missionary touch to the local Church, especially in a display at St. Paul Parish in downtown Lyon.

The display first of all showed the four voyages

of St. Paul on four large banners; then there were five other panels showing the first Christians of Asia Minor who came to found the Church at Lyon, following the same inspiration of the Spirit.

Just as these men and women who came from afar announced and bore the Good News to the city of Lyon, in a similar way, many missionaries from the Church of Lyon, like St. Paul, went off to announce the Gospel everywhere in the world.

Among the numerous religious congregations mentioned and among the almost 2,000 names, there were also Missionary Oblates of Mary Immaculate, natives of the diocese of Lyon, who went off to the whole world.

Thanks to the meticulous, precise and zealous work of Fr. Michel COURVOISIER, in charge of the Oblate archives in Marseille, Fr. Alfonso BARTOLOTTA has been able to add a list of 21 of our confreres, the "oldest" being Fr. François JAYOL, born in 1824 and missionary in Oregon (USA) and British Columbia, and

the "youngest," Fr. Joseph BOIS, born in 1941, a missionary in Cameroon and presently at Aix-en-Provence.

Fr. Barthelemy DUPERRAY, born in 1828, was able to spend only one year in the Texas mission, 1854-55, and then he died. Our Founder, St. Eugene de Mazenod, wrote in this regard: "A premature death has taken him from us, just as he was beginning a career that would have been so well fulfilled for the great glory of God." On the other hand, Fr. Victor PHILIPPE, born in 1911, was able to spend 69 years as a missionary in Western Canada, 1936-2005, where he died.

Fr. Bartolotta says that he took the time to read this list carefully and he has calculated the total sum of their years lived in mission to announce the Good News of Jesus, putting themselves at the service of our sister Churches, especially among the poor.

All together, they gave 770 years of life at the service of the Universal Church "for the glory of God and the salvation of the world."

Canada-United States

ASSUMPTION

International Symposium on Migrants

June 7-12, 2009 saw the coming together of people from across the globe to participate in an International Symposium on Ministry to Migrants held at the Queen of Apostles Renewal Centre in Mississauga, Ontario, hosted by the Oblates' Assumption Province. Most of the participants were Oblates from across Canada and the United States, though some came from as far away as Mexico, Japan, Korea, Italy, France, Sri Lanka, Luxembourg, Poland and Congo.

The gathering was privileged to welcome many distinguished guests and learned speakers. In attendance was the Superior General of the Oblates, Father Wilhelm Steckling and members of the General Council. The participants heard talks on migration and its implication on the Church and its ministry, by experts in their respective fields. Fr. Graziano Battistella, from the Scalabrini International Migration Institute in Rome, gave a talk outlining the history of the phenomenon of migration in our modern times,

the teachings of the Church and the challenges of ministering with migrants. Fr. John Stowe, OFM Conv., from the Diocese of El Paso, Texas, gave a vivid presentation of life and ministry on the U.S.-Mexican border or, as it's called in Spanish, the "frontera," where immigration is a daily reality. The participants also heard from Fr. Ron Young, Assistant Professor at St. Paul's University in Ottawa, about the place of migrant ministry within the Oblate charism of ministering to those least touched by the established Church.

There were also presentations given by Oblates and lay people from around the world who shared their first-hand experiences of working with immigrants. The most popular image of the symposium became the bonsai tree, presented by Fr. Gen DE OLIVEIRA from Japan. The bonsai tree, representing the Japanese Church, had various other branches growing forth from it, bearing various fruits which represented the Brazilian, Peruvian and Filipino migrant communities, which constitute a significant portion of the Japanese Catholic Church in the area where he works.

The participants were also offered opportunities to share their thoughts and experiences with one another in small reflection groups. There was also time for getting to know one another at the meals and evening socials. The week was also filled with rich liturgies that were woven through with themes of migration, particularly the biblical image of the migrant Holy Family fleeing to Egypt. One of the highlights of the week was the Thursday night banquet at St. Maximilian Kolbe Parish, followed by the celebration of the Eucharist presided by the Archbishop of Toronto, Thomas Collins. The close of the symposium coincided with the feast of Blessed Joseph Cebula, one of the Oblate martyrs. In the closing mass, Father Steckling reminded those gathered that like Blessed Joseph Cebula, who was the dutiful director of the minor seminary in Markowice, Poland, before giving up his life in witness to the faith at Mauthausen concentration camp, we too must do “the extraordinary things in ordinary circumstances and the ordinary things in extraordinary circumstances.”

The Oblates hope that the Symposium will become a kind of seedbed that will foster further reflection regarding Oblate ministry with migrants and its future, in preparation for the Oblate General Chapter in 2010. (Sch. Daniel JANULEWICZ)

UNITED STATES

Oblate Mission Forum on Hispanic Ministry

For over 160 years, the US Oblates' commitment to ministry in Spanish speaking communities has spread and grown. From Florida to New England and from Texas to California, in the Midwest and in distant Alaska, the Oblates have lovingly served and are serving Latino/Hispanic peoples.

