

NUNNTIA

Newsletter

of the Congregation of the Mission

2021
FEBRUARY



Congregation of the Mission
Communication Office

WE HAVE BEEN LEFT WITHOUT CARNIVAL...

Two years ago I participated in the Carnival in the north of Argentina. It was a party atmosphere with typical dresses and an environment full of joy. People painted each other's faces with colors and gradually formed a mask so that it was difficult to recognize each other from so much paint or chalk.

This year, due to the well-known pandemic, we have been left without carnival and in many places this absence was felt. We are left without the music and joy of "Rio," without the glamour of "Venice," or even without the dances and colors of our own places.

But thinking a little further, the pandemic not only removed the masks of the carnival, but it also was able to remove so many other masks from our societies. It removed the masks from the health systems, where we have realized their precariousness in many of our countries, and that health was not for "all" but for a chosen few.

It removed the masks from economic models that could not respond

quickly to needs and understand that a simple virus can bring down the entire world economy.

The mask of "care of the planet" disappeared, as we could witness the true oxygenation of the world when human beings stopped invading all spaces.

But, as usual, when the masks fall off, we can begin to see the faces, which showed us, perhaps, those who would have wanted to continue covering the faces of the poor, of those who were left with nothing, without even the possibility of feeding their children; the face of the sick, of those who were not "priority" left in the waiting with their pain; the face of the elderly in solitude, many of them spending years in this situation, bearing silence and depression; the face of those who have died in extreme solitude, without a hand to sustain their departure, like that of relatives who had to resign themselves with just a few ashes between their fingers without the possibility of saying goodbye.

However, our gaze cannot remain only here. The Church gives us a time to rediscover ourselves in truth before the Lord, without masks, without disguises, and perhaps with the only mark we need on our faces – that of the ashes of conversion.

This time invites us to rediscover our true face, the one that marks our identity as children of God, as followers of Jesus Christ, Evangelizer of the poor, as a missionary community. He invites us to take off our costumes and put on the Spirit of Jesus Christ.

We have the challenge to look at the face of those at whom no one looks, the poor, those who have no face for society. The challenge is to remove the masks that cause so many social injustices, to bring God to those empty hearts.

True, we are left without carnival, but not without joy. We are witnesses and bearers of the true Joy of the Gospel.

P. Hugo Marcelo Vera, CM



The vocation of a brother in the CONGREGATION OF THE MISSION

Narrow definitions of rich realities are often not helpful. They restrict our understanding rather than amplify it. Here, rather than define, I will attempt a broad description of the vocation of brothers in the Congregation of the Mission today, leaving room for further developments in the future just as there has been considerable evolution in the past.

Below, I offer seven key elements in the vocation of a Vincentian brother today and tomorrow. As is evident, some of them were key elements in the past too, even if with different nuances.

1. Brothers in the Congregation of the Mission are lay men living in community, together with priests and clerics, following Christ the Evangelizer and Servant of the Poor. The emphasis here is on the lay vocation of brothers. While Vincent in his time strongly accented the lay aspect of the brothers' vocation, he did so within a highly clericalized framework. For him, explicitly, the dignity of priesthood far outshone that of being a brother. Though Vincent treated the brothers well and most of the brothers loved him, they were often regarded as servants of the priests in the Congregation. In the twenty-first century, the dignity of the lay vocation has received a new emphasis, with particular stress on the universal call to mission, the universal call to holiness, and the universal call to create a civilization of love. Brothers are full members of the Congregation, called to embrace and

live out the purpose and lifestyle of the Congregation in full equality with the priests and clerics, while doing so in a lay manner.

2. In the footsteps of Christ, they vow to serve the poor for their whole lives, in community, and to live in chastity, poverty, and obedience.

From the start, brothers in the Congregation, like the priests, pronounced vows. In fact, the brothers showed up in force on October 22, 1655, when Vincent asked the confreres to gather at the Motherhouse for a reading of the papal brief *Ex Commissa Nobis*, approving the four vows of the Congregation. It was quite a day! The brief was read aloud in Latin and then, for the brothers, in French. Those present was asked to sign a document

to testify that "they accepted a brief of this kind and submitted themselves to it." The number of brothers who signed at Sant-Lazare over the course of a few days was almost equal to the number of priests. Brothers made up 1/3 of the Congregation at that time.

