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Congregation
of the **Mission**
Communication Office



"A Voice Renewed to Serve Communion"

P. Salvatore Farì CM

With this first issue of the year 2026, *Nuntia* presents itself to readers with a new graphic design and a bimonthly publication schedule. This is not merely an aesthetic or organizational change, but a sign of attentiveness to the times in which we live and to the way we are called today to communicate, share, and safeguard communion within the Congregation of the Mission.

The new design aims to make the magazine clearer, more essential, and more welcoming, enhancing its contents and facilitating reading. The choice of a bimonthly release also responds to the desire to offer more regular and up-to-date information, accompanying by greater continuity the journey of the Congregation in different parts of the world.

In harmony with the magisterium of Pope Leo XIV on communication—which calls us to a form of communication capable of creating bonds, serving the truth, and promoting a culture of encounter—*Nuntia* seeks to be an instrument that does not merely transmit news, but fosters relationships, mutual listening, and shared responsibility. Communicating, as the Holy Father reminds us on many occasions, is not only about informing, but about caring for one another and walking together.



Nuntia remains what it has always been: the voice of the Congregation of the Mission in the world. A voice that tells the story of the life, mission, challenges, and hopes of our communities; a voice that brings cultures, pastoral experiences, and formation paths into dialogue; a voice that helps us feel part of a single missionary body, even in the richness of our diversity.

In a time marked by rapid change and new forms of poverty, *Nuntia* wishes to be a simple yet valuable instrument of communion, memory, and discernment, at the service of the Vincentian charism and of the mission entrusted to us by the Church. This renewal also invites us to a shared responsibility: *Nuntia* lives thanks to the contribution of all. Telling the story of what the Lord accomplishes in our communities means building up the Congregation together and making visible, today, the fruitfulness of the charism we have received.

In this spirit, we entrust the new journey of *Nuntia* to the intercession of Saint Vincent de Paul, that it may continue to be a space of listening, communion, and mission for the entire Congregation of the Mission throughout the world.



"Filled with admiration for men and women missionaries, I make a special appeal to the whole Church to join them in the mission of evangelization through the witness of our lives in Christ, through prayer and through our contributions to the missions."

Pope Leo XIV



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Reflections on Chapter V of the Common Rules: Obedience

Fr. Ermino Antonello C.M.

Chapter Five of the Common Rules on obedience largely reflects the verticalist culture of authority typical of St. Vincent's era. For this reason, there is a centralization of every behavior of the missionary around the superior: at all levels—general, provincial, and local (RC V, 3). In this chapter, the Rules provide very pragmatic guidance, with precise instructions regarding many types of conduct, which, at their core, are rooted in a profound sense of dependence on those entrusted with community life. Therefore, a critical eye is necessary when reading and interpreting these texts, retaining what is typically evangelical and spiritual, while distinguishing it from what is tied to the culture of the time. The Church, which is our mother and from whom we must learn, has, over the past centuries, reread the relationship with authority in a “synodal” manner—according to the language recently introduced by Pope Francis. This language is merely a variant—perhaps more explicit—of the principal theme of the Second Vatican Council,

namely, “dialogue” as the path to approach the will of the Lord as closely as possible. Such a dialogical-communion vision better responds both to the primacy of fraternity among disciples as an identifying sign of belonging to the Lord, and to the sensitivity of contemporary culture, which has highlighted relationality as a fundamental factor in the dignity of the person.

Rereading these articles from this perspective, the obedience recommended by the Rule's text fits within the realization of a fraternal community, whose foundation is, essentially, the imitation of Jesus' way of acting. Therefore, obedience seeks to express the typical mode of the “submission that Jesus lived with regard to the Virgin Mary, St. Joseph, and every person vested with authority, whether deserving or disobedient, seeing them in the Lord and the Lord in them” (RC V, 1). The obedience required of the missionary





is not, therefore, servile dependence. Rather, it is characterized Christologically: it reflects the human way of living of Jesus, the Son, the eternally obedient One to the Father. The reference point of obedience is thus the figure of Jesus, not a generic norm for maintaining common order. By obeying authority, the missionary “honors” the human way of existing of Jesus. “Honors,” the text says, meaning recognizing in Jesus’ “loving dependence” on the Father the right way to also live one’s own humanity. This mode is “right” because accepting another’s judgment about oneself means entering into a logic of agape, as to love implies losing one’s self-centeredness to become hospitable in receiving the other’s diversity. This dynamic, which makes space for and gladly welcomes the other—their thoughts, their judgment, their preferences—expands one’s own boundaries, generating genuine fraternity. In this way, one “honors” the way of being of Jesus while, at the same time, assuming its contours.

Submission to authority “like a file in the hand of the smith, with a submission, so to speak, blind, of our judgment and our will not only to expressed commands but also to his intentions” (RC V, 2), in the “pious custom of asking nothing and refusing nothing” (RC V, 4), may appear to us moderns as undue passivity. Yet the specification that it should be done “with promptness, joy, and perseverance” (RC V, 2) gives a touch of gracious lightness and positive tone to this dependence, since it is affection toward a loved person that dissolves the ambiguity of dependence from any form of subordination or subjection.

Consequently, obedience flourishes where the desire for fraternity is stronger than the instinctive drive toward individualistic

autonomy. And through the eyes of faith, it can transform into an asceticism that fosters “conformation to Christ,” the pinnacle of the vivid sense of self, once stripped of the pride of self-realization and enriched by the self-giving to others. Essentially, obedience is an authentic and elegant, though demanding, way of practicing evangelical charity.