This reality formed the background for the May 18-21 “Oblate Forum on Hispanic Ministry.” Twenty Oblates and 10 lay and Religious men and women, representing every major area of the U.S. where Oblates are in Hispanic ministry, met in San Antonio at Oblate School of Theology.

The Forum met with these convictions in mind: “Trust that meaningful conversation can change your world. Human beings have always sat in circles to do their best thinking.” Thus, the Forum provided small dialogue circles with a maximum

of time and opportunity for conversation on meaningful topics of Hispanic Ministry.

A little more than half of the US Province's parish commitments involve substantial ministry in Spanish. About one third of all active US Oblates are involved in some way in ministry with Hispanics.

Forum participants were reminded of many challenging aspects of the US Catholic Church. While about half of all Catholics under age 30 are Hispanic (45%), the vast majority of Catholics age 70 and older (85%) are white.

As Hispanic numbers in the U.S. have increased, Hispanic Catholic ministry on regional and diocesan levels have actually decreased. Between 1990 and 2001, the number of Hispanic adults who declared no religion increased from 6% to 13%. More than half the Hispanic Catholics in the US can be identified as “charismatic.”

28% of American adults report having changed religious affiliation or claim no religion; 10% of those raised Catholic have left the Church. Catholicism has experienced the greatest net losses as a result of affiliation changes. While nearly one-in-three Americans (31%) were raised in the Catholic faith, today fewer than one in four (24%) describe themselves as Catholic.

These losses would have been even more pronounced were it not for the offsetting impact of immigration. The percentage of Hispanic Catholic youth in certain states is substantial: Texas 82%, California 79%, Florida 59%, Illinois 48%, New York 38%. Across the country, half of all Catholic children under the age of 10 are Hispanic. Only 10% of youth ministers in the US are Hispanic; only 1% of US-born priests are Hispanic. (Fr. William MORELL in OMI USA, July 2009)

NOTRE-DAME-DU-CAP

New rector of Saint Paul University

Chantal Beauvais has been named the sixth rector of Saint Paul University in Ottawa, since 1965. She succeeds Fr. Dale M. SCHLITT, who has held the post for 15 years.

Fr. Jean-Claude GILBERT, Provincial of the

Oblate Notre-Dame-du-Cap Province, to which Saint Paul University has been entrusted since 1856, is pleased to announce that Professor Chantal Beauvais, who is currently Vice-Rector, Academic, has been named Rector of the University by Fr. Wilhelm STECKLING, Superior General of the Oblates of Mary Immaculate. Fr. Gilbert adds, "This appointment was recently confirmed in Rome by the Congregation for Catholic Education, which is responsible for Saint Paul University, a pontifical university." Professor Beauvais will begin her six-year mandate on August 24, 2009.

Chantal Beauvais was born in Rouyn-Noranda, Québec. In 1984, she received a college diploma in accounting from Loyalist College of Applied Arts and Technology. Subsequently, she worked as a purchasing clerk, buying mining equipment for Noranda Mines Inc. She then studied at Dominican College in Ottawa, where she earned a B.A. in Philosophy. She later earned an M.A. and Ph.D. in Philosophy at the University of Ottawa, exploring in depth the relationship between faith and reason in the work of philosopher Edith Stein.

In 2001, she was hired as a professor in the Faculty of Philosophy of Saint Paul University, where she served as interim dean from 2003 to 2006. Under her leadership, the Faculty expanded, in particular because of its new bachelor's and master's programs in ethics. In January 2007, Chantal Beauvais became Vice-Rector, Administration.

Speaking of this new challenge that she has

taken on, Chantal Beauvais said, "With a team that possesses a wide range of expertise, and enlightened by the knowledge and skills of all, I humbly offer to accompany us in the coming years so that together we can navigate this exciting time in our history."

The appointment of Professor Beauvais marks a major turning point in the history of Saint Paul University. Until now, all the rectors of the University have been Oblates. For the first time, the candidate is not an Oblate; even more significantly, the candidate is not a priest or a religious, and, what is more, is a woman. The Oblates have for many years worked closely with lay people, both men and women, in response to the Church's call for such partnerships, especially since Vatican II. At Saint Paul University itself, this type of partnership has existed for over 30 years; major posts (dean, vice-rector, general secretary) have been and continue to be held by lay men and women.

