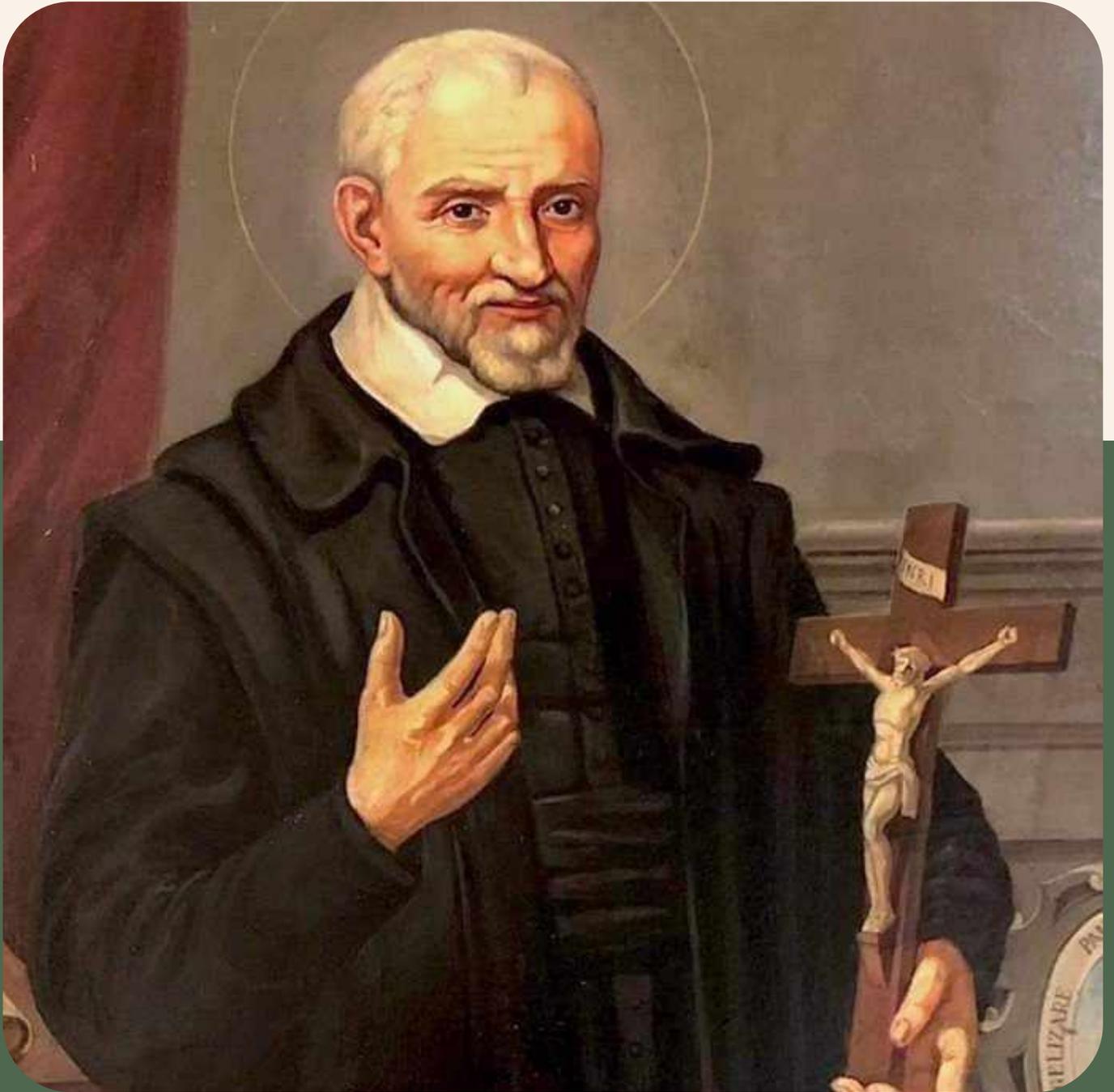


nuntia

MAY 2022



**"TO DIE LIKE JESUS CHRIST
YOU HAVE TO LIVE LIKE
JESUS CHRIST"**

NEWS:

Organic agriculture in the Vincentian zone in Panama.

