

# Nuntia

Newsletter of the Congregation of the Mission



FOUR HUNDRED YEARS OF FIDELITY TO ITS CHARISM AND THE NEW EVANGELIZATION



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## Spiritual Retreat in Siena



One's attitude at the beginning of a retreat is as important as the environment that one chooses to engage in such an activity and both of these elements are crucial for obtaining the best outcome from that time of prayer and reflection. Italy offers many possibilities and therefore the members of the General Curia felt privileged to be able to make their retreat in Siena and equally privileged in having the retreat directed by Father Italo Zedde, Provincial Director of the Daughters of Charity (Cardeña).

The retreat was undertaken in the context of the Jubilee Year and the preacher attempted to reveal Vincent de Paul as the source of charism (mindful of the manner in which Vincent lived his life). The director of the retreat provided the members of the Curia with a new reading of Vincent's thinking (a reading that was based on Vincent's doctrine).

Siena is a medieval city nestled in the hills of Tuscany where one finds many vineyards and olive groves. In Siena one is able to see the passage of history in the medieval architecture, art, and religious environment as well as in the narrow streets and large plazas. The city continues to be a tourist attraction and many pilgrims travel along the Via Francigena (a journey similar to that which is undertaken by pilgrims in Spain). In

former times that path united the city of Cantemburi with Rome.

In one section of the city, on the via San Girolamo, one will find a house that bears the same name as the street, and it was in that house that the members of the General Curia made their retreat. The Institute San Girolamo is the former motherhouse of the Daughters of Charity. At the present time about fifty Sisters reside at this house, some in failing health and others providing services to the residents of the city: caring for pilgrims, collecting and distributing food to needy families, administering a day care center and an educational center.

Almost every area of the city reveals an artistic element and San Girolamo is no exception. The church was founded by Francesco di Pietro Porcari in 1230 and in 1369 was given to Friar Giovanni di Ser Gaio, one of the first friars of the religious order that was founded by Blessed John Colombini in 1367 and suppressed in 1668. Many significant artists have left their mark on this beautiful chapel which is one of the jewels of this city ... artists such as Giovanni di Lorenzo, Girolamo del Pacchia, Giacommo Cozzarelli, Domenico Manetti, Bartolomeo della Porta and many others.

### Reflections of the preacher: Father Italo Zedde, CM

To preach a retreat to the members of the General Curia is both an honor and a great challenge, and perhaps even more so during this time when we celebrate the 400<sup>th</sup> anniversary of the birth of the Vincentian charism.

In accord with the long-standing tradition of the Congregation, a tradition that was initiated by Vincent de Paul, we have come to understand that the purpose of the annual retreat is to provide the individual with time in which he can reflect on his life and seek for the most appropriate ways that will draw him into a deeper relationship with God through the person of Jesus Christ. Therefore, that reality guided the preacher as he attempted to listen to the words of Vincent.

During the retreat we reflected on some of the significant teachings of Saint Vincent, teachings that were instilled in us from the time of the Internal Seminary. But as so often occurs with regard to the Word of God, and in particular with regard to the teachings of the gospels, so also we experience the same reality with regard to the teaching of our Founders. We hear their words day after day but it becomes necessary to return anew to the doctrine of these holy men and women in order to discover the right perspective.

In that context we came to understand that the charism was discovered, assimilated and lived by Vincent during the time of his youth, from the time that he was at Clichy, Chatillon and Folleville; from the time that he ministered to the members of the de Gondi family who

had a significant impact on his life. Therefore, Vincent became a true image of this charism and that charism was revealed in his person, in his teachings and in his charitable activity on behalf of the poor; was revealed in his role as founder, in his priesthood, and in his missionary activity which led him to a deeper relationship with Jesus Christ ... a relationship with Jesus Christ as revealed in the person of the poor, a relationship with Jesus Christ who died on the cross, a relationship with Jesus Christ who revealed himself in the events of history.

