

# Nuntia

Newsletter of the Congregation of the Mission

APRIL 2019

## The Superior General at the Centennial Jubilee of the Province of Slovenia of the Daughters of Charity

In the joy of the Paschal season, on Saturday after Easter, the Daughters of Charity of the Province of Slovenia gathered with the members of the Vincentian Family and their friends near the Church of Saint Joseph in Celje. This is where the first Vincentian priests of the Austrian Province came in 1852. And it is the same place where we thanked the Lord for the 100 years of the establishment of our Province of, then Yugoslavia, now Slovenia. Superior General, Father Tomaž Mavrič, Cardinal Franc Rode, Bishops, Vincentian priests, as well as other priests were with us.

The celebration started with adoration of the Most Blessed Sacrament, followed by the admission of the new Affiliates of the Daughters of Charity.

The Academy went back over the one-hundred-years' life of the Province by singing and short scenes. Then, the Superior General, in his address, summarized the history of the Province and stimulated us for the future. He began by invoking the image of the Jubilee: the Crucified Christ and on his sides, Saint Vincent, Saint Louise, and the Servant of God, Sister Léopoldine Brandis, foundress of the Province of Graz from which ours comes. This happened after the First World War,

when new countries were formed and, consequently, provinces too.

Sister Léopoldine Brandis, faithful to the inspiration of the Holy Spirit, brought the first sisters to Slovenia: to Maribor in 1843 and to Ljubljana in 1852. Moreover, to watch over the sick at night, she called to life a new Community on our soil, the Daughters of the Sick, today the Congregation of the Sisters of Mary of the Miraculous Medal. Sister Léopoldine Brandis sowed the love of God among the poorest with all these Sisters.

Because, under the new State of Yugoslavia, the Sisters could no longer be dependent on the Superiors of Graz, on 5 April 1919, the new Province was established. Since then, 100 years have passed. The Province flourished. New vocations arose. Permeated with the love of God despite difficulties, they could practice their mission of charity, striving to be faithful to the spirit of the Company and the Founders from the foundation of the Province until the end of the Second World War in 1945. The Province then numbered more than 1200 Sisters.

The war ended and with the new Communist regime, the Sisters gradually were expelled from all institutions. First, the educators, then, on 8 March 1948, the last Sisters were dismissed from their service in the hospitals. They could stay there if they were ready to leave the Company. Although now homeless, they were not forgotten by Divine Providence. Their houses were seized and some Sisters were imprisoned. Many others moved to Serbia, Kosovo, Macedonia. The provincial house was transferred from Slovenia to Belgrade (in Serbia). The seminary was reopened. The candidates came from Croatia, Kosovo, Macedonia, and Slovenia.

Since the fall of Communism and other political changes, Providence still guides the Province. The provincial house, with the seminary, was transferred back to Slovenia. The signs of the time showed that it was appropriate to found the Region of Albania-Kosovo. The future is in front of us. Jesus remains our first and only love. All is for Him. The Blessed Virgin will show us the paths to the poorest, to the people

of the peripheries.

The afternoon Mass of thanksgiving, presided over by Cardinal Franc Rode, C.M., with the Superior General, Father Tomaž Mavrič, the Archbishops, Bishops, Vincentian priests, and other priests, who collaborate with the Daughters of Charity as concelebrants was the highlight of the day as well as our thanks for all the graces the Province has enjoyed throughout its 100 years of existence.

The Lord did it that, on that very day, the book, *The Gift of Mary*, was published. It details the answers to prayers granted through the intercession of Our Lady of the Miraculous Medal. Thus, we could offer it joyfully to all those who were celebrating with us.

Sr. Davorina and Sr. Cveta Jost  
Daughters of Charity

## Bishop Simon Kaipuram, C.M.

### The second Bishop of Balasore, died suddenly (India-North Province)

Fr. Simon Kaipuram C.M was born February 9, 1954 in Tanneermukkom village, Diocese of Kottayam, Kerala, India as one of six children of Chacko and Mary Kaipuram. Of his three brothers and two sisters one is religious in the Congregations of Sisters of Providence. He received elementary and secondary education in his hometown Kannankara. He passed the Secondary School Leaving Certificate (SSLC) Exam from St. Matthew's High School in Kannankara in March 1969.

