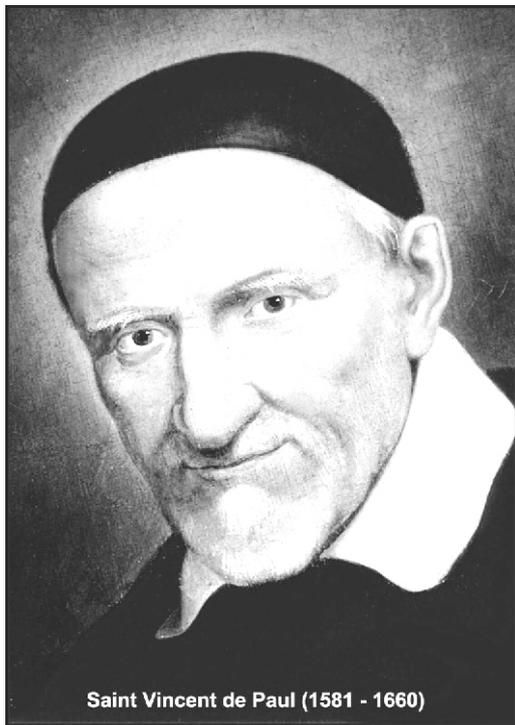


Southern Vani

A News Bulletin of Southern Indian Province
CONGREGATION OF THE MISSION



Saint Vincent de Paul (1581 - 1660)





Southern Vani

A News Bulletin of Southern Indian Province
CONGREGATION OF THE MISSION
(for private circulation only)

July 2020

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Editorial

It gives us immense joy and satisfaction to bring out the new issue of "SOUTHERN VANI". A lot of effort has gone into the making of this issue. We hope this issue of the Southern Vani is informative and enriching. I along with the editorial board extend our warmest thanks to the confreres who contributed to the making of this issue. We are pretty hopeful that the reading would be rewarding to the readers of southern vani as it would serve as a verdant landscape of information and knowledge that makes our mission effective.

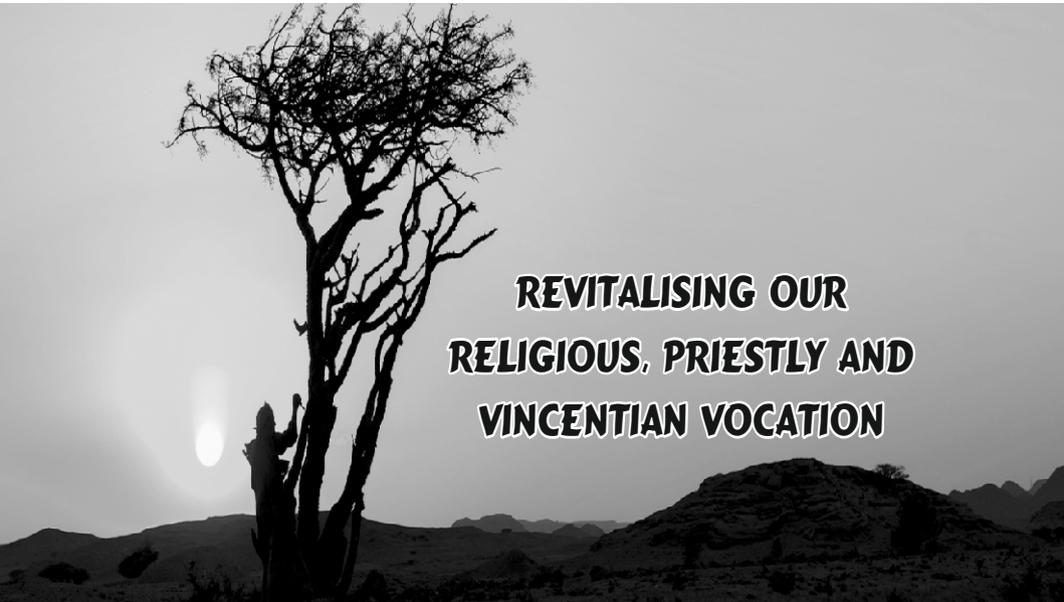
We hope that this small initiative taken up by us will take us along a way to build upon the edifice of knowledge and enterprise that empowers and ennobles.

Wishing you all a happy reading



The Editor

Thanking You In Christ and St Vincent
Fr. Sojan John CM



REVITALISING OUR RELIGIOUS, PRIESTLY AND VINCENTIAN VOCATION

The word 'religion' has a Latin root. Even though there are a few different translations, the most prevalent etymological root takes us back to the Latin word "*Re-Ligare*". The Latin word "*Ligare*" means "to bind" or to "connect". Adding the "re" before "*ligare*" causes the word to mean "Re-Bind" or "Re - Connect." From this perspective the whole purpose of religion is to unite us all together, to bind us and to tie us back. From the Christian theological perspective it implies that we all have fallen away from God and as a consequence from each other as well. If we have fallen away from God certainly we also have fallen away from God's creatures, from one another because they always go together. The New Testament makes it clear that if we are alienated from God '*ipso facto*' we are alienated from from one another who are God's creatures. Therefore, we all need to be connected back, to be tied back to God and to our brothers and sisters and without the first one we cannot have the second. At the root of our religious identity is a missionary vocation and commitment to be connected and reconnected to God and to one another. It implies that we are constantly invited to reconnect to and to be reconciled to one another and thus to God himself. As human beings this is a constant struggle that we have to grapple with. Every time we break our relationship with one another consequently we break our friendship with

God. Hence, revitalising our religious identity is a perennial struggle.

Our priestly vocation is an added responsibility in the same direction. We are called and chosen to stand in between God and God's people. Priest in the Bible is someone who performs a sacrifice. In the Old Testament priests offered sacrifice of atonement for sins, or sacrifice of communion or sacrifice of praise and thanks - giving. In the New Testament priests offer the sacrifice of the Holy Mass, remembering and representing Jesus Christ and his Cross. In all these cases the purpose of the sacrifice is to unite the people to God and to one another. To accomplish his responsibility affectively the priest must first and foremost be united to God and to his people. This is extremely important because the primary duty of the priest is to unite people to God. He brings them into communion. For this reason it is said that reconciling people to God is the essence of priesthood. In other words, binding together and reconciling divinity and humanity is at the centre of our priestly vocation. Each day priests must remind themselves that their duty is to bring God to people and to bring people to God. This is our mission and this is real evangelization. We are consecrated for this and we are set apart for participating in this mission of reconciliation. In my words and deeds do I constantly radiate this essential aspect of my priestly vocation? If I fail to present God to those who come in contact with me then I stand in need of revitalizing my priestly vocation and ministry. Thus, a renewed personal encounter with God alone can lead to revitalize and to recapture our priestly vocation and identity.

St Vincent de Paul taught us that our religious and priestly vocation is not for ourselves. It is for the sake of others. It is only in the context of the other that our vocation becomes meaningful and effective. We are called to be the light of the world and the salt of the earth. Our relationship with God must be translated into concrete actions of love for one another. As religious and as

priests we are connected to God, we are bound to God and we are tied to God. In simple terms, we love God and because we love God we also love our neighbor. Our love for God is made manifest in our love for the neighbor. The greatest realization of St Vincent was that the two great commandments, love of God and love of neighbor cannot be separated. This conviction led St Vincent to do everything in his power to unite those two great commandments in the concrete situations of life that he encountered. All through his life St. Vincent cared for the sick, the abandoned, the needy, the poor and the marginalized and taught us, his followers, to do the same. To see the face of Jesus in the poor and the needy and to come to their aid is the foundation of our Vincentian identity and spirituality. In order that we may imbibe the spirit of this task St Vincent asked us to practice the five characteristic virtues of simplicity, humility, meekness, mortification, and zeal in our life and mission.