In 1617 Vincent experienced the charism and matured through various trials, many difficulties, great acts of detachment, extraordinary acts of generosity, love for the poor, zeal for the mission of the Church and his more specific pastoral ministry. All the different realities that led Vincent almost spontaneously to the founding of the Congregation of the Mission and the Company of the Daughters of Charity, were a result of having matured in that gift of the Spirit which he received at Châtillon.

As Vincent came to a deeper understanding of the charism he realized that he was being called to draw closer to Jesus Christ, to imitate him, to follow him, to love him and like him, to fulfill the will of the Father in order to evangelize the poor in every place and at every time.

By: Jorge Luis Rodriguez, CM

Communication Office

Translated: Charles T. Plock, CM

Eastern Province, USA

## Two new missionaries of the Congregation of the Mission offered their first mass in their home land of "Dayak", Borneo, Indonesia

The solemnity of the Assumption, August 15, 2017, was a day for much celebration in Indonesia as two sons from the Dayak Tribe, an indigenous people of Borneo (Kalimantan) were ordained. We refer to Fabianus Rikardus and Franciskus Kebry who were ordained by the Bishop of Surabaya, Vincentius Sutikno Wisaksono.

They are not the first young men from this tribe to be ordained, but as always, their celebration of their first Mass in their homeland was a very moving event.

For a long period of the time the members of the

Dayak Tribe were known as headhunters, but after the arrival of Christianity that traditional habit was cast aside. Today, most of the members of this tribe have embraced the Christian faith and have sent "laborers into the harvest" ... Fr. Kebry and Fr. Fabi are now numbered among the many laborers that have come forth from this tribe.

A week after their ordination the new Missionaries, Kebry and Fabi, came back to Kelam and Nanga Serawai, their home country, located in West Kalimantan. There they celebrated the Holy Eucharist for the first time.





As is the custom, their arrival became the occasion for a traditional procession and celebration. Indeed, upon receiving news of their arrival, a large group of people from the surrounding villages welcomed Fr. Franciskus Kebry CM and Fr. Fabianus Rikardus CM ... many of these people were clothed in the traditional dress of the tribe. There was a pause in the procession and the chief of the Dayak tribe gave a sword to Fr. Kerby who then cut some stalks of sugar cane (a symbol of having successfully engaged in the process that led to the priesthood). Fr. Fabianus Rikardus CM was then invited to come forward and step over egg (a symbol of the birth of a “new leader”).

After this traditional welcome, both Fr. Kebry and Fr. Fabi began the celebration of the Holy Eucharist surrounded by their families, friends, relatives, and many faithful as well as people from other religious beliefs.

For the members of the Dayak Tribe, the presence of new missionaries is seen as a blessing that fills them with joy and happiness and also give them a sense of pride. Hopefully the witness of these new priests will continue to inspire the people of this tribe, especially the younger members.

The first assignment of Fr. Franciskus Kebry CM is to minister as assistant pastor in Pontianak, Western Kalimantan and Fr. Fabianus Rikardus will serve as assistant pastor in Batulicin, Southern Kalimantan.

By: Riyanto Armada, CM  
Indonesia Province

Edited for publication:  
Charles T. Plock, CM  
Eastern Province, US

## Formation of Formators Program 2017

### Introduction

The formators from Africa held their formation program between the 3<sup>rd</sup> of July and 11<sup>th</sup> of August 2017, in Enugu, Nigeria. This was the first time that the formation program was held in Nigeria. This is significant due to the fact that the COVIAM theologate which is situated in Enugu, is in its nascent stage.

The program was held in a serene and fraternal atmosphere. There were daily masses, prayers, recreation,

sports, conferences, small group discussions, informative and clarifying conversations between confreres. It was a time when formators were able to reflect on the Vincentian identity and mission and the challenges that confront us as Africans. It was also a moment of delving deeper into our roots, that is, reflecting on the Vincentian heritage and integrating it into the African context of formation. It also afforded the formators an opportunity to further develop the required skills in carrying out the task of formation.



