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## The Trinity: model of our community life

*Paolo ARCHIATI, OMI, Vicar General*

Encouraged by positive comments about what I shared last time, especially the two suggestions offered by Pope Francis about building community, I was wondering what I could share in this latest edition of *OMI Information*, when I received the news of the sudden death of one of our missionaries in the Province of Argentina-Chile: Father Emile TROTTEMENU. I got to know this confrere on two occasions: the General Chapter of 1998 and during the retreat I preached for his province a few years ago. One detail about this missionary remains fixed in my mind, something those who knew him always pointed out and a fact which I myself was able to verify and which made him immediately “likeable” for me: it is said that Father Emile was unable to treat any subject without “changing the subject” to the mystery of the Most Holy Trinity.

There it is, I told myself -- the theme I was looking for. At the beginning of this series, we emphasized the two models Eugene offered his Oblates for their community life: the first Christian community in Jerusalem and the community of the Apostles around Jesus. To these two models, we can certainly add a third without fear of betraying the thought of our Holy Founder: the Trinity as model for our community life. It is an “ideal” of community that invites us and helps us to set our gaze on high!

Scripture tells us that when God created us, he created us “in his image and likeness.” Researchers have written many volumes trying to explain what this image is, where it can be found, and how the human creature was created in the image of God.

All human persons have this image in themselves, like an indelible seal. It is an image that we are

called to discover and rediscover throughout our journey. We are called to make it shine forth in the relationships we build with other human persons throughout our existence.

We are created in God's image. The Oblate religious community is definitely a great place to discover and to live this “vocation”. A member of my community recently preached a retreat in an Oblate province and offered, as a help in rediscovering and living deeply community life, questions like these. In our community, can we look upon our brother and ask ourselves: what are the hints of the Trinity in this brother? Where does the image of God reside in him? Why is it sometimes difficult for us to see, to contemplate, to let ourselves be surprised by the image of God who dwells in our brother? Why is this? And what attitudes do we need to develop to recognize it more easily?

Our prayer manual reminds us that our Founder adopted for his Congregation the Morning Prayer he used since his seminary days at St. Sulpice. “For him,” we read in the manual, “the Trinitarian form of this prayer reflects the essence of our vocation: to live as a true son of God, imitate Jesus Christ and work for the glory of God under the inspiration of the Holy Spirit.”

In its original expression, it is a prayer of adoration, thanksgiving, asking for forgiveness, offering and sacrifice. The text reflects the theology and vocabulary of its time. However, I think that beyond the concepts and wording that express these things, this prayer can be for us an invitation to rediscover our relationship, as individuals and communities, with each of the three Persons into whose communion we are called to enter.

Allow me to propose a meeting, and perhaps even more than one, whose aim is to allow those who participate to share their personal relationship with the three divine persons, drawing their inspiration from the experience of their lives. This kind of sharing may be the beginning of a renewal in the life of our local community.

This is not the place to deal with the Holy Trinity from the theological or scriptural point of view. Nevertheless, I would like to highlight some characteristics of the three divine Persons as the Word of God presents them, especially the Gospel. They can be found in ourselves and rediscovered in our brothers, precisely because we are created “in the image of God.” Concerning the Father, whom we call in the creed the Creator and Lord of all things, the Gospel highlights the characteristics of kindness, mercy, unconditional

love, tenderness and forgiveness. Concerning the Son, there are emphasized his free and total obedience to the Father's will, the capacity to be welcoming, the gift of his life for the salvation of all, his “oblation” on the altar of the cross. The Holy Spirit, the mutual love between the Father and the Son, is called the comforter, the advocate, the one who leads us to the truth in order to make us free and to see ourselves as brothers and sisters, children of a same Father.

I do not intend to describe in detail how we can “live the Trinity” in our community, in our relationships, in the life we receive as gift from the Father and that we are called to live day after day as a loving response to this gift. I would rather leave this exercise to the Oblate community, especially the local community, the living cell of our mission.

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## Holy See

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### VATICAN

#### First Oblate Bishop in Brazil

On 23 July 2014, Pope Francis accepted the resignation from the pastoral care of the diocese of Zé Doca (Brazil), presented by Bishop Charles Ellena, in accordance with can. 401 § 1 of the Code of Canon Law.

The Holy Father appointed Bishop of the Diocese of Zé Doca Father Jan KOT, until now the pastor of the Sagrado Coração de Maria Parish in Campo Alegre do Fidalgo, in the Diocese of São Raimundo Nonato.

Father Kot was born on 10 May 1962, in the city of Makow in the Diocese of Kraków (Poland). He made his religious vows on 8 September 1986 in the Congregation of the Missionary Oblates of Mary Immaculate and was ordained a priest on 20 June 1992.

After his elementary studies, he attended courses of philosophy and theology at the Oblate

Scholasticate in Obra, Poland. In addition, he obtained a Licentiate in Church History at the University Rybnik, Poland.

In 1994, he was assigned to the missions in Brazil (at that time, to the Recife Delegation attached to the former Central Province of the United States). In the course of his priestly ministry has held the following positions: assistant priest in Siedlce, Poland (1992-1994); pastor in Jussarval, Archdiocese of Olinda and Recife (1995-2000); pastor of Vitória di Santo Antão, Archdiocese of Olinda and Recife (2000-2005); Provincial Councilor (2003-present); Since 2005, he has been pastor of Sagrado Coração de Maria in Campo Alegre do Fidalgo, Diocese of São Raimundo Nonato.