The workshop addressed the management of contour lines to support the soil and live or dead barriers.

40 people from the CCC network (Caretakers of the Common House) participate in the production of food rations for domestic animals.

The search for good animal nutrition is fundamental to improve the health of farm families.

We can increase the number of homemade animals, because the food is better and cheaper. We do not depend on buying from anyone and we also take advantage of the waste or surplus from our plots.

It is a qualitative leap that is being made to face climate change and the complex situations that we are going to encounter because of the war, which directly affects the entire food and production chain.

The peasant family is preparing with these practical workshops that are already producing on their plots.

We put into practice the mandate of Laudato Si to make a systemic change and by building a network of organizations, based on the Social Doctrine of the Church, we live the Gospel and build a part of the Kingdom.

The groups study, reflect and celebrate the faith in a lively way and from the new ministries that are developing and building an indigenous and ministerial Church where Koinonia and Komunnio are given in order to advance in Synodality.

Steps in Renacimiento, Chiriqui, Panama. They support the small catholic churches of this district.



The Vincentian Family is Helping Families in the Philippines to Rebuild Their Lives

In December 2022, Typhoon Odette/Ray battered the Philippines blowing off roofs, uprooting trees, cutting off power and leaving hundreds of thousands to seek shelter. The human cost has been enormous; over 400 people have lost their lives and countless became homeless.

In solidarity with the Vincentian Family in the Philippines, the Famvin Homeless Alliance (FHA) relayed their appeal to a global audience in order to help families in Malitbog and Limasawa Island (Southern Leyte) and in Bolusao (Eastern Samar).



Thanks to your generous gifts, the FHA raised 118,236 USD. These donations will allow us to provide 100 emergency shelter kits and build 13 permanent typhoon resistant houses for families in need.

Most of the kits have already been delivered and we are very happy to see the smiles of our brothers and sisters that will now be able to secure a safe place to live.

The appeal closed on 31st March and, on behalf of the recipient families and the Vincentian Family in the Philippines, we would like to thank all of you for your gifts and support. As St Vincent de Paul reminds us: 'Extend your mercy towards others so that there can be no one in need whom you meet without helping'.

Source: <https://vfhomelessalliance.org/>



UKRAINE: WHERE'S THE UNITED NATIONS?

Why didn't the United Nations prevent the war in Ukraine? Isn't it supposed to keep the peace? And why isn't it using its army now to stop the violence and destruction?

Watching the horrific scenes from Ukraine, people rightfully ask these questions and wonder what the UN is really worth?

Despite the weeks of military buildup on the border, Russia's illegal invasion still came as a shock. Although armed conflicts are sadly nothing new, it is striking when one nation's military might crosses into a neighboring sovereign country. The UN immediately condemned the invasion as totally unjustified and without precedent. But why did the UN not do more to prevent the war then and stop it now?

Article 24 of the UN Charter says the primary responsibility of its Security Council is the "maintenance of international peace and security" and the subsequent article indicates that all members (nations) "agree to accept and carry out the decisions of the Security Council..."

So how to reconcile or at least understand the obvious disconnect?

It is true that the UN, 76 years ago, was born out of World War II with the objective "to save succeeding generations from the scourge of war," a noble cause if there ever was one. But just as the victors write the history of conflicts—in their way, favoring themselves—so too the "winners" of WWII crafted the UN to preserve their power and privilege. Five nations hold permanent individual veto power over any UN resolution that goes against their own interests: the US, the UK, China, France and Russia.

To that end, since 2010 alone, there have been 38 vetos blocking 27 draft resolutions: 23 by Russia, 11 by China, and 4 by the US. The result? A paralyzed UN. A flawed body without power to protect humanity even from war.

But doesn't the Secretary-General (SG) have power? And an army at his disposal? First, the SG can and does shape the engagement of the UN system on major issues, urges nations to shift their stance and calls on them to influence other nations for important policy changes. But he enjoys no real power to enforce decisions. The 193 member states are the UN, and maintain ultimate sovereignty in decision-making. Encouragement and persuasion, discussion and compromise happen all the time among them. But when push comes to shove, each nation can go its own way.