There were visits to the Vincentian formation houses, apostolates of confreres as well as some houses of the Daughters of Charity in Nigeria.

#### Attendance: In attendance were:

EMENE Justin, (Congo), EKE Justin, (Nigeria), MAGALHAES Manuel, (Mozambique), NSANZIMANA Jean-Paul, (Cameroun), ODUM Longinus, (Nigeria), RAKATOARISON Pierrot, (Madagascar), RAKOTONDALANA Henri, (Madagascar), TEWOLDE Hagos, (Eritrea), UKURIKIYEYEU Emmanuel, (Rwanda/Burundi), UKADIKE Cosmas, (Nigeria), Facilitator, UMETIETIE Ambrose, (Nigeria) Facilitator

#### 1<sup>st</sup> week (3<sup>rd</sup>-8<sup>th</sup> July)

Fr Damian Nwankwo, CM from the province of Nigeria spoke on VINCENTIAN HERITAGE with sub-themes on the history of religious life, of Vincent and of the community, as well as the Vincentian charism and the Vincentian saints and blessed.

On the weekend there was the priestly ordination of four confreres from the province of Nigeria and this celebration enabled the participants to meet and interact with confreres from the province and other religious who were present. The participants also visited the postulancy which was near the place where the ordinations were held.

#### 2<sup>nd</sup> week (10<sup>th</sup>-15<sup>th</sup> July)

Fr Michael Ngoka, CM from the province of Nigeria spoke on VINCENTIAN SPIRITUALITY with sub-theme being the Vincentian virtues, the evangelical counsels, the vows in the Vincentian tradition. He also spoke

about the formator living as holy, healthy, happy and morally transparent Vincentians.

During the weekend, the participants made a tour of the town of Enugu which was an enriching experience.

#### 3<sup>rd</sup> week (17<sup>th</sup> – 22<sup>nd</sup> July)

Fr François Benolo, CM from the province of Madagascar spoke on VINCENTIAN INTEGRATION. He discussed the integration of African traditional values into our formation.

During the weekend some confreres were privileged to visit the Internal Seminary in OGOBIA located about 160km from Enugu.

#### 4<sup>th</sup> week (24<sup>th</sup> -29<sup>th</sup> July)

Fr Justin Eke, CM from the province of Nigeria spoke on FORMATION SKILLS, which included a discussion on confrontational skills, confidentiality, cordiality, and psychological, personal, sexual, ethical boundaries. He also discussed issues related to the internal and external forum in formation.

On the weekend we toured the city of Enugu and visited two communities where our confreres are working.

#### 5<sup>th</sup> week (31<sup>st</sup> July – 5<sup>th</sup> August)

Fr Justin Emene, CM from the province of Congo addressed themes regarding the evaluation of seminarians, pastoral counselling, vocational discernment, intervention, and dismissal skills.

It is worthy to note that on the weekend we visited



Abuja, the capital city of Nigeria where we were able to see the places where our confreres and the Daughters of Charity are ministering.

#### 6<sup>th</sup> week (7<sup>th</sup> – 11<sup>th</sup> August)

Fr Guenole Feugang, CM from the vice province of Cameroun spoke on ministry of presence, ministry of accompaniment, psychological evaluation and other issues concerning candidates.

We travelled to the house of philosophy in Ikot Ekpene and visited some of confreres in their places of apostolate ... we also visited some of the houses of the Daughters of Charity.



#### Conclusions:

At the end of the program the formators made the following resolutions and offered some suggestions for consideration and implementation:

- Reinforce Vincentian studies in general in all the houses of formation especially in the houses of philosophy and theology formation houses: we have come to understand that we are not forming Vincentian priests unless we ground the students in authentic Vincentian spirituality.
- Vincentian spirituality should be a major focus of our on-going formation, especially as more confreres become formators in the Congregation.
- Initiate ministries so that that will enable the students to have direct contact with the poor.
- Our seminarians should begin to learn how to collaborate with the larger Vincentian family, that is,

members of the St. Vincent De Paul Society, etc. This will also encourage the member of these societies and will further the work of evangelising the poor.

