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Oblate Spirit



September 2011

Founding
Father





**A tribute to St. Eugene de Mazenod,
founding father of the Oblates,
on the 150th anniversary of his death**

A Human Path to Holiness



BY RON ROLHEISER, OMI

We admire saints, but rarely ever think of ourselves capable of becoming one. Saints, it would seem, are extraordinary people, made of different stuff than we are made of, immune to the everyday humanity that keeps us so rooted on earth that the idea of becoming a saint cannot even be nursed as a fantasy. Me, a saint? I'm too earthy! My blood is too red and I have too many faults. I'm too human to be a saint!

Well, maybe, just maybe, St. Eugene de Mazenod might be a saint who was human enough to be a model for us less-than-extraordinary, earth-bound, folks: On Dec. 3, 1995, Pope John Paul II formally declared Eugene de Mazenod, founder of the Missionary Oblates of Mary Immaculate, a saint. When someone is declared a saint, he or she becomes then a saint for





the whole Church, and not just for those who have a special or vested interest in his or her life. That is the case with Eugene. He now belongs to everyone, not just to us, the Oblates.

So what should we know about him? How might he be a model to inspire us in our earthly and religious struggles?

The chronology of his life can be easily given: He was born into an aristocratic French family, at Aix-en-Provence, in 1782. The French Revolution forced his family into exile when Eugene was eight years old and he spent his youth shuttling among a variety of cities in Italy – bored, often melancholy, reading whatever books he could find, and struggling internally, torn between the pull of God and the lure of the world.

At age 20 he was able to return to Aix. Although he had always been religious and had never, as he put it, given himself over to the pleasures of this world, at age 25, attending a Good Friday service, he had a profound religious conversion. His life was never the same.

He entered a seminary and became a diocesan priest. As a young priest, he was appalled by the condition of the Church in southern France at the time. The poor and those who lived in rural areas were, by and large, neglected.

Feeling called to do something about this situation, he

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enter and stay.*

gathered around him a small group of idealistic young priests, set up community with them in a house he himself purchased, and formed a preaching team. This little missionary band then began to preach missions in the rural areas and among the poor. Eventually, from this small band, the Oblates of Mary Immaculate were founded. Eugene himself, besides founding

and directing until his death this band of missionaries, eventually became bishop of the Diocese of Marseilles and a towering figure in the French Church. Napoleon III appointed him a senator, and at the time of his death he was the senior bishop of France.

But beyond that simple chronology, who really was he? One of the caption descriptions about him, that runs like a leitmotif through many of his biographies, reads: He had a heart as big as the world. That he had, and he had it in a time when provincialism, narrow loyalty to one's own, sectarianism of the worst kind, and pettiness and self-interest characterized most of what was around him. He was a universalist, like Socrates, whose first identity was with humanity as a whole, not with his own tribe and kind.

But Eugene's heart was big in another sense - it contained more than its share of flesh, blood, fiery passion and pathological complexity. He was no China doll. As his biographies put it, he was a human saint, a man given



over to anger and love, grandiosity and greatness, rage and forgiveness.

His path to holiness was not a simple one. Eugene was too human. For this reason, his canonization process was never fast-tracked. The devil's advocate always had lots of ammunition: Could someone so human be a saint?

But that complexity and humanity were, in the end, what made him a saint. Virtue did not come easily for him. Yet it came and, eventually, in extraordinary measure. His complexity tormented him, haunting any cheap peace or compromise he would try to make with comfort, wealth or privilege. It left him no peace outside of God, depth and real commitment. And his humanity, so often his downfall (especially when he was given to fits of anger), was also his salvation. He was too human, too weak (so to speak), to ever look at another human being who was suffering and turn away. He was too human to be indifferent. His sensitive heart, which so often got him into trouble, in the end, because of its softness, was also the place where God and the poor could enter and stay.