Message of the Holy Father for the 100th World Mission Day

One in Christ, united in mission

Dear brothers and sisters,

For World Mission Day 2026, which marks the centenary of a celebration established by Pius XI that is very dear to the Church, I have chosen the theme “One in Christ, united in mission.” Following the Jubilee Year, I wish to encourage the whole Church to continue its missionary journey with joy and zeal in the Holy Spirit. This requires hearts united in Christ, reconciled communities and, in everyone, a willingness to cooperate with generosity and trust.

As we reflect on being one in Christ and united in mission, let us allow ourselves to be guided and inspired by divine grace, “to renew in ourselves the fire of our missionary vocation” and advance together in the commitment to evangelization, in this “new missionary age” in the history of the Church (Homily, *Jubilee of the Missionary World and of Migrants*, 5 October 2025).

1. One in Christ—Missionary disciples united in him and with our brothers and sisters

The mystery of union with Christ lies at the heart of mission. Before his Passion, Jesus prayed to the Father, “that they may all be one. As you, Father, are in me and I am in you, may they also be in us” (Jn 17:21). These words reveal Jesus’ deepest desire, as well as the identity of the Church as a community of his disciples. That is, a communion that flows from the Trinity, and continues to be sustained by the Trinity. A communion at the service of fraternity among all human beings and harmony with all creation.

Being a Christian is not primarily about practices or ideas; it is a life in union with Christ, in which we share in his filial relationship with the Father in the Holy





Spirit. It means abiding in Christ, like branches on the vine (cf. Jn 15:4), immersed in the life of the Trinity. This union gives rise to mutual communion among believers and is the source of all missionary fruitfulness. Indeed, just as Saint John Paul II taught, “communion represents both the source and the fruit of mission” (Apostolic Exhortation *Christifideles Laici*, 32).

In this context, the Church’s primary missionary responsibility is to renew and sustain spiritual and fraternal unity among its members. In many situations, we encounter conflicts, polarization, misunderstandings and a lack of mutual trust. When this occurs even within our communities, it undermines our witness. The evangelizing mission that Christ entrusted to his disciples requires, above all, hearts that are reconciled and eager for communion. Consequently, it is important to intensify ecumenical efforts with all Christian Churches, building upon the opportunities arising from the joint celebration of the 1700th anniversary of the Council of Nicaea.

Last but not least, being “one in Christ” calls us to keep our gaze fixed on the Lord, so that he may truly be at the center of our lives and communities, the center of every word, action and interpersonal relationship, leading us to say with amazement: “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20). By constantly listening to his word and through the grace of the Sacraments, it will be possible for us to become living stones in the Church. Today, the Church is called to take up the fundamental themes of the Second Vatican Council and the subsequent Papal Magisterium, in particular that of Pope Francis. In fact, as Saint Paul says, “we do not proclaim ourselves; we proclaim Jesus Christ as Lord” (2 Cor 4:5). For this reason, I

reiterate the words of Saint Paul VI: “There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed” (Apostolic Exhortation *Evangelii Nuntiandi*, 22). This process of genuine evangelization begins in the heart of every Christian in order to reach all of humanity.

Therefore, the more united we are in Christ, the better able we will be to carry out together the mission that he entrusts to us.



2. United in mission – That the world may believe in Christ the Lord

The unity of disciples is not an end in itself; it is directed towards mission. Jesus states this clearly: “So that the world may believe that you have sent me” (Jn 17:21). It is through the witness of a reconciled, fraternal and united community that the proclamation of the Gospel acquires its full communicative power.

From this perspective, it is worth recalling the motto of Blessed Paolo Manna, “All the Churches united for the conversion of the whole world,” which succinctly expresses



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the ideal that inspired the establishment of the *Pontifical Missionary Union* in 1916. On its 110th anniversary, I convey my gratitude and my blessing for its commitment to inspiring and forming the missionary spirit of priests, consecrated persons and lay faithful, promoting the unity of all evangelizing efforts. In fact, no baptized person is exempt from or indifferent to mission: everyone, each according to their own vocation and condition of life, participates in the great work that Christ has entrusted to his Church. As Pope Francis repeatedly reminded us, proclaiming the Gospel is an action that is always harmonious, communal and synodal.

For this reason, unity in mission means safeguarding and nurturing the spirituality of communion and missionary cooperation. By daily fostering this attitude, divine grace gradually teaches us to see our brothers and sisters through the eyes of faith. We also learn to recognize joyfully the good that the Spirit inspires in each person, to embrace diversity as a treasure, to bear one

another's burdens and always to seek the unity that comes from above. Indeed, we all share in one mission in "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (*Eph 4:5-6*). This spirituality constitutes the daily expression of missionary discipleship. It helps us to recover a universal vision of the Church's evangelizing mission, and to overcome a lack of coordinated efforts and the creation of factions among the followers of the one Lord — such as "I belong to Paul," "I to Apollos" (cf. *1 Cor 1:10-12*).

Needless to say, missionary unity should not be understood as uniformity, but rather as the convergence of different charisms for the same purpose, namely to make Christ's love visible and to invite everyone to encounter him. Evangelization is achieved when local communities cooperate with one another and when cultural, spiritual and liturgical differences are fully and harmoniously expressed in the same faith. I therefore encourage all institutions in





the Church to strengthen their sense of ecclesial missionary communion and to develop creative and concrete ways of cooperating with one another for and in the mission.