St Vincent's devotion to the poor flowed from his love of God and his recognition that one encounters the face of God only by gazing into the face of one's neighbor. The love of God and the love of one's neighbor are two sides of the same coin, in the perception of St Vincent. Thus, St. Vincent believed and taught his followers that we cannot have one without the other. It is precisely in the active love of God's handiwork, his creation, our brothers and sisters, especially the needy and the most abandoned that the followers of Vincent de Paul express their love of God. This is our identity and the foundation of our missionary existence and relevance. In this manner we are taught to follow Christ the evangelizer of the poor.

If we have lost our identity or if we have compromised it, then consequently we have become irrelevant. We need to revitalize our identity and recapture its new life and vitality. Therefore, in the vision statement of the Provincial Plan 2016-2022 we have stated, "We the members of the Southern Indian Province of the CM, journey toward becoming spirit-filled evangelizers through

creative fidelity to our Charism. We commit ourselves to this task by creating stable stewardship and *revitalized* communities for effective Vincentian ministry.”

As religious, as priests, as Vincentians and as members of the Southern Indian Province we are a community of the missionary disciples of Christ sent out to share the love of God with everyone. In this sense the whole purpose of our existence is to call all human beings to the encounter with Christ so that everyone can see and experience the love and mercy of God made manifest in Christ Jesus. In a very special way St Vincent asks us to bring the love and healing power of God's grace and mercy to everyone in need.

In his message for the World Mission Day 2019 once again Pope Francis spoke about the importance of renewing the Church's missionary commitment. It is an invitation to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism. Therefore, meaningfully and relevantly the theme of the 43rd General Assembly is, “Revitalizing our identity at the beginning of the 5th century of the Congregation of the Mission.” Let all of us undertake a renewed and revitalized missionary commitment, in the conviction that missionary activity renews the Church, revitalizes faith and Christian, priestly and Vincentian identity, and offers fresh enthusiasm and new incentive.



Fr. Anil Thomas Karackavayalil CM
Visitor



A Plan to Rise up Again

“Suddenly Jesus met them and greeted them, saying: 'Rejoice'” (cf. Mt 28:9). It is the first word of the Risen One after Mary Magdalene and the other Mary discovered the empty tomb and came across the angel. The Lord meets them to transform their mourning into joy and to comfort them in the midst of affliction (cf. Jer 31:13). He is the Risen One who wants to resurrect the women to a new life and, with them, all of humanity. He wants us to begin to participate from now in the resurrected condition that awaits us.

An invitation to joy could seem like a provocation, and even like a bad joke in the face of the serious consequences we are suffering from COVID-19. Like the disciples at Emmaus, some could think of it as a gesture of ignorance or irresponsibility (cf. Lk 24:17-19).

Like the first disciples who went to the tomb, we have been living surrounded by an atmosphere of pain and uncertainty that makes us wonder: “Who will roll away the stone for us from the entrance to the tomb?” (Mk 16:3). How can we deal with this situation that has completely overwhelmed us?

The impact of everything that is happening, the serious consequences that are already being reported, and those things which we have glimpsed, the pain and mourning for our loved ones, all have the capacity to disorient, distress and paralyze us.

It is the heaviness of the tombstone that imposes itself on the future, and that threatens, with its realism, to bury all hope. It is the heaviness of the anguish of vulnerable and elderly people who are going through quarantine in total solitude; it is the heaviness of those families who cannot now put a plate of food on their tables; it is the heaviness of medical personnel and public servants feeling exhausted and overwhelmed... that heaviness that seems to have the last word.

However, it is moving to highlight the attitude of the women of the Gospel.

Faced with doubts, suffering, perplexity in the face of the situation and even with fear of persecution and of everything that could happen to them, they were able to keep going and not be paralyzed by what was happening. Out of love for the Master, and with that typical, irreplaceable and blessed feminine genius, they were able to confront life as it came, cunningly circumventing obstacles in order to be close to their Lord.

Unlike many of the apostles who fled as prisoners of fear and insecurity – who denied the Lord and escaped (cf. Jn 18:25-27) – they [the women], without evading reality or ignoring what was happening, without fleeing or escaping..., they knew how to just be and to accompany others.

The first women disciples, in the midst of darkness and grief, loaded their bags with perfumes and set out to anoint the buried Master (cf. Mk 16:1). Recently, we too, like them, have been able to see many who have sought to anoint others, through co-responsibility: they have offered care, and have avoided putting the lives of others at risk.

Unlike those who fled with the hope of saving themselves, we witnessed how neighbors and family members set out with effort

and sacrifice, to stay in their homes and thus curb the pandemic. We were able to discover how many people who were already living and suffering the pandemic of exclusion and indifference continued to strive, to accompany each other and to sustain themselves so that this situation is (or was) less painful.

We saw anointing poured forth from doctors, nurses, supermarket shelf stackers, cleaners, carers, people who transport goods, agents of law and order, volunteers, priests, women religious, grandparents and educators and many others, who had the courage to offer everything they had, to bring some care, calm and courage to the situation.

Although the question remained the same: “Who will roll away the stone from the tomb?” (Mk 16:3), all of them did not stop giving what they felt they could give, and had to give. It was precisely there, in the midst of their cares and concerns, that the women disciples were surprised by an overwhelming announcement: “He is not here, He is risen”.

His anointing was not an anointing for death, but for life. Their watching and accompanying the Lord, even in death and in the midst of great despair, had not been in vain, but had allowed them to be anointed by the Resurrection: they were not alone, He was alive and preceded them on their way.

Only this overwhelming piece of news was able to break the cycle which prevented them from seeing that the stone had already been rolled away; and that the perfume poured forth could diffuse further than the reality which threatened them.

This is the source of our joy and hope, which transforms our actions: our anointings, dedication... our watching and accompanying in all possible ways at this time are not, and will not be, in vain; they are not a dedication to death.

Every time we take part in the Passion of the Lord, we accompany the passion of our brothers and sisters; living that same passion too, our ears will hear the novelty of the

Resurrection: we are not alone, the Lord precedes us on our way, removing the stones that block us. This good news made those women retrace their steps to look for the apostles and the disciples who remained hidden, so as to tell them: He “reawakened to that same life (naturally in a new form) which death has destroyed”. This is our hope, the hope that cannot be stolen, silenced or contaminated. The whole life of service and love that you have given in this time will pulse again. It is enough to open a crack so that the anointing that the Lord wants to give us expands with an unstoppable force and allows us to contemplate the reality of suffering with a renewing outlook.

And, like the women of the Gospel, we too are invited again and again to retrace our steps and allow ourselves to be transformed by this announcement: the Lord, with his newness, can always renew our life and that of our community. In this wasteland, the Lord is committed to the regeneration of beauty and the rebirth of hope: “Behold, I am doing something new: right now it is sprouting, don't you see it?” (Is 43:19). God never abandons His people, He is always close to them, especially when pain becomes more present.

If we have learned anything in all this time, it is that no one saves himself. Borders fall, walls collapse and all fundamentalist discourse dissolves before an almost imperceptible presence that manifests the fragility of which we are made. Easter summons us and invites us to remember His presence, which is discreet and respectful, generous and reconciling, capable of neither breaking the cracked reed nor extinguishing the wick that burns weakly (cf. Is 42:2-3); so that the new life that He wants to give us all, might pulsate. It is the breath of the Spirit that opens horizons, awakens creativity and renews us in fraternity to say I am present (or here I am) before the enormous and imperative task that awaits us. It is a matter of urgency to discern and find the pulse of the Spirit to give impetus, together with others, to dynamics that can witness and channel the new life that the Lord wants to generate at this

concrete moment in history. This is the favorable time of the Lord, who is asking us not to conform or content ourselves, let alone justify ourselves with substitutive or palliative logic, which prevents us from sustaining the impact and serious consequences of what we are living. This is the right time to find the courage for a new imagination of the possible, with the realism that only the Gospel can offer us. The Spirit, who does not allow Himself to be locked up or manipulated by fleeting or fixed schemes, modalities and structures, invites us to unite to His movement, which can “make all things new” (Rev 21:5).