A human saint! That's not an oxymoron. It's a key, a secret, a wisdom. Humanity is the path, not the blockage, to holiness. Eugene de Mazenod, founder of the Oblates of Mary Immaculate, shows us that path. He can be a patron for those of us who struggle with the pathological complexity and pull of our own humanity.

Ron Rolheiser, OMI, is president of the Oblate School of Theology in San Antonio, Texas.

*He is the author of several books and writes a weekly column on spirituality.
(adapted with permission from
Oblate World magazine)*





Eugene's Canadian Vision

BY ALFRED A. HUBENIG, OMI

"I give thanks to my God at every remembrance of you, praying always with joy in my every prayer for all of you because of your partnership for the Gospel; confident of this, that the one who began a good work in you will continue to complete it until the day of Christ Jesus."

Those were Paul's words in chapter one of his letter to the Philippians. But they were also the theme in so many of Saint Eugene de Mazenod's letters to his missionaries in Canada. In his 1841 missive to Fr. Jean Honorat, superior of the little band of Oblates who had just arrived in Montreal to launch the congregation's first overseas mission, Saint Eugene wrote:

"As for me, I give thanks to my God each time I think of you, in all my prayers, praying to God with joy for you all because of your communion in the Gospel; confident also in that he who has begun good work in you will bring it to completion, until the day of Christ Jesus."¹

For Eugene de Mazenod, daring, inventiveness and creativity – all wrapped in charity – were essential. In another letter, written on March 1, 1844 – three years after the tiny

band of missionaries arrived in Eastern Canada – he chided Fr. Honorat for not eagerly seizing an opportunity to push forward into the vastness of Canada’s unbroken forests to evangelize the region of Bytown:

“Your letter of February 2 arrived today, March 1. God grant that you may at least have received mine, which not only approved such a great project but also applauded it with delight. Your letter left me fuming, frustrated at finding 2,000 leagues separating us while two months will pass before my words can reach you. You have to be daring – you should have gone there with the firm resolve to overcome all obstacles, gone there to stay, to take root! How could you hesitate? What more beautiful mission can there be than that! Ministering in the lumber camps, in missions to the Natives, getting set up in a city that is wholly of the future. A beautiful dream coming true, and you would have let it escape! The thought makes me shiver! Gather up all your courage in your hands once again and get yourself properly set up. Urge each one to do his duty. It is only thus that you will bring the blessing of God upon yourselves...”²

Saint Eugene was a man of vision: nowhere was that more evident than in his assessment of Canada, a nation he never got to see. Even so, while Bytown – Ottawa – was still nothing more than a rowdy settlement of hard-drinking lumber-





Alfred Hubenig, OMI

jacks, he envisioned that, “Bytown is a city of the future.”³ He also foresaw that “Red River (St. Boniface and Winnipeg) will be the spring-board for evangelizing the entire north of the American continent,”⁴ and that “Montreal perhaps is the gateway leading the family to the conquest of souls in several countries.”⁵ And indeed, within 10 brief years de Mazenod’s tiny band spread over the length and breadth of the North American continent, from the East across the vast steppes of the Canadian Prairies to the Rocky Mountains and the Pacific; from the endless stretches of boreal forest and frozen tundra in the Canadian Far North all the way down to torrid Mexico. The foundations speak of adventurous apostles: arrival in Canada in 1841; Bytown (now Canada’s capital, Ottawa) and the Saguenay in 1844; Red River (St. Boniface-Winnipeg) and the Prairies in 1845; Île à la Crosse and the Northwest in 1846; Moose Factory on James Bay in the Eastern sub-Arctic, along with the Oregon Territory and Vancouver Island on the Pacific in 1847; Fort Albany in New York and Matamoros, Mexico, in 1848; Brownsville, Texas, in 1849; Buffalo, New York, in 1851, then Plattsburgh, New York, Pittsburgh – the list goes on.

