



CELEBRATING SVD MISSION WEEK



SVD E-Publications
Generalate, Rome, 2023

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Layout: Office of the Generalate
Publications

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PRESENTATION

With immense joy, I present this booklet, *Celebrating SVD MISSION WEEK*. Indeed, there is a reason to be joyful and proud of this publication because it demonstrates the way, we, the SVDs and lay partners, as members of the biggest *ad gentes* missionary congregation in the Catholic Church, have been celebrating Mission Sunday in a special way in the last few years. In many places, the celebration is extended to a Mission Week or even a Mission Month. A lot of creativity is seen in organizing the event. In most cases, we are not doing it alone but involve the members of the Arnoldus Family, including our lay mission partners. This booklet helps us as a guide to celebrate SVD Mission Week distinctively, so that we could highlight the commitment of our Society in the world.

The three words indicating the subtitles of the Synod on the Synodal Church, communion, participation, and mission, are at the heart of our celebration of Mission Day or Mission Week or Mission Month. Mission is reaching out to, making all corners of the earth encounter God, and respecting all nations as the people created, loved, and saved by the Lord. It emerges from the nature of God and is the essence of the Church. It aims to make everyone part of the communion with God and calls all to participate in this mission. The missionary Church is the instrument of the missionary God.

Therefore, this celebration should be an expression of the communion commemorated by our religious communities, schools, parishes, etc., with the local people. For this purpose, the participation of all is essential. At the same time, the celebration aims at strengthening communion and animating everyone to participate in the mission of God that has been entrusted to the Church.

I thank Fr. Stanislaus Lazar, the Generalate Mission Secretary, for taking the initiative and editing this booklet and gratitude also to all those who contributed to this booklet. May it help us renew ourselves and animate others to be faithful and creative missionary disciples, celebrating Mission Day or Mission Week or Mission Month. Indeed, it is an opportunity for every SVD to strengthen our communion with the universal Church to participate in the mission of God in our wounded world.

Fraternally in the Divine Word,
Fr. Paulus Budi Kleden, SVD and Leadership Team



INTRODUCTION

Mission Week or Mission Weekend or at least Mission Day celebration helps the Church's ongoing life of mission. To continue the vitality of any parish or institution, this celebration would be vital for continued growth. Such a celebration is a means to animate the people as well as to guide them how to be engaged in the future activities of the parishes/institutions. This can also help the people to take initiatives to continue their missionary activities according to the local context.

People like celebrations. When it is done meaningfully it does not become entertainment but serves as a channel to reflect on their life and help them be profoundly engaged. Through the participation of certain significant activities, people slowly evolve and grow as missionary disciples. Thus, baptism is lived out meaningfully, emanating the power of the Spirit in relating and reaching out to others.

In this booklet, we present a few examples of celebrating SVD Mission Week. The first part is on SVDs in the world: each day a particular theme is taken and the leaders in the parishes /institutions can make use of these themes and invite people to participate in diverse activities. The materials that are given serve as guides; each parish/institution can find its own materials for a particular theme. The celebration should be meaningful, and can consist of various programs – Eucharist, prayer, talks, workshops, discussions, charitable activities, audio visuals and competitions – sports, literary, dance, music, drama, etc. Some suggestions are given in this booklet, but each one can find many other creative ways to organize this celebration.

The second part is on general themes. Here too the materials are given to help organize the week. As said above, the celebration should consist of various programs. The more we engage the people, the more they become animated in their Christian life.

In the appendix, samples of quiz programs are given; you can utilize them according to your need. Some guidelines are also provided for conducting other activities.

The 19th General Chapter in its Recommendation no. 2.2.1. states, “every PRM organize an SVD Day or SVD Weekend or SVD Week annually to celebrate our worldwide mission.” Thus, this is different than the normal Mission Sunday celebration of the Universal Church. We wish that SVD Mission Day/Weekend/Week be celebrated by all the parishes/institutions in our PRMs on an appropriate way every year with a particular theme. Thus, this can evolve as a good tradition to help people be partners in mission.

PART 1

First Day

1. SVD CHARISM

Fr. Peter Dušička, SVD (SVK)

Spiritual Animation Coordinator, Rome

AJSN member

What is a charism? The word *charism* comes from the Greek word *charis*, which is used in the New Testament for "grace", "favor" or "freely given gift" of God. Thus, charisms, or spiritual gifts, are gifts given through the grace of the Holy Spirit to enable all followers of Jesus to become powerful channels of God's love and presence in the world. Therefore, to talk about a religious congregation's charism means to speak of the God-given gifts that it offers to the world.

For each religious institute the charism of its Founder or its original charism is important. The Prologue of the *SVD Constitutions* states: "In response to the call of the Holy Spirit and the needs of peoples, Saint Arnold Janssen founded our Society as a missionary community. We see our special dedication to the Divine Word and his mission expressed in our name. His life is our life, his mission our mission. Guided by the Holy Spirit, we follow him, glorifying the Father and bringing the fullness of life to others. Wherever the Church sends us, we are to proclaim the Gospel so that all peoples may walk in the way of salvation."

Thus, the main charism of the SVD is mission. The word "mission" comes from the Latin word *missio* that means "sending." Missionaries then, are those who are sent out. Mission is entrusted to the whole Church by the so-called "missionary mandate" of Jesus, who before his return to the Father sent his Apostles to the whole world with the words: "Go therefore and make disciples of all nations..." (Matt 28:19-20). Mission belongs to the very essence of the Church; mission and the Church are inseparable. There is a well-known statement – *as a fire exists by burning, so the Church exists by mission*.

On looking deeper into the mission of the Church we may discover its Trinitarian origin. *Ad Gentes* (AG), Vatican II's Decree on the Church's Missionary Activity, traces this origin to the sending of the Son and the Holy Spirit by the Father in order to bring about God's universal plan of salvation (cf. AG 1-2, 9). This corresponds to the notion of St. Irenaeus of Lyons (2nd century) who considered the Divine Word and the Holy Spirit as the two hands of God, embracing humanity.

The charism is outlined in the SVD Constitution, "As members of the Society of the Divine Word, we consider it our duty to proclaim the word of God to all, to bring new communities into being within the People of God, to foster their growth and to promote communion among them as well as with the whole Church. We work first and foremost where the Gospel has not been preached at all or only insufficiently and where the local Church is not viable on its own. Other tasks must be oriented towards these primary aims" (102).