3. They are committed to a life of daily prayer in common with the priests and clerics of the Congregation.

In his comments about brothers, Vincent spoke again and again about their prayer. He told the priests, the sisters and the seminarians how impressed he was by it. Personally, over the years, I have been struck by the same phenomenon: some of the most prayerful confreres whom I have ever known (as far as one can judge externally) have been brothers.



On the bottom line, a life of prayer, service, and mutual friendship is what draws people to communities.

As Vincent often noted: someone who prays can do everything; someone who does not pray is empty.

In this context, Vincent's statement that the brothers exercise the office of Martha clearly needs considerable nuancing. While brothers often joyfully assume Martha's servant role in community, they also eagerly take on the listening/praying role of Mary.

4. In responding to the universal call to holiness, they strive, in their lay vocation, to grow in the five characteristic Vincentian virtues of simplicity, humility, gentleness, self-denial, and zeal.

Francis de Sales had an enormous influence on Vincent. Today, many say that Vincent was more "Salesian" than "Bérullian." Vincent often referred to Francis' book *The Introduction to a Devout Life*, where the universal call to holiness is described in detail.

If the five virtues are central in the life of all members of the Congregation, they seem (if one may say this) all the more characteristic of the life of brothers, since so much of their service is often humble and hidden.

5. The scope of their service to the poor and to their Vincentian community is extraordinarily broad.

It embraces "traditional" forms of manual labor that enrich daily life in community, as well as a remarkably broad variety of other services. Today, a huge number of ministries lie open to brothers. In my lifetime, I have known brothers who served joyfully as farmers, cooks, electricians, plumbers, carpenters, drivers, teachers, and computer specialists.



Today, I know brothers who bring creative competence to setting up websites and animating local communities through song and art. Brothers serve as treasurers, provincial planners, heads of local comunidades de base, instructors in high schools and universities, translators, leaders of prayer, catechists, presiders at services of the Word of God, ministers to the sick in their homes and in hospitals, and, directly or indirectly, as servants of the neediest.

6. Their age of entry and their educational level at the time of entry will vary.

As in St. Vincent's time, much will depend on when a candidate hears God's call, on the gifts God has given him, on his attraction to and ability to live the Vincentian vocation, and on the discernment process into which he will enter within the community.

In other words, there is no single type of brother, no mold. This creates a challenge. In the vocation of a brother, perhaps even more than in the vocation of a priest, reciprocal discernment about how a brother might best serve is essential. The Congregation is called to listen to the gifts and desires of the candidate. The candidate is called to listen to the hopes and needs

of the Congregation. Mutuality is indispensable. The formation process for a candidate for brotherhood will flow from this dialogue.

7. While the general outline of the Congregation's formation of brothers is described in the *Ratio Formationis*, it must be creatively adapted to the age and talents of candidates.

As with all members of the Congregation, formation for brothers is a lifelong process. Here, however, let me offer a precision. Sometimes we think of ongoing formation as an obligation to continue our formation after the period of initial formation has ended. Written from that perspective, the *Ratio Formationis* treats ongoing formation in its eighth and last chapter. But it is really the other way around. Ongoing formation should be first! Lifelong formation is the basic, underlying obligation for all of us. It is crucial for our growth and continued renewal. The various stages of formation (what we call "initial" and "ongoing") should fit into a coherent lifelong process. Someone who at any time stops being formed stagnates and dies.

P. Robert P. Maloney, C.M.

SYNTHESIS OF THE WORK

in the meetings of brothers

On January 21, 2021, the Brothers of the Congregation of the Mission and other interested confreres met in a webinar in two sessions. The first session was aimed at missionaries from COVIAM, CEVIM and APVC, and was attended by 45 confreres. The second session was reserved for CLAPVI and NCV missionaries, 44 confreres attended.

The main subject addressed in the online meetings was the analysis of the Plan for the Promotion of Vocation of Brother, which was carried out by language groups. In these "chat rooms" questions were answered that helped to reflect on the Plan, and many relevant points were also dealt with about the actual experience of the vocation and the reality of the Brothers.

The Commission for the Promotion of Vocation of Brother has made a synthesis of the answers to the questions posed in the groups, which

we present below. We are aware that they do not collect all that was reflected and said in the meetings. We believe that this synthesis can serve to indicate to us the continuity of the work of the Commission, as well as of the Provinces and the entire Congregation, in the implementation of the Plan for the Promotion of the Vocation of Brother.

