



## The call for a “New Evangelization”

*“You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored” (Mt 5:13a RSV). This saying of Jesus, from the Sermon on the Mount, provides the recurring image for the Oblate Summer School which was held at Wistaston Hall, Crewe, from July 20th to 26th 2012 on the theme of “New Evangelisation” Fr. Eugene KING, former Vicar General, led the participants and wrote this summary of their experience.*

The theme echoes a growing concern in the ministry of recent Popes, John Paul II and Benedict XVI, that a thrust of new Evangelisation is needed within the Church if it is to accomplish its mission of witnessing to the vigour of the Gospel in the modern world.

The summer school unfolded in two modules, one emphasising the call to new evangelisation, the second the mission of evangelising. Both sessions developed from four sets of questions:

1. Why all the fuss about new Evangelisation in our time? Has the magic of the Gospel dimmed? Is a spiritual desert growing where once Christian faith flourished?
2. What is involved in the experience of being evangelised? Oblates in recent General Chapters have been emphatic in the conviction, that to evangelise we must, first of all, be evangelised. Who can be an advocate for salt if one has never known the contrasting tastes of boarding-school porridge, prepared with and without salt?!
3. What is involved in the experience of evangelising -- awakening others to the workings of salt in soil, in food and liquids? Oblates and their partners often appeal to

experience and missionary practice -- to their 200 hundreds years of existence, that the core of their existence is to be salt for life, salt for food, salt for cure, salt for eternal life among the poor of the world.

4. What can we do to respond to the call to new Evangelisation? The workshops aimed at re-awakening the taste for the Gospel, at confirming everyone in their giftedness for evangelising -- from the ear of the retired listener, the silent hand of the ever alert sacristan, the caring presence of the health worker, the compassionate smile of the pastor. The workshop concluded in a harvesting of ideas about at least one thing participants are already doing or could do to restore the salt of the gospel.

But there was a difficulty. It is the very word “evangelisation”. It is just not used in common Catholic discourse. Who wants to tell their family or friends that during the workshop they became evangelisers! Worse still that they are carrying the DNA of an evangeliser and did not know it. Besides, the word “evangelisation” opens the door to other words with which we are no more comfortable -- evangelical, evangelistic, evangelism, with undertones of fundamentalism, instant conversion, and preoccupation with being saved.

We realised that we should not abandon completely these terms, and that we have something to learn from other churches who make such terms their own.

Was our difficulty solved? Are we any more comfortable in speaking of the Gospel, the Good News? What is important is to know the savour of salt, and the flavour it gives to life.

The beauty and hope of the workshop is in the participants, they who supply the good earth, host to the salt of good news that wells up to eternal life. They came from Wales, England, Scotland, and Ireland and some with visible roots in other regions of the world. They came with the wisdom of battles won and lost; with the practical experience of class room, office, and robust neighbourhood; with the zeal and feet of youth ready to be salt among the world's huddled masses; with a life time of discoveries

that mustard seeds are home to mystery, and that at the end of the day it is "only God who gives the growth" (I Cor 3:7b).

Why should we bother with "new Evangelisation"? The alternative is bland despair. "You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men." (Mt 5:13, RSV) (*Oblate Connections*, October 2012)

## Europe

### ENGLAND

#### Introducing De Mazenod House

Eugene de Mazenod visited Whitechapel in the East End of London in 1850. He witnessed great poverty and degradation in the local population, many of whom had fled famine in Ireland. He urged Fr. Robert COOKE to found a Mission here. The Oblates have been in Tower Hill since 1865, serving in English Martyrs Parish.

The De Mazenod Retreat and Spirituality Centre is a new initiative of the Anglo-Irish Province, seeking to respond to the ever-changing reality of this area of London. Tower Hill is on the fringe of the City of London. Many different communities make up the rich fabric of life in this area. The business people come to work there in the offices and financial institutions. The tourists come to see world heritage sites and are constantly moving around the streets between hotels and trains.

There is a local population of East End people who have seen many changes through good and bad times over the years. There are people from many nations who have come here to settle and make a living for themselves and their families.

We are located in a very historic part of London. You can touch walls built by the Romans, visit the sites of execution of Saints Thomas More and John Fisher, see buildings from every age of the city's long and colourful past. The city continues to grow and evolve as one of the world's great financial centres.