At the heart of Saint Eugene’s vocation was Luke 4:18: *The Spirit of the Lord is upon me*. Sharing in the very life of Jesus filled him with a great love for the poor and the most abandoned.



Partaking in the destiny of Jesus gave him greater freedom to reach out to everyone. De Mazenod likewise wanted the life of his missionaries to be that kind of faithful, loving response. In his view, one had to devote

oneself, to give and spend oneself without reserve, to die working, if success could only be gained at that price. And indeed, several Oblates did die in carrying out their apostolate in Northern Canada.

Afire with zeal, the Oblate founder inspired total dedication in his spiritual sons. To Fr. Henri Faraud in Canada's Far North he wrote a long letter on May 28, 1857. In it he tells the missionary:

"In one sitting and with unflagging attention, I have just read your admirable account of La Nativité Mission, sent on December 6 of last year. How can I express to you all the feelings it awakened in my soul? I felt called, first of all, to thank God for his continual help and for the miracles



that He deigns to work through your ministry. Then, in spirit, I pressed you to my heart, touched to the point of tears by all you have had to suffer to conquer souls for Jesus Christ who, in all your many difficulties, has clothed you with his power and sustained you by his grace. When one thinks of the wonders wrought by the power of your ministry one has to go back to the first preaching of St. Peter to find anything similar. An apostle, just as he was, you were sent to proclaim the Good News to those nations, the first to speak to them of our loving God, to bring them to the knowledge of Jesus Christ, to show them the way that leads to salvation, to give them rebirth in the holy waters of Baptism – one can only prostrate oneself before you, so privileged are you among your brothers in the Church of God by reason of the choice he has made of you to work those miracles...”

Miracles they were, and St. Eugene de Mazenod never ceased to give thanks to God for his missionaries and for the First Nations people whom they served in Canada. Later, alluding especially to the Oblates of the Canadian Far North, Pope Pius XI would call them his “experts in difficult missions.”

¹ *Oblate Writings I*,
September, 1841, p. 14, n. 8.

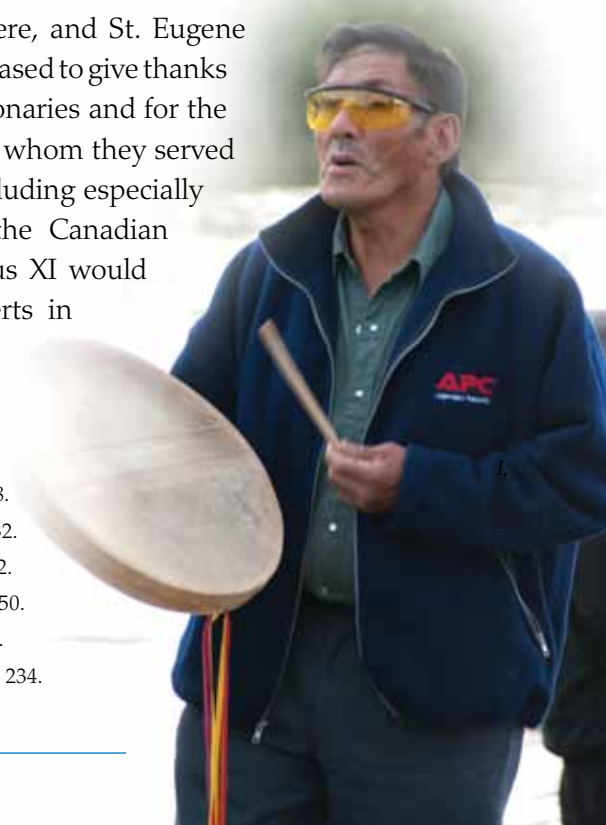
² *Oblate Writings I*, p. 79, n. 32.

³ *Oblate Writings I*, p. 79 n. 32.

⁴ *Oblate Writings I*, p. 111, n. 50.

⁵ *Oblate Writings I*, p. 15, n. 9.

⁶ *Oblate Writings II*, p. 146, n. 234.