1. Of the different sections of the Plan for the Promotion of the Vocation of Brother, which elements do you consider most convenient in the current situation of the Congregation?

There seems to be a general consensus on the need for a change in mentality and to value the vocation of Brother, which is the task of the entire Congregation, each Province, all the Communities and each missionary. The current emphasis on Vocational Culture can help us to do so by insisting that we are all Vincentian

missionaries. Clerics and laymen are equally missionaries, consecrated by vows to the evangelization of the poor. And being equally missionaries, sharing our faith and life in a way that clearly answers the question, why enter the Congregation to do what I can do as a Lay person outside of it?

Vocational Ministry is pointed out as one of the most important areas to begin this change in mentality. The Brother's vocation must be made known with force, if possible with the presence and participation of the Brothers themselves, making visible to the utmost the variety of ministries that the Brothers develop, from the most humble services to the most modern ones.

In this sense, it appears as a great concern and a challenge for the Congregation, how to carry out this vocation promotion in the Provinces



where there is no longer a presence of Brothers.

As another priority area there appears the importance of the formation of our own. There is a need to introduce the possibility of being a Brother into the initial discernment phase of all candidates. Several reflections point to an equal formation of all candidates, which would help a lot to bring about a true change of mentality. And other answers point to a truly integral formation of the Brothers.

2. Of the different sections of the Plan for the Promotion of the Vocation of Brother, what elements are missing in the current situation of the Congregation?

Every effort must be made so that this Plan is carried out, so that it does not remain only on paper, and true equality can be lived among all missionaries.

In order for the Brothers to be true protagonists of this process, they need to have more frequent encounters. This will promote good communication and strengthen the bonds of brotherhood.

The emphasis is on fostering a broad vocational discernment, of the call to be a Vincentian missionary, not biased towards the priestly vocation.

The formation, integral, of a Vincentian

missionary, equally attentive to all candidates, appears again, a formation in which we can learn to dialogue and treat each other with simplicity. One proposal appeals for an initial formation for all, a pastoral time for all and a later election for priest or brother.

We must reflect and take into account the economic dimension of the ministries carried out by the Brothers. This aspect is closely related to the training received.

It has been noticed that congregations of brothers attract more vocations today. One proposal called us to create a local Community made up only of Brothers. And assess whether, over time, it becomes a focus of vocational attraction.

It would be appropriate to meet other communities with brothers to help us develop the identity of the brother in 2021.

3. Of the different sections of the Plan for the Promotion of the Brother's Vocation, what elements do you think should be dealt with in the domestic Assemblies, so that they could be dealt with in the Provincial Assemblies and could reach the General Assembly of the Congregation?

The Domestic and Provincial Assemblies must be attentive to promote the input of the Brothers in all decision-making, reflection, work and pastoral ministries (vocational, formation,...). This is how the Brothers can also be the protagonists of this change in mentality. The General Assembly should reflect on the clerical character of the Congregation. The common vocation is that of missionaries, which baptism gives us all and our vows underline. And understand that the Brother vocation is a complete vocation in itself. Today, Saint Vincent, would you just want us to be a congregation that is only clerical or a congregation that is clerical and lay as well?

Several contributions refer to the language used to speak of the Congregation and its members. Although an inclusive use is advocated, with the expression of Vincentian missionaries, there is a proposal to make the double reality explicit, changing the name to "Congregation of Fathers and Brothers of the Mission".



BROTHER LÁZARO DIAS

A native of Patrocínio, Minas Gerais, Brazil, Brother Lázaro Dias turned eighty years old in 2020.

For almost 60 years he has been serving God and the poor in the Congregation of the Mission, now he is living in Casa Dom Viçoso, in Belo Horizonte. In this interview, he shares when he became aware of his vocation and talks about the specific nature of being a religious brother.

Where were you born and do you remember when you became aware of your vocation?

I was born in Patrocínio, on March 9, 1940. I always attended the Church, the Mass and the Conferences. When I had such contact with the poor, I always saw that image of Christ in them. The sick Christ, the sick Christ. And then I offered assistance working in a hospital. Once a nun asked me: "Wouldn't you like to be a brother? I told her: "I don't know. But eventually, the grace of vocation came to me through that awakening.

