



MINUTES OF THE CEVIM ASSEMBLY Rome-2021

The CEVIM Assembly met in Rome the 29th of September 2021 for its annual session. The vocational animators of each Province were invited to this Assembly.

The day began at 8.15 a.m. with the opening Eucharist presided by Fr. Ziad Haddad, on the feast of the Holy Archangels Michael, Gabriel and Raphael.

The Visitor confreres present are the following:

Ziad Haddad (Orient, President of CEVIM), Christian Mauvais (France, CEVIM Vice President), Erminio Antonello (Italy, member of the Council), Santiago Azcárate Gorri (Zaragoza, member of the Council), Paschal Scallon (Ireland), Eugen Schindler (Austria-Germany), José Manuel Villar Suárez (San Vicente de Paúl-Spain), Pawel Holc (Poland) and Tomás Brezáni (Slovakia).

Due to health problems, Rataj Franc (Slovenia) is replaced by Fr. Robert Petkovšek. Fr. Alvaro Cunha replaces Fr. Nelio Pereira Pita (Portugal).

Fr. Leonid Kuklyshyn of the Vice-Province of Sts. Cyrill and Methodius is absent, as is the vocational animator of the same Vice-Province, due to the restrictions imposed by COVID-19 in the country.

The vocational animators confreres of the provinces are:

Fr. Francesco Gusmeroli (Italy); Fr. Pavol Noga (Slovakia); Fr. Rok Žlender (Slovenia); Fr. Pedro Guimarães (Portugal); Fr. Christian Rolke (Austria-Germany); Fr. José Luis Cañavate Martínez (Zaragoza); Fr. Pierre Marionneau (France); Fr. Ricardo Rozas Pérez (St. Vincent de Paul-Spain); Fr. Ramzi Jreige (Orient); Fr. Jan Pracki (Poland).

The translation service is provided by : Issomo Mama Patrick (French), Faiver Mañosca Cardozo (Spanish), Turati Giuseppe (Italian), Miles Heinen and Yosief Zeracristos (English).

The secretary of CEVIM, Fr Abdo Eid, is also present.

Fr. Ziad Haddad, President of CEVIM, opened the session by welcoming all the participants and explained the three days of the Assembly.

Fr. Abdo Eid, the secretary, takes the floor to give instructions concerning the logistical aspects of the meeting.

Erminio Antonello introduced Fr. Amedeo Cencini, who would accompany the Assembly throughout the morning. The topic of his talk was "Vocation, vocations".

Here are some points from Fr. Cencini's talk:

In order to speak about vocation and the problem of vocations, it is necessary to try to understand the situation of the religious response and the quality of the life of faith in Europe. There are at least 4 situations or responses of faith within the European geography.

1- Faith is considered outside the culture, it is an optional thing: France, the Netherlands, Belgium. The postmodernist society tries to eliminate the traces of faith.

2- Cultural secularization with an existing Christian tradition: in the south of Europe, there are still manifestations of the components of faith. This secularization is stronger in Spain and Portugal.

3- Faith as a private thing, which has been kept underground. This is the case in Russia.

4- Indifference and a-religiosity: Scandinavian countries, part of East Germany. It is a peaceful atheism.

This means that we are moving towards a marked secularization. Some countries have already started by living it, the others are following. It is also possible to see in some countries several of these stages.

A certain figure of conventional Christianity is in crisis, but not Christianity itself.

Young people are the first generation to experience a quiet indifference towards faith.

The flame of hope must be kept burning.

Tertullian said that "Person is not born christian but it becomes christian".

We cannot be christians by tradition, or by force, but by personal choice. Many or most christians have not chosen this freely.

We are moving towards a Christianity of choice and that is a good thing. But who is to move this choice is those who live it.

This is the end of the Christianity of obligation and of the conservation of faith.