Professor Beauvais's appointment as Rector, therefore, does not in any way represent for the Oblates a break with the past. On the contrary, it is in keeping with a sharing of responsibility that the Oblates have long supported, and indeed desire. They are delighted by this appointment, and are hopeful that it will allow Saint Paul University to successfully embrace, as the University has always done, a new moment in its history. (*St. Paul University press release of July 7, 2009*)

Africa-Madagascar

LESOTHO

2 new Oblate bishops

On June 30, 2009, the Holy See announced the appointment of two new bishops in Lesotho. Fr. Gerard LEROTHOLI has been named Metropolitan Archbishop of Maseru. Fr. Augustinus BANE has been named the bishop of the Diocese of Leribe.

At the same time, the Vatican accepted the resignation of the present archbishop of Maseru, Mons. Bernard MOHLALISI and of the present bishop of Leribe, Mons. Paul Khoarai.

Archbishop-elect Lerotholi was born in 1954 and pronounced his first vows as an Oblate in 1976. After studying philosophy at St. Augustine's Major Seminary in Roma (Lesotho), he studied theology at the Gregorian University in Rome and has also a licentiate in Sacred Scripture from the Pontifical Biblical Institute. Ordained a priest in 1982, he achieved a Doctorate in Sacred Theology at St. Paul's University in Ottawa in 1999. In his own country, he has been engaged in the ministries of formation and teaching.

Bishop-elect Bane is currently the superior of the Oblate scholasticate in Roma (Lesotho).

Born in 1947, he made his first vows in 1971. He subsequently studied philosophy and theology at the scholasticate in Lesotho and was ordained a priest in 1977. After several years of parish ministry in Lesotho and studies in Rome (Italy), he became superior of the Mater Jesu Scholasticate in Lesotho and served as provincial councillor for three terms. In 1999, he became provincial of Lesotho for two terms. Upon completion of his second term as provincial, he returned to the scholasticate as superior.

Archbishop Mohlalisi had been in office since 1990; Bishop Khoarai, since 1970.

ZAMBIA

A silver Jubilee

In 1984, four Oblates left Texas and the former Southern Province of the United States to begin a new mission in Zambia. The original four pioneers were Fathers Patrick GITZEN, Paul DUFFY, Jack JOYCE and Brother John KEPLINGER. Both Fr. Joyce and Brother Keplinger are deceased. Paul Duffy is became the first Bishop of Mongu in 1997. Until recently, Pat Gitzen was the Novice Master at Doeбра, Namibia.

The Oblate mission in Zambia is a delegation of the United States Province. To help celebrate the 25th jubilee of the foundation, Fr. Louis LOUGEN, provincial, traveled to Zambia. He describes his experience:

“I left for Zambia on May 25 for the silver jubilee of the mission there. A beautiful and vibrant liturgy was celebrated on May 30 in Mongu at the Cathedral of Our Lady of Lourdes, crowded with people from the various Oblate missions in Lusaka and the Western province.

“As one might expect, the liturgy was lively and beautiful, with the music ministry provided by the Sancta Maria Mission. Bishop Paul Duffy, an original member of the Mission in Zambia, presided at the Liturgy of Thanksgiving and Fr. Joseph Phiri, Delegation Superior, preached an extraordinary homily based on the Oblate Constitutions and Rules. Fr. Patrick Gitzen, also a founding member of the Mission, was present.

“Pat joined several Zambian Oblates, all moved

by the Holy Spirit in a spontaneous and holy dance unto the Lord as the joy and exuberance of the liturgy swept through the congregation. Throughout the celebration, the members of the Delegation expressed their deepest appreciation and gratitude for the missionaries from the U.S. and the continued support of the Oblates from the U.S. for the sustenance of the Delegation.

“After the liturgy, everyone enjoyed a feast in the Cathedral yard, prepared by the local people. “

The Oblate presence in Zambia has grown rapidly; in fact, so rapidly that it is sometimes difficult to keep up with all of new oblations and ordination. In a recent edition of the Oblate personnel, there were 69 members in the delegation, of whom 45 were scholastics in various scholasticates around the world and 2 Brothers.

ANGOLA

A mission with many challenges

Fr. Jean Bosco MUSUMBI, General Councillor, wrote in his blog about his visit to the mission of Angola.

Having arrived in the Angola capital during the visit of Pope Benedict XVI (March 2009), I found a city very much alive. What is most striking in this part of the world is the faith of the simple folks. The Christians are very involved in their parishes, not necessarily accompanied by their pastors and parish vicars. In this context where the people have many rules of courtesy, the catechist plays a very important role in the heart of the local Church. This was my second visit and I was able to note with admiration some social and technological progress (computer and media) since March 2004. But life is very expensive. I am thinking particularly about the cost of communicating with a mobile telephone.