This idea is beautifully expressed in the colorful stained-glass window located behind the tomb of St. Arnold in the Lower Church of St. Michael's Mission House in Steyl. In this brightly colored window, we may recognize the two hands of the Heavenly Father, stretched out

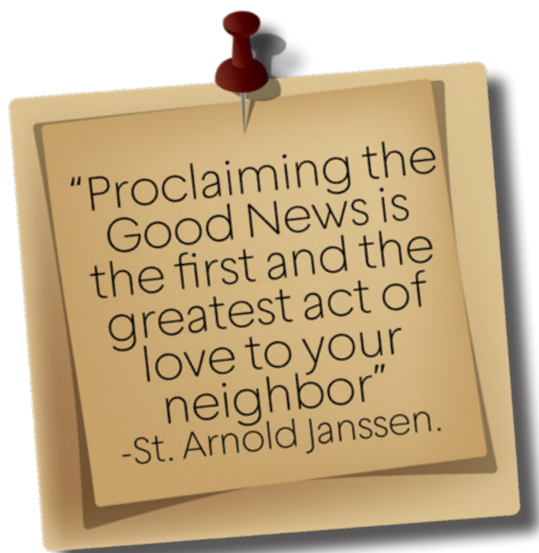
to humanity. The yellow hand represents the sending of the Son – the Incarnate Word, who presented himself as the '*Light of the world*' (John 8:12). The red one represents the sending of the Holy Spirit, who descended upon the disciples in the form of tongues of fire (cf. Acts 2:3).



Fr. Antonio Pernia, former SVD Superior General, offered a deeper spiritual glance into the nature of mission when writing on *missio Dei*: "The origin of mission is God and not human beings or the Church. The Triune God is communion and communication, interaction and dialogue between Father, Son, and Holy Spirit. And this inner communication or dialogue overflows into or better, embraces creation and history. Mission, then, is the Triune God's on-going dialogue with the world and with humanity, a dialogue that invites and draws humanity into full communion with the Divine community. Mission is the overflow into the world of dialogue and communion between Father, Son, and Spirit. Our call to mission is a call to participate in this ongoing dialogue."

The *SVD Constitution* n. 102 mentions other tasks ... what are the **other** relevant **tasks** today?

Intrinsic to our charism are the so-called four "characteristic dimensions." These are: Biblical Apostolate, Mission Animation, Justice, Peace and Integrity of Creation (JPIC) and Communication. In fidelity to the Founder's charism, these dimensions have developed over the years from concrete responses, as we missionaries have tried to respond to the challenges of mission at different periods in history. While they are certainly gifts which we want to share in all of our activities, they



are equally important for our own community life. Precisely as Divine Word Missionaries we seek: a) to share the Bible; b) to animate each other; c) to be just and at peace with one another, and d) to communicate with one another in fraternal love.

Implications of the Charism

Mission as a Gift

Since the charism is a freely given gift of God, participating in the mission should be understood first of all not as a noble task, but rather as a gift. This could be seen in the life of St. Joseph Freinademetz, the first SVD missionary to China, who said: "I do not consider being a missionary as a sacrifice that I offer to God, but as the greatest gift that God is giving me...." Since by virtue of Baptism all members of the people of God have become missionary disciples, all are called to embrace this attitude of deep gratitude for being able to take part in mission – in this noble endeavor of witnessing to the Reign of God and sharing God's love with all.

Mission as Proclamation

Pope Francis encouraged the participants at the 18th General Chapter, 2018 with these words: "In your charism it is essential to proclaim the Word of God to all men (and women), at all times and places, taking advantage of all possible means, forming communities of disciples and missionaries who are united among themselves and with the Church. In the heart of every SVD, the words of Saint Paul must burn like fire: "Woe to me if I do not preach the Gospel!" (1 Cor 9:16). The missionary mandate knows no borders or cultures because the whole world is a mission land, and we may add that Jesus wants evangelizers to proclaim the Good News not only with words, but above all by a life transfigured by God's presence.

Mission as Reaching Out

We understand Saint Paul's words, "The love of Christ urges us on" (cf. 2 Cor 5:14) as a call to reach out to others and seek their good. In this regard we make our own the primary option of Jesus for the poor. We call it: Putting the last first. Inspired by the words of St. Arnold: "The proclamation of the Gospel is the most sublime expression of love of neighbor," we try to show this love by reaching out to the poor, the marginalized, the oppressed, the broken, the sick, the vulnerable, the elderly, refugees and migrants; in short to all those who suffer that they may have life and hope (cf. 2018 GC 26).

Mission as Prophetic Dialogue

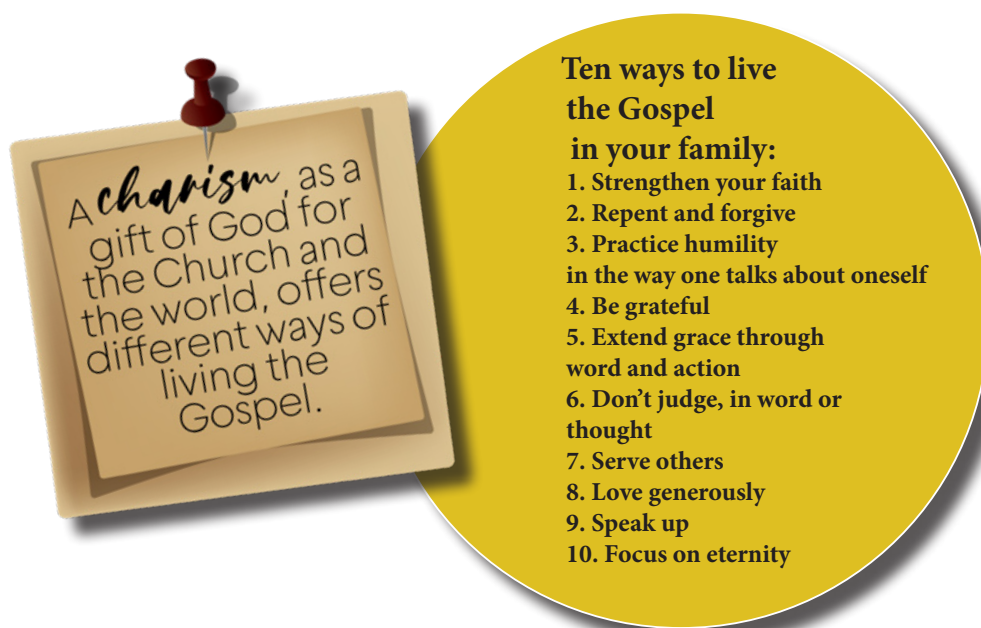
Since the Triune God is the origin of mission and the Triune God is characterized by love, sharing, and dialogue, this charism is put into action by what the SVD call prophetic dialogue, i.e., by interacting respectfully with people from other cultures and traditions. In other words, prophetic dialogue comprises attitudes of welcoming, understanding, and accepting the rich cultural diversity of the various groups forming the human family. It is expressed by reaching out to faith-seekers and those who have no faith community; the poor and marginalized; people of different cultures; people of different religious traditions and secular ideologies.

Mission as Culture of Encounter

The SVD intercultural life and mission also finds its expression in what Pope Francis calls “the culture of encounter.” This culture is built on the search for harmony in diversity, a harmony that requires acceptance, openness, and creativity. He advises us to work for it simply, “as Jesus did”: not just by seeing, but looking; not just by hearing, but listening; not just passing people by, but being with them; not just saying “what a shame, poor people!”, but allowing oneself to be moved, and to feel compassion; and then to draw near, to touch and say: “Do not weep” and thus, give them courage and hope.