In this time we realized that it is important “to bring the whole human family together to seek a sustainable and integral development”. Every individual action is not an isolated action, for better or for worse. It has consequences for others, because everything is interconnected in our common home; and if it is the health authorities who order confinement in the home, it is the people who make it possible, aware of their co-responsibility to curb the pandemic. “An emergency like that of Covid-19 is overcome with, above all, the antibodies of solidarity”. A lesson that will break all the fatalism in which we may have immersed ourselves, and will allow us to feel once again as creators and protagonists of a common history and, thus, to respond together to so many evils that afflict millions of people around the world. We cannot afford to write present and future history by turning our backs on the suffering of so many. It is the Lord who will ask us again: “Where is your brother?” (Gen 4:9), and in the way we respond, may the soul of our peoples be revealed to us. This is the reservoir of hope, faith and charity in which we have been born, and which, for so long, we have anesthetized and silenced.

If we act as one people, even in the face of other epidemics that threaten us, we can make a real impact. Will we be able to act responsibly in the face of the hunger that so many suffer, knowing that there is food for all? Will we continue to look the other way

with a complicit silence in the face of those wars fuelled by desires for domination and power? Will we be willing to change those lifestyles that cause so many to suffer poverty, and promote and find the courage to lead a more austere and human life for a fair sharing of resources? Will we, as an international community, take the necessary measures to curb the devastation of the environment or will we continue to ignore the evidence? The globalization of indifference will continue to threaten and tempt us in our journey... May we find within us the necessary antibodies of justice, charity and solidarity. We must not be afraid to live the alternative – the civilization of love. This is “a civilization of hope: against anguish and fear, sadness and discouragement, passivity and tiredness. The civilization of love is built daily, uninterruptedly. It requires a committed effort by all. For this reason it requires a committed community of brothers and sisters”.

In this time of tribulation and mourning, I hope that, where you are, you will be able to experience Jesus, who comes to meet you, greets you and says: “Rejoice” (cf. Mt 28:9). And may this greeting mobilize us to invoke and amplify the Good News of the Kingdom of God.

Franciscus
His Holiness Pope Francis

“The most powerful weapon to conquer the devil is humility. For, as he does not know at all how to employ it, neither does he know how to defend himself from it.”

- Vincent de Paul



Employee's Provident Fund (EPF)

The Employees' Provident Fund is a statutory, government-managed retirement savings scheme to which both the employer and employee contribute every month. It existed from 1951 with the promulgation of the Employees' Provident Funds Ordinance which was later replaced with the Employees' Provident Funds Act, 1952. The purpose of this 1952 Act was to provide for the institution of Provident Funds for employees in factories and other establishments. The Act is now referred as the Employees' Provident Funds & Miscellaneous Provisions Act, 1952 and is applicable to the whole of India. The Act and Schemes coming under it are administered by a tri-partite Board known as the Central Board of Trustees, Employees' Provident Fund, consisting of representatives of Government (Both Central and State, Employers, and Employees).

The Central Board of Trustees administers three schemes, namely Provident Funds, pension, and insurance for the workforce in India. The Board is assisted by the Employees' PF Organization (EPFO) which has offices at 135 locations across the country. The EPFO has well-equipped trainings and seminars for officers and employees of the Organization as well as the representatives of the Employers and Employees. The EPFO is under the administrative control of the Ministry of Labour and Employment, Government of India.

The first scheme, *the Provident Funds*, accumulates both the principal amount contributed by the employer and employee and its interest. The member can avail partial withdrawal from this amount for education, marriage, illness and house construction. The second scheme, *the pension*, guarantees monthly benefit for superannuation, disability, survivor, widow (er) and children. The third scheme is *insurance*, a benefit given to the family in case of the death of a member of the Provident Funds.

Under the EPF & MP Act, 1952, an EPF account is statutory for all employees with a basic salary up to 15,000 per month in firms employing more than 20 workers. The excluded employees from PF are those who draw more than 15,000 as basic salary at the time of becoming a member of the Fund. Even though a new institution/establishment may have less than 20 employees, the Provident Funds is compulsory if the society/trust that runs the institution has other institution/s with employees enrolled in Provident Funds. An employer must enrol immediately a new employee who already is a member of EPF. The employer should also arrange to get the accumulations of the EPF member in the Provident Funds with the previous employer to have it transferred and credited into the new account with the new establishment.

The deduction for PF is maximum 12% of the basic salary of the employee {basic wages, dearness allowance (including the cash value of any food concession) and retaining allowance (if any)} and the same amount is contributed by the employer as well. The employer must transfer the payable money by the 15th of each month, following the month for which the contributions are payable. The employer is liable to pay simple interest for any delay in payment occurs. If an employer makes default in the payment of any contribution to the fund (PF) or in the transfer of accumulations required to be transferred by him/her, the Central Provident Fund Commissioner or an officer appointed by the Central Government can recover the amount from the employer with a penalty.

The rates of penalty vary according to the period of delay as is given below.

No.	Period of Default	Rate of Damage
1.	Less than 2 months	5%
2.	2 months and above but less than 5 months	10%
3.	4 months and above but less than 6 months	15%
4.	6 months and above	25%

An employer is obliged to display on the notice board of the establishment/institution a copy of the rules of the Provident Funds as approved by the appropriate authority, including the periodic amendments to the rules. It is also suggested to display a translation of these rules in the language of the majority of the employees.

It is also the duty of the employer to maintain an inspection note book in a form as the Commissioner of Provident Funds may specify, for the inspector to record his/her observation on his/her visit to the establishment/institution.

Provident Funds allows a member, when ceasing to be employed in one establishment and securing employment in another establishment in the same region, to transfer the balance of the Fund in the previous account to the account in the new establishment.

The rules concerning nomination suggest that a Provident Funds member shall make a declaration in the Form - 2 nominating a person or persons to whom the amount payable will be credited in the event of his/her death. The person can distribute the amount that may stand to his/her credit to more than one nominees at his own discretion. But if the member has a family at the time of making the nomination, the nominee/s shall be one or more persons belonging to the family. If the nomination is made to person/s other than the family, it will be considered invalid.

If the member of Provident Funds has no family at the time of nomination, the nomination can be in favour of any person/s but this nomination will be deemed invalid as and when the member acquires a family. He/she will be required to make a fresh nomination in favour of the one or more persons of the family. A member, when making the nomination wholly or partly in favour of a minor, has to appoint a person of the family as a guardian of the minor nominee. If there are no major persons in the family, the member can appoint any person as the guardian.



Fr. Baiju A. Chittuparamban CM
The Assistant Visitor

“It is no wonder you are tempted; on the contrary, it would be something new if you were not, because man's life is nothing but temptation, and no one is exempt from it, especially those who have given themselves to God; his own Son even passed through this trial. But if it is necessary for everyone, it is also a source of merit for those to whom God grants the grace of turning all things to good, as you do.”

- Vincent de Paul



Corporate Social Responsibility

What is Corporate Social Responsibility or CSR? It is an internationally accepted concept for responsible corporate behavior. In other words, it refers to the moral and ethical obligation of a company with regard to their employees, the environment and a number of other areas of life. This very idea of social commitment demands companies, to spent part of their profits in the areas of health, safety and environmental programs. It calls for companies to operate responsibly and morally to a good cause. India is the first country in the world to make corporate social responsibility (CSR) mandatory, following an amendment to the Companies Act, 2013.

As we are aware that as Vincentians, we are a mission- driven congregation working towards socio-economic development of the underprivileged. The Vincentians have always a heart for the people in the peripheries. This is the mandate that we have received from our Lord and master Jesus Christ through the instrumentality of our founder St Vincent and the many Vincentian Saints and Blesseds. Considering this great responsibility given to us, we are guided by the Holy Spirit to cater in our services in the diverse areas including poverty alleviation, quality education, skill development, livelihood development, quality health care, women empowerment, disaster relief and rehabilitation, etc.