English Martyrs Parish has been a place of Oblate Mission for more than 150 years. As we move

into the future we hope that it can be a point of awareness for the worldwide Oblate Mission.

In De Mazenod House we will seek to minister to the rich tapestry of life which surrounds us. We will run different types of events and retreats. Some are for those with a faith background. Other events are suitable for those who are searching or living a spiritual life without religious commitment.

Besides running our own programme of events, we welcome those who provide spiritual resources and programmes from other faith traditions and backgrounds.

For more information contact Fr. Oliver BARRY at [demazenodhouse@oblates.co.uk](mailto:demazenodhouse@oblates.co.uk). (*Oblate Connections*, October 2012)

### FRANCE

#### Thursdays at the "Mie de Pain"

To speak about "Mie de Pain" ("Breadcrumbs") is to begin a long story which began here already 130 years ago, at the initiative of a priest and a few Christians. Faced with the misery of a population who lived in the 13<sup>th</sup> arrondissement of Paris, at the corner of Tolbiac Street and Bobillot Street, a few volunteers began to set up a soup kitchen and gather different supplies to meet the needs.

Since then, poverty still exists and responses to it, as diverse as they may be, are still applicable.

Soon, these people organized themselves into an association with professionals, employees and all sorts of volunteers. Currently, the "Mie de

Pain” functions seven days a week; it has more than 400 volunteers and includes six buildings, among them the Refuge.

The Refuge is a huge building which in winter provides overnight lodging for 300 to 400 persons and some 500 meals per day. In the summer, the number decreases and there are about 150 to 170 persons.

Throughout the year, the Refuge has several employees (night watchmen, security guards, cooks, and social workers), responsible for monitoring each resident. Every night there are an additional thirty volunteers. That’s the case with me on Thursdays.

Every Thursday, at about 5:00 p.m., we begin to distribute a meal: soup, vegetables, bread and milk are served, as much as they want... Some of us also go into in the dorms, where a bed is assigned to each one, with clean sheets and a small security locker where each one stores his belongings: the lockers are never big enough ...

Right now, the “Mie de Pain” is under construction: they are building solid new rooms for two people. These will replace the three large dormitories located on three floors. Funding is provided by the State and the City of Paris.

In Paris -- as elsewhere -- one cannot move around without rubbing elbows with all those who are begging for a small room, in the street, in the subway, in the doors of churches. Giving is always possible, but there is no end to it . For my part, I direct my donations towards structured associations. because you cannot help someone for life without relying on existing social structures.

Going each week to “Mie de Pain” is also a way of actively responding, each in his own way, to the needy who knock on our doors. (Jean-Marie COLLIÈRE dans *Audacieux pour l’Évangile*, octobre 2012

## WALES

### Youth find community

For the Oblates, bringing the Word of God to people in need doesn’t always involve trekking to hard-to-reach places. The Oblates in the Anglo-

Irish Province have found a very special way to share God’s love — right in their own backyard, so to speak. It’s called the Oblate Summer Adventure Camp, hosted in the picturesque Snowdonia Mountains of North Wales.

Father Lorcan O’REILLY helps plan the annual Adventure Camp, which began in August of 2010 for the children of Oblate parishes in Ireland, Wales; England and Scotland. Each year a “guest Oblate” is invited to participate in the camp. The 2011 guest was Fr. Godfrey JOEL from Sri Lanka, and this year, Fr. Irvin MORELA from the Philippines joined the group.

The Summer Adventure Camp brings together groups of kids from diverse backgrounds. “Many of the young people find themselves facing personal challenges, and the vast majority overcomes them with a little support from their peers,” said Ronan Lavery, Oblate Youth Development Coordinator.

Camp volunteers — members of the Oblate Youth Service — welcome children ages 12-14 to participate in the five-day summer camp. The daytime portion of the camp consists of outdoor activities such as rock climbing, abseiling (rappelling), canoeing, raft-building and sea-level traversing. Molly, a young participant from Scotland, recalls the camp activities as challenging yet memorable. “Sea-level traversing was the scariest thing I have ever done, but it was really good,” she said.