How did your family live out religion?

I have always had fond memories of praying the Rosary with my mother. She used to put my nephews and nieces underneath me, all praying. Sometimes we would pray on our knees, together, in the silence of God. In that sense, in my heart, in God's heart, I understood this grace. And, in that sense, attending the Church and taking part in the Conference held that union. Out of that union, came the sense of loving God and neighbor, as I have already said and I repeat, especially the poor, whom we work with in the Vincentian spirit.

How did you get to the Congregation of the Mission?

On the occasion of the Missions I met with Father Ézio, Father Dásio and Brother Meirelles. I talked to Br. Meirelles and on Friday I decided to go to Belo Horizonte and to Petrópolis the next day. We got there and the first superior I met in the house in Petrópolis was Fr. Guimas who welcomed me very well. I prepared for my perpetual vows there. My first assignment was to Rio de Janeiro.

When did you become assured of your vocation?

When I left home for this purpose, I didn't even know what a brother's life was. There was one thing I always said, to God and to myself. Someone asked me: Are you going to the seminary to become a priest? I said: no. I am going to serve God in a different way. So I started to figure it out and to this day I am continuing to find out what a vocation is and what a brother's vocation is. In this regard, I have been carrying out the will of the Congregation of the Mission, the will of the Church and the will of God.

The confirmation of my vocation was to assume the commitment, saying "yes" to God and to myself, always repeating: I am in God's hands, I am in God's will. There are moments of joy, moments of sadness, but we do not let them toss us around. Here, what we do before God is synonymous with a commitment. Because vocation is a gift. And one responds to that vocation, to that commitment of ours on a daily basis.

What is it like to be a vowed Vincentian Brother?

To be a vowed Vincentian Brother is to fulfill one's commitments to the Province: what he is asked to do and what is best for him to do. We learn it as we live and participate. It is in this sense that we develop our vocation. Good books help us to understand what the consecrated life of a brother is, remembering the "I" of Christ. He said that he was the brother of the apostles, of the disciples. Jesus, then, put himself in this way. Jesus put himself as a brother, living to serve, assuming commitments in the house and not forgetting the pledge of evangelization. Through this participation, we learn to be a brother who serves God and his neighbor, especially the poorest, the despised or the sick.





What is the great Vincentian legacy in 200 years of their mission in Brazil?

It is to love the poor and the despised. This is the meaning of the work of the Vincentian confreres, carrying out the evangelization according to the will of God, as St. Vincent did. In Christ, he discovered love for the poor. Thus, in this way, he was able to establish the Congregation and the structure of the work of the confreres in his lifetime. Now then, we always speak, share with the confreres about humility, about charity - which is not only the basket of donations that we offer - but the charity is to live together, supporting one another and walking side by side to discover and help one another, which is our Vincentian vocation. These poor, we are sometimes one of them, are how we live the Vincentian life.

These retreats and gatherings that rise and wake up the vocation in us, the love for the poor. To love God is not enough. We have to love the other, this is the second commandment of God.

How do you feel celebrating 80 years here in the Vincentian community at Casa Dom Viçoso?

This 80th birthday reminds me of the past: how I have lived these 80 years, my daily life and these more than 50 years of consecrated life. Thus, I have learned, in living together, to endure, to love, to forgive. And so I am continuing to walk, despite the difficulties of age and health problems, but I do not let myself get carried away. What I can do, I will do. I will not leave it for later. But do I miss the past? Yes, one thing reassures me: I didn't stay for nothing. What I could do, I did, serving the Church, entering the Congregation.

What do you like to be most engaged in these days?

I am going to take a moment to distract myself a little, to get out of my room, out of my house, watching nature, especially the one next to the Mineirão stadium. Just by looking at nature we keep in mind the Creator and this makes me reflect, it makes me raise my thoughts to God the

Creator. So I was learning to pray, to be in tune with God, to be quiet. In the silence of God, so that we live with the confreres and live according to God's will, discovering it day by day, through prayer, good reading, especially the life of St. Vincent and the life of Jesus Christ himself.

What do you wish for the world in 2021?

More unity. As the law of God says: love God and love your neighbor as yourself. What enriches us very much, what pleases us very much and what encourages us is this phrase. God is so divine that he is human. God is as human as he is divine. To live without fear, with courage, because we are made for this.