New paths for free choice must be created. It is no longer the path of the masses that moves the person, but the choice and personal discovery of this God revealed in Jesus. A God who is not looking for obedient soldiers but for children whom he loves dearly.

We have lived for so many centuries with this great error of being born into a christian context that makes us christians and not by a personal choice. Now we are returning to our origins: we are not born christians but we are called to become it.

Pastoral care must no longer be of conservation but must touch life.

And today, christians by tradition are abandoning the church and that is not bad. But also, there will always be priests, bishops, superiors, ... who do everything possible to relive the past times ... but those times will never return. This attitude will lead to frustration and disillusionment.

But this is not the end of the world, or of a believing youth or of faith, but of a certain form of faith, and it is the time to propose to make a journey of faith to young people.

We are called to be missionaries in a different way.

The Christianity we have before our eyes is no worse than the one we are leaving behind. How could we give preference to a life of faith in obligation and fear instead of exalting the free choice of a joyful and personal faith?

This is not the end of the consecrated life, but of a form of the consecrated life.

There is a passage from disenchantment to re-enchantment. To continue to tell the beauty of the choice of faith. There is a return to the life of the little flock.

Break at 10:30 am.

A new session is opened at 11:00 am.

Two urgent matters:

- The content to be transmitted in vocational pastoral care: image of God, ... we must not believe that our young people are believers in this God of JC. We must try to see if their idea of authority is that of compassion.

- Methodology: we must learn to accompany a young person along a path of discernment of himself, of God, of the future, ...

Many times, this problem of method is set aside and not taken into consideration.

Today young people are afraid to choose, to make a decision, even for marriage... everything is provisional, fragmented...

But the relationship with God is a relationship with a God who has always loved you and will always love you... this goes against the fragmentation, the fear of choosing...

We must learn to accompany the young person...

The data show that vocations of the laity (permanent deacons, lay missionaries) are increasing. These are vocations that concern the proclamation of the faith.

Vocations that concern the preservation of the faith (parishes, sacraments) are in decreasing order. The parish priest celebrates Mass for the believers who frequent the parish. But he is called to reach out to the non-believers in his parish. Waiting for people in the parish to come to us is not the work of a missionary.

A proclamation is well done when the believer becomes responsible for passing on his faith.

Perspective for the present-future

To propose the vocation at the beginning of the journey of faith, at the first announcement; to be a Christian is to receive a call. We cannot speak of God if not of a God who calls, because he loves. The young person must feel loved and called every day by God. The call reveals the face of the One who calls everyone to salvation in love. But the call also reveals the one called, who is the one that God calls to be responsible for the salvation of others.

This is a very important content for the presentation of vocation.

Vocation is the call of God that makes you responsible for the redemption of your brothers. This means that the called one has a certain experience of the salvation brought by JC.

You are saved when you make yourself a means of salvation for others. Vocation is offering your life for the salvation of others. And all this is subject to a free and personal choice. To refuse to enter into this logic is to refuse the project of creation, of the responsibility that I have towards my brother, the other.

Vocation promotion is for all, not for a very restricted group, in order to stimulate a choice.

Time is given for some questions:

Pawel (Polonia) - Formation: Before we were considered as a mass, now the seminarians are few and they are followed personally.

Young priests are formed differently from others with the old traditions. There is a loss of zeal in the face of a very closed and rigid mentality.

Response: There is always an ambiguous response from young people. On the one hand they rejoice in the joy of living with it, and when it comes to going deeper they start to back away. When faced with relational problems, therapy must come from the formator who presents a relational approach.

Today there is a lot of self-referentiality... there is a liturgical autoeroticism, using the liturgy to focus on the self and to proclaim the self. Similarly, there is relational autoeroticism in the number of contacts on the mobile.

Here it is necessary to know how to give special attention to the work of vocational accompaniment during the formation stage.

The young man who is not convinced of the love received cannot be admitted to the vows. Otherwise he will always seek confirmation of this love throughout his missionary and pastoral life.