One of the major hurdles that we face in carrying out our missions is lack of fund/financial sources. This becomes a perennial problem. At this juncture we have to recall the means applied by our founder St. Vincent to alleviate the pain of the poorest of the poor. He made use of the rich and the affluent in the society to carry out his mission. The time bound, prudent and sincere ways of St Vincent moved the hearts of many in his time and continues to move many even today. This locally generated fund became the then main source of the charitable works of St. Vincent De Paul. These means are available for us today as well; in the form of multinational companies, the rich and generous friends, people with heart for the poor, etc. We should make use of these means to raise funds to do at-least the minimum charitable activities in our own localities. Apart from the province's charitable endeavors; our parishes, schools and houses should discuss, plan and execute some kind of effort in this regard. The whole world is fighting hard to alleviate the trauma that Covid-19 pandemic has left behind in the lives of people all around the world. We should consider it as a need of the time to awaken the charitable identity that we all have as Vincentians. Infact, some of the houses and institutions of our province during last three months, have undertaken applaudable initiatives like; providing food materials, masks, sanitizers, etc. It is not a matter of how elaborately we did those charitable works, but how much effort we made in this aspect. A big salute to all our confreres, houses and institutions for their timely interventions. May the spirit of St. Vincent, our founder, motivate and lead many more of us to become sources of charity and love of Christ.

Fr. Saji Njarackal, CM
The Councilor In-Charge of Social Activities





The Mother house of the Congregation of the Mission 'The New Saint Lazar'

In this issue of the Southern Vani, we would like to give you a detailed portrait of the present mother house of the Congregation, situated at 95 rue de Sevres, Paris. It is in the 6th *arrondissement* (department) of Paris. This house is often referred as the 'New Saint Lazare'. Those who had been to Paris, especially for the CIF programs, had the chance of staying over there for a few days, and had perhaps seen around the building and the important sites in it.

Pierre Coste, in his great work, *the Life and Works of Saint Vincent de Paul*, gives us a vivid description of Saint Lazare, where Saint Vincent and his confreres lived. Vincent died in the same house and was buried in its chapel. Saint Lazar was the mother house of the Congregation from 1632 to 1789. Prior to that, Vincent and his companions lived in the '*College des Bons Enfants*'.

Saint Vincent did not live in the new Saint Lazar. However, as he worked in the area, he might have seen the place, but we are not sure of it. The oldest buildings in this area date from 1685-1686. 'The New saint Lazar' replaced the old one which was ruined during the French revolution. To compensate for the loss of the

original Saint Lazare, the Vincentians took possession of the former city residence of the duke of Lorges. The state had acquired this house for the Congregation's use from the hospital across the street.

The house opened officially on 9th November 1817. "The old house of St. Lazare having been transferred by the State to the public service, the Government handed over to the use of the Congregation a piece of property situated at Rue de Sèvres 95, the Hôtel des Lorges, and here Verbert, the vicar-general, entered with his community still small in number, 19 Nov., 1817." (Catholic Encyclopedia) This was the Generalate of the Congregation until it was shifted to Rome. Though the General administration was shifted, this house continued to be called the Mother House.

The new property at that point consisted of: (1) a three storied main house with courtyard and garden; (2) a two-story building looking out on Rue de Sevres, joined to the main house by two side buildings; (3) a one-story wing where the present refectory is located. Later, Congregation acquired some of the adjoining properties, including a few located at the rear of the present property, on Rue de Cherche Midi. During the period of Fr. Jean Baptiste Etienne (1801-1874) a lot of constructions took place and many additions were made to the structure.

Today the building belongs to the Congregation. Earlier, some 12-15 years back, it was a government property. We could not do any renovations or works without the approval of the government. Now being the owner of the land Congregation can do any work. The house also has very valuable paintings and other objects of value.

The present house and building are important for the Congregation. Some of the main attractions here are: the Chapel, where in we have the reliquary of Saint Vincent (we will be giving a detailed description about the chapel and the reliquary in the next issue); the Vincentian Musieum, wherein we have many objects used by Vincent de Paul and Louise de Marillac;

the Historical archives of the Congregation, which protects the precious letters written by Saint Vincent and the major documents related to the Congregation.

The house also has within its walls the Center for International Formation (CIF); A large ten-story building, for housing the senior confreres and for welcoming priests coming to study in Paris (not for the confreres coming from different provinces but from different dioceses. Confreres coming to study reside with the main community at the mother house); the Paris campus of Saint John's University, New York; the Provincial House of the Province of France.

Until recently, a part of the mother house was used for the formation of our confreres. Due to lack of vocations the place remained vacant and unused. Today it is used by different associations like Vincentian Marian Youth, for their regular get-togethers and other ongoing formation programs. Some of the associations like Miraculous Medal Association, Vincentian Marian Youth, etc., have their central office in it. Some parts of the mother house have been rented out to business groups. The house also functions like a semi-hotel. The house rents out rooms, with restaurant facilities. However, this facility is not open to all the categories of people, or to say, to all the age groups.

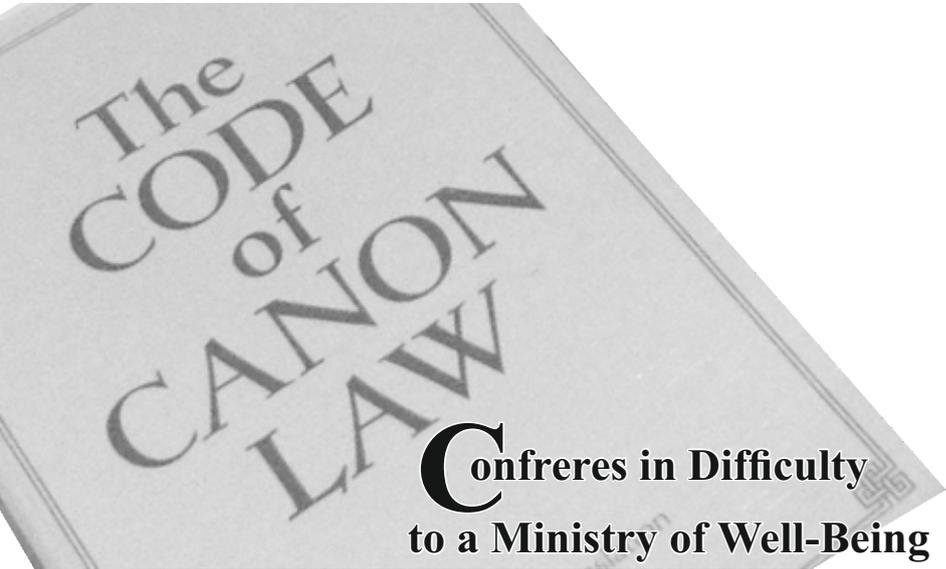
The Miraculous Medal Chapel and the Mother house of the Daughters of Charity is around 300 meters from our house. And the Head quarters of the AIC (Association of the International Charity, formerly Ladies of Charity) is just about 100 meters from our house, in the same street. As there is a metro station just in front of our entrance (Vaneau station) it is very easy to travel to anywhere in the city.

(Sources : John E. Rybolt, C.M.,
In the footsteps of Vincent de Paul,
A guide to Vincentian France; Julien Spiewalk,
The Paris... of saint Vincent de Paul
and Blessed Frederic Ozanam;
Vincentian Encyclopedia, Catholic Encyclopedia).



Fr. Mathew Kochuparambil CM

The Councilor In-charge of Formation



The CODE of CANON LAW

Confreres in Difficulty to a Ministry of Well-Being

Confreres in a 'difficult' situation is a term generally used for members who are legitimately or illegitimately absent from a province or for those confreres who have left the Congregation. There are also personal situations such as physical illness, emotional immaturity, difficulties living the vows, and moral issues. Difficulties in living community life could be another challenge for many confreres, especially when a confrere finds it challenging to find a sense of meaning and belongingness to carry out the ministry entrusted with a healthy relationship with the local superior and with other members of the community. Confreres may also suffer because of excessive activities without provision for personal space to rejuvenate spiritually. Disappointment and/or burnout because of a lack of support from the local community or the provincial administration, a lack of experience or preparation for the ministry to which a confrere is appointed may also cause serious difficulty in the life of the confrere. All of these, taken individually, or together, may develop into a vocational crisis or a struggle at any stage of any priest or religious. It is good to remember that, "confreres with difficulties contribute to creating difficult communities and vice versa." (*Vincentiana*, January -April 2007, 65)

Often confreres themselves are not aware of the difficulties because they continue to suffer without seeking proper guidance. Provincial administration also has a vital role in understanding

and identifying the need for the confreres based on their performance and the feedback they get from the missions where they are appointed. These problems may continue to exist in many provinces, as it is taken for granted that after ordination, all that a confrere needs is an annual retreat because canon law says it as an obligation (CIC 663 & 5, 276 & 4 and 246 & 5). On the other hand, we may fail to understand the confreres as human beings, having personal, psychological, and spiritual needs, which need to be fostered in order to live a life of well-being for the good of the people we serve.