In this regard, I would like to thank the Pontifical Mission Societies for their service to missionary cooperation, which I experienced with gratitude during my ministry in Peru. These Societies — *Propagation of the Faith*, *Holy Childhood*, *Saint Peter the Apostle* and *Pontifical Missionary Union* — continue to nurture and form missionary awareness for the faithful of all ages, and to promote a network of prayer and charity that connects communities throughout the world. Here, it is worth noting that the founder of the *Society of the Propagation of the Faith*, Blessed Pauline Marie Jaricot, established the Living Rosary two hundred years ago. Even today it continues to bring together many of the faithful throughout the world to pray for every spiritual and missionary need. It is also worth remembering that, following a proposal from the Society

of the Propagation of the Faith, Pius XI established World Mission Day in 1926. The annual offerings collected on this day are distributed by the Society, on behalf of the Pope, to support the various needs of the Church's mission. The four Societies, therefore, as a whole and each in its own specificity, still play a valuable role for the entire Church. They are a living sign of unity and ecclesial missionary communion. I invite everyone to work with them in a spirit of gratitude.

3. Mission to love – Proclaiming, living and sharing God's faithful love

If unity is the condition of mission, love is its essence. The Good News that we are sent to proclaim to the world is not an abstract ideal; it is the Gospel of God's faithful love, which became flesh in the face and life of Jesus Christ.

The mission of the disciples and the Church



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as a whole is to continue the mission of Christ in the Holy Spirit: a mission born of love, lived in love, and leading to love. In fact, the Lord himself, in his great prayer to the Father before his Passion, after invoking unity among his disciples, concludes: “so that the love with which you have loved me may be in them, and I in them” (*Jn 17:26*). Impelled by the love of Christ, the Apostles then went out to evangelize for Christ (cf. *2 Cor 5:14*). In the same way, throughout the centuries, multitudes of Christians — martyrs, confessors and missionaries — have given their lives to make this divine love known to the world. Thus, guided by the Holy Spirit, the Spirit of love, the Church’s evangelizing mission will continue until the end of time.

I would like to express my special gratitude to today’s *ad gentes* missionaries. Like Saint Francis Xavier, they have left their homeland, their families and all sense of security in order to proclaim the Gospel and bring Christ and his love to places that are often challenging, poor, conflict-ridden or culturally distant. Despite adversity and human limitations, they continue to give themselves joyfully, because they know that Christ himself, and his Gospel, are the greatest treasures we can offer. Through their perseverance, they demonstrate that God’s love transcends all barriers. The world still needs these courageous witnesses of Christ, and ecclesial communities still need new missionary vocations. We must always keep them close to our hearts and continually pray to the Father for them. May he grant us the gift of young people and adults who are willing to leave everything behind to follow Christ on the path of evangelization even to the ends of the earth!

Filled with admiration for men and women missionaries, I make a special appeal to the

whole Church to join them in the mission of evangelization through the witness of our lives in Christ, through prayer and through our contributions to the missions. As Saint Francis of Assisi said, “Love is not loved,” and we look to him in a special way on the eight hundredth anniversary of his passing to heaven. Let us find inspiration in his desire to live in the love of the Lord and to transmit it to those both near and far, because, as he said, “this love Who hath loved us much is much to be loved” (Saint Bonaventure of Bagnoregio, *The Life of Saint Francis*, chap. IX, 1; *Fonti Francescane*, 1161). Let us also draw inspiration from the zeal of Saint Thérèse of the Child Jesus, who declared that she would continue her mission even after death: “I shall desire in heaven the same thing as I do now on earth: to love Jesus and to make him loved” (*Letter 220 to l’Abbé Bellière*, 24 February 1897).





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Inspired by these testimonies, let us all commit to contributing to the great mission of evangelization — which is always a work of love — according to our own vocation and the gifts we have received. Your prayers and practical support, particularly on World Mission Day, will be a great help in bringing the Gospel of God's love to everyone, especially the poorest and those most in need. Every gift, no matter how small, becomes a meaningful act of missionary communion. I renew my heartfelt gratitude "for everything you will do to help me help missionaries throughout the world" (*Video Message for World Mission Day 2025, 19 October 2025*). To foster spiritual communion, I give you my blessing with this simple prayer:

Holy Father, make us one in Christ, rooted in his love that unites and renews. May all members of the Church be united in mission, docile to the Holy Spirit, courageous in bearing witness to the Gospel, proclaiming and daily embodying your faithful love for all creatures.

Bless all missionary men and women, support them in their efforts, and watch over them in hope!

Mary, Queen of Missions, accompany our work of evangelization in every corner of the earth: make us instruments of peace, and grant that the whole world may recognize in Christ the light that saves. Amen.

*From the Vatican, 25 January 2026,
Third Sunday in Ordinary Time,
Feast of the Conversion of Saint Paul.*

LEO PP. XIV



Visit of Father Ziad Haddad CM and Father Abdo Eid CM to the Province of Oceania



From 23 to 28 January 2026, the Province of Oceania welcomed the visit of Father Ziad Haddad CM, General Treasurer, and Father Abdo Eid CM, Assistant General. This visit was a significant moment of encounter, listening, and discernment, fostering a deeper mutual understanding between the General Council and the provincial reality of Oceania.

The two confreres arrived in Australia on Friday morning, 23 January, and were welcomed at the airport by Father Alan Gibson CM, Visitor, and Father Peter Reedy CM, Provincial Treasurer. The main purpose of the visit was to gain a closer knowledge of the Province of Oceania and to understand the path taken in the management of properties, with a view to responsible planning for the future.