Francesco (Italia): Today parents decide when to pass on the faith to their children, and the role of the community which obliges them to follow paths always centered on laws and conditions to be observed.

Answer: We must distinguish between sowing and collecting. We are the missionaries of the seed. This does not mean that I am not interested in the results, but I do my part and God will do his.

The grace of the sacrament is a gift from God that does not depend on the merits of the person and the requirements demanded. It is the gift received that makes one capable of transforming one's life and makes one a Christian. One does not deserve God, but receives him, becoming a child of God. The missionary is called to be aware of this.

José Luis (Zaragoza): May you explain God, between mystery and enigma?

Answer: The mystery is not understood very much because it is too bright, and little by little we will get there and that is very good, it is friendly, it is close, it is divine.

The opposite of mystery is enigma. It is full of darkness, it is diabolical.

We on earth are in danger of living in an enigmatic relationship with God. If my relationship with God is enigmatic, I risk becoming enigmatic with myself and in my relationship with others in my homilies, my pastoral work, my community...

An enigmatic mentality is harmful for vocations and for the consecrated life.

Santiago (Zaragoza): We are concerned and interested in the immediacy of vocational ministry. Should we accept our situation or what should we do?

Answer: We must know how to distinguish between what is essential and what is not. We cannot declare ourselves attractive if we continue to live in the structures of the past. For example, the idea of communitarian holiness, a community that lives in mutual forgiveness, sharing the good of faith, suffering evil together and living joy in common...

The charism, a gift of the spirit, can be actualized at any time.

Christian (Austria/Germany): There is a lot of distance to the church in the country but at the same time a lot is asked of it.

Answer: As missionaries we have created this form of doing and demanding services in our parishes. We have proposed a church of services and not of fraternal responsibilities to share together as believers.

Ricardo (SVP Spain): You spoke about religious indifference in Europe and this does not surprise us as missionaries.

Answer: To be indifferent is to be unable to react to the negative things or the evil that happens around us.

In our formation, we have not given much importance to sensitivity, emotions, desires, feelings, passions, ... (Philippians 2),

Similarly, we are caught up in mediocrity, especially in community. The scandal of a few in community is magnified by the mediocrity of most of the rest of the community (Gauss Curve). Mediocrity is already a scandal.

The only power we can allow is that of compassion.

Ramzi (East): God, mystery and enigma: Groups that preach God as enigma have more vocations than others. Is the Church aware of this?

Answer: Yes, the Church is aware of this. The direction given by Pope Francis is towards this new openness and orientation towards the beauty of the mystery God.

Break for lunch.

At 15:01, the Assembly continued its work with the *Veni Creator Spiritus*. Then the vocation promoters begin to explain the work that is currently being done at vocational level in their Provinces.

15:06 - Slovenia: To be based on an authentic witness, focused on closeness to the poor. Spend time with young people. We are all involved in this mission with young people. Work with Vincentian Family groups, and spiritual retreats to youth groups.

15:12 - Italy: There is a team working on vocation ministry. A survey has been carried out in the community to gather the expectations of the confreres regarding vocation. They choose topics for the meetings. Setting up of meetings for discernment. There are summer camps and material, tools and brochures distributed in the communities... we use the networks.

15:21 - Zaragoza: There is a team and a commission for vocational ministry with lay people and confreres. They propose activities for vocational discernment, retreats and summer meetings. They rely on the place of the communities who are responsible for accompaniment, use of a web page, there is a proposal for community life and inter-provincial collaboration and with the Daughters of Charity.

15:34 - France: There is a vocation ministry team made up of three confreres, in addition to a vocation referent in each community. Information material on the Founder and the Congregation is distributed to the young people; collaboration and participation in local church events and with the branches of the Vincentian Family.

3:41 - Poland: Adoration times offered to the young people and lived in community. Putting ourselves before the One who calls. Retreats proposed, a Vincentian festival with sports; giving training for the service of the altar and use of social networks.