Then, as a 15 years old man, he left his hometown and moved to another state Orissa to respond to the call of becoming the missionary in the Congregation of the Mission. First, he entered the St. Peter's Seminary at Bhanjanagar, and begun the initial formation in minor seminary under Fr. Thomas Thriuthalil CM, future bishop of Balasore. In 1972 he went to Aquinas College, Gopalpur

to complete his Philosophy studies. On May 20, 1975 he entered the Congregation of the Mission and started his Internal Seminary course in now Province India-North. In 1977 we moved to Jnana Deepa Vidyapeeth, Pune to complete Theological studies.

On May 20, 1980 he was incorporated to the Congregation of the Mission and ordained deacon. Six month later, on December 20, 1980 Simon Kaipuram was ordained a priest and sent to a mission in Aligonda parish, Diocese of Barhampur as his first assignment. A year later he was moved to Mohana parish in the same diocese. In the same time he continued his studies to get licentiate in Theology in 1985. Then he was assigned to Aquinas College, Gopalpur as formatter and teacher.

In 1990 he was sent to continue his education at the Pontifical Gregorian University in Rome, from

where he got the doctorate in biblical studies in 1993 and returned to his Province. His next assignment was Theology Study House in Pune. He was its Rector from 1994 to 1999. Then he became Dean of Studies and formater in the Aquinas College in Gopalpur until 2007. Next Father was named formator at the Vincentian Minor Seminary, Baripada, Diocese of Balasore and finally in 2011 became Rector of the Aquinas College, Gopalpur. Meanwhile, he was member of College Consulters (1988-1990; 2001-2004) and Assistant Provincial (2001-2004), Visiting Professor at various Seminaries and Theological Institutes in India.

When Bishop Thomas Thriuthalil CM of Balasore resigned from his office due to age according to

Canon Law and his resignation was accepted, Pope Francis appointed Ft. Simon Kaipuram the next bishop of diocese of Balasore, December 9, 2013. He was consecrated bishop January 30, 2014 by Archbishop Salvatore Pennacchio, Nuntio in India. Archbishop John Barca, S.V.D of Cuttack-Bhubaneswar and Bishop Thomas Thiruthalil. C.M. were co-consecrators.

Bishop Simon Kaipuram died suddenly in the morning of April 22, 2019 due to massive heart attack. The Vincentian community and the Church lost a great, missionary, Vincentian, good pastor, wonderful man and good friend.

Source:

<http://www.balasorediocese.org>

## The origins and goals of the Province of Nigeria and the joined COVIAM formation program

The general background of the Province of Nigeria: the statistics of this Province speak for itself. At the moment the Province is made of 118 members including 8 Confreres transitional deacons in formation program at Enugu formed by COVIAM. The average age of this wonderful Province is only 43.5. Indeed, a very young and fast growing Province in the Congregation, not only in Africa. Of course, its major strength is its human resource. It is not only a question of number as one might think, thanks to God, this Province is also blessed with many highly intelligent, creative, talented and gifted men. As the African proverb wisely says: "no matter how tall the tree is, it has its roots somewhere". This "somewhere" regarding deep roots of this Province, I do hope and pray, is in our Vincentian identity, charism, vocation and mission. If these roots will be solidly deepened and some constitutional structures will be put in place to support its fast growth, no doubt, this Province will be one of the future hopes for the entire Congregation of the Mission, not just for Africa only.

The very Vincentian apostolates of the Province: Founders of this Province, Irish missionaries, left three very Vincentian ministries as their legacy. These were: Retreats, Popular Missions and Diocesan Seminary

Formation. However, at some point of its history the Province was not highly faithful to maintain some of these apostolates, for instance the popular missions are a timid attempt to go back to the original spirit. At some point, number of confreres put attention and focus to parishes in general, and "viable parishes" in particular. However, despite of all this, there are some very good and typical Vincentian apostolates, like integration school for the physically challenged children we run Oarai. The other ministries of the Province are: formation of our own candidates and few men in the Diocesan Seminary; parish ministry; education ministry (almost all the parishes we run have a primary or secondary schools adjoined to them, established by the dioceses where we work); and prison ministry both in Abuja and Lagos. Moreover, the Nigerian Province is also a very "missionary" Province. It is going to announce the Risen Lord all over the world, in both big cities like London and in remote areas like Bebaem, Chad. In fact, this fast growing Province has recently opened its own new missions in Grenada, Sierra Léon, Ghana, Chad where it collaborates with the Vice-Province of Mozambique in the our International Mission. It also has its own well organized Mission in the United Kingdom and the USA.

Since 2015 the Nigerian Province also proudly hosts the COVIAM formation program in Enugu, Nigeria. The first fruit of this common formation program were students incorporated and ordained deacons in December 2018. These twelve deacons (eight from Nigeria and four from Democratic Republic of Congo) will be ordained priests together on September 26, 2019 on the occasion of the silver jubilee of the foundation of COVIAM (in 1994) and the inauguration of the COVIAM new house, also in Enugu.