Founded in 1997, the mission of Angola, which depends on the province of Congo, presently has eight members, among whom there is one Brother and two new missionaries, living in two communities. Their missionary outreach goes into two dioceses. In Luanda, there is Saint Andrew parish on the northern periphery of the Angola capital; and there is Namacunde, with Saint Eugene de Mazenod parish in the diocese of Ondjiva, in the southern part of the

country on the border with Namibia. In these two dioceses, the Oblates are essentially involved in parish ministry, the formation of catechists, the accompaniment of a various groups and apostolic movements, and the animation of ecclesial communities. They are also working in prison ministry; the education of youth (a primary school in Luanda); in intellectual formation (at the seminary in Ondjiva); the strengthening of peace; and in bringing families together. There are so many challenges that are better understood in the particular context of this country.

In fact, Angola has just emerged from a civil war that lasted more than 30 years, one of the most deadly of the African continent. It especially destroyed the sanitary and educational infrastructures. The degradation of roads, the lack of drinking water and electrical power, the AIDS pandemic: so many problems which continue to

wear away at this nation of Angola and whose victims are those who are poorest, in spite of some efforts at improvement. It must be said that the government is working hard to achieve this. In this reconstruction situation, our young missionaries from the Democratic Republic of Congo are doing a remarkable pastoral job.

So that they might be more effective, the local Church expects of them more personnel; regular visits to the villages to nurture Christian values and morals in a dechristianized society; concern for the youth (education where analphabetism is at 75%); and an authentic communion among members of the Church. The Congo province is working hard to improve the structure and life of this Oblate Unit which is still trying to establish its internal stability. It especially needs leadership capable of animating the whole mission on the financial and community levels.

Asia-Oceania

JAFFNA

Two Oblates held in refugee camp

In the June issue of OMI Information, we reported that two Oblates, Fathers Edmund Reginald Saveripillai and Alfred Vijeyakamalan, continued to work with their people in the “No fire” zone that was the scene of heavy fighting in the last stages of the bloody civil war that had plagued Sri Lanka for so many years. Now that the heavy fighting has ceased, we have learned that these Oblates are now held “incommunicado” in camps that are housing up to 300 thousand Internally Displaced Persons (IDP’s). Four other Catholic priests from the diocese of Jaffna are also held in the camps.

Bishop Thomas Savundaranayagam of Jaffna has asked for their release but so far, he has had no response from the Ministry of Defense.

The priests are isolated within the camps. They were witnesses to the horrible events of the last days of the military campaign between the army and the Tamil Tigers; it seems that the civil authorities do not want witnesses speaking with the outside media. In fact, three government doctors who had circulated the figures of the dead during the last days of the fighting have disappeared and there is no news of their fate.

The doctors had estimated that 25 thousand Tamils had been killed, a figure rejected by the authorities.

The IDP camps are scattered between Mannar and Vavuniya. Approximately 5 sq km of forest land were evacuated and now the inhabitants of the districts of Kilinochchi and Mullaitivu and people living in certain areas of Jaffna, Mannar and Vavuniya are held in refugee camps.

In the camps, the detainees live in tents and temporary accommodations. The tents are for five people, but house between 15 and 16. There is a chronic shortage of water and lack of health services for everyone: for about 1500 people, there are only two bathrooms.

Because of the painful situation in the camps, a large number of elderly people die of infections like diarrhea and chickenpox which spread quickly. There is an urgent need to organize relief services and humanitarian organizations must be allowed to work in the camps.

The Oblates have been working for some years with orphans from the war-torn area. Even in the IDP camp, Fr. Alfred has gathered about 70 youngsters (ages 7-20), to help them cope with the distressing conditions.

There is a fundamental need for treatment and psychological support to help people who have been traumatized by war. A team of four Oblates is involved in providing humanitarian help to at least some people in the camps. They provide food (breakfast), powdered milk, utensils, clothes, buckets, pots and pans and attend to their immediate needs. NGO's are not allowed to work among the people: they can visit the camps, bringing aid but they must hand it over to the military who are the only ones allowed to distribute it. They control the camps and keep everyone under constant surveillance. The priests who are allowed to celebrate mass are always accompanied by the army.

The world is silent before this tragedy. No journalist, no agency, no human rights activist, and even relatives of the IDPs are allowed visit the camps. People who live there are deprived of their freedom and want to know when the government will allow them to return home. The authorities say that the areas from which the refugees come are dotted with mines and it takes time to render them safe, so they must remain in IDP camps. The government keeps the refugees segregated for fear of LTTE militants infiltrating the camps. Plainclothes agents of the intelligence services roam the camp, checking on every possible sign that may reveal the presence of cells or supporters of the Tamil Tigers; some people have disappeared. (Much of this information is from www.asianews.it)

PHILIPPINES
Bomb explodes in front of Cotabato Cathedral

On July 5, five people were killed and 45 people were wounded in a bomb explosion outside the

Immaculate Conception Cathedral in Cotabato on the island of Mindanao in the Southern Philippines. The toll is provisional. The army suspects the attack to be the work of the rebel Moro Islamic Liberation Front (MILF), but some of their leaders deny any responsibility.