3:50 - Slovakia: times of adoration, source of fruitfulness for vocations; times of prayer; being with young people; fun activities are proposed, setting up processes for welcoming a young person who makes the choice to join the Province.

It is 16:10, time for Coffee break

16:37 - Ireland: There is a team of three people working for vocations, but there is the question of celibacy, of another language, of our vision of the world, of things that no longer speak to young people today. We are called by Christ, so we must be good news ourselves. Community life is proposed to discover mutual respect and a form of happiness.

16:50 - Portugal: A team and a project where set up with three pillars: the first is the visit to all the communities, then it is to interpret what was heard in the communities and then material given to the communities. The emphasis is on companionship with young people. The strong points for living this responsibility: being available to move, proposing mission camps, living the preparation of the WYD. The weaknesses: the provincial reality with few communities and few parishes; the ecclesial and social reality; the lack of understanding of what a vocation is.

17:03 - Austria/Germany: First of all an observation: the ecclesial situation in Germany because of abuses and money, there is a very negative view of the work of the Church and this provokes a climate of ecclesial paralysis which has consequences for the vocational culture. A team to accompany vocations. The important words are: welcome, accompany, animate, exchange, discern, witness. There is collaboration with the Daughters of Charity, the diocesan delegates, and the conference of major superiors. It is a richness to have several dynamics. *Expectatio Israel* is prayed regularly.

17:16 - St. Vincent de Paul - Spain: A collaboration that has revitalized the team. We work and reflect on the documents of the Episcopal Conference. Importance is given to personal accompaniment with listening and meeting. We revisit the fundamentals of our vocation. The question of scandals in the church is discussed with the young people. There is a vocational journal.

17:30 - Orient: Vocations are born of missions which are proclamation, charity and witness. There is a vocational center to help with discernment with the Daughters of Charity. A new film about Saint Vincent's life helps to give answers to the current questions of young people. Emphasis is placed on the motivations for choice and this stage prepares for entry into the Internal Seminary. There are 3 difficulties: lack of mission, bad witness from confreres and lack of formators. We need to deepen our pedagogy and strengthen our link to Christ. Vocations are the fruit of the tree which is the mission. We need to work the tree but not the fruit.

It was 17:43, after a time for questions and answers, the President thanked the vocational animators for their presentations and introduced the next day of the 30th of September.

He asked Fr. Erminio to preside at the Mass in Italian and the German group to lead Lauds on the second day of the Assembly.

The meeting was closed at 18:00.

The second day of the Assembly began at 8:15 with the Eucharist celebrated in Italian and presided over by Fr Erminio Antonello.

It is 10:40 when the confreres gather in the hall to listen to Fr Erminio's conference on our Vincentian vocation in a changing world. Here are the main ideas of this conference:

In a time when change is our daily bread, we are called to let ourselves be surprised by the spirit of St. Vincent.

At present, the world seeks in the temptations of possession and gratification to fill the void created by the *provisional* and *loss* of direction characteristic of the globalized world.

Our spirituality of mission must have a flavor to give to the poor. It is no longer enough to do what our founder did in his time. It is good to invent.

In this globalized world, man is reduced to an object of technology, anorexic of faith, in loss of transcendence.

Today, evangelizing means reactivating desire in young people. If desire is not active, our words will be useless. Our preaching risks being incapable of arousing desire and so the Gospel misses the young people.

Vincent was a man of desire! A passionate and well-trained missionary is a richness for the community; it is our fifth virtue, zeal, which is the motor of our presence in the world.

At the ecclesial level, charity and mission, fundamental to our Vincentian vocation, have been given as a gift to the Church and to ecclesial movements. If this is true, what more could we give to the world today? It is enough to observe that these fundamentals are practiced in an ordinary way as initiatives to be carried out, empty of any prophetic and charismatic aspect. However, we Vincentians are called to carry out an extraordinary pastoral work in this time of radical anthropological change.