Mission as Interculturality

Another expression of the SVD charism is interculturality, which reflects the unity and diversity of the Trinity, and is a defining trait of the SVD from its birth and God's particular gift to it and its mission. Due to various factors like migration, the refugee situation, our society, cities, and neighborhoods are becoming more and more multi-national and multicultural. Thus, the Divine Word Missionary not only lives and works in intercultural communities but also strives to work for intercultural harmony with those from other cultures.





SOME POSSIBLE ACTIVITIES FOR THE DAY

Eucharistic Celebration: SVD members with lay partners may organize the celebration of the Eucharist, to which all confreres/parishioners are invited. The banners and decorations in the Church should focus on mission. Elements of interculturality should be included: people coming in traditional dress, prayers, and songs in different languages.... The celebration should be followed by a meal for all – when possible.

Common Program: This program could be arranged according to the local context – either outside the Church or in the parish hall – schedule a talk by an SVD missionary about his experience; short movies depicting the work of SVD missionaries around the globe, music, and songs, various games, and a mission quiz competition with prizes. The themes of the quiz should focus on the life of the SVD Saints and Blessed, as well as on the countries and mission where the SVDs are working.

Sharing in small groups with SVD lay partners: The procedure could be similar, yet the sharing could be about their vocation to join the SVD lay partner group or sharing their vocation story with the parishioners, or about their motivation to help and participate in mission work. The following are helpful questions for discussion:

- How did you get in touch with SVD missionaries?
- What motivates you to join in missionary activities?
- How can you contribute to reach out to others?

Sharing in small groups among SVDs: Often, confreres may live together for years, but not know each other well. Therefore, one theme could be “My vocation story.” The gathering could start with a reading from one of the vocation stories in the Gospels (e.g. Mark 13:13-19; Lk 5:1-11 or any other). Then each person could recount how he encountered the SVD. Besides, each may ponder on the question: *Do I consider my missionary vocation as a gift of God?*

Sharing in small groups about the SVD charism.
The text about the SVD charism can be given to everyone. Questions for Sharing:

- Which aspect of the SVD charism appeals to you most? Why?
- What is your personal talent, a gift of God that you can use for mission?
- How can you actualize the SVD charism to meet the challenges of today?

2. AFRAM ZONE

Fr. Willibrord Kamion Bhia, SVD (KEN)

Afram Zonal Coordinator

SECOND
DAY

AFRAM is one of the four Zones of the SVD in the world and the initials stand for Africa and Madagascar. The Divine Word missionaries have been working in Africa and Madagascar since the time of our Founder St. Arnold Janssen who sent the first missionaries to Togo in August, 1892. Currently, the Divine Word missionaries are present in the following 17 countries: Angola, Benin, Botswana, Chad, Democratic Republic of Congo, Ghana, Kenya, Liberia, Madagascar, Mozambique, South Africa, South Sudan, Tanzania, Togo, Uganda, Zambia and Zimbabwe. Administratively speaking, the Divine Word missionaries have 12 Provinces, Regions and Missions (PRMs).

AFRAM 2023 January

Bishops	11
Priests	410
Brothers in perp. vows	51
Brothers in temp. vows	12
Scholastics	138
Novices	35
Total	657

The AFRAM Zone is a very young structure that is still trying to find its way. Indeed, the first Zonal Assembly took place in Nairobi, Kenya, from 25 November to 1 December 1990. At that Assembly only the Biblical Apostolate was established out of the four characteristic dimensions of the Society of the Divine Word. Now, we have all four characteristic dimensions.



Significant Ministries

The AFRAM Zone has its own Statutes and vision-mission statement. The vision and mission statement of the Zone, adopted in 2013, can give us an idea about the significant ministries the Divine Word Missionaries carry out. It says: "Inspired by the Congregational Directions of the 17th General Chapter, we, the AFRAM Zone, engage in intercultural mission to proclaim the Word of God through our commitment to: Primary and new evangelization, family and youth apostolate, education and research, JPIC and reconciliation. We implore God's blessing through the intercession of Saints Arnold Janssen and Joseph Freinademetz so that through the Light of the Spirit of Grace, the Heart of Jesus may live in the hearts of all."

As the vision-mission statement indicates, the Divine Word Missionaries work especially in pastoral ministry in parishes, in education, in health care and in the justice and peace fields. They engage in proclaiming the word of God through their commitment to various parish activities, schools, and communities.

Most of our confreres are working in parish-based pastoral care for the faithful. Small Christian Communities are the platform from which they build up their Christian life. There is a concerted effort to highlight the SVD profile, underlining the importance of the characteristic dimensions of the SVD charism in our ministry in the parishes.

The last General Chapter enabled the AFRAM Zone's PRMs to focus more clearly on the congregational directions. Each PRM had to choose its priority for its mission orientation. Primary and new evangelization, family and youth apostolate, education and research, JPIC and reconciliation have been top priorities among the characteristic dimensions for all the PRMs in this Zone. The family situation is quite precarious in several societies with the number of broken marriages and single-mother households on the increase. In AFRAM, the number of young people is high on the demographic ladder. Therefore, education is important at all levels, since poverty coupled with unemployment is increasing. Promoting the culture of life, reconciliation and peace building are the major priorities in many of our PRMs in this Zone since ethnic conflict, civil war, the influx of internally displaced people and refugees are regrettably the order of the day in several places.

Important ministries



Salient Features of AFRAM

Although many initiatives make this Zone rich in terms of ministries, we would like to give only three examples:

1. The Tamale Institute of Cross-Cultural Studies (TICCS) in Tamale, Ghana, is an anthropological research and teaching institution of the Divine Word Missionaries (SVD) and the Catholic Archdiocese of Tamale. Over the years, TICCS has organized workshops and seminars based on cross-cultural orientation programs for various groups of people, including religious missionaries, seminarians, students, social and development workers.

2. The *Jardins du Verbe Divin* in Lome, Togo, is an agro-ecological farm project whose aim is: "To promote environmental and quality life awareness through actions for the integrity of creation." It invites the people of Togo to come, see and experience a new culture, which will help them to relax in a magnificent and pure environment. This project focuses on the following four aspects: environment, social, pastoral and self-reliance.

3. The *Oeuvres de Reclassement et de Protection des Enfants de la Rue* (ORPER) in Kinshasa, Congo, is a non-profit organization, supervised by the Divine Word Missionaries, that takes care of street children. The main objective is to reunite the street children with their families. In case they cannot be united with their families, this organization takes care of the children by sending them to school and catering for their other needs until they are able to take care of themselves as independent adults.