The Diocese of Zé Doca is located in Northeastern Brazil in the State of Maranhão. Of the approximately 319,000 inhabitants, 91.5% are Catholics. In a 2010 census, there were 20 diocesan priests and two religious priests, nine religious men and 14 religious women serving 16 parishes.

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## Latin America

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### FRENCH GUIANA

#### A budding missionary

*Simplice Sa'a NGOUNI is a young Cameroonian Oblate. Following his studies, it is now time for*

*him to explore the field! He is doing his pastoral regency in Guiana and he now shares his first impressions with us.*

I was sent to the west of Guiana, specifically

in the town of Mana in the parish of Javouhey, located in the village of the same name. The pastoral scope of this parish is well defined: to bring together two ethnic groups of different cultures but each with a similar story.

The first is the Hmong community, a people very attached to their traditions. The Hmong came to France after having escaped Laos in 1975, after the war that pitted the Vietnamese Communists against the French and then against the Americans. Following an agreement with the government, a good number of them came to Guiana to live and develop their agriculture. Today they are leaders in this domain. Thanks to their work, today they are economically independent.

The second ethnic group is a community from Surinam (a neighbor of Guiana), which arrived in France after a civil war that ravaged the country between 1986 and 1992; they were then placed in four camps under the protection of the United Nations. However, these people, quite diverse in their abilities, did not receive any help from the government of their place of refuge. They are still quite economically dependent. Furthermore, the members of this community, who were not treated the same as others, must work hard for their papers, to the point that they use methods far from being Catholic.

In fact, sentiments of good neighborliness which should unite them are far from outstanding. So you can imagine in what sort of pastoral situation I find myself. As parish pastor, I have a Hmong, Father Antoine Chy, who arrived here a short time ago and who was soon confronted by this pastoral situation. It is therefore necessary to achieve some balance between the Hmong community and the Bouchi Tongo. So I find myself, unfortunately or fortunately, between the two communities.

How do I live the mission? I try as much as possible to live it as a budding missionary. I also live it with much joy, with feeling and surprise, with disappointment, tension and hope.

It is all of that which makes me give thanks to God. For I am convinced that whatever the state of mind I am experiencing, that moment is important for the

rest of my formation; the essential is at the end: to arrive at responding to the Lord's call. (*Audacieux pour l'Évangile juillet 2014*)

## HAITI

### A mobile clinic

*Fr. John HENAULT is working on a new project, according to e-mails he sent recently to Bro. Augustin COTE in the United States.*

**26 May:** The Hansen's Disease project is taking a good part of my time. I have some financial help standing by, but the Ministry of Health doesn't seem to know what they want to do or they are just trying to avoid the problem. I've had more fun in a dentist's office than I'm having in the Director's office. Anyway, with the limited funds I have available right now I was able to send two laboratory technicians for training. Two weeks ago I sent a doctor, and last week I sent a nurse to Leogane to the Cardinal Leger Hospital, the only place that can treat lepers in Haiti. We now have a team ready here in Gonaives but we have yet to convince the World Health Organization that leprosy still exists in Haiti. They are the only ones who can get the medication for us, as I am told. Anyway it is an interesting challenge.

Just about every week, now that people are starting to hear that we are trying to do something to help them, we get more cases. Right now we have to send them to Leogane until we have all that we need to function here. Twice a mobile clinic was set up to help start identifying these cases and twice it has been cancelled for lack of funds, so says the Health Ministry. It has been re-re scheduled for this coming Friday, 30 May.

The house repairs are continuing slowly because, for the time being, I've diverted some of my repair funds to this health problem. We finally got some really heavy rain showers that permitted me to see where all the holes are in the roof: Very interesting. Now I know how many buckets I need to catch the water when it rains again.

**27 May:** Regarding our Mobile Clinic for Friday, it is still scheduled. I went to the Health Department this morning. The Director was not

there but he left news for me. The team will have 4 dermatologists, 5 Cuban doctors, and the team I sent for training over the past 3 weeks. In regards

to a person wanting to help us, he and his wife are just waiting for my go ahead. I keep them posted regularly about developments.

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## Africa-Madagascar

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### CAMEROON

#### Assembly of OMI Lay Associates

The Second General Assembly of the Oblate Associates of the Province of Cameroun was held in N'djamena, Chad, from 24-29 May 2014.

The group of the Oblates' Lay Associates began in Cameroon in 2008 with Fr. Edouard DAGAVOUNANSOU as the Oblate in charge of its formation on the spirituality and charism of St. Eugene de Mazenod. This group has continued to grow and expand rapidly, now under the watch of Fr. Charles EKO. It is one of the strongest and most deeply rooted sodalities in the Church in Cameroon, at least in the dioceses where the Oblates work and in parishes where they serve and even in those parishes that have been relinquished to the local clergy.

The opening Mass was presided by Fr. Eko in Blessed Cyprian Michael Tansi Parish. In his homily, Fr. Charles emphasised strongly the role that every Christian is called to play in ensuring that the mission entrusted to us by Jesus continues; this mission will succeed only if our lives, actions and words are in perfect sync with the life of Jesus.