On the other hand, we must act like Jesus, in an affective relationship with the Father. It is a call to the sensitivity of the spirit that is addressed to us and not an invitation to limit ourselves to theoretical and rhetorical discourses. It is to allow ourselves to be guided and accompanied by Him (vocation).

With regard to the methodology in vocational pastoral care, it can be summarized as a vital personal and community witness, which leads to dialogue and discernment of one's own vocation.

Questions for work in language groups:

1- Do we realize that we are in the midst of an anthropological change that requires a different way of rethinking our Vincentian vocation?

2- How can we avoid an organizational and managerial mentality in vocational pastoral work (made by initiatives)?

3- Is it useful to have common lines of thought for a vocational activity - kind of mental structure? Which ones?

It is 10:15 when the language groups begin their sessions. We meet again at 11:40 to share their findings:

- Franco-Italian Group

Question 1: This question concerns the mentality of the confreres, which needs to be renewed at the intergenerational level. It is important to start from the desire. We must start from the Gospel. Man has always been considered an object, especially in a world of technology. The last aspect is that young people are changing their way of life. We are a bit late respect to them... we are very slow. Even our confreres can no longer dream.

Question 2: We are the bearers of a revolution, aware that we live in a society far from Christianity. We must not look at the numbers but at the announcement of the Good News.

Question 3: Four points - a) Look at the mission as the tree that gives the fruit of the vocation. b) common line: put the desire at the center of our vocational ministry, 3) look at the Vincentian virtues; 4) start again to tell JC, the Good News.

- English-speaking group

We noticed that there are things in common with the time of SV and the early church. There is alienation and unfamiliarity. We need to notice something different. Faith has changed. We are too busy fulfilling our role in structures, which is good, but we must not kill the initiatives. Our mission is always to bring JC to those who do not know him. The experience of evangelization in the streets (done by a confrere), lets us see the surprise of people to discover that the joy of a missionary is based in JC. In the context of a terrified culture, JC's words "do not be afraid" are the right words to bring to our world. To speak of JC in a simple way would be the best way to do our mission. It is the witness to be lived all together with those around us. Our mystical side must be put to work. For a Christian vocation must be a natural process and it does not concern a limited number of people.

- Spanish group

Question 1: Our vocation needs to be adapted to the language of the world. We find it very difficult to adapt to change. We must not lose our spiritual life in order not to lose our vocation. And also, we need to look at being missionary instead of just doing.

Question 2: It is necessary to arrive at a common line of thinking; the actions fall on each of the Provinces.

P. Antonello

We live in practical atheism, but young people feel an inner nostalgia.

Our mission is within the church but with the extraordinary of proclamation. The gospel is a mental but real revolution that is also paradoxical. Try not to adapt it to the world but to adapt the world to the gospel.

Saint Vincent does not have a spirituality, but he has the spirit of the gospel. It would be wonderful if in our communities to find this spirit that reflects the face of God, capable of surprising, of attracting to Christ.

At 15:07, the secretary leads the session of vocational animators to draw up the roadmap

Fr. Ramzi launches points from the vocational animators' expositions:

Praying for vocations

Renewing our mission (going to the heart and not just doing it)

To make cycles of permanent formation for all the confreres on the topic of vocational pastoral and vocational culture (We are all promoters)

To hold community prayers with the faithful for vocations

Make vocational calls in parishes and schools with testimonies of seminarians.

Make vocation promotion calls in the media.

Organize times for personal and group accompanying discernment.

Paying close attention to psychological motivations, using modern science as a basis for accompanying.

The confreres respond with the following ideas:

Working on vocational promotion with the Vincentian Family.

How to integrate the desire and the Vincentian virtues?

In some Provinces, the popular mission is a source of vocations.

Mention in the document that this morning's Gospel asks us to pray to the Master of the harvest to send workers into his harvest.

We all need to be renewed by Christ.