Challenges of Mission

There are numerous challenges of mission; let us enumerate three of them:

- **The lack of personnel:** One of the biggest challenges to our mission is the lack of personnel. For example, in the case of our work among refugees in Uganda, only four confreres are working with a large population in many scattered settlements.
- **Lack of funds:** Many of our missions are among poor people living without adequate resources in rural villages or in urban peripheries. The missionaries working in such places are always in need of financial support in order to do their pastoral and developmental work properly.
- **Lack of means of transport and communication:** Access to many of our rural missions is very difficult because of poor roads. Hence, there is a need for reliable transport and means of communication to reach these places in order to carry out our mission apostolate efficiently.

Successful Formation in this Zone

One of the most successful stories of the Divine Word Missionaries in the AFRAM Zone concerns formation and education. In general, education has been the key to the success of our endeavors in this Zone. In all our PRMs, confreres are engaged in the education of the people in all dimensions of life. Here, we can single out the positive outcome of the missionaries' work in the common formation houses. Indeed, in the AFRAM Zone there is a common project for the formation of the young and new missionaries at the Common Formation Centers (CFC).

The CFCs are religious formation houses that welcome young confreres who are undergoing their theological formation to become SVD missionaries. Currently we have three CFCs in the AFRAM Zone, namely: Tamale in Ghana, Nairobi in Kenya, and Kinshasa in Congo. It is important to note that from 2020 the novitiate program in the AFRAM Zone has become part of the Common Formation Project.

How to Participate in the Mission

There are many ways a person can take part in the SVD mission in the AFRAM Zone; all depends on your personal commitment, your willingness to do mission work and how you could put your talents at the service of the Church.

- If you are young, you could still join the missionary lifestyle through the SVD formation program and become one of us. If you are a woman, you could join the Congregation of Sisters Servants of the Holy Spirit (SSpS) or Sisters Servants of the Holy Spirit for Perpetual Adoration (SSpSAp).
- If you are already an adult, you could join the SVD Lay Partners who are associated with the SVD and work hand in hand with us in the mission field. This is a group of lay people who cooperate with the SVD, share our spirituality and work in mission. The SVD Lay Partners Association are known in certain PRMs as Friends of the SVD. So, feel free to ask an SVD member about it for clarification or orientation.
- The Biblical Apostolate is a common activity in this Zone. We suggest you join the SVD Biblical Apostolate nearest to you. Or you can join in any of the common projects, pastoral services, charitable activities, animation programs, etc.

Bible Center, Kinshasa

Liloba Center in Kinshasa, is an SVD Biblical Pastoral Center which is unique in DR Congo. It takes care of the biblical formation of pastoral animators, catechists and other lay people from Kinshasa and other parts of the country. It organizes Biblical Courses: 2-year courses, monthly course – Dei Verbum Courses, weekly courses – seminars or conferences, for the faithful in Kinshasa and in other dioceses all over DR Congo.

QUESTIONS FOR REFLECTION AND SHARING

- How can you cultivate more interest in the word of God?
- How can you join the SVD missionaries and take part in the proclamation of the Good News?
- How can you reach out to the missions in AFRAM Zone?

ACTIVITIES FOR THE DAY

- Eucharistic celebration
- Mission exhibition
- Cultural exhibition
- Organize Bible Quiz, skit competition on Bible themes, dance competition based on Christian songs.



THIRD Day

3. ASPAC ZONE

Fr. Gabriel Suban Kote, SVD (TLS)
ASPAC Zonal Coordinator

The ASPAC Zone covers all Asia and the Pacific region. It consists of five Subzones: East Asia, India-Bangladesh, Indonesia-Leste, the Philippines and the Pacific. We are working in 17 countries in this Zone. The ASPAC Zone is also the Society's biggest sending Zone because we still have vocations and have candidates in all stages of formation.

ASPAC 2023 January

Bishops	23
Priests	1855
Brothers in perp. vows	216
Brothers in temp. vows	45
Scholastics	658
Novices	244
Total	3041

The diversity of our context and our creative missionary presence among the Asian and Pacific people in the spirit of missionary discipleship foster diverse missions. Every year we celebrate the SVD Mission Week in some of our PRMs in creative ways.

Celebration of Joy in *Diakonia*

The Greek word *diakonia* means service to others and has its roots in Christian Scripture. *Diakonia* is one of the principal tasks of the Church. The mission history of the Church can be viewed from the perspective of *diakonia*. The basic understanding of *diakonia* as a service of the Church in social areas brings us to the ecclesiological and missiological perspective of the nature of Christianity. We are called and sent by Jesus to exercise the mission of proclaiming the Gospel in word and deed as we bear witness to the faith. Since the beginning of Christianity, *diakonia* was born not simply from the demand of mission, but from the transformation of who we are as Christians, in response to contextual situations. This transformation as a continuing process in the whole life of the Church insists on openness to new reality and the courage to find new ways to serve and build up a strong commitment. *Diakonia* has three important elements: witness, community and mandate. Based on these elements we can understand that mission and *diakonia* are not two separate



realities in the Church, but *diakonia* is an ecclesial praxis with its constant dynamism of practicing the faith in various contexts. Doing mission in praxis or *diakonia* is our way of witnessing to the Church. Reaching out to others in community, spreading love and kindness through our ministry of service, with a greater awareness of faith, is our practical response to the missionary mandate of Jesus.

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- POPE PAUL VI.**



As missionaries of the Divine Word, we are aware that our mission consists of the same three elements: witness, community and mandate. In the ASPAC Zone our religious and missionary presence expresses our witness to the people and involves *diakonia* in the diverse ministries as a living and dynamic response to the missionary mandate of Jesus. We are aware of this and of our responsibility to involve more and more people, bringing them to understand that we, as the baptized, are all missionaries. The SVD Mission Week is one of the ways we can promote internal and external missionary awareness. We celebrate the SVD Mission Week with the people in different parishes and institutions in keeping with our responsibility to others.

In the ASPAC Zone, each PRM has its own way of celebrating the SVD Mission Week. Many Provinces and Regions celebrate it creatively in the parishes, schools, orphanages, HIV/AIDS centers, migrant groups, etc. I would like to share an experience of the SVD Mission Week in the Timor-Leste Region that involves a joyful spirit of *diakonia*.

Celebration in a Parish

From 3rd to 8th September 2020, the SVD TLS Region had a special celebration of the SVD Mission Week along the lines of a "live in" experience. We decided at one of our Regional meetings to celebrate it in a remote parish we administer. We chose Uatocarbau parish, which belongs to the Baucau diocese. Nearly 32 SVD members of this Region, 12 SSps sisters and the postulants joined us in this "live in" program to celebrate the SVD Mission Week. We did not stay together at the residence in the central parish, but with poor families in very remote areas of the parish. We did some manual work and helped them with their daily tasks. Some of us worked with the people in harvesting the rice crop, some trained people to make herbal medicine as well as food from local horticultural and agricultural products, which are good and rich in nutrients, especially for children suffering from malnutrition; some helped with other family projects.