The bomb, placed near a food warehouse outside the Cathedral of the Immaculate Conception, detonated as Archbishop Orlando Quevedo led Sunday celebrations. Among the dead, an itinerant street vendor, a female security guard who was watching the entrance of the church and a child of three years.

Archbishop Quevedo has refused to make suppositions. He has limited himself to describing the attack as “not only a crime, but a sacrilege. Let us all pray for the conversion of the bombers. Violence does not lead anywhere.”

At the Vatican, after praying the Angelus with the faithful, Pope Benedict XVI condemned the attack: “While praying to God for the victims of this heinous act, I once again condemn the recourse to violence which is never a just way to resolve existing problems.”

The Oblate Superior General, Fr. Wilhelm STECKLING, wrote to Archbishop Quevedo and to Fr. Ramon BERNABE, Oblate provincial of the Philippines: “This is to express our solidarity with you as we have received the terrible news about the blast at Cotabato cathedral. We are united with you in prayer. Please let us if we can do anything for and with you from our side.” (Some of this information is from www.asianews.it)

Anniversaries for August 2009

75 Years of Religious Life

1934.08.15	05923	Fr. Alphonse Hammond	Notre-Dame-du-Cap
1934.08.15	05846	Fr. Engelbert Machinia	Central European Province
1934.08.28	05938	Fr. Marcel Bolduc	United States

70 Years of Religious Life

1939.08.15	07093	Fr. Louis Anthony pillai	Jaffna
1939.08.15	07036	Fr. Marcel Keller	France
1939.08.15	06933	Fr. Philippe Montgrain	Notre-Dame-du-Cap

65 Years of Religious Life

1944.08.02	07852	Fr. Louis-Philippe Roy	Lacombe
1944.08.02	07854	Fr. Alexandre Taché	Notre-Dame-du-Cap
1944.08.15	07858	Fr. Maurice Blackburn	Lacombe
1944.08.15	07825	Fr. Joseph Boisseau	France
1944.08.15	07827	Fr. Angelo Bonadio	Italy
1944.08.15	07887	Fr. Giangiacomo Coati	Italy
1944.08.15	07981	Fr. Luciano Cupia	Italy
1944.08.15	08095	Fr. Fiore Paglione	Italy
1944.08.15	07829	Fr. Domenico Vitantonio	Italy
1944.08.26	07831	Fr. Aloysius Svobodny	United States

65 Years of Priesthood

1944.08.09	07093	Fr. Louis Anthonypillai	Jaffna
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60 Years of Religious Life

1949.08.02	08685	Fr. Real Bourque	United States
1949.08.02	08684	Fr. Myles Cyr	United States
1949.08.02	08690	Fr. Francis Demers	United States
1949.08.15	08704	Fr. Liguori Belzile	Notre-Dame-du-Cap
1949.08.15	09255	Bro. Clément Charest	Notre-Dame-du-Cap
1949.08.15	08662	Fr. William Clark	United States
1949.08.15	08702	Fr. Gilles Comeau	Notre-Dame-du-Cap
1949.08.15	09258	Bro. Antonio D'Amico	Italy
1949.08.15	08668	Fr. Nicola Ferrara	Italy
1949.08.15	08659	Fr. Alcuin Henger	United States
1949.08.15	08852	Fr. Paul-Antoine Hudon	Lacombe
1949.08.15	08657	Fr. Justin Huelsing	United States
1949.08.15	08667	Fr. André Jodoin	Notre-Dame-du-Cap
1949.08.15	08665	Fr. Natale Lessio	Italy
1949.08.15	08779	Fr. Lino Maddalena	Italy
1949.08.15	08669	Fr. Léo-Paul Nobert	Notre-Dame-du-Cap
1949.08.15	08660	Fr. James Pillar	United States
1949.08.15	08654	Fr. James Wynne	United States

50 Years of Religious Life

1959.08.02	10694	Fr. Paul Arsenault	Notre-Dame-du-Cap
1959.08.02	10707	Fr. George Brown	United States
1959.08.02	10689	Fr. Jean-Marie Côté	Notre-Dame-du-Cap
1959.08.02	11233	Bro. André Dagenais	Notre-Dame-du-Cap
1959.08.02	10705	Fr. André Dumont	Notre-Dame-du-Cap
1959.08.02	10889	Fr. Marcelo Gauthier	Notre-Dame-du-Cap
1959.08.02	10691	Fr. François Gendron	Notre-Dame-du-Cap
1959.08.02	10699	Fr. Jean-Guy Morin	Notre-Dame-du-Cap
1959.08.02	10695	Fr. Leo Rocheleau	Notre-Dame-du-Cap
1959.08.15	10719	Fr. James Allen	United States
1959.08.15	10712	Fr. Roger Bergkamp	United States
1959.08.15	10711	Fr. Donald Bernard	United States
1959.08.15	10710	Fr. Albert Bouffard	Lacombe
1959.08.15	12204	Bro. Kingsley D. Cooray	Colombo
1959.08.15	10854	Fr. Celestine Soosaihasan Croos	Jaffna
1959.08.15	10714	Fr. Donald Dummer	United States
1959.08.15	10717	Fr. Terence Figel	United States
1959.08.15	11238	Bro. Thomas Fonseka	Colombo