Emphasize in the stages of formation the characteristics of the Vincentian vocation, which is Christocentric.

The meeting was adjourned at 15:55 for the drafting of the roadmap to be proposed to the Visitors.

The document, written in Italian, was proposed to the Visitors in the session that began at 17.00. The President of CEVIM leads the session, recognizing the seriousness of the work of the facilitators in drawing up these lines of action.

A discussion took place to propose that the vocational animators could vote, together with the Visitors, on the text that they themselves had drawn up. The Assembly, in a spirit of fraternity and communion gives the possibility of voting to the vocational animators.

Vote on the introduction: 19 for and one abstention.

Regarding point 2 of paragraph A, Fr. Erminio proposes to change the expressions "la nostra missione" to "la nostra opera missionaria".

Antonello's proposal is voted and accepted with: 16 for and 4 abstentions

Vote on point A: 2 abstentions, 18 in favor.

Vote on point B: 1 abstention, 19 in favour.

Vote on point C: 1 abstention, 19 in favour.

Vote on point D: 1 abstention, 19 in favour.

Here is the translation to English of the voted text:

Lines of action for vocations pastoral ministry in Europe and in Orient

Our times are difficult because of the decline in vocations, but it is a time of great grace to return to the heart of the Christian message and aspire to authentic vocations (looking at quality rather than quantity).

Drawing on the teachings of St Vincent, we want to fill ourselves with the Spirit that animated him without getting lost in sterile details.

We have identified ten lines of action that can inspire our vocational commitment, to be adapted to the context of each Province.

A- Ad intra

- 1. Pray for vocations. Let us not forget that Jesus is the Master of the vineyard, the first and principal caller.*
- 2. To renew our missions with courage. Care for being and not doing, knowing that our missions are the tree and vocations are the fruit.*
- 3. Provide for ongoing formation for all the brothers on vocations promotion and vocations culture. We need a true metanoia, that is, a change in our way of thinking that makes us live not as vocation managers but as true missionaries, because vocation is an integral part of the Christian message from the first announcement.*

B - Ad extra

- 4. Provide prayer meetings for vocations with our faithful, especially young people.*
- 5. Make vocation appeals in parishes, schools, popular missions or other works, with the testimony of seminarians, when that is possible.*
- 6. Collaborate in this regard with all the branches of the Famvin, especially the Daughters of Charity, the SSVP, the VMY and all our youth groups.*
- 7. To have the audacity to use social media showing the true face of the Vincentian vocation with its particularity and beauty.*
- 8. To organize times of discernment, accompanying persons and groups (vocation centres) valuing fraternity and the Vincentian virtues, awakening in young people the true desire that can only be filled by Christ.*

C- With the candidates

9. Pay close attention to the motivations in order to evaluate well the possible psychological inconsistencies underlying these motivations. Have the courage to seek the help of specialists in psychological matters. This work will serve to recognise the true motivations, even the unconscious ones, and the wounds of the person, so as to illuminate and resolve them before entering the Seminary. These times do not allow us the luxury of accepting mediocrity.

D- CEVIM Commitment

10. In three years' time, plan for a Conference where the Visitors and Vocations Promoters will meet again to evaluate these lines of action and update them in the light of our experiences.

The President explained that this document will be translated into the four CEVIM languages, (To French, Italian, English and Spanish). The other countries will do their own translations to follow this text during the next 3 years.

Tomorrow, the Visitors from the Mediterranean area will meet at 9:00. The others will join them at 10:30.

The meeting was closed at 17:50.

On the first of October, the third day of the CEVIM Assembly, the Visitors confreres meet in plenary. It is 10:30 and The agenda is as follows:

a) The proposal of Fr. José Manuel

José Manuel takes the floor and proposes a Vincentian activity towards Santiago de Compostela.