- Our seminarians should be formed from intercultural and international perspectives. This will open them to other realities that are distinct from their own culture (inter- postulancy, inter-novitiate etc).
- Our students MUST learn a second language during their formative years. This will better prepare them for the missions, especially in Africa.
- Themes related to the African reality should be emphasized in the theologate.
- Our Seminarians should be formed to take on leadership roles with love, humility and prudence.
- There should be a clear written program for COVIAM formation this should include guidelines, objectives and requirements for the different stages of formation and all of this should be elaborated in light of the African reality.
- There should be a close relationship between the formation team and the provincial/council.
- Visitors should listen carefully to the recommendations of the formators when assigning the newly ordained.
- Discernment should play a greater role in the admission and evaluation process of our candidates.
- A formator should be a model for the students. He should be charged with the work of formation (and not be assigned to other ministries at the same time).
- Formators should invite experts (e.g. psychologist) when the need arises to help the seminarians.
- Formators should be properly formed to be able to accomplish the task of formation.

“The Congregation and COVIAM look forward to priests that will live and work with the realities of the African society. Since the seminary is the breeding ground and place for the nurturing of one’s vocation, the African formators must be equipped and often reminded of the standards that are required in the formation of the priests of tomorrow.

Fr Ambrose Umetietie, CM - (Facilitator)

Edited for publication:

Charles T. Plock, CM  
Philadelphia Province

## Conclusion of the Consecrated Life Continental Seminar to Stop Trafficking in Persons



From August 17-20 in Bogota, Colombia, I, together with 17 Daughters of Charity (DCs) from all the provinces of the Americas, had the opportunity to participate in a seminar that was focused on the issue of human trafficking. In addition to the Daughters and myself there were other lay persons and religious from the Americas and the Caribbean. The Latin American network of the Daughters of Charity is focused on the new forms of slaveries and seeks to establish a deeper relationship with our Vincentian Family at the United Nations. The Congregation of the Mission is an official member of this international coalition (we participate in United Nations non-governmental agency committee that deals with this issue and are active participants in the worldwide efforts of the members of consecrated life). In this summary, I want to share with you some of the conclusions of that seminar.

Human trafficking is the result of economic systems that benefit only a handful of people in our society. Poverty and inequality are the root causes of modern day slavery. In a global economy, where countless goods can cross borders unhindered, traffickers dehumanize and commodify people, forcing them to become products of the marketplace.

The dynamic nature of this seminar led the participants to move from a mere global understanding of the phenomenon of trafficking to a deeper and more profound theological understanding of this reality. Through this process, we attempted to give life to our charism by listening to the cries of those persons who suffer the pains of modern slavery. While studying the numbers and the statistics of human trafficking, we never lost sight of the fact that these countless victims are people (men and women and children) who has names and whose history and dignity has been violated.

We are immersed in and influenced by a global process of dehumanization that is marked by individualism and the progressive rupture of the social fabric and of the human community. In light of that reality, we feel impelled to move toward an ethics of common concern and thus, extend special attention to those who have been left behind in our society (UN 2030 Agenda).

We recognize the importance of conducting interdisciplinary training for people who will accompany those affected by trafficking and all other forms of modern day slavery. We want to be a “prophetic vanguard and not just a work force” (Joan Chittister). Following the



invitation of Pope Francis, we commit ourselves to “welcome, protect, promote and integrate” the victims of human trafficking and all others who have been enslaved by this system that dehumanizes, alienates and humiliates so many people.