During the meeting, the group evaluated its activities over the previous two years. To help with the evaluation process and bring all the participants to see the need for a change and an imperative advent of a more reinvigorated, community-centred activities, Fr. Nicolas NGARTOLNAN spoke on the theme, "A New Heart: life in Apostolic Community".

Other presenters were Fr. George King BABOU who spoke on the theme, "Together for the Mission"; and Brother Jean-Marie DIAKANOU whose focus was on the Oblate Triennium.

The Provincial of the Province of Cameroon, Fr. Raymond NANI, greeted all the participants and read to them the letter of the Superior General in which he thanked the Associates for having

found our spirituality appealing by embracing it with assiduity and dedication to collaborate in the Mission of Christ. The Provincial, on a personal level, stressed the importance of the Associates in the life and mission of the Province and promised collaboration with them.

The Associates themselves offered some concrete resolutions amongst which: good behaviour, love of and in the family, active participation in the life of the Church, respect for one another and especially the other who is different. (Emmanuel Youngten TEMSWANG)

### MADAGASCAR

#### Praying in every corner of the hospital

*Fr. Mariusz KASPERSKI is parish priest and also chaplain to a hospital on Morondava. He writes of his ministry with the sick:*

At the request of the bishop of the diocese, Bishop Marie Fabien Raharilamboniaina, I accepted this work. Until now, there was no priest responsible for visits to the hospital, so I accepted this request.

I am pastor of the new parish, Saint John Paul II. We began our ministry in this diocese on 25 November 2012. We have a lot of work in the parish. At the outset, over and above the usual pastoral work, we first built a chapel, so we could celebrate Mass, no longer under the stars. Now we are building a house for the priests and a parish office.

I visit all the sick in the hospital every Tuesday and Thursday afternoon. At the end of my Thursday visitation, I usually celebrate Holy Mass in the refectory. I also visit the hospital if someone should call me.

There are two groups of Christians who visit the sick along with me. They are Christians of the Legion of Mary and charismatic groups from various city parishes. These groups are well experienced in this ministry.



The hospital has about 105 beds. In our visitation, we visit those in post-surgery wards, maternity, pediatric and tuberculosis wards.

I pray in every corner where patients may be found and who ask me for prayers for themselves. I administer the sacrament of the sick and distribute Holy Communion to those who ask for it. Occasionally, I administer Baptism to patients who are seriously sick.

The crisis within the country is seen also in the hospital. If you are sick, at the moment it is not easy to be healed. If someone wants to have a place in the hospital, he himself must pay for all the medicine, but the family must his food and nourishment.

We are often asked for help for the sick. Most often these are bush people. If someone is sick with tuberculosis, he must remain in hospital for a long time. These people most often ask us for food. Others seek help to buy medicines which are very expensive in Madagascar.

By our prayers, we support those being helped in the hospital. We support them also with our material help. Jesus, our Lord, our Good Samaritan, encourages and helps us in this ministry. ([www.oblatmalagasy.org](http://www.oblatmalagasy.org))

## CONGO

### **Laité engage themselves in Oblate spirituality**

Twenty-two lay men and women committed themselves, on Sunday, 13 July, as members of the Missionary Association of Mary Immaculate, to live more deeply their Christian life according to the charism of St. Eugene de Mazenod, founder of the Missionary Oblates of Mary Immaculate. Accompanied by their chaplain, Father Augustin MULELE, they came from the dioceses of Idiofa and Kikwit in Bandundu Province, and from parishes served by the Missionary Oblates in the Archdiocese of Kinshasa. The Provincial Superior of the Missionary Oblates, Father Abel NSOLO, presided at the Mass and received their commitment in the church of St. Eloi, Kinshasa-Barumbu.

Having arrived from Rome, Father Gilberto PIÑON, Assistant General of the Congregation

responsible for the mission and lay associates, presented the new associates with a medal of St. Eugene de Mazenod. He also officially presented the Articles of Association to journalist Désiré Baere, elected president for the DRC at the General Assembly held on Friday at St. Eugene de Mazenod seminary, Kinshasa-Kintambo. We are in the era of the laity, said Father Piñon, as he told the story of the heroes of evangelization in the Church. Désiré Baere swore fidelity to the doctrine of the Church.

In his homily at the Mass, Father Constant KIENGE-KIENGE, Vicar Provincial of the Missionary Oblates, recalled the teaching of the Church on the laity who are called to find their holiness by participating in the spirituality of certain religious families. Father Kienge-Kienge said the Lay Associates collaborate in missionary work in various ways, through prayer, but also by providing financial support. (Jean-Baptiste MALENGE)

## NIGERIA

### **Seeking peace over land use**

The conflict between Fulani herdsmen and Tiv farmers over use of a grazing land reserve is a major concern for the local community in Benue State. The Tiv people depend on agriculture, while the Fulani are herdsmen. Unfortunately the tension over land between Fulani herdsmen and Tiv farmers has resulted in conflict that has led to loss of lives, families internally displaced and properties destroyed. This is a story of the Nigerian people but it is affecting the Missionary Oblates of Mary Immaculate and their collaborators ministering in Nigeria. Fr. Cornelius Ali NNAEMEKA explains the situation:

“The Nigerian Oblate mission has always had contact with the poor with their many faces, but the challenges raised by the recent ethnic clashes in Nigeria have brought us into contact with yet another group of poor people. This new development caused us to make a shift from our regular activities of helping our parishioners have a decent life, access to clean water and quality education. In recent months, we have had to face some new challenges. This deplorable situation calls us to do what we can, by word and example, to rekindle the flame

of faith and hope that seem to be dying in the hearts of our brothers and sisters.