The group activities are a fun and easy way to help the children feel comfortable with each other. “These provide incredible opportunities for team building,” noted Lavery. “The walls are broken down between the kids far faster than in any other environment I’ve encountered.”

Evenings include 90-minute catechesis sessions that explore the themes of community and Christian values. The children tap into their creative side for these gatherings, using art and drama to express their faith.

The camp concludes each year with evening Mass. Every child plays an important role in the celebration. The kids coordinate the readings, prayers of the faithful and offertory reflection.



“For many of the young people, it’s their first experience of such an informal and intimate Mass,” said Lavery. “It’s clear that they get a lot out of it.”

The Oblate Youth Service of the Anglo-Irish Province hosted its third annual Summer Adventure Camp this year, from July 30 through August 3. It continues to grow each year in numbers and

enthusiasm. Lavery noted, “Each year I’ve been struck by the difference I see in the kids in just five short days. We always have a few ‘challenging’ youngsters — which is to be expected, given some of their backgrounds.” He continued, “It’s always a delight to watch them grow, become real team players and get involved in the liturgies. It’s clear to me that this camp is making a real difference in their lives.” (*Oblate World*, October 2012)

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## Canada-United States

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### NOTRE-DAME-DU-CAP

#### Death of the Congregation’s Dean

Father Nazaire MORISSETTE, the oldest Oblate in the world, returned to the House of the Father on October 15 at Richelieu, Quebec. He was 101 years and 10 months old, having been born on December 14, 1910. He professed his first vows as an Oblate in 1932 and was ordained a priest in 1938.

He is succeeded in the title of “Dean” by Father Victor ROBERT, a 100 years old Oblate living in Lyon, France.

### ASSUMPTION

#### Promoting the cause of Brother Anthony

This past July marked the 65<sup>th</sup> anniversary of the death of Brother Anthony KOWALCZYK. Good Brother Ave, as he was called, passed away on July 10th, 1947. He did not preach sermons or catechize but he honestly fulfilled his daily duties. He was a mechanic, driver, porter, gardener... but above all, always and in every moment, he was a prayerful religious. He was not a lecturer but he taught youth in his own way. He didn’t teach them using words but by the example of his own life: he was available to them whenever they needed his help. He won their hearts over with prayer, discreteness regarding problems and his humility. He spent long hours in front of the Blessed Sacrament. He could often be found kneeling in the chapel in front of the Blessed Mother’s altar, whose Oblate he was. Many believed they owed the development and faithfulness to their vocation to Brother Ave: his prayer, his words and especially his example of religious life. Always smiling but quiet, he tried to answer all questions.

The process of elevating a candidate to the altar usually takes a very long time. For our Brother Oblate this journey began in 1952, 5 years after his death. During the information stage in the Archdiocese of Edmonton, where Brother Anthony died, 44 witnesses were interviewed (21 Oblates, 15 lay people, 5 nuns and 3 non-Oblate priests). In 1966 the collected documents were transferred to Rome. On June 1, 1979 the Congregation for the Causes of Saints confirmed the validity of the information process. On September 23, 1982 in Edmonton, the couple-month apostolic process began. During this time 24 witness testimonies were collected (10 Oblates, 11 lay people, 2 nuns and 1 non-Oblate priest). On June 30, 1984 Fr. Ambrogio Eszer, O.P., was appointed Relator General of the Congregation for the Causes of Saints. Together with the Postulator General, Fr. James M. FITZPATRICK and Fr. Nicola FERRARA, they began to work on the *Positio super vita et virtutibus*, which proves the heroic virtues of Brother Anthony. Published on paper in 1993, the Positio consists of two chapters: the first, with Brother Anthony’s biography, his virtues and life according to the evangelical counsels; the second, with all documents from the information process from 1952 and the apostolic process from 1982-1983. This two-volume work was approved by the Relator General on January 28, 1994.