1959.08.15	10718	Fr. Joseph Goutier	Lacombe
1959.08.15	10726	Fr. Alfred Groleau	Lacombe
1959.08.15	10890	Fr. Thomas Hayes	United States
1959.08.15	10654	Fr. Lawrence Jayatilleke	Colombo
1959.08.15	10653	Fr. Philipiah Jesunesan	Jaffna
1959.08.15	11422	Fr. Allen Maes	United States
1959.08.15	10716	Fr. William Maher	Japan
1959.08.15	10709	Fr. Elmar Mauer	United States
1959.08.15	10857	Fr. Stanislaus Philips	Jaffna
1959.08.15	10715	Fr. Camille Piché	Lacombe
1959.08.15	10656	Fr. Leopold Ratnasekera	Colombo
1959.08.15	10858	Fr. Saminather M. Selvaratnam	Jaffna

50 Years of Priesthood

1959.08.15	09701	Fr. Roger Cyr	United States
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25 Years of Religious Life

1984.08.14	12847	Fr. Joseph C. Cain	United States
1984.08.14	12848	Fr. Raymond John Marek	United States
1984.08.15	12866	Fr. Eugene Whyte	Lacombe
1984.08.19	12793	Fr. Gérard Boudreault	Notre-Dame-du-Cap

25 Years of Priesthood

1984.08.11	12548	Fr. Jules Clouâtre	Notre-Dame-du-Cap
1984.08.18	12594	Fr. Stany Anthonypillai	Jaffna
1984.08.24	12601	Fr. Tadeusz Nowak	Assumption
1984.08.25	12595	Fr. Leon G. Babapulle	Colombo
1984.08.25	12593	Fr. Anthony E. Jeevaratnam	Colombo

Anniversaries for September 2009

75 Years of religious life

1934.09.08	05971	Fr. Louis Marien	Belgium/Netherlands
1934.09.29	06286	Fr. Arsène Caby	France
1934.09.29	07540	Fr. Joseph Guilbaud	Lacombe

70 Years of religious life

1939.09.08	06995	Fr. Fernand Moyses	Colombo
1939.09.08	07004	Fr. Kees Nijsten	Belgium/Netherlands
1939.09.08	06991	Fr. William Smith	United States
1939.09.08	06994	Fr. Roger Vivier	Belgium/Netherlands
1939.09.15	07015	Fr. Patrick McMahon	Natal

65 Years of religious life

1944.09.08	07869	Fr. Joris Baers	Belgium/Netherlands
1944.09.08	07879	Fr. Henri Beaudoin	Notre-Dame-du-Cap
1944.09.08	07868	Fr. Paul Frank	United States
1944.09.08	07871	Fr. Leo Gauvin	United States
1944.09.08	07867	Fr. Daniel O'Leary	United States
1944.09.08	07864	Fr. Edward Randall	United States
1944.09.08	07873	Msgr. Daniel Verstraete	Central S. A.
1944.09.08	08318	Bro. Victor Wilfred	Colombo
1944.09.15	07894	Fr. Daniel Cavagne	France

1944.09.15	07895	Fr. Marcel Dalverny	France
1944.09.15	07900	Fr. Patrick Guidon	United States
1944.09.15	08040	Fr. Richard Haslam	Anglo-Irish
1944.09.15	07988	Fr. Noël Leca	France
1944.09.15	08227	Fr. Denis McCarthy	Australia
1944.09.15	07890	Fr. Georges Pizet	France
1944.09.15	07892	Fr. André Rebuffet	France
1944.09.15	07881	Fr. John Sherlock	Philippines
1944.09.29	07905	Fr. René Charrier	France
1944.09.29	07902	Fr. Raymond Horain	France
1944.09.29	07903	Fr. Loïq Mégret	France
1944.09.29	08454	Fr. Athanase Pronost	France

65 Years of priesthood

1944.09.15	07278	Fr. Francis Ebner	Lacombe
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60 Years of religious life