New Superior General to Continue Mission of St. Eugene

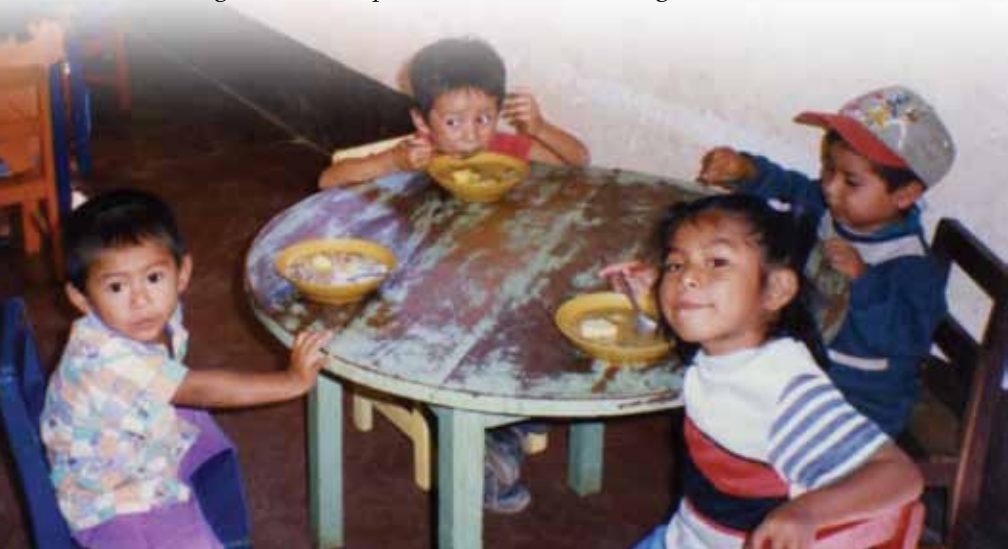
From the Oblate General House in Rome, Louis Lougen, OMI, can see the dome of St. Peter's Basilica just a few blocks away. The view is breathtaking.

The view was also breathtaking – but in a negative way – for Fr. Lougen at his first home as a priest, the favelas of Sao Paulo, Brazil. That view included shacks made of scrap wood, sewage flowing down streets and street children sniffing glue to escape their troubled lives.

His surroundings may have changed, but for Fr. Lougen the mission remains the same. As he puts it: “All I can do is offer love.”

On Sept. 28, his 58th birthday, Fr. Lougen was elected Superior General of the Missionary Oblates. His formal installation took place on Jan. 6, 2011. He now oversees the missionary efforts of more than 4,100 Oblate priests and brothers in nearly 70 countries.

“Being elected Superior General was a great act of love



from my brother Oblates,” said Fr. Lougen. “God will give us the grace to do what we need to do – namely, to live our commitment as Oblates,

through the vows and community life. United in this way, we will be faithful to our mission, always close to the poor and serving them in love.”

Growing up in Buffalo, N.Y., Fr. Lougen felt called to be a missionary priest while attending Bishop Neumann High School. As a deacon he went to Brazil where he immediately fell in love with the people. After his ordination to the priesthood in 1979, Fr. Lougen spent 18 years ministering there, from the mega-city of Sao Paulo to the jungles of the Amazon to the coffee fields of Pocos de Caldas.

“It was in Brazil that I learned to be a priest; the poor



Louis Lougen, OMI

Celebration of memorial mass for St. Eugene in Marseille, France





taught me," said Fr. Lougen. "I was sent to preach the Gospel to the poor and yet I witnessed the Holy Spirit at work in the beautiful people of Brazil. They brought me closer to God. They evangelized me."

In 1996 Fr. Lougen returned to the United States and worked primarily in formation, helping young men discern their calling to religious life. In 2005 he was appointed provincial of the Oblates' United States Province, overseeing the work and animating the community of about 400 Oblate priests and brothers.