During the day we worked with the families and in the afternoon at 17.30 hrs., we gathered together with the people in the chapel where we had a talk and listened to their daily struggle and faith. We closed the day with the Eucharist celebration. This was done during the first three days. We also arranged free health care camps for two days with the doctors and nurses from the sub-district health center and our SSpS nurses attended to the people. Many people came and received medical help with great joy. During the last two days, in the center of the parish, we organized some activities for the young people: talks and sharing with them in the morning and sports activities like volleyball and football in the afternoon. In the evening, we had some biblical activities with the children, young people and families. We closed our SVD Mission Week with a big celebration, with the people, of the Foundation of our Society.

After the Eucharistic celebration, there was still time to talk with the people. It was a kind of evaluation to hear their view of our presence among them during this "live in" program to celebrate our SVD Mission Week. It was amazing that all the people were very happy and joined in all the programs from beginning to end. Some people were surprised at our involvement in their daily activities and staying with the poor families in their simple homes. Some local leaders asked us to do it every year in their parish. But we said that we would go to other parishes and come back later.

Celebration at School

In the ASPAC Zone, we have many schools at all stages from pre-school to university. The Education apostolate is one of the most important apostolates that reflect our commitment to the development of human resources. In many schools the celebration of the SVD Mission Week takes place, involving all the students, teaching staff and administrative staff. The celebration takes place in creative ways. In some schools it is celebrated thematically every year and included it in the school program.

We have a three-day celebration, from Friday afternoon to Sunday afternoon. In these days we ask some SVD members for input based on the theme of their celebration. For example, one school chose the theme: "We are called to keep our school green and clean." This is a very simple, meaningful theme that takes up the concern of the JPIC. In these days of celebration, they had some input from *Laudato Si'*. They reflected on it together, built up their awareness and commitment, and elaborated the concrete steps to realize their school as "green and clean". They had also set a time to evaluate and elaborate a new theme for the coming year.

These two examples of the SVD Mission Week celebration teach us some useful points: first, the mission belongs to God and all of us are called to cooperate in the mission. The celebration of the SVD Mission Week is not really exclusive to the SVDs but an embracing and inclusive celebration with people. Second, the inclusive celebration of the SVD Mission Week provides a great opportunity to become aware that all of us are missionaries. We need to cooperate to realize God's presence in our midst. Third, our SVD Mission Week is a celebration of joy in diakonia as a manifestation of our faith in praxis, a celebration of our being in the community of people as a realization of the missionary mandate of Jesus. Moving beyond doing simple charitable activities for a day to concrete projects with a lasting effect should be the result of the Mission Week.

**"WE ARE
CALLED TO BE A
CHURCH OF THE POOR.
A CHURCH OF THE YOUNG
AND A CHURCH IN DIA-
LOGUE."**

**CHARLES CARDINAL BO.
PRESIDENT OF FABC.**

Ministries in the ASPAC Zone

We are committed to mission based on the real context of Asia and the Pacific countries. Our missionary presence is strongly realized in the different ministries; the first of which is the parish ministry. All Provinces and Regions are committed to parish ministry. In India, the Philippines, Indonesia, Papua New Guinea, Australia, China, Vietnam and Japan, parish ministry is strong. The second is the education ministry. We make a valuable contribution to the education apostolate. In the Philippines, we have two big universities: San Carlos University in Cebu and Holy Name University in Tagbilaran as well as some schools at the lower level. In India we have many schools: elementary, high schools, senior high schools and English medium schools. In Japan we run the Nanzan School Corporation from Primary School to University. In Indonesia we run some Senior High Schools and Technical Schools, and one University: Widya Mandira Catholic University in Kupang. In Taiwan, we administrate Fu Yen University and in Papua New Guinea, we have the Divine Word University.

The third ministry is the JPIC commitment with a different focus in the Provinces and Regions. Migrant ministry is very strong in South Korea, Hong Kong and Australia. Human trafficking is our focus in Indonesia, Hong Kong and India. Taking care of people affected with HIV/AIDS is significant in Thailand (Australia Province), Indonesia Ende Province and India Mumbai Province. The fourth is the formation ministry. In the ASPAC Zone we still have vocations, and in some countries, we have large formation houses, e.g. India, Indonesia, Vietnam and the Philippines. Many confreres are dedicating themselves to the formation ministry as formators, and some are teaching in the theological institutes.

Challenges of Mission

Doing mission in the ASPAC Zone with diverse and complex realities presents many challenges; we give three of them below:

- **Remote areas of mission:** In this Zone, we have some missions in the remote areas, the roads are not good to have a good access and the people are isolated. To reach out to these people is important to show our care and concern and also impart good spirituality. Doing some significant social projects would be the need of the hour to have a meaningful life.
- **Personnel for mission:** In many Provinces and Regions the elderly confreres are increasing and many of them will reach retirement over the coming ten years, and we need more young confreres in this Zone to guarantee the continuation of our missionary work.
- **Funds for mission:** We still have many Provinces and Regions that depend on subsidies for mission projects from the Generalate. Raising funds for mission projects in the PRMs and aiming at self-reliance is still a big struggle.

The celebration of the SVD Mission Week is a way to familiarize our confreres, all of our lay partners and laypeople with our different ministries. It is also a valuable opportunity to promote mission awareness for all the baptized and their responsibility for the mission. The SVD Mission Week is also an opportunity to raise funds locally for the missions.

FABC 50TH ANNIVERSARY MESSAGE (2022)

- We commit ourselves to reach out to the peripheries. We are called to serve those who are most needy joyfully.
- We are called to a pastoral and ecological conversion so as to respond to "both the cry of the earth and the cry of the poor" positively.
- We wish to live out the spirit of complementarity and harmony by listening to others in genuine dialogue.
- We seek to promote a culture of peace and harmony with our brothers and sisters of neighboring religions and traditions.



ACTIVITIES FOR THE OCCASION

Organize sharing session and discussion

EXHIBITION ON ASPAC ZONE

Eucharist celebration

Raise funds for a particular social project.

FOURth Day

4. EUROPA ZONE

Andrzej Danilewicz, SVD (POL)

EUROPA Area Coordinator of Mission Secretaries

The Europa Zone has the privilege of being the birthplace of our Congregation. This is where the first mission houses were established and where the first missionaries went to other countries. For decades, Europe was a sending continent. The Roscommon Consensus of 1990 changed this perspective. The reason was not only the decreasing number of European vocations, but the increasing missionary situation in which Europe found itself. On the other hand, it was a good opportunity to implement the intercultural character of our Congregation, and thus to show the universality of the Church.

EUROPA 2023 January

Bishops	4
Priests	784
Brothers in perp. vows	131
Brothers in temp. vows	2
Scholastics	55
Novices	4
Total	980

Within the Zone, we work in 23 countries, which make up 10 Provinces, one Region and three communities in Rome.

Salient Features of EUROPA

The following are the main features of this Zone:

- In Europe, many are baptized, but few practice. Christianity had grown here and spread to other countries.
- We face an ageing of confreres, lack of local vocations and, as a consequence, diminishing dynamism that is so necessary in view of the new challenges.