The fundamental objective of this seminar was to strengthen our networks so that we can act together in the defense of life against a culture of death that causes so much pain and hopelessness. We were also able to form new coalitions in our struggle to bring human trafficking to a halt. These old and new networks will continue to create greater awareness of this situation by sharing information, by various forms of advocacy, and by direct work with the victims of human trafficking.

As members of the Vincentian family who are involved

in this issue of human trafficking/modern slavery, we have no doubt that we are also faithful to the voice of the Spirit who is always calling us to go to peripheries where the most vulnerable members of society are found. We are invited to do this not alone but in collaboration with other religious families, with multiple civil institutions and with all persons/organizations of good will.

By: Guillermo Campuzano, CM

Edited for publication

Charles T. Plock, CM

Eastern Province, USA

## Cinema festival

From Tuesday to Friday, 22 - 25 August, a meeting was held at the Vincentian Family Offices in Philadelphia to prepare for the Vincentian Family Film Festival. In attendance were Fr. Tomaž Mavrič, Clarence Gilyard, West McDowell, and Fr. Joe Agostino. “Finding Vince 400” will be a Festival of film shorts to be held at the international headquarters of the Focolare Movement, Mariapolis in Castel Gandolfo, from 18 - 21 October 2018. We plan for this event to include people of all ages from all 154 countries in which the Vincentian Family ministers. During our meetings we planned for the formal announcement of the Festival which will

take place during the Vincentian Family Symposium in Rome on 14 October 2017. The theme of the event, the globalization of charity, will allow us to reflect on St. Vincent’s special love for those suffering in poverty as we continue to fight against it in all its forms.

We had an opportunity to travel to Washington, DC to meet with possible collaborators at the USCCB and EWTN. This was also the first trip to the nation’s capital for both Fr. Tomaz and West - so it was important to do at least a little sight seeing! More information will be coming soon.



## Reflections of a Confrere Ministering in Mozambique



Father Jorge Luis invited me to share some brief reflections with regard to my missionary experience during these initial months of my ministry in Mozambique.

When I volunteered to go to Mozambique in response to the October 2015 missionary call, Father Gregory Gay told me that the situation in Venezuela was as critical as that in Mozambique. Nevertheless, the General Council, during their meeting of December 2015, did not reject my offer ... rather they asked that I fulfill three conditions: [1] have good health, [2] wait for a replacement from the Province of Colombia, [3] take some time to prepare for ministry in Mozambique. At a time when I had little hope of receiving a favorable response because of the many uncertainties in Venezuela, to my surprise Father Gregory, in June 2016, asked me to prepare for ministry in Mozambique. I did, however, still have to wait for a replacement and also had to take time to prepare myself for this ministry (preparation that was done at the Integral Growth Center: Fray Luis Amigó). At first, I thought I would be at the Center for only one month, but then situations appeared that

had to be worked through and the coordinators of the Center extended my stay to six months ... until they got tired of me and I was sent forth on January 31, 2017.

Father Visitor asked me to wait for some time in the community of Maracay and accompany Father Alexis Gonzalez, who was awaiting a replacement. It was not until May 6<sup>th</sup> that I was able to leave for the mission. After spending three days in Colombia and three days in Johannesburg (to process my entrance into Mozambique), I arrived in Maputo on Sunday, May 14<sup>th</sup>. Finally, in Mozambique, my sole desire was to minister in the name of the Region of Venezuela-Province of Colombia, and to do so from the depths of my own poverty and that of the province/region.

I was assigned to the community in Chirrundzo with Father Manuel Magalhaes (superior) and Father Agostinho Cipriano (econome). Father Inocencio Sipoia was returning to Spain for further studies and Father Ekene Emelisi, for health reasons, was returning to Nigeria. Together we minister in three large missionary

parishes and I am currently ministering in the area of Massingir (close to the boarder of South Africa and about 100 kilometers from the central parish). Next year the Internal Seminary will be located here and there will be some four to six seminarists. There is a parish boarding school (directed by Father Agostinho) and a center for social promotion which had been semi-abandoned and now is my responsibility. Thanks to the members of the Vincentian Marian Youth Association in Portugal we are able to provide breakfast and lunch to some thirty children. The same association has also provided financial support that enables various young men and women to continue their studies. At the same time volunteers from the VMY have ministered here and in January 2018 two new volunteers are expected.