As the Spanish bishops are organizing the European youth pilgrimage from 3 to 7 August 2022, a kind of preparation for the World Youth Day, the Province would like to take advantage of this opportunity to have a European Vincentian meeting in order to get to know each other and walk together. The Province of SVP-España offers the possibility of hosting the meeting and asks for active participation from the Provinces of CEVIM. This is a way to push forward the European VF.

The Visitors unanimously accept this proposal.

b) The appeal of Fr. Christian Mauvais

As a follow-up to the proposal made in Manila, Fr. Christian explained the history of the Mother House, which the Lazarists have occupied since 1817, but it was only in 2006 that they became owners. He insisted on the fact that the international dimension of this house and its importance for the whole CM should be recognized.

The work that has been done is immense and the work left to do needs the economic support of the whole Congregation.

c) The economic report

The secretary of CEVIM presents to the Assembly the report on the CEVIM fund at the General Curia:

DATE	RAISON (SORTIES)	TOTAL / DOLLARS
30/12/2020		8,268.50 \$
	DOMINIO WEB SITE + Guglielmo Saibene (ADMIN)	180 Euro (210 \$)
	Ticket Secretary	899 \$ US
01 October 2021		7,159.50 \$

He also explained in detail the expenses incurred during the CEVIM Assembly, Rome-2021, which must be reimbursed to the Province of Italy and which are the following:

RAISON (SORTIES)	TOTAL EN EUROS
P. Cencini	400 Euros
P. Faiver (Tickets)	150 Euros
Hosting house	4,951 Euros
Material for translation	5490 Euros
TOTAL	10,991 Euros
Amount/Province	10,991/11= 999.18 EURO

Thus, each Province will pay the sum of 1000 Euros into the account of the Province of Italy. There is a unanimous agreement that the Provinces do not pay any sum to the CEVIM account since there is enough money in the bank and the current expenses are minimal.

d) Elections of a President, a Vice-President and a Secretary

The Assembly starts with the election of the President of CEVIM. In the first ballot, the results are as follows: Santiago 5 votes; Pawel Holc 3; Erminio, Tomas and José José Manuel one vote.

Moving on to the second ballot, Fr Santiago was elected with 8 votes, while Pawel received 3 votes. Fr. Santiago accepts the election and is applauded by the Assembly, which then proceeds to the election of the Vice-President.

The results of the first ballot are as follows: Pawel 7 votes; Erminio 2 votes; while José Manuel and Tomas with one vote. Pawel is elected in the second ballot with 10 votes and one vote for Fr. Tomas.

At this point, the elected President proposes the name of Fr. Corpus Delgado as a possible candidate for Secretary of CEVIM. The Assembly unanimously elected Fr. Corpus Delgado as Secretary by a show of hands.

As some minutes were missing for the closing Eucharist of the CEVIM Assembly, Rome-2021, and the urgency of some confreres to join their flights, the items concerning the CEVIM web page and the report of the JPIC delegate were left to be dealt with in a future Assembly.

The outgoing president thanks Fr. General and conveys the apologies of Fr. Javier Alvarez for not being able to be with us throughout the Assembly. Fr. Ziad calls Fr. Santiago to take his place as the newly elected President.

Fr. Santiago gave the floor to the Secretary General, Fr. Turati, who passed on the message and greetings of the General who had just arrived from a trip and was confined.

The President thanks Frs. Ziad, Christian and Abdo for the work they have done over the years, and promises that together with Fr. Corpus he will try to continue all this work, especially the latest effort which has produced the document on pastoral of vocations, a primary concern of Fr. General. It is in this area, Fr. Santiago affirms, that we must all work together in a fraternal spirit and in Vincentian collaboration.

The President thanked the translators for their availability to perform this service, which allowed the Assembly to run smoothly.

The participants left the room to go to the chapel and close their Assembly with the Eucharist at 12:15, presided over in Spanish by Fr. Santiago, which culminated in the *Magnificat* sung with the Virgin Mary, in gratitude to the Lord for these good moments shared together.