

Provinces Ponder: “What makes a missionary Vincentian parish?”

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Editor’s Note

Fr. G. Gregory Gay, C.M., Superior General, following up on the work of the 2010 General Assembly, asked confreres of our provinces, vice provinces, regions, and international missions of the Congregation to reflect upon what gives their parishes a Vincentian character. Specifically, he asked confreres to consider how to more fully imbue the missionary spirit of our charism in parish ministry. The following responses were received, and have been slightly edited and re-formatted from their ‘survey style’ writing to adapt them for publication in Vincentiana.

VINCENTIAN PARISHES IN THE PROVINCE OF ARGENTINA

In accord with the letter of the Superior General, our Constitutions and lines of action of the Latin American Church, we reflect on our parishes. *What kind of parishes do we administer?* We examine four key areas: **evangelization, liturgy and celebrations, charity, and resources.**

1. Evangelization

In our parishes are there actions that involve “an initial proclamation” or are there “activities of impact” (missions, cursillos, seminars/workshops, campaigns...)?

There are some activities of impact, such as missions at important times in the liturgical year, patronal feast day celebrations, and novenas. Other activities include courses, retreats, seminars, reflection

groups, and charitable campaigns. Nevertheless we believe that the Vincentian charism is weakened by activities that are proper to conventional parishes.

What type of "initial proclamation" activities would be most appropriate for your parish?

There are many ways that this can be done. These include: offering families a message on important feast days in the liturgical year; preach missions outdoors (Parque Chacabuco) and other neighborhoods; preach popular parish missions, and meet with persons who are poor; visit parents of the school children and to offer to bless their homes; reflect on the Word of God with the laity, using *Lectio Divina*; organizing missionary groups; offer formation workshops for community catechists and animators; and establish a school of theology for the laity.

Is there a concern in the parish to reach out to the alienated? Can we create opportunities to meet and welcome them, and provide a dialogue with them to help them rediscover their faith?

There is a concern to reach out to the alienated, and we admit we have not always known how to take advantage of these opportunities. The following initiatives could be undertaken: talks for newly married couples, annual gatherings of married couples in the parish, catechetical centers in the neighborhood, centers for prayer and reflection on the Word, extending personal invitations to lay people to engage in a formation process to prepare them for ministry, and listening to those who are alienated in order to help them rediscover and grow in the faith.

How can we be more attentive to evangelization in catechetical preparation for Baptism, First Communion, Confirmation and Matrimony? How can we personalize mature faith in Christ?

We can be more attentive by committing ourselves to a catechesis of initial proclamation of the gospel and faith formation. This means forming catechists and assisting them with follow up. We must be careful so that this follow-up does not become an end but rather a pathway to mature faith. Thus, we must engage in on-going personal conversion for greater self-surrender. We believe greater emphasis should be placed on the reception of sacraments by adults. This can be done by inviting people to join in the Eucharist, and taking greater care in baptismal instruction given to parents when they baptize their children. We find the goal of personalizing mature faith in Christ a

difficult one due to the signs of the time: a lack of commitment, indifference, formation programs that are presented with the end result of evangelization.

Yet, there are also positive signs, including: broad acceptance to marriage preparation programs; programs for parents whose children are being readied for sacramental preparation; the presence of families at the Sunday Eucharist, children who volunteer to become altar servers, the family catechetical group, and youth and young adults who become parish members.

2. Liturgy and Celebrations

How can we make our celebrations an authentic expression of faith and evangelizing witness that strengthens the faith of the people and inspires those who are doubtful and unbelieving?

Celebrations should be well-prepared, joyful, and involved lay participation. Their life realities should be taken into consideration in the symbols and signs of the celebration. The best manner to evangelize in the liturgy is to live what we celebrate. Homilies should be simple.

According to the Document of Aparecia, #258: the Holy Father emphasized "the rich and profound popular religiosity, in which we see the soul of the Latin American peoples... the precious treasure of the Catholic Church in Latin America". What are our attitudes toward expressions of popular religiosity? Do we take advantage of this precious treasure"? How?

We take advantage of this "precious treasure" with an attitude of openness and respect, and by awakening faith, so it does not seem to become a form of magic or an empty rite. Popular piety is expressed in the novenas to commemorate the deceased, blessing of homes, and devotion to the Miraculous Medal. Also, Mass on the 27th of the month honors the Miraculous Medal; we have masses for the deceased, baptisms, novenas of patron saints; masses for children, young adults, families in mourning, for pregnant women, for families waiting to adopt a child; help for those separated or divorced; celebrations with the Vincentian Family; exposition of the Blessed Sacrament; and prayer with those in the charismatic prayer movement.

All our celebrations ought to have a missionary dimension. A liturgy team could prepare celebrations on the 27th each month. Other liturgical celebrations (Eucharist and Reconciliation) could be adapted to the lifestyle and places of those alienated from the Church. This could include advertising in public places, and moving out from our

own world to listen to and approach people to understand their lives. We must welcome and listen to those approaching us. We can summon Scripture passages that speak to the life situations of our people. We should use resources that allow our celebrations to respond to people's lived experience. When preaching, we can avoid abstract concepts but we should "enflesh" the Word.

Are we aware of the noble and guiding role of popular religiosity seen in Marian devotions? How has devotion to Mary (as model and instrument of evangelization) been encouraged?

We believe devotion to the Virgin Mary is a reality we cannot put aside. We also believe that our parishes have promoted this aspect of evangelization. From when these parishes were established, the Vincentian Community has striven to give expression to this Marian dimension. This has been promoted through perpetual novenas, celebrations on the 27th of each month, recitation of the Rosary, and emphasizing the Virgin's liturgical feast days. Many parishioners daily live out this Marian spirituality, highlighting her humanity as a disciple of Christ.

3. Charity

Our Vincentian missionary parishes are not always located among the poor, but nonetheless our parishes ought to be oriented toward the poor. What signs express this reality?

Examples of our contact with the poor include the following: ministry continually done in the neighborhoods where people feel most alienated; the ministry lay members of the Vincentian Family including stations of the cross and processions; soup kitchens; food program of Caritas; thrift shops of clothing and furniture; Twelve-Step programs; centers for professional training, missionary groups; health care ministry; family visits Miraculous Medal Association members (especially to people living alone); and the work of the Society of St. Vincent de Paul.

How can we meet and dialogue with the poor and identify ourselves with their life struggles? How can we assist the laity to become more attentive to the poor in a more effective manner?