Another important aspect of my ministry is to accompany the Daughters of Charity and celebrating the Eucharist with them several times a week continues to strengthen me in my ministry.

I am happy to be able to minister here in the Diocese of Xai-Xai and yes, we have a great challenge as we attempt to form community ... it should be noted that we are three members, one confrere from Portugal [73years old], another from Venezuela [55 years old] and another from Mozambique [31 years old]. We have different cultures and different attitudes and these can easily create conflict. Nevertheless, as we develop a community plan we discover that we are united in the same vocation and the same mission ...

and we also come to the realization that we are equally inspired and strengthened by the grace of God. We also feel a great support from the prayers of confreres, friends and benefactors.

Another great challenge is that of communicating in the local language since the majority of people with whom we minister do not speak the national language: Portuguese. There are not many facilities where one can learn this language and most foreign missionaries have not been able to learn it.

Through the social media I have been able to keep myself informed about the events that are taking place in Venezuela. These events become a part of my prayer. I am pained by the suffering of the people in Venezuela and as an immigrant I feel myself privileged to have here in Mozambique more bountiful food and more resources than the people of Venezuela.

I will continue to keep the community informed about the happenings here in Mozambique and I simply ask that you continue to pray for all those ministering here in this country.

By: Francisco Armellini

Translated:

Charles T. Plock, CM

Eastern Province, USA

## I greet you with all the tenderness of my heart

The recently ordained priest, Patrick Rabarison, CM (Province of France) shares with us the story of the pilgrimage of the heart of Saint Vincent de Paul, an event that provided a framework for his ordination. We refer, of course, to a special occurrence in the life of the people of Amiens during which time countless individuals were able to experience the tenderness of charity. Indeed, it was precisely this charity which Saint Vincent exhorted his followers to give witness to and at the same time exhorts us to fill the world with that same charity.

In order to introduce the program of the pilgrimage of the reliquary of the heart of Saint Vincent in Amiens (June 13-18, 2017), the members of the Congregation of the Mission, at the initiative of their superior, Father

Alexis Cerquera, CM, chose as the theme for this event an expression that Vincent often used at the conclusion of his letters: live with tenderness toward the neighbor. Those words became the theme of pilgrimage, a theme of reflection as the heart of Saint Vincent continued its pilgrimage through Amiens.

Five months after the celebration of the 400<sup>th</sup> anniversary of the sermon of the mission in Folleville, the reliquary traveled from Picardy and was solemnly received by Bishop Leborgne in the cathedral at Amiens.

In his homily, the bishop emphasized the fact that the Jubilee Year was an opportunity for him to discover the vitality and the relevance of the Vincentian charism which makes it clear that the universal proclama-





tion of the Gospel should not be constituted as a sign of God's presence, rather this presence is made clear through the poor (cf. Luke 4:18).

The eucharistic celebration in the cathedral included a time for the veneration of the relic and this enabled the people from Somme, who had traveled to the cathedral for this celebration, to have a "heart to heart conversation" with Saint Vincent, the patron of charity.

The reliquary was then brought to the Chapel of Saint Vincent de Paul in the church of Saint Anne where the faithful were able to venerate the relic until June 18<sup>th</sup>. During this time, Father Yves Danjou took responsibility for all the various celebrations that took place during those days.

The local newspaper, *Le Courier Picard*, continued to provide the community with information and many people came to the chapel in order to participate in the various activities that had been planned by the Vincentian Family in Amiens: morning prayer was celebrated each day, people were provided with the opportunity to participate in the sacrament of Reconciliation, there was a daily celebration of the Eucharist, and during the evening hours' dialogue about various themes.