On December 15, 2011, a team of theologians reanalyzed the heroic virtues of Brother Anthony, a religious loyal to his vocation, living simply, humbly and devoted to others and ready to serve, always available. One theologian even expressed critical observations regarding certain actions of Brother Anthony. The final evaluation of Brother Anthony’s heroic virtues was positively accepted with a vote of 9 out of a possible 9. One of the

consultants refrained (*placet iuxta modum*) and another presented certain aspects for further review (*ad mentem*). Psychological expertise regarding Brother Anthony's temperament, character and behaviour erased above-mentioned doubts. A choleric temperament, constantly being surrounded by people of a different culture, and language barriers meant that Brother Anthony sometimes reacted too hastily. This does not mean that he was not working on controlling his reactions. The combined written testimony of theologians, psychological expertise and explanations from the current Postulator General, Fr. Joaquin MARTINEZ VEGA, have resulted in a book containing 158 pages.

What is next? The aforementioned book with the theological opinion regarding the heroic virtues practiced by Brother Anthony Kowalczyk will be a basis for review by Cardinals and Bishops. Their opinion will be the last step before the cause is presented to the Holy Father for his evaluation and final decision. If the Pope recognizes our Brother Oblate as worthy, he will be named "Venerable."

In order for beatification to take place, there must be a miracle attributed to the intercession of Brother Anthony. First there must be a process at the diocesan level where the alleged miracle happened. For the past few years, Fr. Albert LALONDE from Winnipeg, a member of the OMI Lacombe Province, has been responsible for studying reported miracles. He collects proof and medical documentation regarding alleged miracles and healings. The documentation is prepared based on the opinions of medical experts and will go to the Congregation for the Causes of Saints, where it will once again undergo detailed analysis and the assessment of doctors and theologians.

The cause of Brother Anthony is currently the most advanced Oblate case at the Congregation for the Causes of Saints. I invite you, Brother Oblates, to promote the Servant of God Brother Anthony among the people whom you work with. We need a proven miracle for his beatification and another for his canonization. Let us ask Brother Anthony for his intercession for those who need healing of the body and spirit. In this way we will contribute to his beatification so

that more people can learn about the humble and prayerful Brother Ave, who as a religious honestly fulfilling his work and responsibilities, was included among the Blessed. I hope that the anniversary of his death will soon be officially celebrated as his birth in Heaven. (Fr. Mirosław OLSZEWSKI in Assumption Province "News and Views", July-August 2012)

## OMI LACOMBE

### 30,000 at Lac Ste Anne pilgrimage

Brother Rusty GARDINER, currently in first formation at the scholasticate in San Antonio, Texas, has been part of the annual Lac Ste Anne pilgrimage since childhood. "It was important for me to be here and important for me to reconnect with extended family and people I have known throughout the North. This year was especially significant as I have been out of the country for two years.

"When we left I had very mixed feelings. There was sadness that I will not see these people until who knows when and the joy that my work at the Pilgrimage was finished. I helped with the sound system and served as sacristan.

"It is also with the people that help at the Pilgrimage. We become one big family. It was so good to reconnect with these people once again.

"I definitely plan to be there next year. It is the people that I have known from the Northern communities that make the reconnection so meaningful."

Pilgrimage is very much a strong part of many a family's heritage. This past July a downpour of torrential rain hit the area on Monday evening. Everything was soaked and many tents flooded. For the remainder of the pilgrimage this pasture land was rutted with impossible tracks caused by vehicles trying to move around. The four-wheel drive trucks were having difficulty making it in all the mud. There was nowhere that anyone could walk without getting a lot of mud on their footwear and jeans.

The people took the rain all in the stride. "What will be, will be!" No one appeared upset in any way over the rain and the mud. They certainly made the best of the rain, the mud and the inconvenience caused by the inclement weather.

But Lac Ste Anne is very incarnational. This is very holy ground. As you try to enter the shrine building, the line moves so slowly because everyone must dip their fingers into the holy water fount and bless themselves. The sense of the holy is very tangible. But the atmosphere is very much filled with the human. There is much visiting and storytelling. Inside the circle of tents and campers there is much laughter.

There is certainly a lot of the spiritual floating around these non-descript grounds. You will see some of the faith healers praying individually over people with a lineup of about fifteen people waiting to take their turn for prayer. One of the faith healers has stooped shoulders, a black baseball cap and a long grey beard.

There is always a line up for the sacrament of reconciliation. This is an integral part of the Pilgrimage experience. Each of the Masses is very well attended with some groups (the people from the Diocese of Edmonton) almost filling all the benches (approximately three thousand people).