A Purposeful Life

In his book *Leadership from the Inside Out*, Kevin Cashman tells the story of a priest who was confronted by a soldier while he was walking down a road in pre-revolutionary Russia. The soldier, aiming his rifle at the priest, commanded, "Who are you? Where are you going? Why are you going there?" The priest calmly replied, "How much do they pay you?" Somewhat surprised, the soldier responded, "Twenty-five kopecks a month." The priest paused, and in a deeply thoughtful manner, said, "I have a proposal for you. I will pay you fifty kopecks each month if you stop me here every day and challenge me to respond to those three questions." How many of us have someone to confront with meaningful questions about life, compelling us to pause, examine, and grow as persons who live with a purpose and well-being?

Most organizations and institutions have a mission and a vision statement. If there is no vision or mission statement, no organization can give hope to its members. As organizations have their vision and mission statement, it is also equally crucial for individuals to have a life mission statement. In other words, what are you living for? What is your purpose in life? What excites you to the extent of wanting to give your sweat and blood to this mission? Who do you want to live for? These are questions that we should ask ourselves when writing our life's mission statement.

In the gospel of John, Jesus' life mission statement is clearly

earth and finished the work that you gave me to do" (Jn,17:4). The first article of our Constitutions clearly states: The purpose of the Congregation of the Mission is to follow Christ, evangelizing the poor. This purpose is achieved by being faithful to St. Vincent and the members, individually and collectively:

1. make every effort to put on the spirit of Christ himself (CR I, 3) in order to acquire holiness appropriate to their vocation (CR XII, 13).
2. work at evangelizing the poor, especially the more abandoned.
3. help the clergy and laity in their formation and lead them to a fuller participation in the evangelization of the poor.

The Provincial Plan 2016-2020 of the Southern Indian Province states its vision statement: "We, the members of the Southern Indian Province of the C.M., journey toward becoming spirit-filled evangelizers through creative fidelity to our charism. We commit ourselves to this task by creating stable stewardship and revitalized communities for effective Vincentian ministry." Being part of a larger organization, if I do not have a personal vision and statement about my life and ministry in harmony with the mission and the vision statement of the institution to which I belong, how long can I effectively serve?

Challenges

Revenge attitude: Revenge is the desire to inflict hurt or to harm someone who has offended us or in whose hands we have suffered discrimination or injustice. Exodus 21:23 instructs the people of that time to give an eye for an eye, tooth for tooth, hand for hand, in short, to punish the offender. Sometimes we live with an Old Testament mentality and fail to see what Christ taught: love of neighbor, compassion, and forgiveness. Social psychologist Ian McKee found in his studies that people with vengeful tendencies are motivated by power, authority, and desire for status. In an organization or between persons who relate to each other for a common good, one may feel hurt or that

something was not just. A resentful mentality, however, can destroy the person and ruin the positive vibe in the communities and the province.

“I am inevitable” attitude: St Vincent De Paul sees the practice of poverty and the perseverance in the company as, "They will be willing to go anywhere, to do anything, to brave all hardships, if they are attached to nothing" (SV XI, 228, SV XI, 237). It is essential that you should be ready to go anywhere you may be ordered, and even to ask and say: I do not belong to this parish or that, but to wherever God is pleased I should be. Do not act like the sons of Zebedee for whom places were asked surreptitiously, which God, for their own good, did not give them. You have been chosen to be at the disposition of Divine Providence and, if you do not fully submit to It, you will lose much. (Conference of July 31, 1634).

Fixed mindset: Carol Dweck, in her studies on mindset, found that people have two mindsets: fixed mindset and growth mindset. Someone with a fixed mindset believes that their 'superior' qualities are carved in stone. People with a fixed mindset are more likely to have inflated, inflexible views of their abilities and try for things they are not capable of. This creates an urgency to prove themselves over and over.

Some are trained in this mindset from an early age. The growth mindset is based on the belief that your essential qualities are nurtured and improved through your efforts, your strategies, and help from others. This belief is that a person's true potential is unknown, that it is impossible to foresee what can be accomplished with years of passion, toil, and training.

This mindset allows people to thrive during some of the most challenging times in their life. In his book *Extraordinary Minds*, Howard Gardner concludes that exceptional individuals have "a special talent for identifying their strengths and weaknesses." When people with a fixed mindset opt for success over growth,

they are trying to prove that they are unique or even superior.

When members in a province have a fixed mindset, they try to prove themselves superior in everything; they never learn anything new; they are not interested in reinforcing their strengths and have no perceived weaknesses to manage. This is what Pope Francis called during his Chrism Mass homily on April 2, 2015, in St Peter's Basilica, "The Tiredness of Priests." When, without focusing on our personal growth, we try to prove our superiority over others; any member can become lethargic and feel burned-out in a short time. Therefore, each confrere must focus on personal growth and sanctification in continual formation through private readings, formal studies, and community experiences, which can keep our enthusiasm and zeal for the mission to remain alive and burning.

Flourishing through God experience

Personal well-being and the common good: Annual retreats, recollections, community activities, and other ongoing formation programs organized by the province help enrich its members. Each confrere can search for resources that fit into his need for personal growth and flourishing in the ministry. Here, instead of giving a solution, I would like to pose a few questions for reflection. How often do I take an annual retreat and ongoing formation seriously? Do we attend them because it is an obligation or canon law says so, or do I attend to make progress in my spiritual and personal life? Do I have a spiritual director with whom I share my spiritual struggles and get guidance in my life? Do I have a close friend within the Congregation or outside, a batch mate, a senior confrere, with whom I share my experience, worries, anxieties, fears, hopes, problems, and breakdowns? We are human beings, and any stage of our life things can go wrong. Are we resilient to cope with such changes and unexpected things that happen in our life?

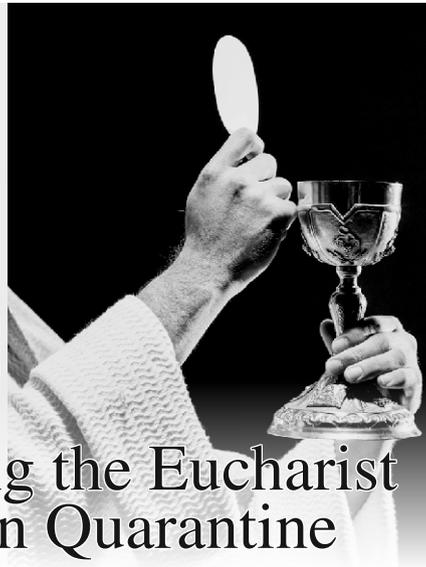
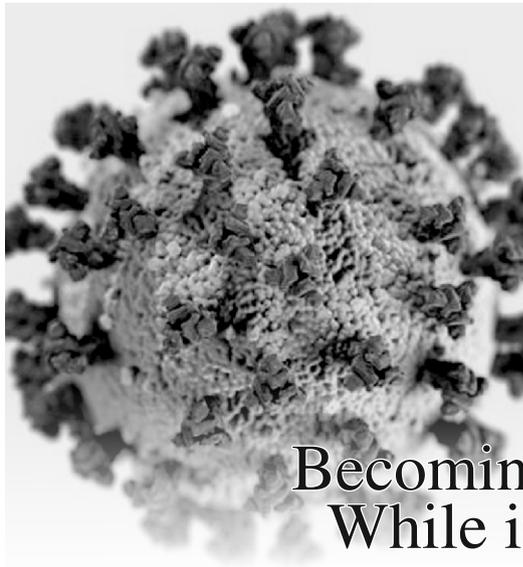
Self – an obstacle to spiritual growth: In *The Curse of the Self*, social psychologist Mark Leary points out that the self is the main

obstacle to spiritual advancement in three ways. First, the constant stream of trivial concerns and the egocentric thoughts keeps people locked in the material and the profane world, unable to perceive sacredness and divinity. Second, spiritual transformation is essentially the transformation of the self, weakening it, pruning it back – in some sense, killing it, and often the self-objects. Third, following a spiritual path is invariably challenging work, requiring years of meditation, prayer and self-control, and sometimes self-denial. For all these reasons, the self is a problem for the ethic of divinity. That's why Jesus said, "Whoever wants to be my disciple must deny themselves and take up their cross and follow me" (Mathew 16:24).