Now as Superior General, Fr. Lougen will call on his past

Ordination in Pakistan



experiences to tackle several challenges for the congregation. This includes a shifting dynamic of Oblate vocations. While the number of Oblates in Europe and North America continues to shrink, vocations in Asia, Africa and Latin America have steadily grown.

“In places like the United States people are hungry for the spiritual, but they are seeking it less in the Church,” said Fr. Lougen. “We need to do a better job of connecting the beauty, the grace and the wonder of our Church with what people are looking for and truly need. Then we will see a fire that will ignite our faith.”

When the election ballots for Superior General were being read, and the name “Lougen” was repeated over and over, tears began to swell in Fr. Lougen’s eyes. He admits his first reaction was apprehension and a sense that he was unworthy of such responsibilities. But over the next few days he began to realize that “when I trust in God’s grace; when I realize that I have the prayer of my brother Oblates, our associates, friends and families; when I recognize that I will not be alone, but with a team; then I have peace, confidence and joy in being the Superior General.

“The 35th Chapter called us to conversion and sent us forth as missionaries to bring the Good News to the poor,” said Fr. Lougen. “We experienced the power of the Spirit, giving us ‘a new heart, a new spirit, a new mission’ to evangelize anew.”

(adapted with permission from Oblate World magazine)

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Living Eugene's Spirituality

BY LOUIS LOUGEN, OMI

What can we say about the spirituality of St. Eugene De Mazenod? I share with you some of my own reflections that come from seeing the spirituality of St. Eugene lived by Oblates I have known, the missionaries with whom I have lived and worked. My thoughts here also come from speaking with Oblate Associates and listening to their experience of living the spirituality of St. Eugene.

The founder of the Missionary Oblates of Mary Immaculate had a spirituality imbued with the love of God. Eugene experienced God's love in a powerful way as he prayed before the cross on Good Friday in 1807. It was that experience of the cross and the love of Jesus as Savior that shaped the rest of Eugene's life. This moment held for the young man a fundamental insight into who God is and also a deep insight about himself, into who he was. He encountered a merciful God and





Superior General Louis Lougen, OMI is greeted by Pope Benedict XVI

he experienced himself as a sinful man, yet saved and loved by Jesus.

I believe that in St. Eugene's experience of a merciful Savior his love for the poor – another essential dimension of our spirituality – was born. Jesus shed His blood to save us and so the human person is of inestimable worth. His own missionary focus was on the poor and the abandoned. He reached out to prisoners and to abandoned children. His heart reached out to the poor of the countryside. He was driven to share with them the Good News that he had experienced in the Cross of Jesus and desired that all those neglected, abandoned and overlooked might know that love. As a bishop we see the joy St. Eugene encountered at being among the poor, receiving them into his palace and visiting their homes to take the sacraments to the elderly and infirm.

St. Eugene's spirituality was lived out in his daily life, and



his experience of God's overwhelming love transformed, bit by bit, who he was and how he lived. He sought to speak the local language of the people because he knew they were loved by God, and ardently he strove to have them hear and know the Good News. In confession he was very merciful and forgiving. His love for the poor soon reached beyond the Aix diocese to embrace the poor of other lands as he sent mis-

sionaries to Asia, Africa and North America. Throughout these years in which his heart grew to welcome into it the world, St. Eugene encountered the unconditional love of the Savior both in the Eucharist and in the Word of God.