The first day took place in a serene and fraternal atmosphere within the Marsfield community, where Fathers Ziad and Abdo shared meals with the confreres and were able to visit the properties.

On Saturday, 24 January, Fathers Ziad and Abdo travelled to Ashfield, accompanied by the Visitor and the Provincial Treasurer. There they were warmly welcomed by the local community, which presented the church, the car park, and the service station. The urban renewal project planned by the state government and its possible impact on long-term planning were also explained. During the subsequent meeting at the provincial office, the properties of Marsfield and Ashfield were discussed. Father Ziad explained the procedures required to request permission for the alienation of properties, clarifying that the project concerning Ashfield must be considered from a long-term perspective.

On Sunday, 25 January, a ninety-minute meeting was held with the Vincentian Fathers Advisory Board (VFAB) and the Vincentian Retirement Service Limited (VRSL). During this meeting, the roles and responsibilities of the two bodies were presented, with the support of lay collaborators and a Daughter of Charity. In addition to property-related matters,



difficulties concerning professional standards were addressed, and the possibility of the Province of Oceania assuming responsibility for the mission in Papua New Guinea was discussed. In this context, Father Ziad encouraged the Province not to fear the expansion of its mission. The day concluded with a fraternal lunch attended by all members of the VFAB/VRSL Board.

On Monday, 26 January, the visit continued in Bathurst, with a meeting with the local community and a visit to St Stanislaus College, guided by the Principal, Mr Lindsay Luck. In the afternoon, the group returned to Sydney, where the day ended with a convivial dinner.

On Tuesday, 27 January, Fathers Ziad and Abdo met with the Provincial Council via Zoom for ninety minutes. This meeting offered the visitors the opportunity to share their reflections and allowed the Provincial Council to present the joys and challenges of ministry, with particular attention to the realities of Fiji and the Solomon Islands. Satisfaction was expressed with regard to the composition of the Provincial Council, which represents all regions of the Province. On Wednesday, 28 January, in the early morning, Fathers Ziad and Abdo departed Australia to return to Rome, accompanied to the airport by confrere Glenn Humphreys CM.



Throughout the visit, the confreres celebrated the Eucharist daily, strengthening the sense of communion and spiritual sharing.

Overall, the visit was evaluated as extremely positive. It enabled open and constructive dialogue on the challenges facing the Province of Oceania and, at the same time, offered a broader perspective on the difficulties and prospects of the Congregation at the global level. The Province expresses its deep gratitude for this fraternal visit, which remains a concrete sign of closeness and collaboration, and renews its welcome to Fathers Ziad and Abdo for future occasions of meeting.





General Superior and General Assistant



Fr. Rafał KOPYSTYNSKI CM in the Philippines



Fr. Dominique Iyolo CM in the United States of America with his Nigerian confreres



Fr. Gregory BAÑAGA CM
in Laos with Vietnamese
migrants



Fr. Serhiy PAVLISH CM, Postulator General in Cairo
for the preparatory phase of the beatification
process of Cardinal Stephen II Ghattas CM



Fr. Tomaž MAVRIČ CM, Superior General, meets with Sister Françoise Petit FdC, Superior General of the Daughters of Charity, in Paris



Fathers Gregory BAÑAGA CM and Rafał KOPYSTYNSKI CM in Thailand



New missions of the Vincentian missionaries in Pakistan

Fr. Vincent Nguyen Van Doan, CM

Recently, the province of Vietnam has sent two Vincentian priests to the missions in Pakistan. Fr. Peter Tran Dinh Duong, CM, and Fr. Vincent Nguyen Van Doan, CM, have become the first missionaries to serve people living in poverty in the land of Pakistan. This is a program of collaboration between the CM Curia and the local bishop to open a new mission in this country, and two Vietnamese Vincentians volunteered for this mission. This is a mission that the missionaries have long wished to undertake; however, the process of applying for a visa and the necessary documents took a lot of time, so the mission could not be carried out immediately as they had hoped. Fr. Peter Tran Dinh Duong, CM, arrived in mid-May of this year, and shortly after, Fr. Vincent Nguyen Van Doan, CM, also arrived there in the first days of August. Now both are safe

and happy to be serving in the missions. Before being sent to these missions, both had been sent to the Philippines to study the language (English) for more than a year, in order to prepare for their future mission. This is an excellent gesture by the Philippine province in providing help and support to our missionaries.



Currently, the missionaries live in the parish house of Saint Joseph Parish in



Sargodha and belong to the Diocese of Rawalpindi, about 400 kilometers from Islamabad (the capital), in the southern part of Pakistan. The parish is estimated to have around 10,000 Christians with 450 low-income families, a central church, and 12 chapels in the villages, administered by Fr. John Vianey Karam.

There are various pastoral works in this parish, such as celebrating Masses, administering the sacraments, home visits, education for poor children and adults, medical care...

Most of the parishioners are farmers and manual laborers with blue-collar jobs to earn a salary for their families, and a few work as construction workers. Most working-age people are unemployed in their hometowns, so they must move to the cities to look for work.

There are many causes of poverty in these areas; one of the main reasons is the lack of basic education. They find it very difficult to find work and are often unable to secure a job because of low education and lack of professional experience.

On the other hand, this area is often affected by natural disasters such as earthquakes, floods, landslides, etc., causing significant loss of life and property damage.