In fact, when Fr. Robert Maloney, then Superior General, was launching the idea of having a common formation for COVIAM in Kinshasa, Democratic Republic of Congo, our Vincentian presence in Africa was very much limited. Only two native Africans were among provincial superiors in COVIAM (A. Weldmariam Zerayohannes, Visitor of the Province of Saint Justin de Jacobis and Timothy Njoku, Regional Superior of Nigeria). There were only two provinces in the continent of Africa: Madagascar and Ethiopia, two vice-provinces: Mozambique and Eritrea; one Region: Nigeria; and one mission: Cameroun. Present missions like Kenya, Tanzania and Rwanda-Burundi were not represented at that moment of foundation of COVIAM. Robert Maloney's prophetic dream was to prepare well formed young African Vincentians. Today it is still very much a valid dream and vision.

In May 2013 members of COVIAM were inspired and gently pushed by Richard Benson, then superior of the mission in Kenya (of course supported by his Visitor, Perry Henry of Western Province USA), to start this old dream. In fact, the initial plan was to begin this common formation program in Nairobi, Kenya, but the idea was not developed. In any case, after that inspiring gentle push of Richard Benson and Perry Henry, COVIAM had set its goals and was determined to pursue them despite all the obstacles powered by the philosophy of 'small, poor and humble steps': "it does not matter how slowly you go as long as you do not stop" (Confucius). There is only one thing that makes a dream impossible

to achieve: the fear of failure. COVIAM struggled to defeat its initial fears: "the brave man is not he who does not feel fear, but he who conquers that fear" (Nelson Mandela). In the African context, good and noble ideas and projects can easily die unless you take a risk to begin with the small, poor and humble means you have while looking for the Divine Providence to improve them. Bearing in mind this mind-set and conviction, thanks to the support of the Superior General, Fr. Tomaž Mavrič and his Council, its long awaited dream started to become true and, in fact, on September 27, 2019, a new and beautiful residence for the COVIAM candidates will be inaugurated in Enugu, Nigeria. In this slow but steady and consistent journey of COVIAM, the unfailing support and encouragement of the Nigerian Province's leadership was fundamental and vital.

Both Sixtus Njoku and Cyril Mbata were very much supportive indeed. COVIAM is and always will be grateful to them. COVIAM is evermore thankful that, as I said, Fr. Tomaž Mavrič, our Superior General, and his Council were very much supportive, but without the personal involvement of the Vincentian Solidarity Office (VSO) this beautiful building still under construction could not be turned into reality. Therefore, COVIAM is grateful not only to the Superior General but also to VSO and the administration of the Province of Nigeria (the Visitor and the Treasurer) for a faithful and transparent managing. We are proud of them. I am not so naïve as to not be fully aware of the challenges ahead of us: to have a good formation team in Enugu; a minimum financial plan for self-sustainability in the future; a good library for this common formation program and some other challenges are still ahead of us! But, God is good and, slowly, His Divine Providence will provide some faces and names to make a bright future for this very important African Vincentian Formation.

Zeracristos Yosief, CM  
Assistant General



# Integral Ecology and the cries and horizons of the Amazon at the United Nations

Pope Francis has said that Amazonian peoples are often forgotten and left without the prospect of a peaceful future because of the crisis in the Amazon forest. That crisis includes such issues as poaching on indigenous lands, pollution, the effects of hydroelectric dams and oil drilling, land grabbing, removal of ancient trees, and the murder of indigenous peoples who oppose exploitation of lands vital to themselves and the world. The Pope further said we must stop viewing the Amazon as an “inexhaustible source of supplies for other countries without concern for its inhabitants.” It is fitting then, that representatives from the Amazon will be among participants in the 18th Permanent Forum on Indigenous Issues taking place now through May 3 at the United Nations in New York. The Vincentian Family has played a role in ensuring that Amazonian peoples have a voice in the Forum through facilitating their participation on at least three panels of speakers and engagement with several permanent missions (Brazil, Austria, Norway) and others involved with indigenous issues.

## **FORUM ADDRESSING TRADITIONAL KNOWLEDGE**

The Forum’s theme is: “Traditional knowledge: Generation, transmission and protection.” Over two weeks, indigenous peoples, nations, and other stakeholders are evaluating progress, examining challenges, highlighting good practices, and identifying potential policies and programs which would better protect and promote indigenous peoples’ rights to maintain, control, protect and develop traditional knowledge. The Forum appropriately opened on Monday April 22, which was Earth Day. As the world faces so many environmental and climate-related issues, indigenous peoples have many answers and know the importance of preserving a delicate balance between human activity and nature.