In addition to what has already been listed, we would also add: personal contact, visiting people in their homes, not waiting for them to approach us; providing workshops for job training; and networking with public and private institutions that work on behalf of the poor.

This can be done by sharing with them the life of St. Vincent, his idea of the gospel and the human person. The laity can be inspired to live the Vincentian spirit and to undertake specific activities on behalf of the poor. They can also be encouraged to engage in on-going formation.

4. Resources

How can we create a familial, simple, and welcoming environment, especially for those who approach us infrequently?

We can encourage greater participation in the liturgy and allow space to welcome people in a caring way. Celebrations should be organized in a simple, familial manner. An outreach ministry including laity will help. Confreres should strive to listen to people respectfully. Other ways include personal contact, participating in cultural and sporting events in our neighborhoods, radio and television messages and announcements, social networks, and bulletins and flyers.

Would it be advisable to organize a network of committed Christians to establish relationships in the distinct area and/or zones of the parish and make themselves present during the various social activities, such as celebrations, sporting events, and cultural associations?

We believe a network is necessary and advisable. Persons from the community (such as missionary groups and confraternities) should be invited to become links between these various associations and the parish. Members of these associations can help enter into the various social, cultural and political situations of our people. In this way, we express the value we place on the gifts and talents of lay people with whom we minister. We can also reach out to governmental and educational centers, NGO's, social action groups, and neighborhood associations.

What means are utilized to make people aware of the life and activities of the parish?

In some places, information is made known through parish announcements, personal invitations, e-mail, and bulletin boards. Other communities send information to those outside by electronic, digital, and social media such as radio, webpage, social network, flyer, and posters.

Are we present during the social events and activities of the people and their neighborhood?

Presently, this is not occurring in the parishes of our province. In the 'Interior', it seems easier to do this through a presence in a school, or at the dedication of certain neighborhoods and the naming of streets, accompanying the neighborhood associations, or being present at sporting events and other functions where the presence of the priest is requested.

PARISH MINISTRY IN THE PROVINCE OF BARCELONA

During the reflection that took place during the domestic assemblies to prepare for the Provincial Assembly, local communities came to the following conclusions for the questions and statements proposed by the preparatory commission for the Provincial Assembly.

Is there the possibility of accepting parishes for a defined period of time in the same manner that we give a popular mission in a parish for a limited time?

The responses to this question are reflected in two positions. Part of the province feels this is not a viable option and is not one of the criteria that should guide our acceptance of parishes. Others favor this idea of a parish in a constant state of mission involving the Vincentian Family and different movements of Social Action in the evangelization process.

How can the Vincentian charism influence pastoral activity and parish movements, along with clergy in evangelizing the poor and to deepen our charism in the parish?

A number of different actions were discussed and proposed. These included: promoting and motivating parish pastoral councils; promoting Social Action, Caritas, and the AIC in the parish; encouraging the formation of the laity; apply the criteria of Fr. Maloney regarding Vincentian parishes; encourage a parish missionary spirit' make sure homilies are well-prepared (the little method); promote the Vincentian Family; and participate in diocesan commissions.

In light of the viable options which ones provide us with a better possibility of evangelizing the poor, accompanying the Vincentian Family and the clergy?

The options proposed by the houses of the Province include popular missions; sharing the mission with the Vincentian Family in the

local diocesan church, lay formation, collaboration in school ministry; and promoting a missionary spirit in parishes, especially in Honduras.

Given the stakes and in light of our Vincentian charism, what should we do with regard to those issues that are so much a part of parish ministry?

It was suggested we promote a shared mission with the laity and the members of the Vincentian Family, provide formation for the members of various parish groups, do home visits, form and promote liturgy groups, promote a Vincentian spirituality, better organize the charitable associations, encourage missionary activity within the parish, and create a ministry of outreach toward those alienated from the Church.

What statements can we make as we look toward the future?

As we look toward the future of the Province we propose the following: that we promote the Vincentian formation of our seminarians; support service and evangelization projects with various branches of the Vincentian Family; give greater emphasis to the Vincentian charism in our parishes; engage in a realistic analysis of the Province and the parishes, while being mindful of common lines of action for the parishes of the Province; promote the parishes "ad genes" in Mosquito (Honduras); and be open to new areas of evangelization.

PARISH REPORT OF THE INTERNATIONAL MISSION IN CHAD

Parish of St. Jean Baptiste de Bebalem

The parish in this international mission of the Congregation saw several activities this past year, including discussion of problems significant to our people: alcoholism, sorcery and mismanagement of family heritage. These challenges were put forth at the Diocesan Assembly in 2011, along with the issue of self-financing for the parish. Each church station was asked to get farm land for sustenance. This is already yielding fruits with the harvest of this year.

We engaged in formation of catechists and facilitators for Basic Christian Communities, as well as for different parish associations. This past year, the sacramental preparation programs included baptism of 130, with 155 people receiving First Communion, 182 adults were baptized and 232 people were confirmed. We have over 2000 candidates in various stages of the catechumenate. Our apostolate to the aged, the sick, the infirm and the dying is also active.

Apart from one primary school in the parish centre which has advanced structurally, the parish has also 4 other primary schools in 4 different stations which have no building structures, save thatched huts which serve as classrooms. We supervise the schools and work with village and canton heads to insure there are independent lands allotted for the schools. This has yielded results, as two of the four already have independent lands for school buildings.

For the pastoral year, 2012-2013, we had our Parish Assembly on October 11-12. During the assembly, we had formation sessions on faith (as this is the 'Year of Faith'). We heard reports of activities for each church station, and dialogued on solutions to problems affecting our faith. At the end of the Parish Assembly, we came up with the following resolutions:

1. *To promote self-financing, good management of the patrimony of our families and of the Church and to fight against alcoholism and sorcery:* The Church in Chad stresses self-sufficiency since aid is not always possible, so the faithful are being asked to help the church financially. Alcoholism and sorcery are terrible problems here. Alcoholism is like a cancer that has corroded both society and church. Sorcery is a significant problem, as it causes many conflicts among families resulting in accusations and counter accusations.
2. *To counter misappropriation of Church material goods:* Some parish associations have reported misappropriations, so the Justice and Peace Commission will investigate.
3. *To become responsible leaders in the Church in leading a witness of life:* Church leaders must give good example, and we have leaders who are polygamists, who are not in valid sacramental marriages, and some are unbaptized. We have removed polygamists from official posts and have asked others to begin preparation for Christian marriage.
4. *To engage in dialogue with heads of Traditional Initiation, especially where it poses a challenge to the practice of our faith:* Syncretism is a challenge to Christian faith here. We have parish children whose Christian parents participate in traditional initiation. For Christians who avoid Initiation, they are not considered 'real men' and are attacked by those initiated. We are dialoguing with heads of traditional initiation and civil authorities so that our Christians can practice their faith without being forced into initiation.
5. *To respect Sunday as the Day of the Lord:* Many see Sunday as a day for visiting, going to markets, and farming, instead of the Eucharist. We are emphasizing Sunday worship.