There are many languages in Pakistan, and communication depends on the location. English and Urdu are the main languages used in the state administration and school systems. Currently, the two missionaries are studying Urdu with a Muslim teacher in order to celebrate Mass and communicate with the local people.



Hopefully, we will soon be fully enculturated in all aspects of these missions and be able to carry out our missionary work well in the future, following in the footsteps of Saint Vincent de Paul, our founder.



Blessing and Inauguration of the First Mission House in Sri Lanka

Fr. Sebastian Vettickal C.M.

The St. Lazarus Priests' House - the Mission House of the Congregation of the Mission in Sri Lanka, was solemnly blessed and inaugurated on 22 January 2026. The construction work was begun on 17.09.2024 by laying the foundation stone by the Visitor Fr. Anil Thomas Karackavayalil. The blessing and inaugural ceremony was presided over by His Lordship Rt. Rev. Dr. Antonipillai Gnanapragasam, the Bishop of Mannar, along with His Lordship Most Rev. Dr. F. L. Emmanuel Fernando, the Bishop Emeritus of Mannar, and Rev. Dr. Anil Thomas Karackavayil, the Visitor of Southern Indian Province.



The celebrations began at 9.00 am with the blessing of the De Paul Grotto at the entrance by Bishop Emmanuel Fernando followed by the procession to the new Mission House for the blessing and formal inauguration.

Bishop Antonipillai officiated the Holy Eucharist, concelebrated by Bishop Emeritus Emmanuel Fernando, Rev. Dr. Anil Thomas Karackavayil, the Visitor, Rev. Fr. Nesaretnam, Vicar General of the Diocese of Mannar, and Rev. Fr. Desmond Angelo, Dean of the Vavuniya Deanery and the confreres. During the homily, the Bishop appreciated the Vincentian charism of evangelization of the poor. He exhorted the confreres to be evangelizers and zealous missionaries in the diocese and to open more houses.





Priests and Religious from various Congregations participated in the celebration, including the Rosarian Fathers, Claretian Fathers, Capuchin Fathers, Missionaries of Charity, and the Sisters of the Good Shepherd, Apostolic Carmelites, Holy Family Sisters, Holy Cross Sisters, and Salvatorian Sisters, along with priests of the Diocese of Mannar. Twenty Priests from the South Indian Province also took part in the celebration. After the Holy Mass Fr. Basil Antony Cline, proposed the vote of thanks to everyone present and to all those who contributed for the Sri Lankan mission in general and for construction the mission house in particular at different points of time.



The programme concluded at noon with agape lunch for all, marking a joyful and grace-filled beginning of the Vincentian presence and mission in Sri Lanka. We gratefully acknowledge the guidance and contributions of the Bishops of Mannar diocese, the Superior General and the General Curia, the Vincentian Solidarity Office USA, the Visitor, the Councillors and the generous donors.

Special thanks and appreciation to Fr. Antony Basil Cline and Fr. Maria Cline who contributed immensely in the establishment of the Sri Lanka mission and the construction of the beautiful mission house.



Holy Vincentian Popular Missions in Nova Iguaçu - RJ, 2026

Fr. Cleber Teodosio, CM

From January 17 to 31, 2026, the city of Nova Iguaçu (RJ) experienced one of the most significant moments at the start of the year for the Vincentian Family: the celebration of the Holy Vincentian Popular Missions (HVPM).



The missions, which are part of the Vincentian tradition of evangelization, took place at the Parish of Our Lady Aparecida, in the Grama neighborhood, and brought together approximately 50 missionaries committed to the practice of active faith and service to those in need. They came from the Federal District, Minas Gerais,

Rio de Janeiro, and Paraná, representing different branches of the Vincentian Family: the Congregation of the Mission, Daughters of Charity, Vincentian Sisters of Gysegem, Friars of Mercy, Brothers of Our Lady of Lourdes, Society of Saint Vincent de Paul, and Vincentian Lay Missionaries.

The Holy Vincentian Popular Missions are a concrete expression of the missionary charism of the Vincentian Family, inspired by the example of Saint Vincent de Paul and by the spirituality of service to the poor and to human and existential peripheries.

During the missions, participants leave the traditional model of internal pastoral care and go out to meet families, offering not only the Word of God but also moments of prayer, listening, welcome, and sharing of faith.

In Nova Iguaçu, the mission was officially inaugurated on January 17 with a Eucharistic celebration presided over by the parish priest, Fr. José Vilanova, and concelebrated by the Vincentian priests present: Adriano Pires – Mission Coordinator, Agnaldo de Paula, Allan Ferreira, Cleber Teodosio, Denilson Matias, Ezequiel Oliveira, Túlio Medeiros, Ramon Aurélio, and Fr. Renato Chiera. This celebration marked the beginning of two weeks of intense missionary activity.

During the 15 days of the mission, the program included:

- Home visits and administration of the sacraments: Anointing of the sick and reconciliation for families, the elderly, and the sick in the parish territory;
- Eucharistic celebrations, prayer



meetings, and community formation sessions: in São Sebastião, Our Lady of Light, Saint Vincent de Paul, Holy Family, Sacred Heart of Jesus, and Our Lady Aparecida communities;

- Specific gatherings: biblical and catechetical formation, youth meetings, and recreational activities for children.