1949.09.08	08708	Fr. Leo Casey	Lacombe
1949.09.08	08717	Fr. Raymond Crowe	United States
1949.09.08	08999	Fr. Rik Demol	Belgium/Netherlands
1949.09.08	08758	Fr. Alexis Fuseau	France
1949.09.08	08733	Fr. Rajmund Grzesik	Poland
1949.09.08	08741	Fr. Jan Jop	Poland
1949.09.08	08748	Fr. Joseph Kane	Lacombe
1949.09.08	08745	Fr. Lester Kaufmann	Lacombe
1949.09.08	08854	Fr. Robert Kelly	Lacombe
1949.09.08	08709	Fr. Vincent LaPlante	Lacombe
1949.09.08	08729	Fr. Clarence Lavigne	Lacombe
1949.09.08	08722	Fr. Antoni Lesz	Poland
1949.09.08	08714	Fr. John Mahoney	United States
1949.09.08	8739	Fr. John McCann	Lacombe
1949.09.08	08749	Fr. George Mclean	United States
1949.09.08	08716	Fr. Lode Nagels	Belgium/Netherlands
1949.09.08	08730	Fr. Joseph Navaratnam	Philippines
1949.09.08	08728	Fr. Allan Noonan	Lacombe
1949.09.08	09378	Fr. Bernard Rivoal	France
1949.09.08	08734	Fr. Jan Severins	Belgium/Netherlands
1949.09.08	08986	Fr. Pierre Ven	France
1949.09.08	08985	Fr. Ignace Vermeersch	France
1949.09.08	08752	Fr. Brunon Wielki	Poland
1949.09.29	08764	Fr. Jean-Marie Toussaint	France

50 Years of religious life

1959.09.08	10756	Fr. Roy Boucher	Lacombe
1959.09.08	11179	Fr. Gonzague Dalle	Cameroun
1959.09.08	10760	Fr. Jaime Dukowski	United States
1959.09.08	10758	Fr. Paulo Ehle	Brazil
1959.09.08	10761	Fr. Paul Facht	Lacombe
1959.09.08	10753	Fr. Antonio Ghyselen	Argentine-Chile
1959.09.08	10737	Fr. Joseph Hattie	Lacombe
1959.09.08	10747	Fr. Edward Hauf	United States
1959.09.08	10752	Fr. Wilfried Joye	Central S. A.
1959.09.08	10736	Fr. Daniël Loobuyck	Belgium/Netherlands
1959.09.08	11279	Bro. Edward Lynch	Lacombe

1959.09.08	10750	Fr. William MacDonald	Lacombe
1959.09.08	10751	Fr. Martin Moser	Lacombe
1959.09.08	10748	Fr. Martin Noordermeer	Belgium/Netherlands
1959.09.08	10740	Fr. Jerry Orsino	United States
1959.09.08	10742	Fr. Edmond Paradis	Lacombe
1959.09.08	10749	Fr. Pieter Peeraer	Central S. A.
1959.09.08	10895	Fr. William Stang	Lacombe
1959.09.08	10897	Fr. Marc van Tente	Belgium/Netherlands
1959.09.29	10801	Fr. Dennis Connor	Anglo-Irish
1959.09.29	10798	Fr. Lewy Keelty	Australia
1959.09.29	10799	Fr. Eugene King	General Administration
1959.09.29	10795	Fr. Patrick Moroney	Australia
1959.09.29	10800	Fr. Colm O'Flanagan	Anglo-Irish
1959.09.29	10793	Fr. Thomas O'Shea	Anglo-Irish
1959.09.29	10803	Fr. Leo Roche	Central S. A.
1959.09.29	10807	Fr. George B. Ryan	Australia
1959.09.29	10806	Fr. David Shelton	Australia
1959.09.29	10791	Fr. Thomas Swords	Central S. A.

50 Years of priesthood

1959.09.08	09456	Fr. Harry Schuckenbrock	United States
1959.09.13	09757	Fr. Carl Kabat	United States
1959.09.13	09755	Fr. Joseph Pitts	United States
1959.09.19	09532	Fr. Gilles Jalbert	Notre-Dame-du-Cap
1959.09.20	09818	Fr. Michael E. Canning	Anglo-Irish
1959.09.20	09816	Fr. Jeremiah Donovan	Anglo-Irish
1959.09.20	09647	Fr. James FitzPatrick	Australia
1959.09.20	09811	Fr. John Hannah	Australia
1959.09.20	09814	Fr. James Hyland	Anglo-Irish
1959.09.20	09819	Fr. Joseph Leathem	Northern S. A.
1959.09.20	09817	Fr. Charles O'Connor	Anglo-Irish
1959.09.20	09812	Fr. Eamonn O'Reilly	Anglo-Irish