*by seminarians Yuri Jesus
and Sacha Leite*

Learning from a Vincentian **Nobel Prize Nominee**

A Vincentian priest has made it his life's work to "go out to the margins" of society and try to restore dignity to the "living scraps" of a "throwaway culture". Pedro Opeka CM, has been nominated for the Nobel Peace Prize... again.

"God's Mason," "Mother Teresa with Pants," "God's Soldier," "the Apostle of Garbage" and "the Revolutionary of Madagascar" are but a handful of the nicknames given to Father Pedro Opeka. He is also a recipient of France's Legion of Honor and several papal awards.

"13 Houses Project" on steroids.

He has been the "Good Samaritan" for so many in Madagascar living

literally in a huge garbage dump. These "garbage people" were among the "throw-away" society left by the wayside in a world fixated on the "good life".

"Akamasoa" is a "solidarity movement to help the poorest of the poor, has provided homeless people and families with 4,000 brick houses". It has also helped to educate 13,000 children and young people, according to Catholic News Agency .

He certainly should be an inspiration on steroids for the Vincentian Family's "13 Houses Project". Vincentians are in the midst of a world-wide effort to emulate St. Vincent's 13 houses or projects for the homeless in every country or region.

A city built from a question

"I saw hundreds of barefoot and dirty children, perhaps thousands, competing with pigs, rats and other vermin for food scraps in the garbage". He knew he could not pass them by. So he went to learn what he could do.

But the locals asked: "Hey, white man, what do you want?" The bias against a "white" person in a country that still remembers the suffering caused by white colonizers was palpable.

He told those confronting him that he was a missionary priest and that he wanted to speak with them, but not "out here, invite me into your home." By home, he meant a cardboard structure that was some three feet tall. He had to crawl on hands and





knees to go in, and when they sat on the floor -a carpet of garbage- the roof was barely inches above his head. Certainly not what Vincentians think of as a "home visit"!

That is when he asked the question that started it all. "Do you love your children?" "Of course!", they said and began telling him of their dreams for them.

Building on that sliver of common ground, "Let's work together, give them a future."

Father Pedro Opeka then taught the people how to divide and sort the rubbish, to sell the compost created from rubbish, and to create small agricultural farms. Akamasoa also trains construction workers (bricklayers, carpenters, cabinet makers, operators and street

pavers) to build or repair the roads and bridges to help communities in the villages and all over the country. They have set up their own local government.

Homes built by those formerly living in a garbage dump and forty years later the unfolding of this collaboration has been movingly told in a Beverly Hills Golden Palm award documentary. Oh yes, he was a student of Pope Francis. (1967-1968).

Lessons from a Nobel prize nominee

Systemic change starts with meeting people where they are

- no matter where they are physically or spiritually

- and building relationships takes time
- time, in this case decades requires inspiring people with a common dream
- dream, in this case the future of their children. Enabling people to accomplish that dream

John Freund

The congregation of the mission is present in the parish of boganangone, diocese of m'baïki, central african republic

RWANDA-BURUNDI REGION OF THE PROVINCE OF COLOMBIA

On 7 February 2021, at 8:00 a.m., three confreres from the Rwanda-Burundi Region, Province of Colombia, flew from Kigali, Rwanda to, Central African Republic in order to respond to the missionary call made by the Bishop of M'baïki and approved by the Superior General of the Congregation of the Mission.

The long story of the mission's preparation was placed humbly in the hands of the Lord, under the protection of the Virgin Mary. In fact, in 2005 our Superior General, Father Gregory Gay, received a letter from a bishop of the Central African Republic, also signed by different branches of the Vincentian Family, requesting the presence of the Congregation of the Mission

and the Daughters of Charity in that country. The Superior General's response was to commit himself to speak about this with the confreres of the Cameroon Region.

In 2012, the Daughters of Charity of the Central African Province responded to this missionary call and sent four Sisters to begin a mission in the M'baïki Diocese. Thanks to them, we had the opportunity to see this diocese's needs. Our Rwanda-Burundi Region wanted to collaborate quickly in responding to this missionary invitation.