Self-Transcendence: Fr. Tomaž Mavrič, our Superior General, gives paramount importance on the mystic of charity like Saint Vincent De Paul and invites us to follow the same path. Personal experience of God and transcending our natural self is an impetus for us to grow and flourish in our priestly ministry. A group of people had their lives turned around by a carpenter's son. From where did he start? The Abba Experience. And from where did the disciples start? From the resurrection experience. The mystical experience of St. Vincent De Paul helped him to dedicate his life to the poor and the formation of the clergy. The question that we must ask every day is, what is my mystical experience that can transform my life? We have to transcend our self and experience God's presence in our lives and in the people whom we serve to lead a meaningful and flourishing life as a member of the Congregation of the Mission called to serve the poor.

Fr. Shijo Kanjirathamkunnel, C.M.





Becoming the Eucharist While in Quarantine

“God our Father, we come to you in our need to ask your protection against the COVID-19 that has disturbed and even claimed lives. Give us the grace in this trying time to work for the good of all and to help those in need. We implore you to stop the spread of this virus and to save us from our fears.” (Taken from *Oratio Imperata*)

During the Vincentian seminary formation, we were allowed to receive phone calls from home only once in a week. This practice continued for about 8 years in the seminary formation until we became theology students. Though I murmured in the beginning about this practice as curtailing my relationship with my family, I gradually adapted the practice as there was no other option. But later I understood that the formators introduced this practice in order to make us slowly detach ourselves from our family, to be attached to a bigger family of Christ. I continued that practice of talking to my parents once in a week even after becoming priest. But today I make sure that I give sufficient time for my parents to talk to me at least once in a week. I talked to my mom after the Indian Government declared total lockdown of the nation, that included gathering of individuals as well, even the public celebration of the Holy Eucharist. Though it was a usual

conversation, I noticed that she wasn't so fine. So I asked her, what was wrong? And she told me that she was really upset due to the cancellation of public mass in the church. I tried to convince her saying about the possibility of participating in the Holy Eucharist online or on television, as instructed by the Church. But she told me that nothing can substitute the beauty of participating in the Holy Eucharist in a Church. She said, she was upset because the Holy Eucharist had become part and parcel of her life, and she was badly missing it.

It was then I began to reflect about the seriousness of the issue. I began to realize that there are thousands of people who feel the same as my mother felt. I decided to find out a way to reconcile these both; cancellation of the public celebration of the Holy Eucharist and the deep feeling of missing felt by people as the Holy Eucharist was part and parcel of their life. The only way to reconcile these two is by becoming the Holy Eucharist ourselves, I need to become the Eucharist, you need to become the Eucharist and we need to become the Eucharist. How do we become the Holy Eucharist ourselves? With this question in mind I began to re-read the biblical event in which Jesus instituted the Holy Eucharist. Jesus instituted the Holy Eucharist during the last supper. While re-reading the last supper incident I found three forms of Eucharist, practicing which will help us to become the Eucharist ourselves while in quarantine.

1. **Eucharist of Communion:** Jesus and His Apostles gathered at the upper room for the supper. All the Apostles were present for the supper as it was arranged at the request of Jesus. It was indeed a gathering of love and communion. They knew that something important was going to happen. We are all in quarantine today due to the deadly virus. In this time of quarantine, we are compelled to be in our families and communities. In fact this time of quarantine should become a time of communion in love.

Wherever we are need to spend creative time in our families

and community so that we share the Eucharist of Communion.

2. **Eucharist of Service:** Once everyone was ready at the table, Jesus stood up and began to wash the feet of the Apostles. He said, “I am doing it now so that you will continue to do it for the rest of the days to come.” A perfect act of service. In this time of quarantine, we are reminded to be people of service to the whole world. We can extend our service by feeling one with the people suffering around us, praying the sick and the diseased, by doing acts of charity in possible ways without breaking the Anti-COVID-19 instructions, etc. by becoming people of service we are actually becoming the Eucharist of Service.
3. **Eucharist of Sharing:** after the prayer, Jesus broke the bread and gave it to his Apostles saying, “Take this all of you and eat of it, for this is my body / blood. Do this in remembrance of me.” It was an act of sharing, sharing His own life for the sake of the whole world. While in quarantine we are reminded to share all that we can for the suffering world. At first, we need to share our prayers for the world. Second, we need to spend our time and possible resources with the needy. There are number of people living by the streets who have become food-less and provision-less due to quarantine. It's the time for us to share all that we can in a safe system so that we continue to participate in the Eucharist of Sharing.

All these Eucharist of Communion, Eucharist of Service and Eucharist of Sharing are to be done with love so that whole world will know that the Holy Eucharist is not only celebrated ritually in the churches but also is celebrated in love through the lives of every faithful. I take joy in sharing with the whole Vincentian Family that, our Adamson Community at Manila is moving

forward practicing all these forms of Eucharist; Communion, Service and Sharing.

We keep feeding around 200 Street dwellers everyday, with a vision of infecting the world with Vincentian Charity. As Vincentians let's remind the world that face mask covers only face and it should never cover the hearts of people. Let's become the Eucharist and continue to celebrate the Holy Eucharist with our lives. May God heal the whole world with his love, care and compassion.



Fr. Libin P Varghese, CM

“Even convicts, with whom I have spent some time, are not won over in any other way. Whenever I happened to speak sharply to them, I spoiled everything; on the contrary, when I praised them for their resignation and sympathized with them in their sufferings; when I told them they were fortunate to have their purgatory in this world, when I kissed their chains, showed compassion for their distress, and expressed sorrow for their misfortune, it was then that they listened to me, gave glory to God, and opened themselves to salvation.”

- Vincent de Paul

CORONA VIRUS - PHASE 1

The pandemic COVID-19 has been sowing distressing turmoil all over the world. The health infrastructure of the world has been threatened, the economy has crumbled, lives especially of the ordinary and poor people are cornered and marginalized. Though more than two months of complete lockdown of the country was announced and implemented, these efforts seemed to be too little due to the fast spread of this pandemic all over India. Even after the lockdown the number of affected cases are increasing rapidly, making the governmental authorities anxious about how to deal with such an extraordinary scenario. A continuous and uninterrupted lockdown will have its long and wide-ranging results in the economy of the nation and already people are experiencing its devastations.

Amidst the fear of the pandemic among all sections of the people, the poor and the marginalized are the worst affected. St. Vincent de Paul reminds us that they are our lords and masters. Not only their daily life but also their future is uncertain. Their daily sustenance becomes an unsheathed sword hanging over their head. The agriculture, industry, the other skilled labors are facing innumerable threats due to the return of the migrant workers to their places of origin. The education also is at the verge of Zero Year since many of the states are not ready to open the schools and colleges fearing the worst to come through the school-going children.