- The structures that we have inherited from Arnold Janssen and previous generations, on the one hand offer great possibilities for action, but on the other, can be quite difficult to manage with the limited resources that we have.
- We understand our internationality, not as filling a gap but as enriching each other and passing on responsibilities.
- Although we take up a lot of parishes now, we also continue with new ministries and specialized apostolates.

Ministries in EUROPA



Pope Francis's message to the young people in Europe on the occasion of Youth Conference (2022),

"Don't let yourselves be seduced by the sirens that propose a life of luxury reserved for a small slice of the world. Instead, have that 'broad outlook' that can take in all the rest of humanity, which is much bigger than our little continent. May you aspire to a life of dignity and sobriety, without luxury and waste, so that everyone in our world can enjoy a dignified existence."

We name three main ministries below:

- **Mission Animation:** Despite increasing secularization, people in Europe are still sensitive to the needs of the world. The material aspect of the mission work carried out by our Congregation is largely covered by the funds raised by our Zone. We animate people and they are generous to donate for missions.
- **Migrant Apostolate:** Due to conflicts and humanitarian crises, Europe appears to many as an oasis of peace and prosperity. All European Provinces are involved in working with migrants and refugees. This is the realization of our mission charism.
- **Parish work:** The declining number of vocations also affects dioceses, so bishops are increasingly willing to entrust new parishes to us for pastoral service. This is a good space to realize our Characteristic Dimensions, to promote the spirituality of Saint Arnold, to work with families, children and youth and to make ourselves known as missionaries.

Challenges of Mission

The following are the key challenges of this Zone:

- The strong secularization of society is causing a loss of interest in Christian or even spiritual values. It is difficult in such a situation to find a starting point for dialogue and the proclamation of the Gospel.
- New ideologies, philosophies of life, omnipresent social media and changes in the demographic structure call for a thorough analysis on our part. There is also an urgent need to adapt our language of communication to the perspective of post-modernity.
- Christians no longer play a dominant role in European society. We need to learn to be a biblical "holy remnant" and an evangelical "leaven." This also calls for greater inclusion of the laity in our mission.
- The active participants in the Church are gradually diminishing; some countries already rang the alarm bells that the Churches are in crisis with personnel, finance and activities. The participation of young people is hardly seen in the Churches; how to attract them to be a practicing Catholic is an enormous challenge.



"They (the parishes) have to become once again schools of service and generosity, with their doors always open to those who are excluded. And, to those included. To all."

Pope Francis



Successful Stories

In the Hungarian Province they have a beautiful tradition of organizing mission days, mission weekends and monthly gatherings for SVD mission friends. The Mission Secretary, Fr. Lourdu Raju Chavvakula, SVD reports the following:

Mission Day

Every year in the month of October in preparation for the World Mission Sunday, we organize the mission day or in other words the National Mission Festival in order to raise awareness of mission in the Hungarian Church. On average level, people participate in this festival coming from our parishes, lay partners, benefactors, mission volunteers and well-wishers from all over Hungary to celebrate mission. This event takes place in the SVD house in Budapest. We organize talks, input sessions on various themes concerning Christian faith, Church mission and the SVD mission and charism. The confreres, other religious missionaries and laypeople are invited to give talks and share their experiences with our lay partners. In the morning hours we have prayer and adoration followed by input sessions and talks on mission. The lunch is prepared by our lay partners. The children and youth coming from various SVD parishes perform cultural events in the afternoon hours and also participate in the programs organized for them during the festival. We also announce our mission projects and appeal for contributions on this day. The program ends with the Holy Mass and then handing over a mission Madonna (Mother Mary's statue from Indonesia) to the prayer communities who pass it on to the families, who during the whole year, pray for the missions and the missionaries. In the evening we have a thanksgiving agape for the volunteers who helped us during the whole program.

Mission Weekends

We organize two mission weekends every year with the seminarians and the SVD community. These are very good occasions to raise awareness of mission in the local Church in Hungary. During this time, we reach out to many people especially the youth, children and various communities which are in the parishes. We visit schools, kindergartens, hospitals and also homes for the aged with the message of God's love. In various encounters with the people, we give witness about our Christian faith, religious and missionary vocation and also share with them the

importance of mission in the Church. It is also a time to strengthen the faith of the people through our presence and witness. The local families accept our missionaries and give accommodation during the mission weekend, and through this our contact with the laypeople and families is also strengthened. We also make a mission appeal to support the mission projects during these celebrations. At the end of mission weekend, we invite the people to form a mission prayer community to pray for the missionaries and to participate in the programs.

Monthly Mission Gatherings

We organize meetings and gatherings for the SVD mission friends, benefactors and volunteers on a regular basis on the last Sunday of every month. This event takes place in our house in Budapest. We organize talks, input sessions on various themes concerning Christian faith, Church mission and the SVD mission and charism. Our confreres and the laypeople are invited to give talks and share their experiences with our lay partners. We also have some talks on the present global crisis, war and building peace. After the talks we have personal encounters, with sharing and discussions on the given topics. As Mission Secretary I also inform and share with them some mission news of the Church and Society. During this gathering I also announce and appeal to the people to support our mission projects as part of fund raising. This program is accompanied by some spiritual activities like adoration and Holy Mass. At the end we have a meal together which is sponsored by our lay partners.



ACTIVITIES FOR THE OCCASION

- This day can be celebrated around the liturgical commemoration or canonization of St. Arnold Janssen, our Martyrs, or the date of the foundation of your Province.

- The event should have the following dimensions: Spiritual (Mass, adoration, biblical devotion, prayer); intellectual (lectures on the Founder, on the spirituality and charism of the SVD, on the challenges of today, etc.) and entertainment (festival, competitions, performances by children and youth, common meal).

- Involve SSpS sisters and our lay partners in every activity and invite representatives of migrant communities with their chaplains and local clergy and religious.

- The mission character of the whole event should be ensured by meetings with missionaries, presentations of mission exhibitions, distribution of our various publications, presentation of current mission projects that we are carrying out.

- Ensure that there is a live transmission on YouTube or other media channels.

Fifth Day

5. PANAM ZONE

Fr. Navil D'Silva, SVD (ECU)

PANAM Zonal Coordinator

The PANAM Zone consists of South America, Central America, North America, Canada and Caribbean Islands, and this is divided into five Subzones. These are: Subzone North which comprises the USA, Canada and the Caribbean Islands. Subzone Mesoamerica stands for Mexico-Cuba and the Central American Region, (Panama, Nicaragua and Costa Rica). In the Andean Subzone, we have Colombia, Bolivia and Ecuador. The Brazil Subzone has three Provinces and one Region. Finally, we have the South Subzone comprised of Argentina, Paraguay and Chile. At present, we are serving in 21 countries with 13 Provinces and 3 Regions. Argentina was the first country in the Americas to which our Founder Arnold Janssen sent missionaries in 1889.