With the agreement and encouragement of the Superior General, the Visitor of Colombia and their Councils, in the context of the

400th anniversary celebration of our Charism, the Rwanda-Burundi Region desired to associate itself with the Vice-Province of Cameroon in accepting the pastoral responsibility of the Parish of Saint Daniel Comboni, Boganangone in the M'baïki Diocese. For this purpose, two young confreres were chosen to work with two other confreres from Cameroon. This missionary adventure started at the beginning of 2017.

During the send-off celebration, our Regional Superior highlighted these points:

- Saint Vincent shared emotionally the testimony of the first missionaries who worked for reconciliation through the means of the missions.
- The Diocese of M'baïki's reality needs our help, associated with the Cameroon confreres.
- The Church always calls us to the mission and Pope Francis reminds us in a special way of a "Church which goes forth."
- Our mission is community involvement. We are sent by the Church, the Congregation, the Province, the Region. Those who leave are sent and those who remain accompany them with prayer and affection.



- We are celebrating our charism's 400th.

This first experience had a lot of difficulties and, in the end, it was interrupted.

Today, after many doubts and difficulties, we respond again, convinced of the M'baïki Diocese's pastoral needs and of the grace of having received a missionary vocation. The Superior General and the General Curia, as well as our Visitor and his Council, support this commitment. There is no doubt that the fact that a Region as small and limited as ours is giving this missionary response, however small, is already a gesture and an expression of our Christian and Vincentian identity. We do so in the context of the 150th anniversary of the arrival of the first Vincentians in Colombia. The fact that, despite

the delay due to the pandemic and the war in that country, the trip was possible on Blessed Rosalie Rendu's feast is not without meaning.

God's blessings are beginning to become evident through the various graces received: the fraternal support of our confreres and the Daughters of Charity in Rwanda; the welcome of M'baïki's Episcopal Vicar and the Daughters of Charity of Bangui; the meeting and welcome of Bishop Guerrino Perin, Bishop of M'baïki, and His Eminence Cardinal Dieudonné Nzapalainga.

Our Regional Superior, Father Néstor Gómez, has committed himself body and soul to the realization of this mission and accompanied us on the journey and the beginning of the mission. Fathers Innocent

Nshimiyimana and Juan Ávila will go to a parish of the M'baïki Diocese for a period of two months in order to begin to get used to the language, culture, and pastoral work before going to the Saint Daniel Comboni Parish in Boganangone, which the Bishop entrusts to the Congregation of the Mission.

We confide ourselves to your prayers so that we may know how to follow Jesus Christ, evangelizer of the poor, under the Virgin Mary's protection and at the school of Saint Vincent, seeking to love from now on the brothers and sisters whom the Lord has wished to give us in this country.

Father Juan Ávila



February 2021 Bulletin

What's Cooking in Sierra Leone?

It was another rainy morning at the Vincentian missionary house. A puddle was forming on the kitchen floor from the rain. The cook struggled to keep the fire alive on the floor of the kitchen. The priests moved their chairs to keep the rainwater from disturbing their breakfast. The cook looked down to avoid seeing the missionaries' sad faces. The two Vincentian missionaries couldn't imagine another rainy season in this shanty of a kitchen. Fr. Cyril Mbata, C.M., provincial superior of Nigeria wrote a letter of support, dated July 28, 2020: "In my last discussions with Fr. Jeremiah Agada, C.M. and Fr. Princewill Uche, C.M., they complained about the nature of their

kitchen which is so dilapidated and has become impossible to make use of whenever it rains. This has become a matter of concern and needs urgent attention.... I request that you use your good office to assist the Province of Nigeria, to build a better and more decent kitchen for our confreres."

The confreres put together a cost-effective plan for the renovation of the decrepit kitchen. They elaborated the project and budget in neat handwritten script, scanned the pages, and sent it to the VSO. The list included construction materials, kitchen utensils, small appliances, and labor costs. Renovations included electrification, masonry, painting and carpentry. As the project progressed, they frequently shared messages and photos of the renovation work. Each dispatch showed the confreres with wide smiles. The messages included words of appreciation to the VSO and benefactors, "Thank you for keeping our hopes alive." The final report contained photos of the project and an inventory of the purchased articles. Each budget item and cost was neatly recorded by hand: a grand total of under \$5,000 USD.