6. *To respect all liturgical celebrations and to give Christian funeral its dignity:* Our places of worship are often seen as places for socialization. Thus, celebrations are deprived of sacredness, especially funerals which are disturbed by many who come intoxicated. We are sensitizing our faithful and non-Catholics on the need to respect our celebrations.
7. *To reorganize the Basic Christian Communities:* We want to ensure that they become places where the Christian faith is expressed. More structured formation is needed.
8. *To construct church buildings in stations:* Many stations lack church buildings. We have asked that construction of church buildings become a priority for those in the stations.
9. *To encourage each family to purchase a Bible and the Catechism of the Catholic Church:* As this is the "Year of Faith", we have requested that Christian families buy the Bible and the CCC, because they each contain the fundamentals of our faith.
10. *To engage in the formation of catechists and church leaders:* We lack catechists, and many of the ones we have are not fully formed. With 36 stations and 9 sectors, we need at least 45 catechists. We require those wishing to be catechists apply, and agree to weekly formation sessions. We have received 10 qualified applicants, so we need to find more.

We pray God's grace and blessing is upon us in this year of faith. May we have the zeal of St. Vincent, so our resolutions may produce proper results. Please pray for us. It is sad to note that Bishop Michel Russo, an Italian, from the neighboring Diocese of Doba was forced to leave the country by the Chad government. In a recent homily, he condemned mismanagement of petroleum resources, which affects the poor. We are also careful of what we preach. And so we pray that the Chad government may one day hear the cry of the poor.

Bébaïem, 13 October 2012

PARISH MINISTRY IN THE PROVINCE OF CHINA

Parish work is our main ministry in Taiwan. Since the 1950's when we arrived from Mainland China – together with the whole Church in Taiwan – we Vincentians were busy opening new "territories". The Dutch confreres established parishes and built churches in rural areas in northern Taiwan. At the same time, Chinese confreres moved to central Taiwan to begin a ministry among the Taiwanese by erecting churches and building a High School. Also, the American confreres

worked in southern Taiwan, where they served newly-arrived refugees from Mainland China and where they established Mission Stations that eventually became parishes.

As society changed, the evangelization and mass conversions of people to Catholicism lessened considerably. Still, Dutch confreres responded to the needs of the society at that time, founding St. Anne's Home for Mentally Handicapped Children, an Old Folks' home, a Polio Rehabilitation Center, and Hostels for students. This explains why our charitable works were mostly concentrated in northern Taiwan (Taipei City) area. Because the Chinese confreres worked in areas where it was most difficult to evangelize, their parish ministries didn't develop and grow as did the north and south. In the south, those who were attracted to converting to Catholicism decreased dramatically. With many societal changes, it became evident we needed to focus on training the laity for greater parish involvement and put less focus on new baptisms.

1. Challenge and Response

a) *Reconfiguration*

One of our first challenges was promoting native vocations. As confreres age, there are fewer Vincentians from other countries to minister in Taiwan. Decisions were also made to hand over to local dioceses some of our parishes. Others closed due to the low Mass attendance.

We also reconfigured some parishes. In Central Taiwan, we once had four churches in the countryside with only a handful of people in each church. Six years ago, we joined these four parishes into one unified parish, where attendance is around forty or so people each Sunday. The parishioners are satisfied with this set-up because they are more actively involved and are able to have lively Sunday liturgies. Together with our high school and Vincent Summer Camp, many parishioners often join in on activities in the high school and the summer camp.

In the North, we have also reconfigured parishes and given each community a special mission according to their abilities and opportunities present. Three of the churches in the Taipei area have joined into a unified parish, each with a special calling and contribution to make. In the South, we have reconfigured some parishes into one unified parish. In areas where there were two priests serving a few parishes, now there is only one priest serving in a unified parish. We also must reflect seriously on those parishes with very few parishioners, and how to make best use of those places in order to serve the Poor. There are several parishes needing a thorough study before we made any decisions regarding our future plans for them.

b) *Charity work*

Some of our parishes, (especially in the North) have charitable works attached to them; for example, the Tianmu Parish is aligned with St. Anne's Home, and the Toucheng-Jiaoxi Parish is with St. Francis Old Folks Home. Some parishes have generated income for the local community and the Province because we run Kindergartens on those compounds.

During our 2009 Provincial Assembly, we decided to promote the Society of St. Vincent de Paul in our parishes, hoping this would increase sensitivity to the needs of the poor. To date, we have five SSVP Conferences spread from Taipei in the north to Taidong in the south-east coast. Last year, we met with over fifty participants from all over Taiwan with the SSVP Asia Group 3 Coordinator from Hong Kong. The SSVP is working with our Foundation to serve the poor in our parishes and nearby local neighborhoods. We hope that this model of attaching charitable works to parishes will be further developed by founding a Center for the Handicapped Children in the south. With the Foundation, Province, the local community in the south, and parishioners, we will work together to realize this dream in the near future.

2. Evaluation

In 2012, the Ongoing Formation Program put special emphasis on our parish ministry and how we would respond to the letter of the Superior General regarding CM parishes. We invited parishioners from some of our parishes to share their experiences in working with Vincentians, and used themes such as Evangelization, Re-evangelization, Charitable Works (Mainland China, SSVP, and Beunen Foundation), and working among the Aborigines in Taiwan for discussion. We shared current realities of our present ministries, and discussed in detail the Letter of the Superior General on missionary Vincentian parishes. Here are some results of our discussion:

- It is a fact of our history as Vincentians in Taiwan that parish ministry is a significant part of our identity. It is also true – with the exception of our house in Szhu – that we have a significant amount of properties attached to our parishes.
- Because it is still young, the Church in Taiwan is still experiencing 'growing pains' in comparison to the rest of the world. So it seems important we seek ways to make our parishes more alive rather than discussing if our presence is needed in parishes. This demands that we work and cooperate well with our parishioners and our Catechists in promoting Evangelization, Re-evan-

gelization, the spiritual needs of the lay people, and special attention on those who are needy in any way in our parishes. We must also heed the call to reach out to young people, so they know who is Vincentian and so we get to know them well. Of course, each parish can be a valuable source of local Vocations.