## **HOW IS THE VINCENTIAN FAMILY INVOLVED?**

Vincentian Family NGO Representatives from the Daughters of Charity, the Sisters of Charity Federation, and the Congregation of the Mission belong to the Justice Coalition of Religious and the NGO Mining Working Group, which is sponsoring panels of

speakers during the Forum. JCOR and the Mining Working Group co-sponsored an event entitled, “Wisdoms of the South and North: Land Rights and Healing” which took place on Tuesday, April 23. The event featured indigenous speakers from Mexico, Canada, and Brazil. Fr. Guillermo Campuzano, NGO Representative for the Congregation of the Mission, who was instrumental in organizing the events of this week, pointed out its concept note in saying, “Climate solutions for the future and wellbeing of all people are needed. Indigenous peoples are part of the solution to heal and restore Mother Earth. It is time to listen to the voices, wisdom and land-centered knowledge embedded in Indigenous languages. For this reason, a focus on Indigenous rights and responsibilities are key to the sustainability of Mother Earth.” Since 2016, the Mining Working Group has created a partnership in supporting the Pan-Amazon Ecclesial Network (REPAM), The Missionary Council of the Church in Brazil (CIMI) and the Interreligious group of Church and Mining. Fr. Campuzano is currently the liaison between these groups and the Mining Working Group in New York. He is also a member of the International Advocacy Committee of REPAM together with representatives in Washington and Geneva. “For three years, we have promoted and provided infrastructure for the participation of Indigenous Peoples from the Amazon, other areas in Brazil, Chiapas in Mexico, and other regions in Meso-America so that they can bring their own voices to the UN Permanent Forum of Indigenous Issues,” Fr. Campuzano said. “Many of the indigenous communities are at risk today due to the mega extractive projects of big companies exploiting the environment everywhere,” said Fr. Campuzano. “The protection of the individual and communal rights of indigenous peoples is deeply connected for us with our responsibility to take care of our common home.” The Daughters of Charity and the Congregation of the Mission together with other communities have assisted with the costs of ensuring that indigenous peoples from the Amazon can participate. Speakers from the Amazon also participated in a second event entitled, “The Importance of Genocide Prevention in the Survival of Traditional Knowledge,” taking place at the UN Church Center. That panel presented

some realities, including the impacts of attacks which ultimately destroy indigenous knowledge and territories, experienced by several indigenous groups in Brazil. Bishop Roque, the president of Indigenous Missionary Council of Brazil gave a prophetic presentation that was followed by a moving testimony of Erileide Kayowa a young leader of the indigenous peoples in Brazil. A third event co-sponsored by the Mining Working Group was scheduled for Friday, April 26, in collaboration with the Holy See and others. It focused on the theme, "Toward an Integral Ecology: Responding to the Urgent Cries and Horizons of the Amazon." Representatives from the Amazonian (Brazil and Ecuador) group spoke in this event. The church is attentive to the cries of life that come from the indigenous communities and the forest in the amazon territories!

### **WHAT IS TRADITIONAL KNOWLEDGE?**

There are many definitions of "traditional knowledge." According to UNESCO, local and indigenous knowledge refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life. This knowledge is integral to a cultural complex that also encompasses language, systems of classification, resource use practices, social interactions, ritual and spirituality. It is hoped that the current Forum on Indigenous Issues will lead

to considerably improved protection for indigenous peoples and their traditional knowledge, which is vital to culture and protection of Earth.

### **THREATS TO TRADITIONAL KNOWLEDGE**

Unfortunately, indigenous peoples globally face serious challenges regarding traditional knowledge. For some peoples, it may be the misappropriation of sacred knowledge. For others, it could be copyright or patent issues. Access to genetic resources is a further issue. There are also consequences when non-traditional persons access or use traditional knowledge and resources. Many indigenous lands, such as the Amazon, are home to valued natural resources. The increased removal of fish, wildlife, trees, and plants is a threat to indigenous peoples who need them for subsistence. It is no secret that poachers have killed indigenous persons attempting to prevent the removal of timber and gold. Indigenous human rights defenders also have been killed.

Further, only a few speakers remain for some of the 6,000 to 7,000 languages in existence. Other languages will face extinction in coming years. (On February 1, 2019, UN Secretary General Antonio Guterres launched the International Year of Indigenous Languages).