In September 2017, Frs. Agada and Uche were sent from the Province of Nigeria to Sierra Leone. They were the first ever Vincentian missionaries assigned to the parish of St. Columba's Catholic Church, Moyamba, Sierra

Leone. The missionaries serve several thousand faithful at the parish, four parish schools with 1,500 students ranging from pre-school to secondary school, and several outstations. The VSO team was impressed by the management skills of the confreres and the final renovation. The confreres had quickly advanced the project. They managed costs effectively, and presented photos of a colorful, well-equipped functioning kitchen. It led us to comment, "What's for dinner in Sierra Leone?" The project transformed the kitchen from dilapidated to delightful. Frs. Agada and Uche have a dignified kitchen to live community and receive guests. The cook, too, observes the changed morale of the Nigerian Vincentian missionaries - happy for the support of the VSO and building God's kingdom in Sierra Leone. In the months ahead, the Vincentian missionaries are planning with the VSO to dig a borehole well to introduce water to the parish and 15,000 locals.

Water is Life for Village in Vietnam

The Vinh Vincentian Community of Lang Nam Parish, in the province of Vietnam has a water problem. Aluminum and other heavy metals contaminate the land and water. The





water is not safe to drink. It causes all sorts of health problems for the 3000 inhabitants here. Buying water is possible, but too expensive for people who are mostly rice farmers. They suffer from skin and stomach issues and even cancer. The local Vincentians proposed putting together a water purification system. The parishioners volunteered time and effort. The rectory was able to clear out a room for the tanks and they hired an expert to manage the set up. He will be monitoring the system to make sure all is well in the future too. Local youths plan to help with deliveries of the clean water to locals who need it. The water is available to the entire community all day for free. The people are being taught the benefits of clean water. Improvements to health and well-being are sure to start soon.

New Sprinter Van Means Reliable Transport for Seminário Vicentino Nossa Senhora das Graças, Curitiba, Brazil

The seminarians of Seminário Vicentino Nossa Senhora das Graças Curitiba Brazil live 15km (9.3 miles) from where they take their classes. The area in which they live is industrial. There is heavy traffic and no sidewalks. Public transportation from this area is difficult to access. Also, the busses do not run on a reliable schedule. Using it can make the seminarians late for class and can even be dangerous. The seminary had two older Volkswagen busses that they used to make the trip. But these only have capacity for 9 people and break down often. So, they asked the VSO for assistance. We were able to help with the financing for a new Mercedes Sprinter bus. This vehicle seats 20, and right now there are 18

seminarians. So now only one vehicle needs to make the trip, saving money on gas. And since it is new, it is certain to make the whole trip and the seminarians are sure to be at their classes on time. The seminary community also uses the new bus to get to events like weekend parish ministry, retreats, special Masses, and social outings.

GENERAL INFORMATION

NOMINATIONES / CONFIRMATIONES

BARTA Szabolcs	24/02/2021	Regional Superior Hungary
HOLC Paweł Janusz	24/02/2021 (starts 07/04/2021)	Visitor Poland
MROCEK Jozef	24/02/2021 (starts 22/07/2021)	Director HC Slovakia

ORDINATIONES

MARTINEZ Diego	Sac	ARG	21/02/2021
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NECROLOGIUM

Nomen	Cond.	Dies ob.	Prov.	Aet.	Voc.
PALMA PALMA Alfredo	Sac	03/02/2021	COL	83	64
ADHANOM Mezgebo	Sac	04/02/2021	AET	61	34
MORKIS Jorge	Sac	07/02/2021	CUR	82	65
RÍOS ATENCIO Teodoro	Sac	07/02/2021	ORL	73	51
SANTOS NOGAL Maximiano	Sac	08/02/2021	POR	79	62
MONTALVO MARTÍN Emilio	Sac	15/02/2021	COL	89	69
DIALA Richard Ikechukwu	Sac	19/02/2021	NIG	67	45
MARINO Calogero	Sac	20/02/2021	ITA	90	73
ACCIARRI Tommaso	Sac	21/02/2021	ITA	77	59
ABETRIA Raul	Sac	22/02/2021	PHI	67	45
KANGLER Franz	Sac	23/02/2021	AUG	70	52
AGUILAR NINAPAYTAN José Marino	Fra	25/02/2021	PER	59	19
SOMMELLA Riccardo	Sac	27/02/2021	ITA	97	78
GRILLO Filippo	Sac	28/02/2021	ITA	97	79

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