PANAM 2023 January

Bishops	11
Priests	943
Brothers in perp. vows	71
Brothers in temp. vows	1
Scholastics	98
Novices	4
Total	1128

Let's Celebrate the SVD Identity

The Incarnate Word is the main inspiration of our missionary charism, we grow in our identity in celebrating the Incarnate Word. Intercultural mission and mission inter gentes are the integral parts of our missionary action. Our various missionary activities based on the signs of the times and the diverse and complex realities of our people, lead us to strengthen missionary ties with laypeople and with our SVD lay partners in a synodal spirit.



"We recognize the gift of the vitality of the pilgrim Church in Latin America and the Caribbean, its option for the poor, its parishes, its communities, its associations, its ecclesial movements, its new communities, and its many social and education services. We praise the Lord because he has made of this continent a place of communion and communication of peoples and indigenous cultures. We are also grateful for the active role being taken by sectors that were formerly cast aside: women, indigenous, Afro-Americans, small farmers, and those living on the outskirts of large cities. The entire life of our peoples founded on Christ and redeemed by Him, can look to the future with hope and joy..." (Aparecida Document, 128).

In the PANAM Zone many activities inspire us to live the SVD Mission Day/Week every year. During the pandemic these activities became virtual, but little by little they are being resumed in post-pandemic times. Having our laypeople join in the celebration of our SVD identity in parishes, districts and provinces is truly a blessing from God. Indeed, we would be impoverished without their valuable and creative presence. I can say that in the PRMs, the SVD Mission Day/Week is celebrated with children, young people, the elderly, married couples, families, catechists, the sick and migrants, etc. It is an experience of celebrating life and mission in a spirit of synodality. I would like to share an experience with you of the Missionary Day in the Mexican Province, narrated by our mission secretary, Fr. John Stephen Roche, SVD.



Intercultural Feast with Ancestral Spirits

Mission Day was celebrated on 14th August 2022, on the eve of the Feast of the Assumption of the Virgin Mary, in Holy Trinity Church, one of the 80 communities served by the SVDs in the parish of Salto de Agua, Chiapas, Mexico. This event involved children, adolescents, a few young people and adults who were asked in advance to dress in the missionary colors that go with costumes of the region. The community was summoned to celebrate Mission Day and the following are some of the activities they carried out to celebrate this event.

Before the Mass, the prayer was said next to the Mayan Altar, which is a common custom in this area; a circle is drawn, and the products of the field are placed in four colors and the prayer is said asking God for the four cardinal virtues. During the Eucharist they enthroned the word of God with a focus on the Word made flesh. During the homily the missionary colors and their witnesses were announced. The need to pray the Rosary was discussed, and the meaning of re-evangelization as well as the role of each baptized person as an evangelizer was shared. In the petitions they asked for the different needs of the missionary Church and during the offertory, the children brought the significant objects that represent the mission. The parishioners placed their donations for the missions in the envelopes that had been distributed.

During the Lord's Prayer, they prayed in different languages, and summoned the children to come to the altar according to their missionary color to pray for peace in the world. Before concluding the Mass, most people began to dance near the Mayan Altar, to traditional music, as they usually do. Then there was the blessing of the products by the Mayan Altar as well as the blessing of the parishioners. Immediately after the Mass they invited the children, adolescents and adults to pray the Rosary by placing them next to the giant Missionary Rosary that had previously been set up. At the end of the Mass, the typical local drink, called pozol, (which is usually made with fermented corn) was served. The children colored the drawings representing the five continents and after they had completed this exercise, they carried what they had colored. For the people it was something new, meaningful and fun as well as being in keeping with the context of the visit to this place.

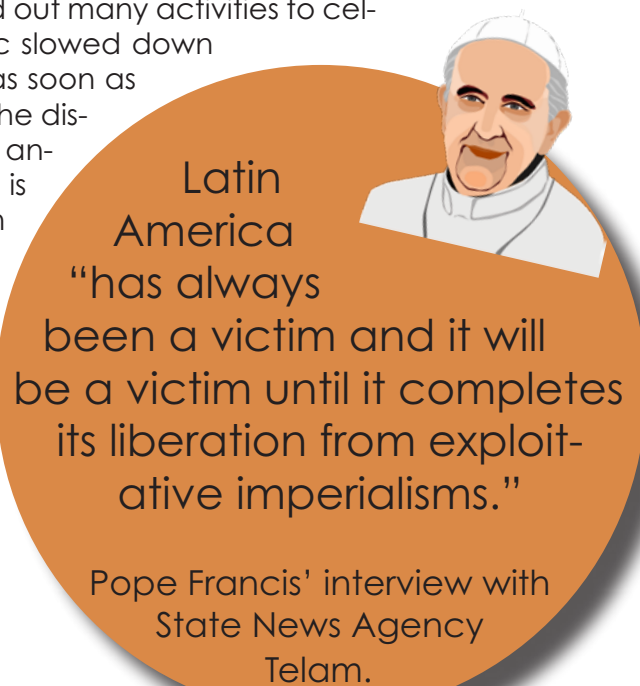
Missionary Day in Ecuador

In the last few years, the Ecuador Province has carried out many activities to celebrate the Mission Day. Unfortunately, the pandemic slowed down these initiatives; however, we want to resume them as soon as possible. In the Province, Mission Day is organized at the district level. The main themes for this Day are formation, animation, cultural and liturgical celebration. A booklet is printed on a specific theme for this occasion, which the four Provincial coordinators of the dimensions take part. After the training, there are other activities such as musical bingo with prizes, cultural events involving parish groups, young people, children and adults. We always end with an intercultural Eucharistic celebration that evokes a spirit of unity in diversity. On some occasions, missionary visits have been made to various neighborhoods, to the sick and to the neediest, as we live the missionary charism of our Congregation.

Universal Mission in Painting and Drawing

Another activity that is promoted in some PRMs is, drawing and painting to illustrate the richness of the universal and local mission in art. Children, youth and adults join in this activity and have an open house to exhibit their talent and missionary and congregational experience with others. Imaginative and creative missionary and biblical messages are greatly appreciated by the participants. These and other activities foster the missionary and creative spirit of our communities and laity.

In the Provinces and Regions of the PANAM Zone, several activities are organized to celebrate the SVD Mission Day and the active participation and cooperation of the lay missionaries is outstanding. Certainly, they look for very creative ways to make this Day dynamic



and full of life and color. It should also be noted that in some Provinces and Regions there is still no custom of celebrating this Day to highlight the missionary richness of our charism. It remains a challenge.

The SVD Mission Day/Week is one of the activities that could become a missionary heritage for the next generation if we all promote it with enthusiasm and passion. The interest and cooperation of confreres and lay missionaries are essential. It is imperative that the inter-cultural and missionary charism which enriches our service to the people be celebrated. This celebration awakens in us the spirit of participation and communion, as we contribute to the universal mission of the congregation in particular and of the Church in general. Our name is our mission; may the Incarnate Word bless and illuminate our missionary commitment.