“The above-mentioned problem first occurred in Benue State where we opened a new Oblate mission late last year. It was due to a clash between some Fulani herdsmen and Tiv farmers. Even though these two groups have lived well together for a long period of time, they have developed a new hostile relationship that left many Tiv farmers homeless. The problem is over planting and grazing lands. The people ran away from their villages due to the violence. On arriving at the city of Makurdi, they were stranded and having nowhere to go, they had to take refuge in schools and other public buildings.

“Those who took refuge in our territory, Northern Bank, Makurdi, were almost abandoned to themselves. But with the aid of parishioners from the Oblate parish, we provided the few basic necessities we could afford. We built the only sanitary facilities that the thousands of them could use. We provided in our own little way for their food and other medical needs. And some of our parishioners took care of educational needs.

“Our other contact with these victims of ethnic clashes was in Jos. The Oblate parish in Jos is made up of different ethnic groups. These people, in spite of some conflict in living together, in recent decades had a healthy relationship until some months ago. Because of a dispute over land ownership, two ethnic groups, the Bace, known as the Rukubas, fought their neighbors, the Miangos. This conflict displaced thousands of our parishioners. Many lost their relatives, their property and their houses. In this conflict, we Oblates were the major actors, since both groups were our parishioners. We also provided them with food, bedding and some basic necessities according to our own capacity as a growing mission.

“This is our recent challenge in a country where conflict seems to arise every now and then in various places. Encouraged by the support of our brother Oblates and men and women of goodwill, ‘We will labour and spare no effort with all the resources at our command to covert these affected people to see the dignity of human life and share land as their common good.’ This is our Mission. This is our Oblate calling.” (Missionary Oblates’ JPIC Blog)

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## Asia-Oceania

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### **JAFFNA**

#### **From Oslo to Jaffna**

Bishop Bernt Ivar Eidsvig, CRS, of the Oslo Diocese in Norway, visited the Jaffna Oblates from 9 to 11 July 2014. He was accompanied by Fr. Bharath Villavarayan from Kotahena, now working in Oslo. The Diocese of Oslo ministers to around 51,000 Catholics who form 1.5% of Norway’s total population of 3,500,000. There are 18,000 Tamil immigrants from Sri Lanka of whom 8,000 are Catholics.

There are 18,000 Filipinos in Oslo, the majority of whom are Catholics (80%). There are also 21,000 immigrants from Vietnam, 12,000 of whom are Catholics.

Two Oblate priests from Jaffna, Fr. Victor JEYASINGHAM and Fr. Saveripillai Edmund REGINALD are already in the Oslo Diocese, ministering mainly to the immigrants. Negotiations are under way to form a “new

mission” of Denmark-Norway. This “new mission” is to be the responsibility of the Oblate Province of Jaffna. At present, the Oblate ministries in Denmark and Norway are districts of the Polish Province. ([www.omijaffna.com](http://www.omijaffna.com))

### **COLOMBO**

#### **Assault on a peaceful meeting**

*On 4 August, a group of radical Buddhist monks led a mob that forced its way into a meeting to honour war victims. The meeting had brought together war survivors, Catholic priests and human rights activists as well as representatives of foreign embassies. Police present at the event did not raise a finger to stop the extremists. Below is a press statement (excerpts) by Fr. Rohan SILVA, Oblate Provincial of the Colombo Province.*

As the Provincial Superior of the Oblates of Mary Immaculate (Colombo Province), I wish to express my feelings of deep disappointment and frustration over the deplorable and despicable

incident that transpired at the Centre for Society and Religion (CSR) on Monday, August 4, 2014. CSR is the social justice arm of the Oblate religious order and has always championed the cause of the poor and the marginalized, whatever be their race or creed. It has fearlessly raised its voice on behalf of the voiceless victims of injustice during more than 40 years of its existence. CSR's unwavering concern has always been the liberation of the poor and marginalized people and it always remained open to whatever was good and true, irrespective of its source. Its discussion forums on vital issues have always been open to diverse views. Freedom of expression has been one of CSR's hallmarks. Since its inception, the Centre has been an open forum for all ethnic communities and religions, a haven for opinion makers and academicians, and politicians of all hues to express their views and be heard on the most crucial issues affecting the Nation and her people. It was and continues to be a centre for research and a meeting place for both the powerful and the powerless on equal grounds without fear or favour.

The said incident occurred at a workshop organized by the Families of the Disappeared with the intention of listening to and learning the agonies of those whose loved ones had been the victims of involuntary disappearance, irrespective of whether they were from the North or the South. It is also worthy of note that this gathering was reserved for invitees only and a number of foreign diplomats were in attendance at this meeting.

The fact that this meeting had been organized at the CSR is of special significance in this instance. The CSR, founded by the late Fr. Tissa BALASURIYA, has earned the respect and recognition of all political parties and all religious denominations as an institution that promotes the values of democracy and for years has stood for the defence of social justice, peace and equality for all citizens in every sphere of life. Even during some of the darkest moments of the Nation's history, the CSR remained an oasis where a modicum of sanity prevailed.