- Listening to the sharing of our partners in mission, it is clear they really appreciate our presence and our unique Vincentian way of working with them. The Aborigine parishes really feel the need for us to be with them helping them to become a mature local Church.
- We will continue to promote the SSVP in our parishes and keep our parishioners aware of our charitable works and Foundation so they can help us to better serve the poor.
- Our confreres in Mainland China are doing a very effective form of parish ministry by involving their parishioners in charitable works. We may want to use our Foundation to give special training to parish volunteers in China who work with the poor and needy.

3. Reflection

St. Vincent's spirituality is always in favor of the poor. What he did, thought, and felt were all with the poor in mind. As his spiritual sons, we inherit the same basic spirituality. That is why we look for the poor wherever we go as Vincentians. Our ministry tends to preference to the poor: "The Poor are our masters". However, we must never forget how Vincent invited the rich (e.g., de Gondi Family) to support his many projects for the poor and his charitable works. Vincent himself provided the 'spiritual well' to quench the thirst of the wealthy. He constantly encouraged them to live out their faith by helping the poor. Indeed, our Founder was a great motivator for the rich and the poor to help and mutually respect each other.

We can forget the fact that Vincent spent time with the wealthy so he could gather resources to help the poor. A result of this is that we often make a clear dichotomy between an option for serving the poor and our relationships with some wealthy parishioners and friends. Realizing the signs of the times in present day Taiwan, we are no longer a poor country. Yet, there are poor people around us such as the Aborigines, migrant workers, and low income families. Jesus said, "The poor is always with you"... In fact, our parishioners are mostly middle and lower income people, and only very few qualify as really rich.

Without making any unfair comparisons, it is a reality in Taiwan that some Protestants seem to be more effective and successful in their evangelization of local people, simply because they embrace the rich. With their "theology of wealth", they encourage wealthy people to reach out and help the needy. A few years ago when a monstrous typhoon brought severe disaster to Taiwan's southeast coast, there were two Foundations front runners. They are seen as credible, deeply touching the hearts of the victims and the people of Taiwan because of their willingness to help all persons in need. Those Foundations were Buddhist and Protestant. Indeed, we have to change our attitude to be more attentive to the needy in an effective ways.

CLAPVI: ELEMENTS FOR A VINCENTIAN PARISH

Contributions of CLAPVI for the practical guide

1. Profile

In essence every parish must be missionary. Therefore, we should not continue to make this distinction between missionary and non-missionary parishes. We believe that our parishes, rural or urban, with permanent or limited diocesan contracts, ought to be called Vincentian parishes. Among the elements that would provide a profile of the parishes that Vincentian Missionaries administer we would highlight the following.

It should be centered on an experience of Trinitarian faith following Jesus as evangelizer of the poor; it should employ a process of systemic evangelization and organized charitable activity; be in a state of permanent mission reaching out to all, especially the most alienated; a place of welcoming where all are included and listened to; a 'Samaritan Church' with a clear option for the poor and a way to create true agents of evangelization; one with a strong presence of various Vincentian movements; it must be a true community environment that enriches ministerial service and a true sense of Church, with a pastoral plan, and priority given to the formation of the laity. It should also be characterized by a Marian spirituality for pilgrim faith.

Attentive to popular religiosity, the parish is a *precious treasure of the Catholic Church in Latin America* (as Pope Benedict stated), so that in the midst of the cultural reality of the people, men and women can be assisted in growing in their faith and in their Christian commitment as disciples-missionaries of Jesus Christ. The parish should be committed to a ministry of building ecclesial base communities and networks of small communities. Vincentian parishes should also promote

vocations on every level. When we accept the ministry of pastor in a parish our commitment ought to be characterized by a spirit of availability and mobility.

2. Style

When speaking of style, there is a particular way that humble, simple men and women ought to see this reflected in us as Vincentian Missionaries. Every confrere in parish work should be passionate about the mission. A community work should be done in an attitude of openness, inclusion, and with dialogue. The methodology of the popular mission enlightens the process of a parish pastoral plan: preparation, planning, actualization, evaluation and accompaniment. Our presence in a parish should also be characterized by person to person evangelization done by home visits. Proper to our charism is team ministry and ministry as a community.

Parish ministry is not personal ministry; it is an apostolate of the Province and should include ministry with the laity and members of the Vincentian Family. Kind, friendly, simple language allows people, especially the poor, to understand and accept the gospel message. We evangelize with simple language- using the little method of Vincent de Paul. We should provide festive and participative liturgical celebrations to lead people to an encounter with the Lord. In celebrating the sacrament of reconciliation, we should cultivate an attitude of listening and tolerance. To respond to the challenge of lay formation, we should ourselves maintain a level of personal and professional formation. We know that we have to become involved in pastoral processes and also we must respect those processes in order to guarantee continuity.

3. Criteria

We suggest those criteria that will help us in the discernment process with regard to our Vincentian parishes:

- **Our Constitutions and Statutes provide us with the following Criteria: Constitutions #12:** This expresses a clear preference for the poor; attention to present day realities of society; some sharing in the condition of the poor; genuine community spirit; readiness to go to any part of the world; and striving to live in a state of continuous conversion, both as an individual member and on the part of the whole Congregation.
- **Statutes #10:** Where there are a small number of pastors, parishes in the midst of the poor or attached to seminaries where

confreres give pastoral formation, parishes should be in harmony with the Provincial Pastoral Plan and with the Provincial Norms.

- Also important is that the formation of the laity should be a priority; Vincentian lay groups should be promoted; the parish should sustain itself financially, or others can assist in its financial stability; and there must be balance between the number of confreres involved in parish ministry and those involved in other ministries in the province.