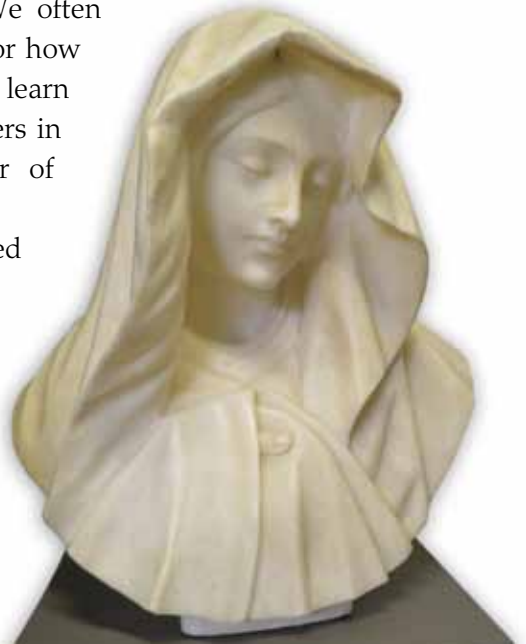


St. Eugene's spirituality, based on the experience of God's unconditional love for the human person, impelled his missionary thrust. Oblate spirituality, always grounded in the experience of being loved and saved by Jesus, is missionary spirituality and goes out to serve, to commit and to work. The fruits are the sign of authentic spirituality: the preaching of the Gospel and the works of justice done with humility and simplicity.

A strong relationship with the Church is also at the heart of Oblate spirituality. St. Eugene loved the Church because he considered the Church to be the Body of Christ and because Jesus gave up His own life for the Church. Eugene knew from personal experience that the Church was not perfect, and even when he suffered from decisions of the hierarchy he continued to love the Church in its entirety without withdrawing his love from any particular portion of it.

Oblate spirituality from St. Eugene's own life also includes a special relationship with the Mother of Mercy, Mary Immaculate. We find in Mary a sure help in living our missionary lives in holiness, and we are called by St. Eugene to bring that devotion to the people wherever we labour. We often learn better from the poor how to love Mary than they learn from us. They are masters in devotion to the Mother of Mercy!

Pope Paul VI called St. Eugene a man passionately in love with Jesus Christ. Today, Oblates and Oblate Associates continue to live his spirituality as we seek



to deepen within us the experience of God's loving salvation as witnessed in the Cross of Jesus.

Like St. Eugene, we spend time each day encountering Jesus in the Word and in the Eucharist. Our passion for Jesus and for the Church impels us as missionaries to the poorest and most abandoned people. We are missioned under the special protection of Mary Immaculate, our Blessed Mother. We ask St. Eugene to bless us with a life in the Spirit springing from his own passionate and generous heart, one that will sustain and enliven our missionary oblation in the face of our challenges today.

Saint Eugene de Mazenod, pray for us!

*Louis Lougen, OMI, is Superior General of the Missionary
Oblates of Mary Immaculate
(adapted with permission from Oblate World magazine)*

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A Symbol of Authority and Service

The Oblate Cross of St. Eugene de Mazenod

One of the most valuable treasures of the Missionary Oblates of Mary Immaculate is the mission cross of their founder, St. Eugene de Mazenod. Each Superior General since St. Eugene has been entrusted with this cross.

Upon being elected the 13th successor to St. Eugene, Louis Lougen, OMI, received the cross from his predecessor, Wilhelm Steckling, OMI.

“Father Steckling held up the mission cross of St. Eugene to me and placed it before my lips so that I could kiss the figure of Christ crucified,” said Lougen. “After kissing the cross to express my oblation and my hope of following Christ in the spirit of St. Eugene, Steckling then placed in my hands the founder’s mission cross. This was a very moving experience for me and I felt a deep bond to the charism of St. Eugene, his legacy and his very person.”

(adapted with permission from Oblate World magazine)

A Vision that Transforms

BY FRANK SANTUCCI, OMI

As I write this reflection I am animating a prolonged retreat in the beautiful Luberon area of France for some Oblate missionaries. Sometimes when I have a chance to walk in the countryside I come across a stunning view that I have no choice but to stop and enjoy and allow to soak in. The memory of what I saw continues to transform my spirit for a long time afterwards.