The closing Mass was held on the morning of January 31, 2026, at the Mother Church of Our Lady Aparecida, presided over by the bishop emeritus of Nova Iguaçu, Bishop Luciano Bergamin (known for his joyful jumps—on this occasion he jumped 35 times after the Mass), and concelebrated by the provincial superior, Fr. Vandeir Barbosa, the general assistant, Fr. Abdo Eid, and other brothers present. The missionaries received umbrellas as gifts from the parish, and Fr. José Vilanova was presented with an image of Saint Vincent de Paul. Miraculous medals, offered by the Daughters of Charity present, were distributed among the people.

The seed of the Word was planted in the hearts of the faithful of Grama and, by the grace of God, will yield a hundredfold, because the soil is good. Thank you, Nova Iguaçu. God bless you, and until the next opportunity! May it come soon.



Diaconal Ordination of Miklós Dávid Gáll in Rome

**Fr. Valerio Di Trapanani
CM**

On January 24, the Vincentian Miklós Dávid Gáll C.M., originally from Oradea, received the diaconate, the first degree of the sacrament of Holy Orders. The ordaining bishop was His Excellency Mons. Nélio Pita C.M., auxiliary bishop of Braga (Portugal), and the celebration took place at the parish of Tor Sapienza in Rome.

The church, filled to an incredible capacity, saw the participation of numerous concelebrating priests and many faithful, who were able to experience moments of intense grace.

In his homily, the bishop drew inspiration from the Sunday Gospel, which recounts the calling of the first apostles, professional fishermen, to whom Jesus promises to make “fishers of men.” He emphasized that every priestly vocation originates precisely from this call, to which the new deacon, Dávid, also responded with his “yes.” On the journey of priestly life, this call resonates multiple times, especially in moments when one strays from the Master. Addressing the ordinand personally, the bishop highlighted that the fundamental attitude of a missionary is the attentive listening to Jesus Christ, the assimilation of His spirituality, and the fulfillment of





the mission received from Him, just as Saint Vincent de Paul taught his confreres. He also strongly emphasized that, as a Vincentian, this mission must be lived within a community, giving him the paternal advice never to distance himself from his brothers, no matter what happens in his life. Finally, he addressed the young people present, encouraging them to have the courage to say "yes" to Jesus' call and to follow Him.

At the end of the Holy Mass, the new deacon, visibly moved, expressed his thanks and gratitude to everyone. The liturgy, prepared and experienced with great care, together with the deeply moving moments, made the entire celebration truly unforgettable.

The Holy Mass was followed by a moment of fellowship in the parish's large hall, where more than four hundred guests expressed their joy for the new deacon and for the gift of the priesthood.





SIEV Meeting



From January 19 to 21, 2026, we held our annual meeting of the members of SIEV (International Secretariat of Vincentian Studies) in Rome. We began with the Veni Creator prayer, and afterwards, Fr. Tomaž Mavrič, C.M., Superior General of the Congregation of the Mission, encouraged us to continue promoting our charism, reflecting more deeply on who we are.

Accompanied by Fr. Abdo Eid, C.M. (General Assistant responsible for this group), we worked on several topics during this meeting. Among other things, we reviewed the latest editions of the Master's program in Vincentian Studies, proposing various improvements and looking ahead to the next edition, which will begin in January 2027. In this context, the possibility of establishing agreements with several

universities we are in contact with was also considered.

Another topic discussed was the planning of the "Vincentian Formation for Formators" program, which will take place in Vichy, France, from April 14 to May 20, 2026.

Looking to the future, we discussed preparing new missionaries who could join this SIEV group.

The overall evaluation of the meeting was very positive, especially because, after several years, strong coordination within the group and effective teamwork are clearly evident.



The Superior General of the Congregation of the Mission, Father Tomaž Mavrič, in fidelity to the charism of St. Vincent de Paul and in response to the challenges of the contemporary world, has established the

Fondazione Missione Vincenziana ETS

with the purpose of promoting, supporting, and developing the missionary and charitable works of the Congregation, particularly in favor of the poor, the excluded, and people in vulnerable situations. The Foundation was created as a practical and supportive instrument at the service of Vincentian missions around the world, with the following aims:

- to coordinate and strengthen evangelization and human development activities;
- to support educational, healthcare, and social projects;
- to encourage the formation of missionaries and lay people engaged in the mission;

- to raise resources and build collaborations to effectively respond to new forms of poverty.

In this way, the Vincentian Mission Foundation ETS seeks to be a tangible sign of Vincentian charity and a living presence of the Gospel among the poor, in the spirit of the Founder.

The Board of Directors is composed of:

- Fr. Salvatore Farì CM, President
- Fr. Iyolo Iyombre Dominique CM, Vice President
- Fr. Giuseppe Turati CM, Secretary
- Fr. Ziad Haddad CM, Treasurer
- Fr. Jaroslav Jasso CM, Board Member

The logo of the **Fondazione Missione Vincenziana ETS** visually expresses the vocation to service, hospitality, and the promotion of human dignity, in accordance with the charism of St. Vincent de Paul.

Two large hands in the color golden-yellow, centrally placed and facing upward, symbolize welcome, protection, and service.

The hands, a sign of concrete and active charity, support **three stylized human figures** in different colors (red, blue, and green), representing the diversity, vitality, and universality of humanity served by the Vincentian mission. These figures are drawn with dynamic lines that evoke energy, life, and mission.

A **blue arch** above the image evokes the sky, God's protection, and the spiritual dimension. The arch also resembles the globe, pointing to the universal nature of the Vincentian mission.