It is indeed most unfortunate that these time-tested values of the CSR were transgressed and its hallowed precincts violated by a group that forced

itself into the premises uninvited, instilling fear and intimidation among those participating in a meeting being held on purely humanitarian grounds. ... That democratic space has now being sullied by elements that contribute little to demonstrate to the world that Sri Lanka is a land where kindness and compassion are hallmarks of our national identity. We live in a world where humanitarian concerns transcend national boundaries; hence the presence of non-Sri Lankans should not be construed as external interference.

The CSR premises lie contiguous to a place of worship. Trespassing upon such sacred space by the use of force and by unbecoming and destructive behaviour is simply a violation of the Church's guaranteed fundamental rights and of those who use those premises for humanitarian and peaceful purposes. The CSR has always held in high esteem all religions and those espousing their values and welcomed all organizations working for humanitarian concerns. In this context, those responsible for the CSR strongly condemn the illegal intrusion into its premises and urge, in no uncertain terms, the law enforcement authorities to bring the law of the land to bear on those who have acted contrary to its tenets, irrespective of their social status.

We also appeal to the leaders of the Church and other peace loving organizations to send out a firm call to the powers that be to bring to a halt the blatant violations of the fundamental and civic rights of the citizens of this country.

## **PHILIPPINES**

### **The blue boats have arrived**

Although the Oblates in the Philippines live quite far from the islands devastated by typhoon "Yolanda" in 2013, the missionaries have not been insensitive to the plight of those who lost everything in that storm.

Last April, the Oblate provincial, Fr. Larry DE GUIA, together with Frs. Rito DAQUIPIL, Jonathan DOMINGO and Bro. Jose ADUANA visited the stricken area of Ajuy, Iloilo. They were accompanied by Agnes May Piñol, Marketing Director of Notre Dame Broadcasting Corporation, Helen Soria of the Board of Trustees

and Aileen Samson, province staff member. Their purpose was to see how the Oblate Missionary Foundation (OMF) could be of practical assistance to victims of the natural disaster.

Some 128 families asked for help in planting new crops of corn and other vegetables; 94 individuals needed help to acquire chickens, ducks, pigs and carabao (water buffalo) for their farms.

For the people of Ajuy, another great loss during the typhoon was their pump boats which they sorely needed for fishing. In July 2014, the OMF was able to deliver 25 of these boats, all painted blue, together with accessories and fishing gear.

Although devastated like other coastal areas, Ajuy and its population of 47,000 did not draw the attention of donors at home and abroad, according to Agnes Myra Piñol of the Oblate Media Ministry.

“Before you came, we received aid, but it was not as meaningful as what you are giving us now,” a fisherman told Fr. Rito Daquipil, treasurer of the Philippines Province whose headquarters are in Cotabato City

The beneficiaries were grappling for words as they thanked the “strangers.” “We never heard of the OMI. But thank you, thank you so much; we never thought you will give us motorboats. We thought we were going to receive only food stuffs and used clothing,” said one man.

Fr. Jonathan Domingo, director of OMF, said the Archdiocese of Jaro helped the Oblates identify the beneficiaries of the pump boats. He was also able to give farm animals and other farm implements in Barangay Badiangan. “This project comes as the OMI celebrates its 75<sup>th</sup> year of missionary presence in the Philippines this year,” he said.

## COLOMBO

### A road named after St. Eugene

On 2 August 2014, the Nazareth community in Wennappuwa celebrated the 25th anniversary of ordination of its superior, Fr. Sarath PERERA. On that occasion, the city of Wennappuwa formally named a road after the Oblate Founder, St. Eugene de Mazenod. Present for the dedication

were Fr. Clement WAIDYASEKARA, General Councillor for Asia-Oceania, and Fr. Rohan SILVA, Provincial of the Colombo Province, as well as the Chairman of the Town Council and other Oblates.

In 1847, the Founder sent three Oblate priests and a Brother to what was then known as Ceylon, at the request of the Vicar Apostolic of Jaffna, Bishop Orazio Bettachini. St. Eugene hoped to see the whole island evangelized by his Oblates. Before he died in 1861, he had sent a total of 31 Oblates: 22 French, 4 Irish, 4 Italians and one Belgian.

The Oblates have had a tremendous impact on the history of the Catholic Church in Sri Lanka. Today, there are two Oblate provinces in Sri Lanka itself with a total of nearly 250 missionaries; Sri Lankan Oblates can also be found working in many other Oblate provinces, delegations and missions.

The early history of the Oblate presence in Sri Lanka was charged with difficulties: languages to be learned; different cultural realities even within the country; misunderstandings with the bishops and the clergy; outbreaks of fatal diseases; the reality of a Church that was a tiny minority in the country; the schism of some priests from Goa. Nevertheless, the Oblates stayed true to their charism and succeeded in becoming one of the major forces in the development of the Church on what the great Italian explorer, Marco Polo, called “the most beautiful island in the world.”

It is logical that a road be named after the Oblate Founder in Wennappuwa. The parish there is the largest in the country, with more than 6000 families. The Oblate who greatly developed the parish was Fr. Constans CHOUNAVEL (†1923) who had been sent there by the Founder himself. The parish has given the Church some 28 priests and more than 35 sisters for various dioceses and religious orders.

The Oblate Preaching Band of the Colombo Province is also located in Wennappuwa. This preaching community has, for more than 65 years, had a significant impact on the Church of Sri Lanka.