There are many special prayer moments. Within the shrine you will see one or two people touching the relic of Blessed Kateri while they are attentive in deep prayer. There will be a singer calling out "Lord, lead me there" and "Hold on to Jesus and ride out your storm." There is such a delicious combination of country gospel music and well known Catholic hymns.

In all these combinations, there is clearly the walking on holy ground, prayer and the celebration of the Eucharist, prayer for healing, the tangible presence of the holy, the welcome of friends and family, the earthiness of eating together and the relaxed atmosphere of joining in this pilgrimage that their now departed parents and grandparents enjoyed so much. (Nestor GREGOIRE in [www.omilacombe.ca](http://www.omilacombe.ca))

### **NOTRE-DAME-DU-CAP**

#### **St. Paul University honors Vatican II and Cardinal Turkson**

Saint Paul University in Ottawa hosted an international symposium on the Second Vatican Council on September 27-29. The event brought

together over 275 people, including several international experts on the Council. Special guest was Peter Cardinal Turkson, President of the Pontifical Council for Justice and Peace. On September 28, the university conferred upon Cardinal Turkson an honorary doctorate.

Born in Ghana and former Bishop of Cape Coast in that country, the Cardinal was named head of the Pontifical Council by Pope Benedict XVI in 2009. He received the red hat from Blessed Pope John Paul II in 2003.

The symposium was entitled "Vatican II for the next generation." Its aim was to celebrate the 50<sup>th</sup> anniversary of the Second Vatican Council (October 11, 1962). It was organized by the Research Centre on Vatican II and 21<sup>st</sup> Century Catholicism.

The conferral of the honorary degree on Cardinal Turkson took place in the university's Laframboise Chapel; the ceremony was presided by the Chancellor of St. Paul University, Archbishop Terrence Prendergast of Ottawa, and the Rector, Dr. Chantal Beauvais. Cardinal Turkson delivered a speech entitled "Vatican II: Council of Justice and Peace."

### **OMI LACOMBE**

#### **A very happy birthday party!**

It is the custom of the Roman Catholic Church that bishops submit to the Holy Father a letter of resignation on their 75<sup>th</sup> birthday. On Saturday, June 23rd, Bishop Gerald WIESNER of Prince George celebrated his 75<sup>th</sup> birthday and his impending retirement.

The celebration was fitting for someone who has willingly 'poured himself out for God and the people of God'. The celebration began with the most profound act of thanksgiving, the Eucharist.

It was followed by an opportunity for visiting, a wonderful meal and expressions of gratitude from the people the Bishop has lived with, worked alongside of and served throughout his years as the Chief Shepherd of the Prince George Diocese. These expressions of gratitude brought into clear focus the gift that the Bishop has been: friend, servant, teacher and shepherd.

The celebration concluded with words from the bishop. They were most fitting for they were words of gratitude. Earlier in his homily, Bishop Gerry had said that the goodness of God will not be outdone. In his closing words he gave voice to what God has done and he expressed his gratitude for what God has accomplished in our communities.

While many more participated in the Eucharistic celebration, approximately 500 people from throughout the Diocese of Prince George and beyond sat down for dinner at the Civic Centre.

These included Archbishops Emeritus Adam EXNER (Vancouver) and Joseph MacNeil (Edmonton) who were both present at the

ordination to the episcopacy of Bishop Gerry on February 23, 1993. Archbishops Michael Miller, CSB (Vancouver) and Sylvain LAVOIE (Keewatin-Le Pas) were also present as were Bishops John Corriveau, OFM Cap (Nelson) and David Monroe (Kamloops) and Bishop Emeritus of Nelson, Eugene Cooney.

Several First Nations communities in the Diocese were well represented at the festivities including the Nak'azdli and Babine Nations.

Fr. Ron ROLHEISER, OMI, president of the Oblate School of Theology in San Antonio, Texas, a brother Oblate and longtime friend of Bishop Gerry, was the guest speaker at the banquet. (*Doug JEFFREY and Mary-Anne Lewis Jamin in [www.omilacombe.ca](http://www.omilacombe.ca)*)

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## Latin America

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### **BRAZIL**

#### **Updates from Roberto Valicourt**

Brazil is a rapidly developing country, but often to the detriment of the Amazon which is being destroyed and of the Indians who are being chased from their homes and being deprived of all means of survival.