The South Indian Province of the Congregation of the Mission, sharing the pains and sorrows as well as fears and anxieties of the poor people, do our best to support them in whatever way possible. But the closure of the educational institutions, which was a main source of income for the province, has put a threatening question mark for not only on the various ministries that the province has been engaged in but also the normal day today affairs of the province. However, the Province is determined to all that is in our capacity to alleviate the pain and sufferings of the poor. It is a matter of pride for the

entire province that confreres, after the example of St Vincent de Paul, were completely engaged in organizing charity at different levels. Just like St. Vincent, many confreres were able to tap the resources of the rich and generous people and come to the aid of the needy. While we thank our collaborators and pray for the affected people we ask God to strengthen our hands so that we may continue to reach out to God's people in this difficult and challenging situation.

Fr. Anil Thomas Karackavayalil CM
Visitor

VARIOUS ACTIVITIES ORGANIZED BY THE PROVINCE PHASE-I

In line with the social commitment of the province and the preferential option for the poor that it tries to emulate in all the ministries, the various activities taken up by the Southern Indian province in connection with the COVID-19 are as follows:

AANAIKULAM

St Michael's Church at Aanaikulam is a small village in the diocese of Tuticorin. To express our oneness with those living near and affected by lockdown we had provided food grain packages for 15 families and also have given money to support them temporarily. In this way the hungry are fed and the suffering are consoled by our joined effort.



Having witnessed the agony of the people affected by Coronavirus the Ascension Church and St Vincent's Matriculation Higher secondary school located in the Archdiocese of Madras -Mylapore, have provided help-kit worth ₹ 1000/- to 150 Families (Parish and School in collaboration). And as a proactive measure we also have established three disinfection tunnels for the control of the virus. The disinfection tunnels were installed in collaboration with the government authorities in different parts of the city with an aim to disinfect the locality. Besides these we too have given 12 families ₹1500/- each. In this way we have supported the neighbouring people to overcome their difficult moment in their life.

IRUSUMANDA



St. Joseph's church, Irussumanda is situated in the Diocese of Eluru. We had collected the fabric masks made by volunteers in town and have distributed them to all residents living nearby. Over 700 residents living in housing colony have received fabric masks and they are wearing the mask when they are in public. These masks have been distributed in an effort to control the transmission of the virus among residents. Apart from this we also had provided food grain packages for 50 families.

KIDARAKUZHY

St. Joseph Church Kidarakkuzhi is in the diocese of Neyyattinkara with 5 sub-stations. The parish is united by 400 families. The parish with the help of the parishioners have helped to provide one day meal for the community kitchen. We also have helped 60 families in one of our sub-stations by providing food provisions.

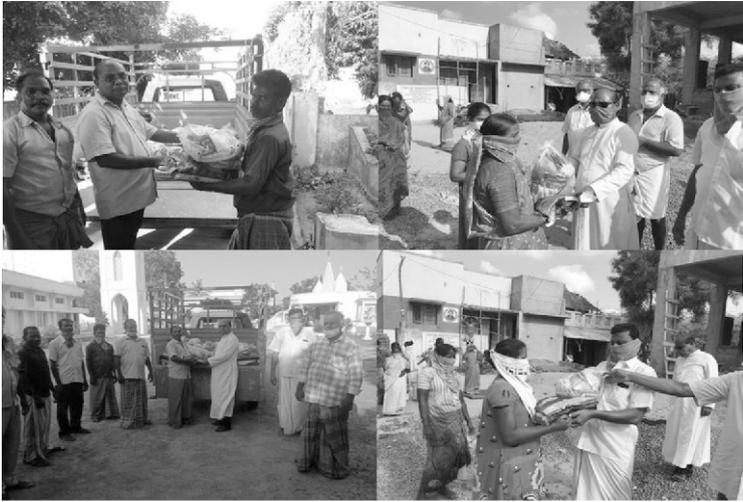
KERALAPURAM



The Mary Rani church and St Vincent's School at Keralapuram are in the Diocese of Kollam. To support people in the locality affected by lockdown, we found means to provide food grains, masks, and sanitizers to those who were in dire need. We have contributed ₹1000/- each for 75 families in the parish and distributed help-kits for 30 people. We also have distributed 2000 masks for the local people and this generous task was appreciated by the beneficiaries.

MOLASUR

St. Joseph's Church at Molasur is in the Diocese of Chingleput. With a noble intention to support the neighbouring families, we distributed food grain packages worth ₹1000/- to 163 families



(10kg rice, dal, wheat powder and other items such as chilli powder, masala powder etc.,) and many of them are daily workers and widows. And this generous task was supported by parishioners and was coordinated by parish council, Vincent de Paul society and Legion of Mary associations of Molasur parish.

DE PAUL APPARELS



With an aim to create awareness among the public and provide free face masks and hand sanitizers the De Paul Apparels has covered 5 Districts in Mysuru supplying 20000 face masks to each district. In this effort we also have reached to the aid of those living in slums (Hebbal). The forest department of Mysuru also is benefited by this act of charity and upon seeing this good work the

governmental authorities from the Karnataka state requested them for the mass production of the masks. Based on this recommendation from the government the province is involved in a mass production and distribution of masks for the containment of COVID-19. In this process we also have covered our Vincentian parishes like Mariapura, Jallipalayam, Namagiripettai by providing masks.

VINCENTIAN PROVINCIALATE



On behalf of our Province the Vincentian Provincialate community has contributed to the community kitchen in three different places and the community kitchens have fed 250 people for 25 days. And we also have distributed food grains for the aged and the people living in slums.



The Vincentian Provincialate community has distributed 500 masks to the poor villagers in Old Kesare to prevent the coronavirus spreading from people to people.

DPIRS



DPIRS community in collaboration with De Paul apparels has distributed 5000 masks to men and women in Srirangapatna taluk to protect them from Corona virus.

NAMAGIRIPETTAI



Namagiripettai is a mission station in the diocese of Salem. Our community has extended its hand to help the suffering neighbours by providing food grain packages for 100 families

and also has distributed 200 masks to prevent the virus from spreading. This act of Christian charity was supported by Vincentian Society Mysore, Diocese of Salem, confreres and well-wishers.

NEDUMPARA



Mount Carmel Church is a small parish in the Diocese of Punaloor. We have supported the families who are mainly estate workers in Thenmala region during this lockdown by providing 500 masks, 500 food grain packets, ₹ 500/- each for the families and a day meal for the police men. In this way the community expressed their solidarity with the needy.

ORAGADAM

Sacred Heart church at Oragadam, in the Diocese of Chengleput is effective at the service of the people of God. The globe-threatening COVID-19 and the lockdown that was introduced to control the pandemic had pushed many people to a painful situation of poverty and hunger. The misery of the people moved us and we joined together with a neighbouring community of Daughters of Charity and provided food grain packages for 200 families. This is a joined venture of CM, DC, and SVDP which was supported by Vincentian Madras Society.

ORAGADAM



PERIYAKULATHUPATTY



Periyakulathupatty is situated in the Diocese of Trichy. To express our solidarity with those living in the parish, especially those affected by lockdown, we have distributed 1000 high-quality masks to all the villagers. In this effort we reached up to 200 families. Besides this we also provided food grain packages for 200 families and have fed 60 people for 2 days with the generous contribution of the local people.

SINGANNAGUDEM



Following the example of our holy founder St Vincent, the Vincentian community members in Sigannagudem in collaboration with the parishioners, especially the youth (CM Kommru Youth- Malavalli parish) has provided lunch for 35 Migrant workers. And with the aid of Fr Sebastian Anthikad, we gave provisions for AIDS patients in and around Mallavalli Parish.

THANNIMOODU



Immaculate Conception Church at Thannimood is the one of the parishes of the diocese of Neyyattinkara. Having learned the misery of those living near we provided food grain packages for 140 families, rice alone for 13 families and vegetables for 14 families. We could alleviate the hunger of the people already cornered and marginalized by the pandemic.

UKKUNAGARAM

The De Paul English Medium School at Ukkunagaram in Visakhapatnam found all the possible ways to support the families of the students, teaching and non-teaching staff, and

UKKUNAGARAM



others living in the vicinity of the school by distributing masks and food grain packets. In this process of helping we distributed food provision to 50 families and stationery items to 50 families in the poor village of Madhinabag. We also gave 500/- each and food provisions to 30 families of Padhbanabhanagar, Leprosy colony in Venkatapuram.