As a sign of gratitude to the Founder of



Missionary Oblates of Mary Immaculate, St. Eugene de Mazenod, the Wennappuwa Town Council proposed to name a road for him

because of his outstanding love, especially for the Catholics of Wennappuwa. (Fr. S. Randil FERNANDO and Oblate Historical Dictionary)

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## Canada-United States

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### UNITED STATES

#### The closing of a shrine

A ministry which the Oblates began 66 years ago has come to an end, as they leave the Shrine of Our Lady of Grace in Colebrook, New Hampshire.

Reflecting on the beginning of that ministry, Bro. Richard P. COTÉ recently wrote: “In the fall of 1948, I arrived at the novitiate in Colebrook to begin my studies and training as an Oblate Brother. “At that time the novices were building an outdoor shrine to our Blessed Mother as a thank you for the countless blessings she had bestowed on our Congregation.

“The new shrine was soon dedicated to Our Lady of Grace at an outdoor service presided over by the bishop of Manchester, NH. The music was created and delivered by the Van Trapp family singers, who came as a personal favor to Fr. Alphonse BREAUULT, who was assigned there at the time.”

Fr. Adhemar DEVEAU, then the Shrine director, wrote in 1999, “Pilgrims are mostly seniors, Haitian communities and other communities of immigrants still fairly strong in their faith. ...Our service is towards poor communities.”

In 1976, bikers (motorcyclists) started coming to the Shrine for an annual blessing. They began donating time, energy and finances towards further development of the Shrine, donating in 1986 a statue entitled Motorcyclists in Prayer. In 1991, they unveiled a Memorial of Military Personnel from the U.S. who served in Operation Desert Storm. Then in the fall of 1991, they built a 20 foot campanile, surmounted by a large cross.

On 24 March 2014, Frs. William ANTONE and James TAGGART sent almost 1,000 letters to various places in the U.S. and Canada, explaining what was transpiring and expressing appreciation to those who have supported and visited the shrine through the years.

The Shrine had an abbreviated 2014 season beginning on Mother’s Day, 11 May, and closing on 1 July. Fr. Henri DELISLE, the remaining Oblate in residence, offered daily Mass as long as he was there.

The Blessing of Bikes took place on Sunday, 29 June. A final Mass of Thanksgiving was celebrated at the Shrine on Sunday, 13 July, followed by a reception. (*OMI USA* May 2014)

### NOTRE-DAME-DU-CAP

#### Deschâtelets-NDC Archives

The famous Deschâtelets Archives have a new home. They have been moved from Ottawa (Ontario) to Richelieu (Quebec) and they have a new name as well: *Deschâtelets-NDC Archives*. The new name relates the two archival sources of the collections: the previous and present provincial governments of the Oblate provinces of St. Joseph, Our Lady of the Rosary and Our Lady of the Cape; and the original Archives Deschâtelets. There is also a new director, Father André DUBOIS. He replaces 90 year-old Father Jean-Paul DEMERS, who, nevertheless, will continue to be of service, even as he gladly passes the torch to the new director.

The Deschâtelets Archives contain historical documents of the Oblates going back to 1841. There are manuscripts, volumes, microfilms, photographs, collections about the Oblate Missions, as well as Aboriginal and Western history. The holdings include some 4,500 boxes containing individual files of over 4,000 Oblates and collections on the history of the Oblates, the Oblates themselves and their work around the world, especially in Canada. There is also a 20,000-document library consisting of books and journals written by Oblates or about the Oblates and related topics.

Of special interest is a collection of different chants, religious hymns and secular songs in the

Inuit language and in French, collected by Fathers Arthur THIBERT and Maurice MÉTAYER, in the missions of Hudson Bay, Northwest Territory and Mackenzie.

## Europe

### ROMANIA

#### European youth in mission

A short while ago, a missionary trip organized by the Oblates of Mary Immaculate in Romania came to an end. Nine youth from Spain, France, the Czech Republic and Italy took part. The youth were hosted by the Oblate community in Mărăcineni (Argeş), some 8 km from the city of Pitesti

During their stay, the young people directed a summer camp called "Rise and walk." At the camp, the participants were 36 Romanian

high school students. Nine Romanian families offered them lodging. They visited the parish in Câmpulung and its numerous charitable activities.

The trip began with a visit to the cathedral in the capital and a friendly chat with Bishop Cornel Damian, Auxiliary Bishop of Bucharest.

The missionary trip for young Europeans was one of the projects that emerged from the meeting, "Revitalize Oblate life and mission," held in Pozuelo (Spain) in November 2012. (Pasquale CASTRILLI)



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**Anniversaries for September 2014**


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**75 Years of religious life**

1939.09.08	07004	Fr. Kees Nijsten	Belgium/Holland
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**70 Years of religious life**

1944.09.08	07869	Fr. Joris Baers	Belgium/Holland
1944.09.08	07879	Fr. Henri Beaudoin	Notre-Dame-du-Cap
1944.09.08	07867	Fr. Daniel O'Leary	United States
1944.09.08	07873	Bishop Daniel Verstraete	Central S. Africa
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
1944.09.29	07905	Fr. René Charrier	France