And there is no UN army. To put those two together is the ultimate oxymoron. The blue-helmeted peace-keepers, lightly armed and defense-postured,



offer significant assistance following major conflicts in some places, but are far from a military force capable of large-scale intervention. So where does all this leave us? Some conclusions we could draw:

- Despite its flaws and limitations, the UN remains the indispensable global organization, the only place where all nations can come together to discuss the major issues and—often—come to an agreed consensus. The world would suffer even more without the UN's ongoing work to advance Human Rights for all and offer humanitarian assistance in so many ways around the globe;

- The UN's General Assembly did vote a resolution (141 in favor--5 against--35 abstentions) to condemn Russia's unprovoked war and demand an immediate unconditional withdrawal from Ukraine. Clearly the vast majority of the international community supports the core principles of the UN;

- The General Assembly also voted 93-24-58 to suspend Russia from its Human Rights Council due to the invasion and alleged human rights violations;

- The UN is responding with massive humanitarian aid to this crisis that dwarfs the mind: 5.8 million refugees, 7.7 internally displaced, the majority women and children and other more vulnerable people. Millions stranded without avenues of escape. Food insecurity reaching starvation levels. Untold billions of dollars in infrastructure destruction.

- Lastly, and most pertinent to this article, the UN desperately needs reform. Discussion for decades demanding structural reform, especially regarding the Security Council, continues without clarity or consensus. Current geopolitical realities are also absent in the Council as well: Africa, Asia-Pacific, Eastern Europe and South America are without representation. The discussion must continue until consensus is reached and meaningful change can be enacted for a 21st century UN able to fully bring together the commitments of all nations for a safe and peaceful future.

Jim Claffey

UN NGO for the Congregation of the Mission

ETHICAL INVESTMENTS. ESG, FAITH-BASED, IMPACT INVESTING

Mr. Michele Mifsud. Chartered Financial Consultant of Italian "Organismo di vigilanza e tenuta dell'albo unico dei consulenti finanziari"

Part 3

The Catholic Church and ethical investments.

The Social Doctrine of the Church with the encyclical "Centesimus annus" of Pope John Paul II in 1991, with the encyclical "Caritas in veritate" of Pope Benedict XVI, which calls for an ethics of finance in 2009 and with the encyclical "Laudato si'" by Pope Francis in 2015, has always reiterated the importance of developing a global and sustainable economic system.

In Italy, in which there is the Vatican State, the ethically and socially responsible investments according to Catholic moral theology receive a certification from the organization Nummus, after an analysis conducted in accordance with the instructions of the Italian Bishops' Conference.

The United States Conference of Catholic Bishops or USCCB has dedicated an important study for the drafting of the "Guidelines for socially responsible investment" in order to protect human life against the practices of abortion, contraception and the use of embryonic stem cells and human cloning. The USCCB Guidelines also promote human dignity against all discrimination, access to pharmaceutical products for all, but also indicate not to participate in companies which promote pornography, which produce and sell weapons and encourage investment in companies which pursue economic justice and fair working practices, which protect the environment and corporate social responsibility.

Active shareholding based on the values of faith is also very present in the United States through the "Interfaith Center on Corporate Responsibility". In 1971, it was the first to file a motion against General Motors for violating human rights by trading with South Africa during apartheid.

Today there are funds and indices that are based on Catholic principles in the evaluation of securities to be included in the portfolio, carrying out screening that follow Catholic morals. There are passive funds that replicate a benchmark index and active balanced funds, classified as ethical and in accordance with Catholic morality, based on ratings that not only follow ESG principles but also the morals of the Catholic Church. Ratings may change from year to year to allow investors and financial advisors to evaluate ethical products over time.

Impact Investing.

The strategy of Impact Investing, which originates from microfinance, has several relevant aspects. Generally it concerns Private Equity, Venture Capital and Green infrastructures, but little by little it is expanding to other forms of investment. Investments in private equity and in venture capital are not accessible to all investors, so the impact investing is also moving towards "public equity", that is the regulated financial market.