4. Challenges

Here are some of the challenges we set before our confreres and provinces:

- we must encourage lay formation for the on-going mission;
- to insure that our parishes are authentically missionary;
- to have festive celebrations to lead people to a true encounter with the Lord;
- to reach out to those most alienated and be attentive to new forms of poverty;
- to cultivate a spirituality emphasizing personal holiness in a secularized age;
- to create pastoral processes to enable a concrete pastoral plan, incorporating elements from the local churches and provincial guidelines;
- to promote pastoral activity as a source of vocations for pastors and laity;
- to have an effective vocational ministry fostering vocations for the Congregation;
- to lead a pastoral team approach to ministry in the parish;
- to have a prophetic attitude that enables us to give voice to the marginalized;
- ministry to the family and defense of life should be a pastoral priority in Vincentian parishes.

5. Proposals and Suggestions

The following are suggestions we present to guide confreres and provinces:

- a temporary exchange of personnel among provinces to animate and enrich our ministry;

- guides for parishes should have a doctrinal framework summarizing the teachings of the Church, the document of *Aparecida* (cf. CLAPVI Journal, #131, pp. 35-44) and be imbued with Vincentian spirituality;
- the Guide should focus on a change of mentality and structures, not merely formats;
- the Guide should include an appendix with practical questions;
- representatives from various Conferences of Visitors should be members of the planning team involved in composing the guide for parishes;
- an interprovincial team of itinerant Missionaries should be formed and this team should offer popular missions in our parishes.

PARISH MINISTRY IN THE EASTERN PROVINCE, USA

Statement on the Nature of a Vincentian Parochial/Evangelization Ministry in the Eastern Province, USA

1. Introduction

Christ is the Rule of the Mission. We make Jesus known and loved through all we do and how we relate to people. The proclamation of Jesus (preaching) lies at the center of our ministry. We evangelize all under our care and imbue in them the missionary spirit of St. Vincent. At the same time, we are evangelized by those we serve as we minister to and with them. For some, the very concept of "parish" when studied in conjunction with "mission" seems like opposites – the first indicative of a stable (staid) reality, the second of a fluid one. Vincent was clear on the conditions for accepting parishes: if they were with the poor and connected to seminaries. But any parish we serve must be maintained in a constant state of mission.

The parishes in which we work should exude Vincent's spirit, especially his love for working with the poor, and involvement of everyone in this mission. Persons living in poverty seem more open to the Vincentian missionary charism. They can easily relate to the spirituality of St. Vincent de Paul and move in that direction. Confreres engaged in this work need to grow in the missionary spirit of our ministry. This spirit leads us to study the very structures of parish life and to creatively transform those which do not work in favor of the poor whom we serve.

2. The Vincentian Missionary Parish

A parish which is truly missionary and Vincentian is a vibrant and dynamic entity which loves Christ in the poor and, together with them, proclaims the Good News. This includes the following elements:

- it creatively seeks to identify the needs of the poor and generously respond to them;
- it demands conversion on the part of the confreres and those with whom we minister;
- it recognizes the dignity of persons living in poverty;
- it is a communal ministry among confreres and laity. It includes participation of all;
- all parish structures are in the service of the Mission and are for the good of the poor;
- the Vincentian charism is visible and evident, clearly showing we are missionaries in the service of the poor. If we cannot fulfill this mandate, we do not belong in this work;
- the formation of community among the confreres spills over to the people, who are part of our "Vincentian family";
- we put people at the center of our work, not ourselves, nor our community's needs. We trust the laity with whom we minister: they deserve our best and themselves need to be engaged in those processes that serve them (e.g., systemic change);
- there is a constant movement toward people, and with them, to Jesus.

3. The Manifestations of the Vincentian Charism in Parish and Evangelization Ministries

Confreres bring the identity and the treasure of St. Vincent de Paul to parishes where we serve. We preach the Gospel to the poor, promoting lay formation and leadership development. The mission is theirs: we serve them, they continue the work and take ownership, learning from success and failure. In doing this, we grow and are being evangelized. Our ministry is bottom up, not top down; we network with the larger Vincentian family; we weave nets of solidarity through our collaboration not only within the Church but with all invested in the well-being of the poor.

We grow the spirit of Vincent and the Vincentian Family. We actively promote the charism and the apostolic ministries of the branches of our Family, especially as we establish collaborative structures to work

together in the service of persons living in poverty. We are pro-active in the establishment of these groups in our parishes if they do not already exist in them.

Our collaborators are aware of our Vincentian spirituality: that holiness is found in the ordinary and lived out in the service of others, and especially the poor. Such spirituality is marked by the five characteristic Vincentian Virtues, lived out in confreres' ministry affecting how they celebrate reconciliation, preach, and form pastoral relationships. We promote Vincentian "servant leadership" through a transparency, grounded in people's lives and the Gospel, as self-sacrificing, collaborative, and apostolic. Our spirituality is lived with humility, and is profoundly respectful of the dignity of others. It is zealous for evangelization, especially of the poor. It also incorporates the rich into this mission. It is creative in finding new ways to evangelize; and honest and upfront right from the start.

We celebrate our identity, especially through our Vincentian Feasts. How and what we preach has great impact. We proclaim a Gospel of justice with a prophetic voice that illustrates a preferential option for the poor. We are a community for the mission; we bring this communal perspective to all we do: we work cooperatively and are not self-centered in our ministries.

The language we use also is reflective of our charism. We speak and act with simplicity. We focus on the poor. People see us as identified with the Gospel. Our collaborators (the laity and our co-workers) are protagonists in the process of evangelization, and not simply identified with parish administrative structures.

When speaking of evangelization and lay formation we recognize that it lies at the core of our Vincentian identity and the identity of the Church, needing to touch all aspects of peoples' lives, so they see the profound connection between their everyday lives and the Gospel. It infuses all we do with the Vincentian spirit; and it builds bridges among groups of different people – across ethnic, racial, and linguistic lines.

Evangelization (good news shared within the community) leads to mission (spreading it outside). It demands a "pastoral de conjunto" which pays attention to groups, heals them, encourages them to participate more fully, and forms a united community. It is an evangelization engaging people in the service of the poor. In this process, confreres walk together with people in service of the Mission. We respond to the hunger people have and help them name that hunger.

Missionary parishes are an important source of vocations for the Congregation. They offer candidates, as well as seminarians, a favorable environment for ministerial and communal experiences to discern their vocations. Both the confreres and laity collaborate in the promo-

tion of vocations. This promotion may happen through many ways and means.

Missionary parishes are concerned for the young and youth ministry in all its aspects: culture, customs, and language. How do we work? Are we restricted by traditional parochial structures? Mobility is important for us as missionaries in all works. It is an important mind-set for confreres. To live a missionary vocation demands a creative approach to ministry.