It is experiences like these that help me to understand what happened when a 25-year-old self-centred member of the French privileged class looked at a crucifix one Good Friday and recognized, as never before, the liberating power of God's love for him. His eyes were opened and Eugene de Mazenod understood that there was more to life than a frenetic search for wealth and pleasure. So liberating was this encounter with the God who loved him to the point of dying for him, that he was able to totally change the direction of his life.



“Seeing” God’s love became the absolute value of his life, and everything around him became relative. He became aware that there were other people who were blind to the beauty of God’s love because they did not have anyone to help them to see. They were abandoned and lost, so he dedicated his life to sharing his vision with them.

COMMUNITY: A VISION THAT CREATES FAMILY

Soon other priests and brothers came to join him in his life-changing ministry. Thus was born the community of the Missionary Oblates, modeled on the community lived by Jesus and the apostles. In the nearly 200 years of our history the borders of this community have expanded to include all who are inspired by and live the vision of Eugene – creating the huge and varied Mazenodian family in 67 countries.

Community for Eugene makes no sense unless it is born from a shared vision. The vision involves “seeing” at several levels:

WE COME TOGETHER BECAUSE WE HAVE SEEN THE LORD (John 20:18, 25)

All members of this family are brought together because, like Eugene, we have allowed ourselves to be touched by the loving look of the Savior and His call to bring others to relate to Him in the same way. This is the basic foundation of our



community: we are a group of people who come together so as to make actual the promise that “where two or three are gathered in my name, I am there among them” (Matthew 18:20).

Community is made up of persons who search to live in relationship with God, where “each act in life is an occasion for personal encounter with the Lord, who through us gives himself to others and through others gives himself to us” (OMI Constitutions n. 31).

WE COME TOGETHER BECAUSE WE RECOGNIZE THE FACE OF THE SAVIOR IN THOSE WHO ARE ABANDONED TODAY (Matthew 25:40)

The second level of “seeing” is that for Eugene this community is not a navel-gazing self-centred “in-group.” Community means that we are open to the look of the Savior that focuses us outside of ourselves. We are missionaries and we look outwards and help each other to discover the presence of Jesus in the faces of those who are suffering, who are rejected and who are not being touched by the ministry of the Church’s structures. Community is only authentic if it exists to see the many faces of “those people whose condition cries out for salvation and for the hope which only Jesus Christ can fully bring” (OMI Constitutions n. 8).





WE COME TOGETHER AS A FAMILY THAT INVITES OTHERS TO COME AND SEE THE SAME LORD WITH US (John 1:39)

The third level of “seeing” for Eugene is that the missionary does not go out to others just to “give,” and then returns to the cocoon of a closed community. Today we understand mission as going to those who are abandoned – to be with them and to enter into a process of mutual enrichment by listening and by sharing our own lived experience of living as a community loved by God. In sharing our own experience we invite them into the larger community of the Mazenodian family – of those throughout the world who, in varying degrees, are touched by the Vision and form one big community looking together at the One who makes us free.

EUGENE’S COMMUNITY TODAY: THE VISION IS ONLY REAL WHEN SHARED

“Happiness is only real when shared” - is what the life and search of the young hero of the movie “Into the Wild” led him to discover. The “Vision is only real when shared” – is what the long and full life of Eugene de Mazenod led him to discover, and to invite others to share.

Community is all about VISION – a shared vision!

Frank Santucci, OMI, is director of the Founder and Charism Animation Service for the Missionary Oblates of Mary Immaculate in Aix-en-Provence, France (adapted with permission from Oblate World magazine)

A Voice for the Poor at the UN



Daniel LeBlanc, OMI, is the Missionary Oblates' representative to the United Nations. As such, his work can positively impact the lives of millions of people. Needless to say, Fr. Daniel works in a frenzied and stressful environment.

His work at the United Nations embodies a key portion of the Oblate Constitution, created by St. Eugene de Mazenod, the founder of the Missionary Oblates. Saint Eugene required his men to be advocates for the rights of the poor and to be present where decisions are made that impact their lives.