Impact investing in regulated markets allows the presence of all investors, not just the institutional ones, as it happens in private equity investments.

To be classified as impact investing, the listed companies in which there are the investments must meet some material criteria, they must therefore allow the solution of a serious environmental or social problem and they must satisfy an additionality criteria, so they must bring added value. Through their products or services, the companies in which there are the investments must respond to a need that has not been met by the competitors or by the governments. In order to do that, they must use cutting-edge technologies, innovative business models and respond to requests of disadvantaged people.

Furthermore, the private markets alone are unable to satisfy all the demand for social impact investing; investment in shares and bonds traded on regulated markets can satisfy this need, so there is a contribution also at asset class level.

The social impact investing strategy is widely used by institutional Catholic investors because it aims to combat the social inequalities of people from the poorest and most disadvantaged areas of the world while still generating a financial return.

The Catholic Church has developed a great interest in impact investing, with a medium to long-term time horizon, both by seeking profit and solidarity, and in charitable works which will not necessarily produce a financial return.

In my personal opinion, a hybrid approach to impact investing is needed, for example by combining investments in Private Equity and investments in listed companies in a fund, in order to create a good product that combines social impact investment with value investing strategies, looking for undervalued stocks to buy and hold for long periods.

The need to invest without excluding the principles of sustainability and an ethical perspective represents a non-negligible part of investments. There will be people who will argue that the purpose of the investment is merely to make a profit, however the importance of acting responsibly in the financial world is undeniable, for ethical or religious reasons, but also for a future-oriented perspective. Today's investments must be directed towards the present common good and of the future generations, guaranteeing the investor to obtain both a financial and ethical advantage.

The Work at the Motherhouse is More Than a Mere Restoration

For historical reasons, our Motherhouse, for the past two centuries, has been located in the 6th arrondissement in Paris, that is, in the heart of the city. It is a place that has a great sentimental value for many Missionaries and members of the Worldwide Vincentian Family who have had the opportunity to visit and spend time at our "Maison-mère" (formation sessions, some Vincentian pilgrimage or just touring Paris).

During a recent visit to the Motherhouse, I had the impression that when we had received the news about the project to restore and remodel this building, the news was not completely accurate. Upon receiving that news, I rejoiced because of its historical significance and the Vincentian value that this house represents when speaking about our patrimony. In other words, my joy had an element of nostalgia ... like that which intoxicates the heart when one experiences those emotions that are hidden in the recesses of one's memory.

Nevertheless, I have discovered in the Motherhouse a projection into the future that I would like to share in this brief narrative: At this time, April 2022, some thirty-two rooms (with bath and shower) have been done over. Nineteen of those rooms are now available for confreres, priests, bishops, who visit Paris. The other 12 rooms have been furnished for groups from the various branches of the Vincentian Family (these rooms have multiple beds, and some have been redesigned to receive couples). The room of the Superior General has been renovated with a concept that combines simplicity with elegance (an element that is proper to the Vincentian charism).

The restoration also includes the entrances to the Motherhouse and even though that work has not been completed, nevertheless visitors can experience the process of change from the time that they are welcomed at the front door.

True, one could continue to discover a panorama that is better visualized with the photos that are shared below. Before concluding this work, however, it must be said that the most important element, and perhaps the greatest aspect of all this work is that all of this must be viewed from the perspective of a project that seeks to convert our Motherhouse not only into the heart of Paris (because of its location and history) but also in the lungs of the Vincentian charism that provides new air through the various ministries that can be carried out in this place.

The Motherhouse of the future appears to be ready to host multiple events of the Vincentian Family, even in the midst of conditions as complex as the present COVID-19 pandemic. The house will have spacious meeting rooms that are equipped with the latest technology. It is a place that, if individuals know how to take advantage of the opportunity, radiates the Vincentian spirit through pilgrimages, formation sessions, accompaniment, people engaged in projects of human promotion, concern for individuals living on the peripheries ... in summary, a series of initiatives arising from an ability to appreciate the treasure that is placed in our hands. Indeed, as a result of the efforts of those who are working at the restoration of this building, we will be able to enjoy not only a Vincentian icon from the past but perhaps a pearl of the charism in the future.