It involves finding the balance between staying long enough in a parish to be effective and remaining free to move on as a missionary. It also involves maintaining a balance between the time-line created through our contracts with the local ordinary and the creation of a time-conditioned, yet effective Pastoral Plan that comes from the laity. We work within the structures mandated by the local Bishop, but not at the price of our charism. We must be clear on what we hope to accomplish in our time in a parish, and be open to moving on if our goals have been met.

4. Structural Elements of a Vincentian Evangelization/Parochial Ministry

There are four elements which are constants in parochial or evangelization ministry, regardless of its cultural context in the Eastern Province in the U.S. or Panama. The following identifies the Vincentian missionary characteristics of these elements.

1. **Spiritual Life:** being grounded in our relationship with Jesus and each other. The characteristics of this include

- Biblically based: in-depth prayer, reflection and sharing on the Word;
- Prayer with the people, not just by ourselves in community;
- Acculturated to the context of our parishes;
- Popular piety (devotion), especially in its Marian manifestations;
- Sacramental: we celebrate our foundation in the experience of the Sacrament of Reconciliation and prepare well for all that we do sacramentally with the laity;
- Formation in Vincentian spirituality to assist people in moving from devotion and reflection to evangelization and putting the Word into practice in daily life;
- In tune with people's spirituality and Vincentian spirituality: Devotional prayer, such as the Miraculous Medal Novena and the

cult of the Vincentian Saints which leads to action through the apostolic activities of the Family, such as the St. Vincent de Paul Society, Ladies of Charity, JMV, etc.;

- Focuses on the needs of the local community (first) as well as global needs.

2. Formation: our continuing education for our ministries

- Our lens is always toward service of the poor, the heart of lay formation is service. We form leaders for collaborative ministry;
- Formation is an ongoing process for both the confreres and the laity.

3. Fellowship: the development of a communal atmosphere in our parishes

- We spend time with each other for faith sharing and social benefit of coming to know our collaborators personally;
- It is inclusive of everyone, always remaining open to a diversity of peoples and cultures, especially in the US context of societal mobility;
- We utilize multicultural celebrations, both liturgical and social, to form bonds among our people.

4. Social Services: our outreach to persons living in poverty

- They are collaborative, involving a wide spectrum of people;
- They affirm the dignity and equality of those we serve;
- They involve networking and building coalitions among all social service providers who share a common mission; in schools, educational institutions, and ongoing formation programs which always include components on social justice;
- Our social services continuum is two-pronged: it involves both direct service as well as Systemic Change initiatives;
- It also includes a focused outreach to the rich so that they may assist us with our work with the poor;
- In the US context, social services include a focused outreach to immigrants; in Panama, it includes a focus on the indigenous peoples.

5. Concluding Comments

An emerging model of parochial ministry in the US parishes of the Eastern Province is to have a central parish (church) with missions attached (chapels). Such a regional parish for the poor could become an effective way to minister in light of the scarcity of vocations and the call to work collaboratively. Such an approach has been quite successful in Panama for many years.

In both the US and Panama, the methodology used must be constantly re-evaluated in light of changing demographics and current needs of persons living poverty. We, as Vincentian missionaries of the Eastern Province, remain committed to being pro-active in the proclamation of the Good News in the service of the poor, responding to their spiritual hunger and social needs.

PARISH LIFE IN THE PROVINCE OF ETHIOPIA

The Ethiopian Province has been involved in pastoral ministry in dioceses in Ethiopia. There are **10** missionary parishes and **5** conventional parishes entrusted to the province.

Missionary parishes are those parishes that have no residential priests and located in the interior of the country. The confreres serve these parishes living at the nearby mission houses.

Conventional parishes are residential parishes attached to the residential houses where two or more confreres live together as a community and give pastoral care to the community. Currently there are **10** confreres involved as full time in the pastoral work in missionary parishes, **9** as full time in conventional parishes and **5** in conventional parishes as part time.

The Congregation of the Mission Ethiopian province has been working in the Vicariate of Nekemte in the West of Ethiopia, Vicariate of Jimma Bonga in the South West of Ethiopia, in the Arch Diocese of Addis Ababa at the central part of Ethiopia, Eparchy of Adigirat in the North of Ethiopia and at the pastoral territory of Bahirdar in the North west of Ethiopia. Two of the vicariates (the Vicariate of Nekemte and the Vicariate of Jimma Bonga) were entrusted to the Ethiopian province. The Congregation has received invitations from other bishops too in Ethiopia to open new missions in their jurisdictions for the pastoral ministries.

Ethiopia is poor country, and because of this fact, the province depends on overseas aid to support its pastoral ministries. The bishops have also great financial difficulty to support the pastoral ministry of the Vincentians. In Ethiopia Catholics are minority about 0.8% of the

population according to recent statistics. In Ethiopia, there are branches of the Vincentian Families, including Daughters of Charity, Brothers of Charity, Sisters of Mercy of St. Vincent de Paul, and the Society of St. Vincent de Paul. In Ethiopia, confreres and Daughters have a long history of assisting in direct service to the poor.

During its provincial plan process (2012-2022) the Ethiopian province reflected on how to better serve its parishes, and assigned a pastoral commission whose mandate is to plan for the pastoral ministry of the province for the better service of the poor in the spirit of the Vincentian charism. The newly established pastoral commission is working on the Vincentian pastoral plan in the light of the constitution, the statutes and on the document of the 2010 General Assembly. The document will be also reviewed and approved by the provincial council. The Ethiopian Province looks forward to sharing the content of the pastoral plan with the General Curia at a future date.

PARISH MINISTRY IN THE PROVINCE OF FORTALEZA

We present a synthesis of responses from parishes in the Province of Fortaleza (Brazil) to a questionnaire sent out by the provincial after the October 2011 letter of the Superior General. This synthesis includes responses from the following parishes: Nuestra Señora de los Remedios, San Pedro and San Pablo, San Antonio (Quixeramoblin, Ceara), San Antonio (Tiangua, Ceara), San Francisco, Sagrado Corazon de Jesus, la Inmaculada Concepcion, and San Raimundo Nonato. However, three parishes did not respond: San José (in Tucuruí), San Francisco (in Novo Repartimento) and San Antonio (in Fortaleza).