25 Years of religious life

1984.09.08	12981	Fr. Philip Anselm Jagath Anthony	Colombo
1984.09.08	12865	Bro. Mwaba Anicet Bapi	Congo
1984.09.08	12879	Fr. Kazimierz Bielak	Poland
1984.09.08	12814	Fr. Joseph Stanley Casseus	Haiti
1984.09.08	12811	Fr. Pierre-Moïse Chery	Haiti
1984.09.08	12808	Fr. Joseph Cooray	Colombo
1984.09.08	12887	Fr. Krzysztof Czepirski	Poland
1984.09.08	12941	Fr. Lalhe Anaclet Dupar	Congo
1984.09.08	12812	Fr. Pierre-Joseph Ernest	Haiti
1984.09.08	12979	Fr. Andrias Fernando	Colombo
1984.09.08	12880	Fr. Adam Filas	Assumption
1984.09.08	12938	Fr. Mosanda Adrien Gesse	Congo
1984.09.08	12944	Fr. Maweze Roland Gishiyo	Congo
1984.09.08	13005	Bro. Boguslaw Guzik	Poland
1984.09.08	12943	Fr. Kingoma Emmanuel Isundala	Congo
1984.09.08	12807	Fr. James Jayasinghe	Colombo
1984.09.08	12886	Fr. Tadeusz Kal	Poland
1984.09.08	12885	Fr. Wieslaw Krotki Tony	Lacombe
1984.09.08	12883	Fr. Stanislaw Kubis	Poland
1984.09.08	12980	Fr. Romesh Lowe	Colombo

1984.09.08	12809	Fr. Christopher Madurawela	Colombo
1984.09.08	12881	Fr. Roman Majewski	Poland
1984.09.08	12878	Fr. Zbigniew Matejek	Poland
1984.09.08	12889	Fr. Marek Modrzewski	Poland
1984.09.08	12942	Fr. Lankwan Cyrille Mpuki	Congo
1984.09.08	12888	Fr. Krzysztof Pabian	Poland
1984.09.08	12978	Fr. Alexander Rodrigopulle	Colombo
1984.09.08	13060	Fr. Edmund Reginald Saviripillai	Jaffna
1984.09.08	12882	Fr. Krzysztof Trocinski	Cameroun
1984.09.08	13056	Fr. Piyatissa Dunstan Welikadaarachchi	Colombo
1984.09.08	12912	Fr. Kazimierz Zdziebko	Poland
1984.09.23	12892	Fr. Pawel Ratajczyk	Poland
1984.09.24	12900	Fr. John Lee	Anglo-Irish
1984.09.24	12818	Fr. Paul Taylor	Anglo-Irish
1984.09.24	12819	Fr. Raymond Warren	Anglo-Irish
1984.09.29	12993	Fr. Ciro Barbato	Italy
1984.09.29	12994	Fr. Roberto Bassu	Italy
1984.09.29	12984	Fr. Waldemar Brysch	CentralEuropeanProvince
1984.09.29	12898	Fr. Bruno Favero	Italy
1984.09.29	12913	Fr. Salvatore Franco	Italy
1984.09.29	12820	Fr. Günther Kames	CentralEuropeanProvince
1984.09.29	12902	Bro. Manfred Rümmele	CentralEuropeanProvince
1984.09.29	12992	Fr. Giovanni Zevola	Japan

25 Years of priesthood

1984.09.01	12115	Fr. Rénaud Doyon	Notre-Dame-du-Cap
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OMI INFORMATION is an unofficial publication
of the General Administration of the Missionary Oblates of Mary Immaculate
C.P. 9061, 00100 ROMA-AURELIA, Italy
Fax: (39) 06 39 37 53 22 E-mail: information@omigen.org
<http://www.omeworld.org>
Editing Team: James Allen (Director), Raúl Castro, Antonino Bucca
Printing: Kamal Mendis
Circulation: Théophile LePage

Suffrages for our Deceased

No. 42-56

NAME	PROV./Del.	BORN	DIED AT	DATE
Fr. Karl Kretschmer	Central European	10/10/1921	Borken	11/06/2009
Fr. William Motenalapi	Lesotho	01/01/1922	Mazenod	12/06/2009
Fr. Alojzy Lesz	Poland	22/03/1929	Lodz	13/06/2009
Fr. Edouard Zilliox	France	07/03/1923	Fontoy	16/06/2009
Fr. Piet Post	Belgium/Netherlands	22/12/1913	Nijmegen	17/06/2009
Fr. George White	United States	25/07/1918	Tewksbury	18/06/2009
Fr. Amadio Vitali	Italy	23/03/1938	Bologna	20/06/2009
Fr. Francis McCartin	United States	15/09/1913	Tewksbury	24/06/2009
Fr. Lionel Lajeunesse	Notre-Dame-du-Cap	26/01/1948	Lac-Simon	29/06/2009
Fr. Guido Jossa	Belgium/Netherlands	25/12/1935	Fumes	01/07/2009
Bro. Antonio D'Amico	Italy	14/01/1933	Rocca di Papa	07/07/2009
Bro. Laurenti Ntsoha	Lesotho	01/01/1931	Mazenod	07/07/2009
Fr. Jean-Marie Collignon	Belgium/Netherlands	23/08/1931	Fléron	13/07/2009
Fr. Wieslaw Lewicz	Poland	09/06/1970	Brzezno	13/07/2009

“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)