On June 14<sup>th</sup>, a roundtable discussion brought together representatives from the various branches of the Vincentian Family (two Daughters of Charity [Sister Stanislawa and Sister Lallemand], Father Didier Mahieu, CM, Charles Martre, [president of the Vincent de Paul Society in Bouches-du-Rhône] and Father Patrick Vigneras [pastor in Gannes]). The focus of the dialogue revolved around the question: Vincent de Paul, who is he? The exchange of ideas was most enriching for all the participants. Father Mahieu highlighted the fact that the question that was posed to the member of the roundtable discussion reminded everyone that the heart of Vincent de Paul is a welcoming heart and therefore we do not honor or venerate someone who is

dead but one who is alive ... and the heritage that the members of the Vincentian Family has received must now be passed on to future generations.

The participants in this event spoke about the relevance of the Vincentian virtues: humility, simplicity, meekness, mortification and apostolic zeal. It was noted that these virtues are highlighted in the Constitutions of the Daughters of Charity as well as the Constitutions of the members of the Congregation of the Mission. In addition to those virtues we could add another virtue that Vincent frequently referenced, namely, the virtue of tenderness. This attitude of tenderness was manifested to us in the person of Jesus Christ and Sister Stanislawa stated several times that the violent world needs to experience the warmth of God's tenderness. The following day the word tenderness was echoed once again in a conference that was given by Charles Marte, a conference that was entitled: Frederic Ozanam: a witness of God's mercy and tenderness.

On June 16<sup>th</sup>, a liturgy for the sick and infirm was celebrated. Hands were imposed on those who wished to receive this sacrament and at the same time people were able to venerate the relic. In the evening, there was a light and sound spectacular which was prepared by Father Pierre Marionneau in collaboration with some resident of the social outreach program, Monsieur Vicente.

On June 17<sup>th</sup> there was a pilgrimage to Folleville, an event that was organized by the parish of Our Lady of Pentecost. This pilgrimage concluded with a prayer service for vocations. Jean Baptiste Gning, a young man who is studying at the inter-diocesan seminary in Orleans shared his vocation story with the participants.

The departure of the reliquary of Vincent's heart coincided with the priestly ordination of Patrick Rabarison (Sunday, June 18<sup>th</sup>) in the church of Saint Anne. Once again, the theme of the celebration was tenderness.

In a letter from the Vatican Secretary of State it was stated that the newly ordained should reveal in his life God's mercy and tenderness. In a conference on charity, Vincent de Paul stated: If we had only a little of that love, would we stand around with our arms folded? ... such love causes people to enter one another's hearts and to feel what they feel, far from those persons who have no feeling for the anguish of the afflicted, or the suffering of poor persons. Ah, how tenderhearted the Son of God was! They call him to go see Lazarus and he goes; Magdalen gets up and goes to meet him in tears; the Jews follow her, and they are also crying; everyone begins to weep. What does our Lord do? He is so tenderhearted and compassionate that he weeps along with them. It is this sensitivity that caused him to come down from heaven. He saw that people were deprived of his glory and he was moved by their misfortune. We must likewise be moved by our neighbor's suffering and share their sorrow (CCD:216, 221).<sup>1</sup>

<sup>1</sup> CCD:216, 221 refers to: Vincent de Paul, *Correspondence, Conference, Documents*, translators: Helen Marie Law, DC (Vol. 1), Marie Poole, DC (Vol. 1-13b), James King, CM (Vol. 1-2), Francis Germovnik, CM (Vol. 1-8, 13a-13b [Latin]), Esther Cavanagh, DC (Vol. 2), Ann Mary Dougherty, DC (Vol. 12); Eve-

We pray that the sacred fire of charity as well as God's very tenderness might become ever more present in the midst of our world which is in such a need of that charity and tenderness.