When I arrived at the end of 2009 in Manaus, the largest city in the Amazon, I spent a few months observing, in order to find my place. I did not want to work in a parish, but I wished to be at the disposal of the minorities in difficult situations.

After consulting some priests and the bishop of Manaus, I decided to be of service to the Indians in the city and in the nearby countryside. I am part of an international community: Guilherme REINHARD is American, Ronacio VIEIRADA SILVA is a young Brazilian priest and I am French.

I am also part of a diocesan team in charge of ministry with the Indians. This team meets twice a week and is made up of four persons: Silvio, an Indian of Barassane ethnicity and a young father of family; Joelma, an Indian woman of Apurina ethnicity and the mother of four children; Marcivana, a non-Indian woman and specialist in accounting; and I.

We spend the greatest part of our time visiting the Indian communities in order to know them and let them know us, so as to gain their confidence.

The first area of our team's activity: legal assistance. Some laws of the Federal Government, the State or local community, are favorable to Indian communities, but they do not know about them. When they do know about them, they do not have the power to demand their rights, for lack of unity among them. Indeed, they are very divided: it's everyone for himself. The landowners benefit.

Another area: health. Near the airport, we visited some land occupied by Indians. The health situation there is deplorable. Children are not vaccinated and there are many sick. Eight women volunteered to tackle health problems. It's not a question of acting in place of people, but of helping them: no paternalism nor handouts.

We are also quite proud of having managed the beginning of a pooling of resources. Each family pays into a common pot, a *réal* a month. The money is used to pay the travel expenses of those who attend our meetings. Revenues and expenses are reported. In a country where there is corruption, transparency was not a given.



Upon my return from holidays, we will also have to face problems of housing (many are living under tarpaulins), of education, of unemployment, of crafts, of religion ...

And 25 other communities are waiting for us. Where does it end? I wish I was 30 years old...  
(*Audacieux pour l'Évangile*, octobre 2012)

## **BOLIVIA**

### **Farewell Fr. Gregorio Iriarte, 1925-2012**

*On October 11, the 50<sup>th</sup> anniversary of the beginning of the Second Vatican Council, Fr. Gregorio IRIARTE died in Cochabamba. Fr. Guillermo SILES reflects upon the life of this great Oblate who worked till the very end for the good of the poor.*

Human beings often find themselves confronted with limiting situations but to which they can easily find the answers and a way out. At times it is not very easy, but requires some application of science. But when we have used all possible means, we can only accept the inevitable. I think that is the case of Fr. Gregorio Iriarte. He fought it all the way, but reality is reality and has its limits. Yesterday he sensed that he should depart to enjoy what he had believed: the tenderness, mercy and love of God. Now he is no longer physically with us, but everything he leaves us with is great, with a lot of content and depth -- not only ideas and ways of thinking, but his life experience.

These last days, being with him made me realize that life has value so long as you are at the service of others, when you do something for others. What sense is there if one spends his life only for himself? What good is it if we don't leave time for those who need us?

For Gregorio, there was no preference of status, age, prestige, or position: all were valued and accepted in the same way. Perhaps for that reason, he had no problem giving talks to groups of farmers, teachers, students, degree candidates, etc. He had the same message, but with that great ability so that anyone could understand. That is really a great achievement. To be totally accessible.

Gregorio struggled with his own body. He told me

to put on his *Facebook* page: "It is true that I am a bit frail but not ill. I'm still in the struggle to serve you and our people. My struggle is passing and, with the help of God and all of you, I will win. A big and affectionate hug for so many friends." And he was really convinced that this was temporary, and so, his pain ended and now he has gone to the house of the Father. But, as if Gregorio accurately understood the mysteries of life, a week ago he told me, "Look, this is my last book, as a testament." God does not judge or condemn; God is love and mercy. With this idea, with this perception of the mystery of faith, he departed. It's a profound example. God's love has no limits, no boundaries. God is there to give you love and tenderness and mercy. Goodbye dear Gregorio.

## **BOLIVIA/PARAGUAY**

### **The Oblates and the radio**

Perhaps the death of Fr. Gregorio IRIARTE in Bolivia is the right moment to remember how much the Oblates have done to foster radio communications in Latin America.