Since sixty-one percent of the confreres in the Province are involved in parish ministry there is a feeling that even if a practical guide is not published for the entire Congregation, some form of Directory or Ratio should be published on the provincial level. This provincial guide could look at the question of formation (at every level) offered to pastoral ministers, and the questions concerning our ability to confront effectively new forms of poverty we find in our midst. This guide might also look some way to respond to the call to establish a social outreach program in order to provide for the needs of those who are poor. There is also a general feeling that the creation of a Provincial Commission on Parishes should be formed, and that members of this commission could explore ways in which the Vincentian, administrative and pastoral dimensions of parish ministry might reflect our charism.

The parishes in the Province of Fortaleza are both rural and urban, engaging in many traditional ministries: liturgical (sacramental, prayer), family, youth, outreach to the infirm, the poor and the elderly. There are various organized groups (some of which are Vincentian

Associations and members of the Vincentian Family) functioning in these parishes. Some of the parishes are financially stable, while others rely on subsidies. Attention is given to the formation dimension of the members of the parish, but it is also a concern that the persons are who are willing to engage in this process. The parishes are not satisfied with maintaining the faith of people through structures that have been organized and established for generations. There is a need for on-going formation for all, and as the parishes confront this situation, they must also take into consideration the problem of tailoring formation programs to peoples' work schedules. In some parishes where there are agricultural workers and those working in the service sector, this is not always easy to resolve. But yes, formation of the laity is both important and a priority.

With regard to the missionary dimension of pastoral ministry, efforts are made to reach out to people and involve them in the catechumenate process for adults wishing to be initiated into the Catholic Church. This is an experience based process of forming people in their faith and can also be seen as a dimension of the process for lay formation.

The parishes are all concerned about persons who are poor, and here it should be noted that the parish in a particular place is often responsible for many communities surrounding the primary parish center. In other words, one parish can involve caring for 40 or 50 or more communities. In all of these places, however, there is concern for those who are marginalized, living on the fringes, the unemployed etc. The province is mindful of the characteristics outlined in our Constitutions and that should guide our ministry with regard to parishes. There is an attempt to have a clear and expressed preference for the poor in our ministry. At the same time, there is a growing consensus that we should establish contracts that place limits on the time in which we will minister in a parish, to increase our mobility and not be confined to one parish.

Many of the questions and issues herein should be discussed in the Practical Guide for Parishes, which will need to take into consideration the many, vast difference that exist in parish ministry from one province, to another, one country to another and one continent to another.

REFLECTIONS ON PARISH LIFE IN THE PROVINCE OF MEXICO

As requested by the Superior General we have reflected on the present and the future of our ministry in parishes. In light of various responses that we received and the sharing that occurred during the time of our gathering for on-going formation, we present the following summary.

The Province administers seventeen parishes. It is the ministry that involves the largest number of Missionaries of the Province.

- Four parishes are located in poor and marginalized indigenous areas. One of them is considered by the Mexican Episcopal Conference of Mexico to be a "mission ad gentes".
- Seven parishes are located in rural areas or on the outskirts of large cities; densely populated areas with a certain degree of poverty and marginalization.
- Six parishes are located in the cities in middle class or lower middle class neighborhoods.

We consider our presence justified in all of these parishes; we collaborate with the diocesan clergy; and we promote the Vincentian charism and the works of the Vincentian Family. In our process of evangelization, we are sensitive to the Social Doctrine of the Church, and we provide for (in a way that is possible) those who are poor in the various areas.

There is an on-going discussion on the above. We know if we want to we can find many justifications for our ministry. Nevertheless, we have not utilized the criteria presented in our Constitutions when evaluating our ministries. For our Province this is task that is pending.

In the majority of our parishes, the absence of "concrete missionary work" is noticeable. In reality one of the provincial lines of action is to form in each parish a missionary movement that is composed of lay persons who have been trained to engage in missionary work. In our parishes we should promote the continental mission which the Latin American Episcopal Conference in their gathering in Aparecida has called us to do. As a province we should offer to provide popular missions which are developed by a provincial team and which support the evangelization process that is occurring in our parishes located in indigenous areas.

Another line of action we are concerned about fostering is promoting Vincentian Family lay groups in our parishes. This is a way of promoting the Vincentian charism and a process of evangelization on behalf of those who are poor. The majority of our parishes have various ways to provide direct assistance to the poor; three parishes, however, that do not provide this direct assistance are in the process of making this a reality. One of the characteristics that we hope will distinguish us is sensitivity to the needs of the poor that will enable us to tend to those needs.

We also propose to create a network of support among our parishes so that in the process of evangelization and our social action outreach what is lacking in one parish can be provided by another parish (thus avoiding the need to duplicate services). The letter that was sent by the

Superior General provides us with clear elements in order to engage in a profound analysis of this ministry. We are aware of the fact that we ought to engage in a revision of our ministry. We also hope to be able to utilize the contributions and the reflections of other Provinces as we engage in this review of our works.

PARISH MINISTRY IN THE PROVINCE OF NAPOLI

A survey was distributed to the confreres of this province as a result of postulata at the 2010 General Assembly which asked the Superior General and his Council develop a Practical Guide for confreres working in parish ministry. We seek answers to help us better understand the needs of the confreres working in parishes and to enrich the preparation of the Guide. We must first ascertain data to answer the following concerns:

- How many canonical parishes entrusted to the province as missionary or conventional?
- What are the criteria for defining a parish as a “missionary” or “conventional”?
- How many confreres are engaged in ‘missionary parishes’ full-time or part-time?
- How many confreres are engaged in “conventional” parishes full-time or part-time?

In the mind of the Church today, all parishes and missions should be engaged in the “new evangelization”. But we can undertake this missionary practice those without sufficient priests, especially to those who are located on the outskirts of the city, particularly the poor?

In describing the geographical and socio-economic development of parishes, the number of faithful, the works, the financial situation of parishes entrusted to the Province, and the movements and associations are present in this Vincentian parish, the following is a summary.

Located in Southern Italy, all our parishes are a part of the economic and social context of problems associated with the South, an area which has not recovered. Problems are aggravated such as the lack of employment that affects young people. Finances are difficult, and this has led to developing ways to assist in maintaining Churches and social concerns. Vincentian Volunteers are present in our every parish. The question arises, in parish ministry, is attention is given to Article 10 of our statutes? And we believe our parishes meet the requirements of our statutes.

What factors have led to accepting the pastoral care of parishes in the Province? The request of bishops was the fundamental reason for

taking parishes. This interest in parishes was greater when there was a decrease in traditional ministries due to the closure of apostolic schools, loss of traditional missions, and assistance to works of the Daughters of Charity.