VENGAVILA



The Vengavila community which is a retreat centre to facilitate Popular Mission ministry in Kerala region is in the diocese of

Neyyattinkara and is popularly known as Gethsemane Vincentian Prayer Centre. We distributed 5000 masks to the people live nearby to ensure their safety. Apart from this we provided food grain packages for 200 people (Anad & Velayanad) and in this way we could alleviate the hunger of the people who were affected by the pandemic.

VAZHAVILA

St Joseph Church at Vazhavila is in the Diocese of Neyyattinkara. With a generous heart the community has helped a cancer patient with ₹ 25000/-, 5 families with ₹ 10000/- each and food provisions for 10 families with the support of the parishioners.

CONTRIBUTION TOWARDS THE PM RELIEF FUND

The province made its contribution towards the Prime Ministers Relief Fund in order to be part of the governmental actions and measures in the control and containment of Covid 19 and to rescue the nation from the clutches of this pandemic. And the relief fund is contributed through the below SOCIETIES of the province.

1. OASIS: Enikepadu
2. VINCENTIAN MADRAS SOCIETY: Chennai
3. VINCENTIAN ANDHRA SOCIETY: Andhra Pradesh
4. VINCENTIAN SOCIETY: Mysuru
5. PRATHEEKSHA: Mysuru

SEVERAL SPIRITUAL ACTIVITIES

All the communities too become part of the world spiritual community praying for an end to this pandemic. Different leaflets consecrating the people to Our Lady of the Miraculous Medal were distributed and all the communities along with the daily spiritual activities organize a special adoration of the Blessed Sacrament and the Novena of Our Lady of the Miraculous Medal praying for the end of the pandemic.



Hearty Congratulations

ST VINCENTS ICSE SCHOOL, KERALAPURAM,

ICSE BOARD EXAM RESULT:

NUMBER OF STUDENTS WROTE EXAM: 73 PASSED: 73

90% Above : 32

80% Above : 35

70% Above : 6

Distinction : 67

First Class : 06

Toppers:

Akhila Anil : 98.2%

Akhila Raj : 98.2%

Fathima Shajahan : 97.2%

Anupama S : 97%

Renjitha K : 97%

Jasi Sapna : 96.8%

Nebu Placid : 96.6%

DE PAUL SCHOOL, UKKUNAGARAM

CLASS X ICSE RESULT

De Paul School, Ukkunagaram, a 25 year old institution has once again proved it's academic excellence in the Class X ICSE Board Exam during the year 2019-2020.

The school takes pride in declaring a 100% pass result of 150 candidates.

44 students -- 90% and above

55 students -- 80% to 89%

27 students -- 70% to 79%

24 students -- 60% to 69%

The School toppers have let the School flag fly aloft in the City of destiny.

Pavani. A. -- 589/600

Adithya. A. -- 588/600

Akhila. V. -- 587/600

Shreya Guha -- 586/600

Sayantan Chatterjee -- 585/600

The 42 Centum shooters(English literature -- 4; Hindi -- 3; History & Civics -- 13; Geography-- 4; Mathematics-- 5; Chemistry-- 1; Biology - 4; Computer applications-- 8) have added elegance to the exemplary result. We congratulate every student who worked hard and the dedicated staff who who prepared them for this achievement.

ST. VINCENT'S SCHOOL, CHENNAI.

State Board of Tamil Nadu.

Class X Result :

Number of students appeared: 162 Passed : 162 (100%)

90% Above : 5

80% Above : 22

70% Above : 38

Distinction : 30

First Class : 58

Toppers:

R. Jeevitha: 472/500

S. Krithiya Janani: 467

K. Rakshita: 463

K.S. Jeeva: 452

A. Jessica Rachka: 451

DE PAUL SCHOOL

Kethepally- Telangana State Syllabus

SSC Result -2019-2020

Total students : 52

Number of pass : 52

Pass percentage : 100%

SL No	GPA (Grade Per Average)	No. Students
01	10/10 (full marks)	16
02	9.8/10	06
03	9.7/10	04
03	9.5/10	05
04	9.3/10	08
05	9.2/10	08
06	8.8/10	05

DE PAUL INTERNATIONAL RESIDENTIAN SCHOOL - MYSURU

TOTAL NO OF STUDENTS ENTERED	APPEARED	PASSED	FAILED	ABSENT	DISDISTINCTION	I CLASS	II CLASS
52	51	51	0	1	22	29	0

ISC 2020 - RESULT ANALYSIS

TOTAL NO OF STUDENTS ENTERED	APPEARED	PASSED	FAILED	ABSENT	DISDISTINCTION	I CLASS	II CLASS
72	69	68	1	3	18	47	2

ISC SCIENCE 2020 - RESULT ANALYSIS

TOTAL NO OF STUDENTS ENTERED	APPEARED	PASSED	FAILED	ABSENT	DISDISTINCTION	I CLASS	II CLASS
31 (regular students)	31	31	0	0	11	20	0

ISC COMMERCE 2020 - RESULT ANALYSIS

TOTAL NO OF STUDENTS ENTERED	APPEARED	PASSED	FAILED	ABSENT	DISDISTINCTION	I CLASS	II CLASS
29	29	28	1	0	2	24	2

ISC ARTS 2020 - RESULT ANALYSIS

TOTAL NO OF STUDENTS ENTERED	APPEARED	PASSED	FAILED	ABSENT	DISDISTINCTION	I CLASS	II CLASS
8	8	8	0	0	5	3	0

“There are good, God-fearing persons who still fall into certain faults, and it is better to bear with them than to be hard on them.”

- Vincent de Paul

DE PAUL EDUCATIONAL INSTITUTIONS, MYSORE
Result of Board Examinations, 2019-2020

No	Name of the School	STD 10 (Attended)	STD 10 (Passed)	STD 12 (Attended)	STD 12 (Passed)
1	DPIRS, Mysore	51	51(100%)	69	68 (98.5%)
2	St. Vincent's Matriculation School, Chennai	162	162 (100%)	185	182 (98.37%)
3	St. Vincent's ICSE School, Keralapuram	73	73 (100%)		
4	De Paul School Ukkunagaram	150	150 (100%)		
5	De Paul Global School, Achuthapuram	20	20 (100%)		
6	St. Paul's School, Nimbahera	15	15 (100%)		
7	De Paul School, Kethapilly	52	52 (100%)		
8	St Vincent' School Yerrupalem	18	18 (100%)		
9	St. Britto's High School, Kallal	87	87 (100%)	118	117 (99.15%)



BIRTHDAYS OF THE CONFRERES



August

01.08.1983	Tibin Kolenchery
02.08.1962	Chellan Wilson
08.08.1987	Joseph Alijala
10.08.1967	Tomichan Mattathuveliyil
15.08.1983	Stephen Antony
21.08.1969	Vincent Edakkart

September

02.09.1977	Shiju Thottamkara
02.09.1990	Guddinti Jayanth Kumar
11.09.1980	Kamal Raj
12.09.1976	Shaju Kadaparamban
14.09.1986	Dominic Rosario
15.09.1976	B. Leo Joseph
18.09.1977	Saji (George) Njarackal
19.09.1965	James Kunninpurayidam
21.09.1958	Sebastian Anthikad
24.09.1978	Cino (Geroge) Thonakara

October

02.10.1979	Thomas Ponmalakunnal
02.10.1986	Francis Joesph Kumer N.S
04.10.1967	Francis Borgia
05.10.1970	Sony (Joseph) Narikulam
06.10.1980	Joji Merlu
08.10.1980	Binoy Pudussery
08.10.1983	Jijo Mavely
12.10.1952	Thomas Kandathil
13.10.1982	Joji Kizhakarackattu
13.10.1986	David P. Raj
14.10.1975	Geroge Kannakulath
19.10.1965	Geroge Ayalloor
27.10.1982	Ullas Mathew Pulinthanath
30.10.1970	Davis Kachappilly
31.10.1970	Rajeev Peter



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