Fr. Iriarte, who died exactly on the anniversary of Vatican II, whose implementation was a motivation for his missionary life, was also the second director of the famous Radio Pío XII in the Andes of Bolivia, a radio station installed by the Oblates in the 50's. The awards that Fr. Gregorio received in the last weeks of his life also made reference to the fact that he formed the "ERBOL" network on Bolivian radio. This network is an integral part of the Latin American "ALER" network based in Quito, Ecuador. One of its directors was Fr. Guillermo SILES, former provincial of the Oblates in Bolivia, where he serves as director of Catholic Television of the Episcopal Conference.

Among its board members were also elected two representatives from Paraguay; one is the current director of "Radio Pa'i Puku" in the Paraguayan Chaco (Sara Fischer), another radio station initiated by the Oblates. It was the legendary Bishop Peter SHAW, known as "Pa'i Puku" ("Tall Priest"), who died in an accident (1984), while on his way to meet a radio technician in order to realize his dream of a radio station.

His successor, Bishop Lucio ALFERT, realized



this dream, but as an AM radio station, owned by a foundation under the auspices of the three dioceses in the Chaco.

Although the death of Fr. Iriarte has silenced his

voice, he is still alive, through the voice of radio. Today, there are many Oblates who use the radio or at least certain programs, especially on local FM stations, for the work of evangelization. (Miguel FRITZ)

## Africa-Madagascar

### **WESTERN SAHARA** **Finally a chapel restored**

Finally the Moroccan family has abandoned the chapel in Port Laayoune which it had occupied for more than 30 years. This lovely chapel was built around the year 1966 by the intrepid Fr. Rafael ÁLVAREZ who wanted to make it easier for the military personnel and the Christians living in the former El Aaiún Beach to take part in the Eucharist and other sacred rites.

It was very useful at that time. The Spanish woman who occasionally went to clean it now lives in Madrid with her husband, both of them elderly.

With the arrival of the “Green March”, in November 1975, a Moroccan family settled in the sacristy and in the small residence attached to the chapel “of Laayoune Beach”. The chapel, however, was respected and was not occupied by the family.

Since then, the father died leaving a wife and children who remained in the house. It was one of his sons who “inherited” the residence where he continued to live with his wife and three children, as if he had some sort of right of succession. Occasionally the priests offered some kind of religious service in the chapel, but with the decline of Christians in the region after the “Green March”, for many years the Chapel of the Beach went unused.

We had tried to remove this family several times, always unsuccessfully, as the family claimed social and humanitarian reasons for staying ... “Where do we go?” In fact they showed a clear determination to stay and not leave what they considered to be their inheritance. What seemed at first temporary eventually became something

quite permanent, like so much here in the Sahara.

Finally, with the collaboration of Laayoune Wali (governor appointed by the king of Morocco) and the Port of Laayoune Pasha (local government of the city), the family was removed. They left the chapel in a totally woeful and unhealthy condition. They raised goats, chickens and other animals in that little house, consisting of just a kitchen, a bathroom, a bedroom and a living room. Now we wonder how that family with three children under 12 years could have lived in such subhuman conditions without serious diseases.

Now that it has been completely liberated, the work began to disinfect the chapel and the adjoining rooms, clean it, install bars, new windows and a new lock, provide for water and light, (it had no contract or regular supply) before making it operational again.

The effort and the major diplomacy to recover it this time paid off. On October 3, 2012, Fr Mario LEON, Superior of the mission of the Sahara definitively received the key to the residence and the sacristy.

And that’s how we again have full possession of our chapel of Port Laayoune as the third place of worship. It is 26 km from the city of Laayoune, the mission headquarters and principal place of worship. The third church is in Dakhla, (ancient city of Villacisneros), 538 km from Laayoune. (Valerio EKO)

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## Asia-Oceania

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### AUSTRALIA

#### Empowering youth

The Australian Province of the Missionary Oblates of Mary Immaculate has a proud tradition of meeting the needs of young people through contact with them in our Parishes, Colleges, Rosies and other youth ministries. Now, much of that tradition has been documented in a new book by Fr Christian FINI, entitled, *Empowering Young People*.