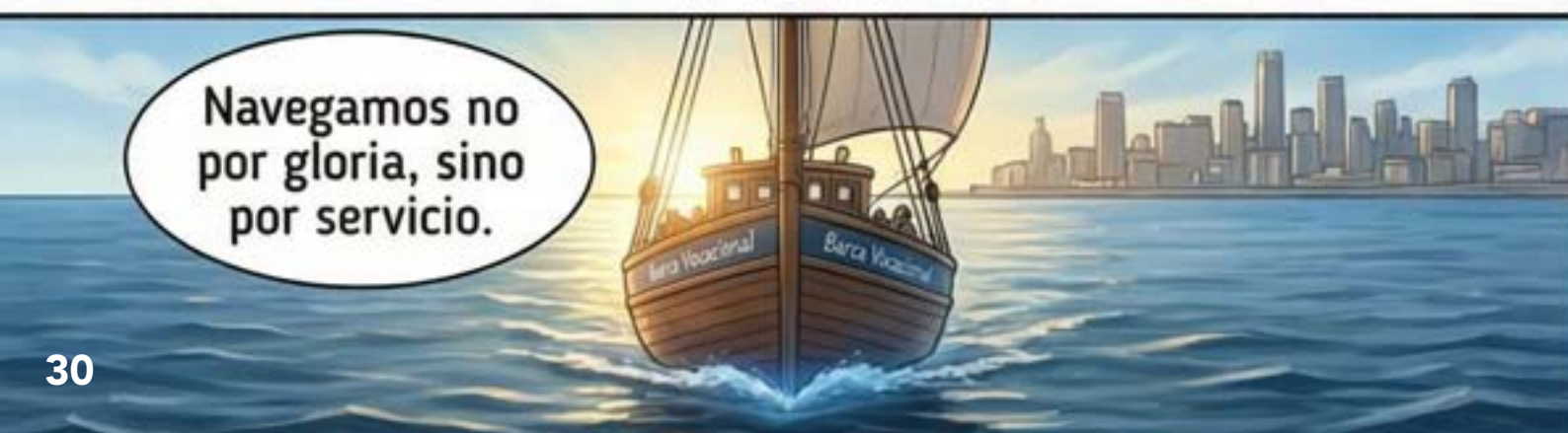


BARCA VOCACIONAL

Fr. Eric Obaldía, C.M.



¡No podemos quedarnos con todo!





¡Bienvenidos a bordo!

*"Aprendan de mí,
que soy manso y
humilde de corazón"*
(Mt 11,29)



↳ usar lenguaje náutico-espiritual al acompañar

Oración y equilibrio.

Oración y acción, equilibrio.



Dadme un hombre de oración y será capaz de todo.



"El viento sopla donde quiere..."
(Jn 3,8)



Nuestra vocación es ir, no a una sola parroquia, sino por toda la tierra.





"Echaron la red y ya no podían sacarla por la multitud de peces"
(Jn 21,6)



CORTE DE SUMINISTROS

¡WOOOOSH!
¡CLAAAK!

Dios permite las dificultades para que aprendamos a confiar solo en Él.

¡CÁLLATE, ENMUDECE!
(Mc 4,37-39)

¡Una tempestad urbana se avecina!

¡Tiren la cuerda, rápido!

"Tenemos esta esperanza como ancla del alma, segura y firme".
(Heb 6,19)

¿Cuánto falta para que acabe la noche?
(Is 21,11)

Hay que tener un corazón siempre dispuesto a escuchar.



"Miren qué bueno y qué delicioso es habitar los hermanos juntos"
(Sal 133,1)



Esto simboliza que la familia es la tripulación que cuida la vocación.



¡No podemos quedarnos con todo!
¡Los que más lo necesitan primero!



"Vete y haz tú lo mismo"
(Lc 10,37)

La caridad es la que nos hace caminar.



Gracias... no sabemos cómo hubiéramos hecho.