Fr. Rolando Gutiérrez, CM





Vincentian Solidarity Office

May 2022 Bulletin

Lights on Burundi

The Churches of the parish of Rwisabi had no electricity. In fact, electricity just does not exist in this rural part of Burundi at all. No one has it. At the Church this means there are no services or meetings in the evenings. At homes, this means no studying at night for children. Only half the people here even finish primary school. Residents must endure a high level of crime. Without lights, it is easy for thieves to sneak around.

The Vincentian Fathers charged with the Parish, headed by Fr. Jean de Dieu Nizeyimana knew there had to be a way to fix this. They decided to go solar. With a little help they acquired everything necessary for the Parish Chapel, Church and office to be powered by Solar energy. They were even able to get 60 small residential systems for some of the parishioners. These small 13volt home systems are capable of powering multiple lights and a small efficient appliance like a fan or television. Each has 2 USB ports and allows for mobile phone charging. They are easy to install and maintain. You can just imagine the joy for these 60 households to now have light.

While the main Church is being rebuilt,

the chapel now has lights and a functioning sound system. All who attend Mass can hear the message now. With these improvements, the priests have noticed a gradual increase in Mass attendance. Plus they can now host meetings in the evenings for pastoral and formation groups.

In Burundi, there was darkness, and now there is light.



A local parishioner installing a household system



The Chapel with all lights on in the evening



Rooftop install of solar panels for the Parish offices

A Ray of Light for Grassroots Development

A new project scheme has come to see the light of day starting this year. The VSO and the Mission Fund of the Diocese of Essen have entered a novel funding agreement. Called UPGRADE, "Upending Poverty thru Grassroots Development Project Scheme", it marks a shift in development strategy. The shift is from a transactional application-based funding to a bilateral partnership. This partnership will manage grants and investing resources for our shared development agendas. It will be an upgraded complement to the ongoing VSO micro-project

program. UPGRADE will provide start-up grants (\$15,000 – \$20,000) for small-scale community-based pilot projects. These projects should be in line with the UN-Strategic Development Goals (UN-SDGs). For the initial 3 years of partnership (2022-2024), the grants will focus on: (a) renewable energy; (b) local economy and food security; (c) promoting gender equality/women empowerment.

We will be sharing more details on our website soon, so stay tuned: www.cmglobal.org/vso.

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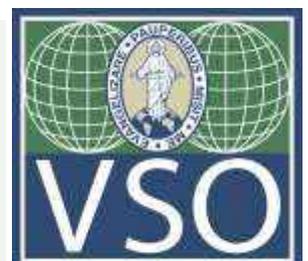
Our goal: To assist the Congregation of the Mission with obtaining funds for its evangelization and service of the poor.

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Vincentian Solidarity Office

www.cmglobal.org/vso

[Click here to give a gift in support of our projects](#)

Provincial House of South India Goes Solar

At the Provincial house in South India, they do have electricity . . . sometimes. Unfortunately, their public utilities are prone to frequent and long shut-offs. Sometimes these blackouts occur without warning in the middle of a meeting and then last for hours. The situation was frustrating. Meetings were cut short, ending abruptly with no idea when they could resume. This building is the administrative center for the South India province. So, all of the province's major meetings, seminars, retreats and

ordinations are held here.

With just a small investment the South India Province was able to install a rooftop solar station that provides power to the Provincial house and offices. The system powers everything at the house: lights, appliances, refrigeration. The electricity is now constant and consistent. They have also realized a large cost savings by using the sun to generate their power supply. The new electric bills are a mere 10% of what they once were.



Fr. Anil Thomas CM, Fr. Jijo Joseph CM, Fr. Tibin Mathew CM, and Fr. Stephen Antony, CM of the South India Province on the roof of the provincial house with new solar panel bank installed.