Following the example of Saint Vincent and in response to the invitation of the Holy Father, let us not be afraid to give witness to the tenderness of God.

By: Patrick Rabarison, CM. France Province

Translated: Charles T. Plock, CM

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lyne Franc, DC (Vol. 13a-13b), Thomas Davitt, CM (Vol. 13a-13b [Latin]), Glennon E. Figge, CM (Vol. 13a-13b [Latin]), John G. Nugent, CM (Vol. 13a-13b [Latin]), Andrew Spellman, CM (Vol. 13a-13b [Latin]); edited: Jacqueline Kilar, DC (Vol. 1-2), Marie Poole, DC (Vol. 2-13b), Julia Denton, DC [editor-in-chief] (Vol. 3-10, 13a-13b), Paule Freeburg, DC (Vol. 3), Mirian Hamway, DC (Vol. 3), Elinor Hartman, DC (Vol. 4-10, 13a-13b), Ellen Van Zandt, DC (Vol. 9-13b), Ann Mary Dougherty (Vol. 11-12); annotated: John W. Carven, CM (Vol. 1-13b); New City Press, Brooklyn and Hyde Park, 1985-2009. Future references to this work will be inserted into the text using the initials [CCD] followed by the volume number, followed by the page number.

## Ordination of Bishop Faustino Burgos Brisman, CM



On Saturday, August 26, in the Cathedral of Santo Domingo, the ordination of three auxiliary bishops took place. Archbishop Francisco Ozoria Acosta, of the Metropolitan Archdiocese of Santo Domingo, presided at the celebration. In attendance were the president of the Republic, other politicians, the faithful of diffe-

rent places in the country, local religious, the bishops of Haiti, Puerto Rico, Argentina, the United States and Europe.

Archbishop Ozoria, in his homily, exalted the merits of the three new auxiliary bishops, Ramón Benito Ángeles Fernández, Faustino Burgos Brisman, CM y Jesús Castro Marte; and underlined their commitment to the Church, the obedience to their superiors and the respect to be given to the pastoral ministry, such as the defense of the poor and the needy.

In like manner, Archbishop Francisco Ozoria said that, from now on, an improved pastoral presence would be possible. In this context, he explained that the Second Vatican Council defines the Church as "Ministry of Communion". He stated that he had worked, and will continue to work, to make this ideal of teamwork a reality in his relationship both with the new bishops and with the clergy of the Archdiocese.

The three new bishops will occupy the places left open by the auxiliary in retirement Pablo Cebano; the auxiliary who died, Amancio Escapa; and Bishop Victor Masalles, the bishop elect in the Diocese of Bani.

**ORDINATIONES**

KEBRY Fransiskus	Sac	Ids	15/08/2017
RIKARDUS Fabianus	Sac	Ids	15/08/2017

**ORDINATIONES EPISCOPALES**

BURGOS BRISMAN Faustino	Ep	Por	26/08/2017
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**NECROLOGIUM**

<b>Nomen</b>	<b>Cond.</b>	<b>Dies ob.</b>	<b>Prov.</b>	<b>Aet.</b>	<b>Voc.</b>
QUETGLAS DARDER Antonio	Sac	12/06/2017	SVP	85	67
TANNER* Brendan Patrick	Fra	21/06/2017	Aul	90	65
DRYDEN Paul Robert	Sac	04/07/2017	Aul	86	67
BARRY Romuald Joseph	Sac	17/07/2017	Aul	82	65
GLENSKI* Thomaz	Fra	07/08/2017	Flu	92	75
SUÁREZ ORTEGA Pedro	Sac	16/08/2017	Mex	91	63
MURRAY Hugh Edward	Sac	17/08/2017	Aul	88	70
SÁNCHEZ RODRÍGUEZ Antonio	Sac	22/08/2017	SVP	88	69
BRILLET François Joseph	Sac	26/08/2017	Fra	94	76