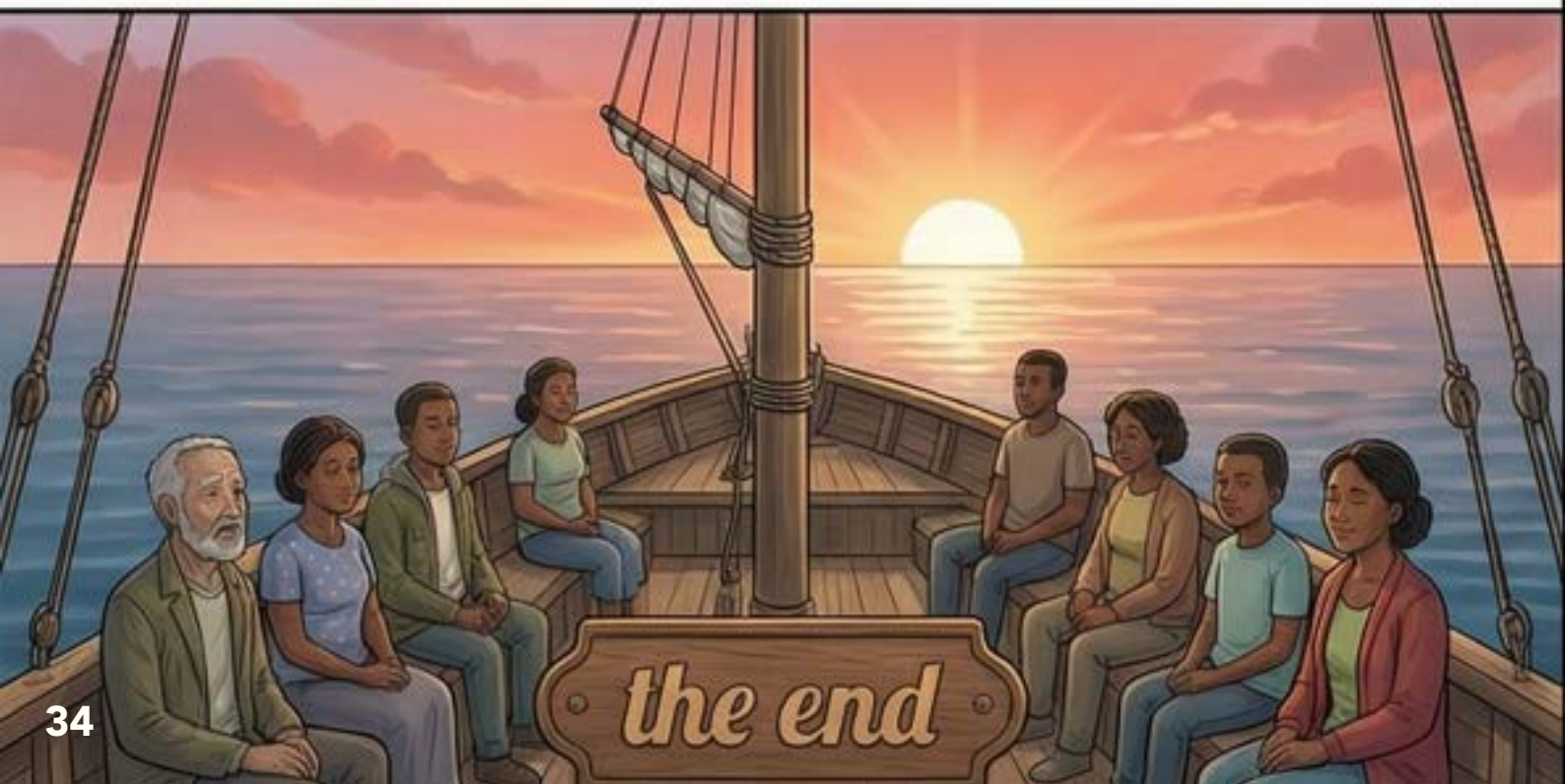
Caminamos juntos.



La caridad es el cemento que une a las comunidades con Dios.



usar lenguaje náutico-espiritual en respuestas y mensajes





NOMINATIONES

MACÍAS FERNÁNDEZ Luis Fernando	26/12/2025	Visitor of Chile
VÁSQUEZ LÓPEZ Edwin Gabriel	21/01/2026	HC Director of Central America
PAYYAPPILLY Varghese	25/01/2026	Visitor of South India
GONZÁLEZ HERNANDO Joaquín	29/01/2026	Visitor of Spain – San Vicente
BACKES Klaus-Peter	14/02/2026	Visitor of Austria – Germany



ORDINATIONS

BLANCO ANGULO David Miguel	Sac	COL	28/04/2013 *Already a priest Vows in the CM on 27/09/2025
TROTTA TORO Nicolas Gabriel	Sac	ARG	22/03/2025
VERA Rolando Adalberto	Sac	ARG	12/07/2025
MANDAKOAZY Jean Baptiste	Sac	MAD	27/09/2025
RANDRIAFENOMANANA Thierry	Sac	MAD	27/09/2025
RANDRIAMANDIMBY Nicolas Faralahikely	Sac	MAD	27/09/2025
RATSIHOSENA Onja Jean Yvon	Sac	MAD	27/09/2025
RAVELOMANANJARA Tatasoa Jacques Bien-Venus	Sac	MAD	27/09/2025
RAZAFIMAHATRATRA Berthin	Sac	MAD	27/09/2025
RAZAFINDRAKOTO Dinasoa Fideluce	Sac	MAD	27/09/2025
RAJESH BRITTO J.	Sac	INM	25/10/2025
ANAND Kolandai Raj	Sac	INM	25/10/2025
GANDAMALA Madhu	Sac	INM	28/10/2025
BOUTCHI Michael	Sac	CAM	29/11/2025
METTE Gyldas	Sac	CAM	29/11/2025
MVONDO Athanase Vistor	Sac	CAM	29/11/2025
NGONO DONADONI Armel	Sac	CAM	29/11/2025
ONANENA Jean Emmanuel	Sac	CAM	29/11/2025
PEDRO Fernando	Sac	MOZ	29/11/2025
MALLICK Atul	Sac	INS	29/12/2025
LAKDA Raju Rimis	Sac	INS	29/12/2025
NAYAK Malaya Ranjan	Sac	INS	29/12/2025
NAYAK Rohan Kumar	Sac	INS	29/12/2025
SORENG Daud	Sac	INS	17/01/2026
SÁNCHEZ VINASCO César Augusto	Sac	COL	24/01/2026



NECROLOGIUM

Nomen	Cond.	Dies ob.	Prov.	Aet.	Voc.
ALLY Marc-Innocent	Sac	08/12/2025	CAM	62	35
HESS* F. Joseph	Fra	12/01/2026	OCC	87	68
GOICOECHEA TERÉS José Manuel	Sac	15/01/2026	CAE	89	72
IRCIO HERRÁN Luis	Sac	05/02/2026	CAE	100	81
LAVRIČ Anton	Sac	07/02/2026	SLN	94	63