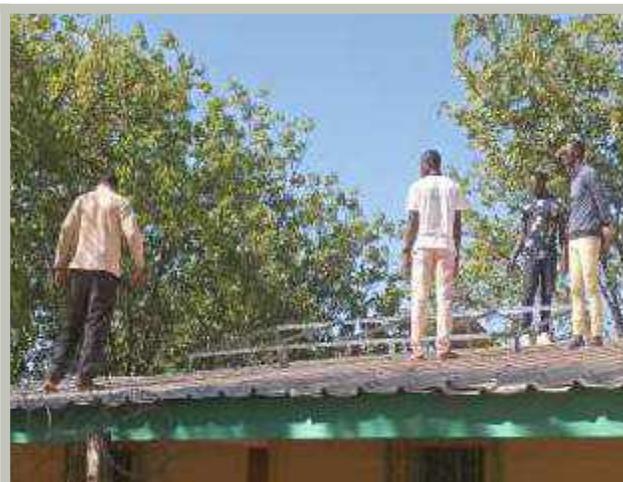
Chad Saves on More Than Electricity

At the community house in N'Djamena, Chad, the only power came from an old gasoline powered generator. The Vincentians inherited it from the Archdiocese. It was already very old and not expected to run much longer. In fact, when they took over this parish, they thought the Archdiocese was going to replace it. But this never happened.

To be safe and hopefully extend the generator's life, they used it from 6 pm to 10:30 pm. Which means they only had four and half hours of electricity per day. Their neighborhood did not have any other power supply at all. With the help of the VSO they purchased and installed the new solar system. The priests and seminarians living there even helped in the transportation

and installation of the equipment.

The house now has light 24 hours a day. But one of the other big changes they realized was a time and cost savings on food. Now that they have electricity around the clock, they can run a refrigerator and freezer. This allows them to buy food in bulk quantities which are cheaper. The staff gets to spend less time shopping.



Installing the rooftop solar panels

Fr. Joel's Solidarity Notes

Key Pillars of Vincentian Solidarity-Building based on the VSO process: "Top Up" versus "Top Down" approach:

PROJECT DEVELOPMENT/ BUILD UP ("Project-based orientation") → not just about one-off projects but developing the capacity and accountability to enhance eligibility (not automatic entitlement) for grant awards and project partnerships

ASSET DEVELOPMENT/BUILD UP ("Leveraging Process") → not just about funding or fund-raising but mobilizing "solidarity fund schemes" to harness the resources for development as the "patrimony of the poor"

IMPACT DEVELOPMENT/ BUILD UP ("Systemic Change Perspective") → not just about doing charity but consolidating the impacts of development initiatives, starting with micro-projects as "catalysts" of systemic change, in line with Global Development Framework and Thematic Agenda (UN-Strategic Development Goals)

The VSO is grateful to the donors and agencies that make our work possible, including:

The Franz Foundation
 Congregation of the Mission Western Province, USA;
 Congregation of the Mission Eastern Province, USA;
 Congregation of the Mission New England Province, USA;

The ambassador of the Embassy of the Republic of China (Taiwan) to the Holy See
 Fr. Sy Peterka's Africa Appeal;
 Fr. John Gouldrick, C.M.
 The Provinces and Houses of the Congregation of the Mission who contribute to the Vincentian Solidarity Fund;
 USA Donors;
 And donors to VIMS for their support.



www.VIMS1617.org

NOMINATIONES / CONFIRMATIONES

VIBAR Gerardo	11/05/2022	Director DC St. Louise de Marillac-Asia
PLANA AGUADO Sergio Andrés	11/05/2022	Director DC N ^a S ^a of the Mission-South America
RODRÍGUEZ GAUCÍN Juan	13/05/2022 (start 14/06/2022)	Visitor México
MUCAVELE Fernando Abel	30/05/2022	Director DC Mozambique (Reconfirmed)

ORDINATIONES

GARRAFÃO Djedje Joaquim	Sac	FOR	13/05/2022
CORDEIRO DA SILVA Edvaldo	Sac	FOR	22/05/2022

NECROLOGIUM

Nomen	Cond.	Dies ob.	Prov.	Aet.	Voc.
DOSI Mario	Sac	05/05/2022	ITA	91	71

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