By: Margaret O'Dwyer, DC  
Rep of the DCs at the UN

## **BISHOP RODOLFO**

### **Francisco Bobadilla Mata, C.M**

Rodolfo was born in Guatemala City on October 16, 1932. He was baptized on December 19 of the same year in the parish church of San Sebastián. His parents were Julio Bobadilla García and Clemencia Mata de Bobadilla ... his brothers and sisters: Julio Horacio, María Teresa Bobadilla de Díaz, Zoila Luz Bobadilla de Egarghost, Dolores Bobadilla de Ortíz and Carmen Bobadilla de Godoy.

He did his primary school studies at the Provincial House of the Daughters of Charity in Guatemala City. From 1944-1949 Rodolfo studied at the Minor Seminary of the Congregation of the Mission (the Apostolic School of San Jacinto in San Salvador). On July 25, 1949 he entered the Internal Seminary of the Congregation located in Bogotá, Columbia

and there also did his studies in philosophy. Before beginning his theological studies, he taught in the minor seminary in Guatemala City and in the minor seminary of the Archdiocese of Panama. In 1954 he was sent to the Motherhouse of the Congregation (Paris) and began his theological studies at the Catholic Institute located in the same city.

On August 21, 1958 Bishop Humberto Lara Mejía ordained Rodolfo in the Miraculous Medal Chapel in the Provincial House in Guatemala City. After ordination he ministered in the parish located in Santiago, Veraguas, Panama and there served as Sub-director of Saint Vincent de Paul School.

From 1964-1966, Father was rector of the Minor

Seminary of the Archdiocese of Panama. Then, from 1966-1967 he ministered as General Director of the Joan of Arc School (Guatemala City). In 1968 he returned to Panama where he ministered as Director of the school in Santiago, Veraguas and from 1970-1972 he served as rector at the Minor Seminary located in Quetzaltenango, Guatemala; in 1973-1974 he served as director at the Internal Seminary and director at the Major Seminary. From 1975-1979 he ministered in the parish of San Jacinto in San Salvador and was superior of the local community there. In 1979-1980 he was superior of the local community residing in Ilobasco, Salvador where he also ministered in the parish located in the same city.

In September of 1980 Father returned once again to Santiago, Veraguas, Panama and again ministered as Director of the school located there. From 1981-1985 he served as Visitor of the Central American Province. Then he was appointed to serve as pastor of the parish in Leon, Nicaragua and at the same time ministered as superior of the local community. Then, in 1986 he was appointed pastor of the parish in San Jacinto and superior of the local community.

On May 5, 1987, John Paul II appointed Rodolfo as the Titular Bishop of Lari Castello and Vicar Apostolic in Petén, Guatemala. On June 27, 1987, his episcopal ordination took place in Penén. On September 28, 1996 Bishop Rodolfo was appointed to the Diocese of Huehuetenango (Guatemala) and he took possession of the Diocese on November 16 of the same year.

During his time as Bishop he served as President of the Episcopal Commissions for Youth, Education, Catechesis, Family Life, Consecrated Life; from 2001-2004 he was Econome of the Episcopal Conference in Guatemala. In 2012 he incorporated himself into the Community of the Congregation at the Provincial House in Guatemala City. He died there on Saturday, April 13, 2019.

P. Rafael Presidente, CM  
Central American Province

Translated:  
Charles T. Plock, CM  
Eastern Province, USA

## NOMINATIONES / CONFIRMATIONES

ROCHE Paul Christopher	11/04/2019	Director DC Great Britain (Confirmed)
KUKLYSHYN Leonid Vasyl'ovyč	12/04/2019 (Begins 28/09/2019)	Visitor of the Vice-Province of Saints Ciril & Methodius

## ORDINATIONES

AUDITOR BOLINGUIT Romeo Jr.	Sac	PHI	13/04/2019
PELONIA VALENZUELA Arnel	Sac	PHI	13/04/2019

## NECROLOGIUM

Nomen	Cond.	Dies ob.	Prov.	Aet.	Voc.
BURBANO PORTILLA Edmundo	Sac	02/04/2019	AEQ	78	61
BOBADILLA MATA Rodolfo Francisco (†)	Ep	13/04/2019	AMC	86	69
PAYUYO FERMIN Vicente	Sac	21/04/2019	PHI	64	45
KAIPURAM Simon (†)	Ep	22/04/2019	INS	65	43
McMAHON Hugh	Sac	25/04/2019	HIB	86	67



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