**65 Years of religious life**

1949.09.08	08717	Fr. Raymond Crowe	United States
1949.09.08	08999	Fr. Rik Demol	Belgium/Holland
1949.09.08	08758	Fr. Alexis Fuseau	France
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	08739	Fr. John McCann	Lacombe
1949.09.08	08749	Fr. George Mclean	United States
1949.09.08	09378	Fr. Bernard Rivoal	France
1949.09.08	08734	Fr. Jan Severins	Belgium/Holland
1949.09.08	08986	Fr. Pierre Ven	France
1949.09.08	08752	Fr. Brunon Wielki	Poland
1949.09.29	08764	Fr. Jean-Marie Toussaint	France

**60 Years of religious life**

1954.09.08	09793	Fr. Leon Brzezina	Poland
1954.09.08	10375	Fr. François Cueff	France
1954.09.08	10376	Fr. Bernard Dauguet	France
1954.09.08	09778	Fr. Thomas Delaney	Brazil
1954.09.08	09771	Fr. Elphège Desbiens	Notre-Dame-du-Cap
1954.09.08	10130	Fr. François Dupont	Belgium/Holland
1954.09.08	09777	Fr. Patrick Hollywood	United States
1954.09.08	09780	Fr. Jan Jansen	Belgium/Holland
1954.09.08	10132	Fr. Franciszek Kaczmarek	Poland
1954.09.08	09955	Fr. Juan Rogge	Mexico

1954.09.08	10134	Fr. Kazimierz Rychlik	Poland
1954.09.08	09774	Fr. Luigi Sion	Mediterranean
1954.09.08	09773	Fr. Raymond Steen	United States
1954.09.08	09791	Bishop Peter Sutton	Lacombe
1954.09.08	10293	Fr. Georges Thill	Belgium/Holland
1954.09.08	09770	Fr. Martien Vermuë	Belgium/Holland
1954.09.08	09794	Fr. Richard Wolak	Lacombe
1954.09.29	09824	Fr. Edward Barrett	Anglo-Irish
1954.09.29	09818	Fr. Michael E. Canning	Anglo-Irish
1954.09.29	09816	Fr. Jeremiah Donovan	Anglo-Irish
1954.09.29	09814	Fr. James Hyland	Anglo-Irish
1954.09.29	09825	Fr. Gerard Kenny	Anglo-Irish
1954.09.29	09819	Fr. Joseph Leathem	Northern S. Africa
1954.09.29	09854	Fr. Michael McGhee	Anglo-Irish
1954.09.29	09817	Fr. Charles O'Connor	Anglo-Irish
1954.09.29	09812	Fr. Eamonn O'Reilly	Anglo-Irish

**60 Years of priesthood**

1954.09.05	08702	Fr. Gilles Comeau	Notre-Dame-du-Cap
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**50 Years of religious life**

1964.09.08	11570	Fr. Jan Bielecki	Poland
1964.09.08	11561	Fr. Jan Brinkhof	Peru
1964.09.08	11594	Fr. Thomas Coughlin	United States
1964.09.08	11562	Fr. Roberto Fitzpatrick	Brazil
1964.09.08	11705	Fr. Nestor Gregoire	Lacombe
1964.09.08	11566	Fr. Francis Hahn	Colombo
1964.09.08	11567	Fr. Roman Kunkel	Poland
1964.09.08	11595	Fr. Richard McAlear	United States
1964.09.08	11593	Fr. Jacques Ollès	France
1964.09.08	11559	Fr. Harry te Plate	Belgium/Holland
1964.09.15	11587	Fr. Mario Biffi	Mediterranean
1964.09.15	11667	Fr. Jean-Pierre Bonnafoux	France
1964.09.15	11797	Fr. Serge Cuenot	France
1964.09.15	11588	Fr. Armando Favero	Mediterranean
1964.09.15	11590	Fr. Mario Gazzola	Mediterranean
1964.09.15	11929	Bishop Vithavong Jean Khamse	Philippines
1964.09.15	11719	Fr. Daniel Weber	France
1964.09.29	11584	Fr. Michael Bracken	Central S. Africa
1964.09.29	11583	Fr. Thomas McCabe	Anglo-Irish
1964.09.29	11586	Fr. Daniel McCarthy	Anglo-Irish
1964.09.29	11585	Fr. Michael Ryan	Anglo-Irish

**25 Years of religious life**

1989.09.02	13296	Bro. Matthias Franz	Central European
1989.09.08	13271	Fr. Lukasz Biecek	Cameroon
1989.09.08	13251	Fr. Wojciech Blach	Assumption
1989.09.08	13305	Fr. Dariusz Buczek	Poland
1989.09.08	13255	Fr. Jerzy Ditrich	Poland
1989.09.08	13254	Fr. Marek Dziedzic	Central European