Have we reflected either on the provincial leadership level or in the province how we can develop a better understanding of our Vincentian parishes in the context of our charism? In recent years, special attention has not been given by the province or the provincial council on the role of our Vincentian parishes. However, several conferences were held, the last, being one for confreres in Europe had as its theme, "How to live the Vincentian charism in our parishes".

What decisions, strategies, and pastoral guidelines can provincial government take to insure parish ministry has a greater fidelity to the Vincentian charism? In taking a Vincentian parish, we insist on the cooperation of the local community in the ministry of the parish, while maintaining the belief the parish is entrusted to the pastor who governs. Recently, the Visitor and Council have committed to implementing a project to give younger confreres responsibility in directing our parishes, making the most of new ways.

In light of our Constitutions and the conclusions of the last General Assembly, we must ask what issues the Province considers as necessary to develop parish ministry that will assert our identity and encourage Vincentian creative fidelity to the mission? We will need to better combine parish ministry with that of a missionary approach, by thoroughly transforming and adapting it into our ministry of parishes to become more authentically missionary.

REFLECTIONS ON VINCENTIAN PARISHES IN THE PROVINCE OF POLAND

The Congregation can claim to itself that the task of evangelizing is for her grace and his own vocation, the expression of his deepest identity. So each member can say with Jesus, "I must preach the kingdom of God, which is why I was sent" (Lk. 4:43, C 10). The achievement of this mandate is the description of our Vincentian identity that sets us apart from the diocesan clergy. Among the apostolic activities of the Congregation are parishes, provided that the apostolate is in harmony with the purpose and nature of the Institute (S 10.1).

"The purpose of the Congregation of the Mission is to follow Christ who proclaims the Gospel to the poor". The confreres "await the evangelization of the poor, especially the most abandoned" (C 1.2). Therefore, "the Congregation of the Mission, since the time of the Founder and following his inspiration, it is recognized called by God to wait for the evangelization of the poor" (C 10), which means "a clear and explicit

preference for the apostolate among the poor" (C 12.1). Therefore we strongly attention to both traditional forms of poverty is the new that occur in our parishes (the lonely, the abandoned, the sick, the homeless and others) and we will try to meet their needs.

For this purpose, "St. Vincent gathered in the Church confreres who, in a new form of community life, devote themselves to the evangelization of the poor. In fact, the Congregation is ordered to prepare, promote and support this constant apostolic activity" (C 19). The characteristic of our apostolic activity consists of "a true community responsibility in apostolic work, to feel more easily supported each other in our common vocation" (C 12.4). A means for the realization of our apostolic activity is the community plan prepared by all the members of the community in responsibility (S 16).

Our work is not only individual, but communal. The community does the Father's will and adds much in blessing to those who hear the Word of God. It unites and leads them to a consecration to others (cf. VC 38), and prevents discord and divisions. The expression of the community accomplishes the will of God. Taken together our works are part of our search to fulfill the will of God for the development of the community in a practical concrete environment.

The secular character of the Congregation is expressed in that "the Congregation of the Mission, in accordance with the tradition that dates back to St. Vincent, exercises his ministry in collaboration with the bishops and the diocesan clergy" (C 3.2). We must work closely with the diocesan clergy realizing the pastoral plan of the local church.

In parishes, we carry out the evangelization ministry in order to "deepen, consolidate, nourish and make ever more mature the faith of those who say they are already believers and believers" (EN 54). Evangelization in our parishes must be characterized by (according to the preferences of St. Vincent and the order of the Constitutions).

In account of the origins of our Congregation, we support "missions to the people, so dear to the heart of the Founder, which should be increased with every effort. My all possible means should we give new impetus to this work" (C 14). If popular missions and retreats are a gift of our charism, they must be organized with particular attention.

Among the apostolic activities of the Congregation that occupy a high-profile is that of "missions ad gentes" (C 16). No believer in Christ, no institution of the Church can avoid this supreme duty: to proclaim Christ to all peoples. We must raise missionary awareness in the parish, support missionaries in prayer and materially, and organize local missionary activities.

A purpose of the Congregation is to help the laity get the proper training. (C 1.3) and to collaborate with them. We need to share our charism according to the mind of St. Vincent: "Only the light from

above allows us to understand the height and depth, the width and the grandeur of this love. If we have such love, we must do everything to pass it on to others because everyone loves God and his neighbor" (SV XI, 552). Thus, "the confreres will assist especially the lay associations founded by St. Vincent, or those deriving from his spirit. They have a right to be assisted by us and favored" (S 7.1). Our Constitutions state it is an obligation to promote the Vincentian formation of the laity as well as to cooperate in collaboration with them.

Our task must be animated by Marian devotion. "Venerate with special devotion, even Mary, Mother of Christ and of the Church. She, in the words of St. Vincent, well understood, more than all other believers, the teachings of the Gospel, and made them active in his life" (C 49.1). We will demonstrate our devotion, among other things, through the dissemination of her message revealed in the Miraculous Medal (C 49.2). Also, we must also honor St. Vincent, saints and beati of the Vincentian Family, by attending to the heritage and tradition of the Founder of the Congregation as we "learn to love what he loved and practice what he taught" (C 50).

Characteristics of the Vincentian Parish:

- A solid community life among the confreres;
- Promotion and practice of Vincentian virtues in the community;
- an atmosphere of brotherly love and mutual understanding between confreres;
- Communal prayer and communal meals, and Vincentian hospitality;
- A well-organized apostolate with the laity to serve the poor, with a clear mandate;
- Special attention to the sacraments of penance and Eucharist;
- Particular attention to the beauty of the liturgy and preaching;
- Celebration of memorials, feasts, and solemnities of the Vincentian Family;
- Collaboration with the diocesan bishop;
- Care of the sick and care for poor (defining poverty as it appears in the local parish);
- Collaboration with other charities, in particular those belonging to the Vincentian Family;
- Assisting in hospital and prison chaplaincy (where it is possible);
- Zealous care of catechesis at all levels of parish life;
- Pastoral service for the unemployed, socially excluded, and marginalized;

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- Activities and groups for the elderly;
 - Witness of a humble, simple lifestyle of the confreres, reflected in use of goods;
 - Promotion of the Miraculous Medal;
 - Establishment of Vincentian associations for youth, adolescents, and young people.

Translated from Spanish (partially) by CHARLIE PLOCK, C.M.