Much of Fr. Daniel's day is spent meeting with people from around the world to examine issues of major importance – eradicating poverty, promoting the rights of indigenous people, combating human trafficking of women and children and reducing the impact of global warming.

"Our work at the United Nations is a fulfillment of one of St. Eugene's rules that he established for his congregation," said Fr. Daniel, who was born and raised in Saskatchewan. "We are to be a voice for the poor, and the UN is a place where we can make sure that their voice is being heard."

(adapted with permission from Oblate World magazine)



Key Dates in Oblate History...

The Life of

St. Eugene de Mazenod

August 1, 1782 – Eugene de Mazenod is born amid turbulent times in France. He grows up on his city's most elegant street, surrounded by formal gardens, carriages, footmen, valets and servants.

December 13, 1790 – At age eight, Eugene flees with his family to exile in Italy to escape the French Revolution. He remains in Italy for 11 years.

March 27, 1807 – At this time in his life, Eugene experiences a deep personal conversion. He comes to believe God is calling him to the priesthood. "My soul was longing for its ultimate goal, God, the unique good whose loss I deeply felt," he said.

December 21, 1811 – Eugene is ordained to the priesthood at the age of 29 at Amiens, France. He declines the first assignment offered to him, the prestigious position of Vicar General for the Bishop of Amiens, opting instead to work with the poor.

January 25, 1816 – Eugene founds a new congregation of religious men, the Missionary Oblates of Mary Immaculate.

February 17, 1826 – Eugene receives formal approval from Pope Leo XII for his new congregation.



December 24, 1837 – Ordained Bishop of Marseille, France by Pope Gregory XVI, Bishop de Mazenod would later be named Archbishop of Marseille in 1851 by Pope Pius IX.

December 2, 1841 – Bishop de Mazenod's first overseas missionaries arrive in Canada.

May 21, 1861 – Bishop de Mazenod dies of cancer in Marseille. At that time there were six Oblate bishops and more than 400 missionaries working in 10 countries.

November 19, 1970 – Eugene is declared Venerable by Pope Paul VI.

October 19, 1975 – Eugene is beatified by Pope Paul VI.

December 3, 1995 – St. Eugene is canonized by Pope John Paul II in St. Peter's Square in Rome.

(adapted with permission from Oblate World magazine)



Not a stained-window saint



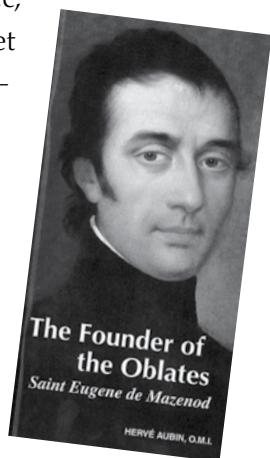
“Eugene de Mazenod is not a stained-glass window saint of starchy bearing and angelic looks. He is made of clay and full of our own contradictions. Highly sensitive. A tendency to be authoritarian. He is no man of half-measures and compromise. John Paul II will not present him as a model but as a sign of what the grace of God can do in a man's heart.”

- Archbishop Bernard Panafieu of Marseilles, 1996

Dear Friends of the Oblate Family,

The Missionary Oblates of Mary Immaculate were founded in 1816 by Saint Eugene de Mazenod. St. Eugene himself admitted that he was quick tempered, impulsive and complex, yet had a heart so tender and full of compassion, especially for the poor and abandoned. Father Hervé Aubin, an Oblate from the Notre Dame du Cap Province in Quebec, has written an interesting 64-page booklet offering us a glimpse of de Mazenod's spiritual journey that we wish to share with you.

In the spirit of St. Eugene's compassionate heart we invite you to respond through prayers and financial support by being partners in mission with the Oblates, bringing hope, love and joy to those most in need and making a difference in the lives of our sisters and brothers.



Glenn *Diane*
Glenn Zimmer, OMI Diane Lepage
Coordination Team Members

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Oblate Spirit

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