From the very birth of the Congregation, ministry to young people has been a priority. St. Eugene himself, as a newly ordained priest, recognised the need to pay particular attention to young people in his own home town of Aix.

The young people around us are a gift of the church, not just as the keepers of our beliefs and traditions, but also our calling to live the values of the gospels. Yet reaching the hearts and minds of these people and keeping them engaged and involved is not always easy. *Empowering Young People* will ultimately challenge every Catholic community to welcome young people and to work with them so that they will shape the community and claim it as their own, for the present and for the future.

The invitation to actively participate is the greatest gift that we can offer young people, together with a healthy understanding of what a human being is and a care for that human being, a healthy place where they encounter Jesus Christ. In this new book□, we are told that the challenge of every parish community is to find

ways to engage young people and to give them a community of which they can be a part.

It examines and guides those charged with attracting and keeping young people involved in our great Catholic communities, education system and parishes. It includes topics such as developing a vision and planning for youth ministry as a part of living out our faith. There are also useful ideas and tips to encourage involvement and to get the parish or school council's support; there is useful information on how to actively involve young people in the Eucharist, retreats or shared experiences and ultimately give them a sense of their own mission in the world.

Complete with hints, activities and other great suggestions, as well as links to good resources and online material, this book is ideal for anyone working with young people, whether in a school, parish or other community outreach program which just starting out or well established.

According to our Founder, our presence among youth is crucial for evangelization. The widespread poverty of today's youth is not just a question of material deprivation, but is also systemic (unemployment, drugs and addictions, manipulation, sexual exploitation, child labour, absence of hope for the future, broken families, HIV & AIDS, etc.). Despite this, we believe that youth have enormous capacity to transform the situation through their embodiment of Gospel values, expressed in their generosity, commitment to face challenges, openness to internationality, thirst for spirituality, sense of justice, readiness for change, and much more.



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**Anniversaries for December 2012**


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**65 Years of religious life**

1947.12.08	08431	Fr. Ottorino Casarotto	Mediterranean
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**65 Years of priesthood**

1947.12.21	07461	Fr. Kevin Cawte	Northern S. A.
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**60 Years of religious life**

1952.12.08	10067	Bro. Berthold Burschel	Central European
1952.12.08	09443	Fr. Jean Leleu	France

**60 Years of priesthood**

1952.12.20	08462	Fr. Marcial Cabón	Argentina-Chile
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**50 Years of religious life**

1962.12.08	11707	Bro. Michel Babin	Notre-Dame-du-Cap
1962.12.12	11362	Fr. Peter King	Australia

**50 Years of priesthood**

1962.12.21	10328	Fr. Jacques Joly	Lacombe
1962.12.22	10143	Fr. John Castro	United States
1962.12.22	10144	Fr. Ruben Elizondo	Mexico
1962.12.22	10305	Fr. Jean-Guy Lavoie	Notre-Dame-du-Cap
1962.12.22	10304	Fr. Rodrigo Marcoux	Mexico

**25 Years of priesthood**

1987.12.12	12700	Fr. Thomas Molomo Letsepe	Lesotho
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## Prayers for our deceased

No. 76-84

NAME	PROV./Del.	BORN	DIED AT	DATE
Fr. Patricio Domínguez	Mediterranean	07/01/1936	Barcelona	27/09/2012
Fr. Roland Couture	United States	26/09/1929	Lowell	29/09/2012
Fr. Michael Rothermel	Central European	13/03/1926	Hünfeld	30/09/2012
Fr. Gregorio Iriarte	Bolivia	28/11/1925	Cochabamba	11/10/2012
Bro. Mathieu Bellefleur	Notre-Dame-du-Cap	05/01/1929	Saint-Jean-sur-Richelieu	13/10/2012
Fr. Nazaire Morissette	Notre-Dame-du-Cap	14/12/1910	Richelieu	15/10/2012
Fr. Charles Choque	Notre-Dame-du-Cap	28/12/1921	Saint-Jean-sur-Richelieu	16/10/2012
Bro. Michele Giancola	Mediterranean	21/08/1935	Maddaloni	19/10/2012
Fr. Elie Cambron	Belgium/Holland	06/08/1925	Ottignies	24/10/2012

*“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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