1989.09.08	13237	Fr. Maxime Eugène	Haiti
1989.09.08	13430	Fr. Oleko Clément Fiyungu	Congo
1989.09.08	13192	Fr. Anton Thevaraj Fredric	Jaffna
1989.09.08	13429	Fr. Mbote Wilfrid Gitembo	Congo
1989.09.08	13272	Fr. Yogarajah Jacob	Jaffna
1989.09.08	13307	Bro. Krzysztof Janca	Poland
1989.09.08	13193	Fr. James Jeyachandran	Australia
1989.09.08	14134	Fr. Cyrille Keba Muko	United States
1989.09.08	13302	Bro. Jerzy Kwiecien	Poland
1989.09.08	13428	Bro. Ledie Lucien Ladiamene	Congo
1989.09.08	13306	Fr. Andrzej Mackow	Poland
1989.09.08	13367	Fr. Futi Sylvain Mangombo	Congo
1989.09.08	13393	Fr. Mane Macaire Manimba	Congo
1989.09.08	13304	Fr. Hengelela Guillaume Muthunda	Congo
1989.09.08	13303	Bro. Tadeusz Orzechowski	Assumption
1989.09.08	13252	Fr. Grzegorz Oszust	Lacombe
1989.09.08	13327	Bro. Anthony Lal Perera	Colombo
1989.09.08	13270	Fr. Grzegorz Skicki	France
1989.09.08	13253	Fr. Krzysztof Skotarek	Poland
1989.09.08	13238	Fr. Gardy Villarson	Haiti
1989.09.08	13328	Fr. Don Eric L. Wasalathanthrige	Colombo
1989.09.10	13276	Fr. Louis Diedhiou	Mediterranean
1989.09.10	13240	Fr. Kevin Paul Elendu	Cameroon
1989.09.10	13275	Fr. Alexandre Diegane Faye	Mediterranean
1989.09.10	13387	Fr. Jean-Marie Mboudandi	Cameroon
1989.09.24	13326	Fr. Leo Philomin	Anglo-Irish
1989.09.29	13351	Fr. Ciro Andreozzi	Mediterranean
1989.09.29	13357	Fr. Saverio Fabiano	Mediterranean

**25 Years of priesthood**

1989.09.02	12818	Fr. Paul Taylor	Anglo-Irish
1989.09.09	12848	Fr. Raymond John Marek	United States
1989.09.16	12910	Fr. Flavio Facchin	Mediterranean
1989.09.23	12901	Fr. John Etensohn	United States
1989.09.30	12913	Fr. Salvatore Franco	Mediterranean

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**Anniversaries for October 2014**


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**65 Years of religious life**

1949.10.01	08765	Fr. Thomas Scully	Anglo-Irish
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**65 Years of priesthood**

1949.10.16	07892	Fr. André Rebuffet	France
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**60 Years of religious life**

1954.10.07	09830	Fr. Giuseppe Carnevale	Mediterranean
1954.10.15	09827	Fr. Henri Méolle	France

**60 Years of priesthood**

1954.10.03	08996	Fr. Jules Charlier	Belgium/Holland
1954.10.07	08745	Fr. Lester Kaufmann	Lacombe
1954.10.24	08646	Fr. José-Maria González	Mediterranean
1954.10.31	08573	Fr. Aloysius Kedl	Lacombe

**50 Years of religious life**

1964.10.06	11592	Fr. Louis McDermott	Anglo-Irish
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**25 Years of priesthood**

1989.10.01	12861	Fr. Octaviano Vega Fernández	Mediterranean
1989.10.21	12778	Fr. Salvatore D'Orto	Mediterranean
1989.10.22	12909	Fr. Vincent Gruber	France
1989.10.28	12948	Fr. Emmanuel Ngamefula	Cameroon
1989.10.28	12914	Fr. Marc Pitchebaï	Cameroon

**Prayers for our deceased****No. 53-72**

<b>Name</b>	<b>Prov./Del.</b>	<b>Born</b>	<b>Died at</b>	<b>Date</b>
Bro. Maurice Bélanger	Notre-Dame-du-Cap	30/01/1932	Richelieu	28/06/2014
Fr. Antoni Kurek	Poland	22/06/1931	Lubliniec	06/07/2014
Fr. Rajmund Grzesik	Poland	27/08/1927	Gdańsk	09/07/2014
Fr. Samson Kataka	Northern Prov. S. Africa	01/01/1936	Johannesburg	09/07/2014
Bro. Don Francis Dematagodage	Colombo	27/11/1929	Colombo	16/07/2014
Fr. Emilio Trottemenu	Argentina-Chile	13/09/1927	Buenos Aires	16/07/2014
Fr. Valentin Nelissen	Belgium/Holland	09/01/1925	Hasselt	16/07/2014
Fr. Brian Jayawardhana	OMI Lacombe	14/04/1938	Edmonton	17/07/2014
Fr. Jacques L'Heureux	Notre-Dame-du-Cap	19/06/1937	Ottawa	20/07/2014
Fr. Cyril Canning	Philippines	10/02/1927	Quezon City	22/07/2014
Fr. Réal Bourque	United States	08/08/1927	Belleville	22/07/2014

Fr. Jan Marcinkiewicz	Poland	22/01/1952	Poznan	23/07/2014
Fr. Emmanuel Ngamefula	Cameroon	06/05/1955	Enugu	27/07/2014
Fr. Stanislaw Grzybek	Poland	21/03/1944	Wloszczowa	10/08/2014
Fr. Paulo Ehle	Brazil	18/04/1940	Recife	11/08/2014
Fr. Kevin Kawte	Northern Prov. S. Africa	02/07/1921	Pretoria	13/08/2014
Fr. Joseph C. Schwab	United States	18/09/1926	Madison	13/08/2014
Bro. Oscar Audet	Notre Dame du Cap	27/11/1922	Richelieu	16/08/2014
Fr. Edwin Thevadhanan	Jaffna	17/08/1974	Jaffna	18/08/2014
Fr. Bertram Silver	Colombo	31/08/1928	Tokushima	21/08/2014

*“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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