Salient Features of the PANAM

With the vast richness of this Zone, we indicate our three main features:

- **Internationality:** It is an important aspect of our missionary life ad intra and ad extra that expresses our common resolve to live our mission in unity and in diversity. Internationality is our deep-rooted value that can make a difference to the globalized and postmodern society through our brotherly and fraternal community life and mission.
- **A Young and Dynamic Zone:** As more than half of our missionaries are young and active, this is an additional encouragement to work for the mission in our Zone. Young talent gives us new impetus to read the signs of the times and to work together, in a synodal attitude, to foster the missionary dynamism in this Zone.
- **The Religious and Missionary Testimony of our Retired Confreres:** Precious is the life of our retired confreres dedicated entirely to the mission. Their exemplary life of spirituality, sacrifice and missionary zeal continue to inspire the young generations to respond to the challenges of the times in our Zone. We need to care for them and love them.

Ministries in the Zone

This Zone is blessed with a variety of ministries, but we give below only the main ministries:

- **Bible ministry:** This is one of the most important ministries in the Zone. We have biblical centers in Ecuador, Colombia, Argentina, Brazil, Mexico and in the USA. Spreading the Word of God through specialized biblical courses for the laity, priests and the religious is one of the important ministries that we are proud of in our Zone.
- **The Parish apostolate and the JPIC ministry:** The Parish apostolate is the principal ministry of our Zone. The urban and rural parishes serve all types of people, especially the poor and immigrants. In many countries, we have parishes with native indigenous and Afro-American people, which is an enormous blessing. Our work for the rights of indigenous people and refugees is bearing fruit. Preserving and promoting care for Mother Earth is a concern in most of our missions.
- **The Education ministry:** It continues to be a major mission activity in many of our Provinces in the Zone. Giving quality education with spiritual and missionary values is imperative to our students so that they grow in showing true witness.

Challenges to Mission

Although there are numerous challenges in mission, we give mainly three challenges below:

- **Vocation crisis:** It is one of our major concerns today. We have to work together with new insight, tools and programs to address this issue in our Zone. Vocation promotion is the work of all the confreres in our ministries. Working together with our spiritual and missionary testimony can bring about a change in the lives of our youth.
- **Migration:** This Zone is one of the major hotspots of migration in the world. There is internal migration in different countries due to various factors and migration to other countries especially to the USA is everyday reality. Obviously, many lose their lives due to harsh realities such as drugs, sexual abuse, human trafficking and hunger.
- **Caring for our Common Home:** It is our duty to safeguard the invaluable and rich heritage of the Amazon Region for the world. Working with other agencies to restore the rights of human beings and the preservation of nature are huge tasks.

Points for sharing

- Which ministries are very meaningful in the PANAM Zone? Why?
- How can we reach out to the people in this Zone?
- What are the challenges of mission in your own country? How to face them?

Eucharist Celebration

- Bible procession
- Special prayers for the PANAM Zone
- Offer symbolic gifts during Mass
- Dance and music; chose songs in the local dialects.

Have other meaningful celebrations.

"I dream of an Amazon region that fights for the rights of the poor, the original peoples and the least of our brothers and sisters, where their voices can be heard and their dignity advanced.

I dream of an Amazon region that can preserve its distinctive cultural riches, where the beauty of our humanity shines forth in so many varied ways.

I dream of an Amazon region that can jealously preserve its overwhelming natural beauty and the superabundant life teeming in its rivers and forests.

I dream of Christian communities capable of generous commitment, incarnate in the Amazon region, and giving the Church a new face with Amazonian features," (Querida Amazonia, 7).

Sixth Day

6. ARNOLDUS FAMILY

Fr. Dennis Manzana, SVD (GER)

AJSN member, Steyl

“If nobody else wants to do it; do it yourself.” These words, Msgr. Raimondi, Prefect Apostolic of Hong Kong, addressed to Father Arnold at their first meeting in 1874, were one of the factors that led to the foundation of the mission house. Father Arnold, during his first visit to Pope Leo XIII in 1878, reported how Msgr. Raimondi had visited him twice in the summer of 1874 and encouraged him to draft the statutes for the mission seminary and start it himself. Although at first Father Arnold responded with a decisive ‘no’ to Msgr. Raimondi’s suggestion, his words remained in him and gave him no rest to the point that he asked himself, if it could be the will of God that he starts the mission seminary? Thus, the reluctant Founder who had, faithfully, always been seeking the will of God, after much prayer and deliberation, took the task to heart. Seeing the will of God, he dedicated himself to the founding of the mission house.

As his awareness of the universal mission continued to expand, given his devotion to the Sacred Heart of Jesus and promotion of the Apostleship of Prayer, the spark of opening a German mission house that had been glowing in Father Arnold’s heart burst into flame. And his desire to establish a mission seminary gave birth to the Society of the Divine Word (SVD). It all started on the banks of the river Maas. Since there had been a great suppression of the Catholic Church in Germany, brought about by the “Kulturkampf,” Father Arnold, convinced that it was the will of God that the mission seminary be established, crossed the border from Germany into The Netherlands. In September 1874 he traveled to Venlo and Tegelen in search of a suitable place, after which he started to seek the recommendation of the Bishops of Holland, Germany and Austria for the founding of the mission house. Despite encountering many discouraging reactions and setbacks in recruiting students for the mission house, on 16th June 1875 Father Arnold signed the contract for the purchase of a small property in Steyl for the mission house. Although Father Arnold considered that day to be the birthday of the SVD, the inauguration of the St. Michael Mission House, on 8th September 1875, is considered the official foundation day.

At the consecration of the mission house Father Arnold wrote that we ought to remember that our origin and goal is to work to fulfill the intention of the Divine Heart of Jesus, thus, setting as our motto *Vivat Cor Jesu in cordibus hominum!* May the Heart of Jesus live in the hearts of all. From its humble beginnings, indeed with the grace of God, the mission grew and prospered. In May 1879 the mission house sent its first two missionaries to China, Fr.



Joseph Freinademetz and Fr. John Baptiz Anzer. With the sending forth of missionaries the mission house continued to expand and received an increasing number of members, more especially those brother candidates who supported Father Arnold strongly from the

start of the mission. In 1876 Father Arnold accepted pious minded workers, the first of whom was Gottfried Himmels, and in 1877 he accepted applicants who had the intention to become religious brothers. They were referred to as the first brother postulants. These included Br. Marcolinus (Henry Elskemper), one of the pillars, with whose help the great structure of the Brothers' section in Steyl was built.

During the growth of the mission house, some women with a passion for mission supported Father Arnold in his endeavors. Although they had to wait for many years, with no clear information about when Father Arnold would start the women's mission congregation, these young women who arrived in the following years – Theresa Sicke (1879), Helena Stollenwerk (1882), Hedrina Stemmans (1884) and Ger-

trud Hegemann (1886) – waited patiently serving the mission with their work in the mission house. Their patience and perseverance were the qualities that led Father Arnold to found the sisters' branch of the mission.

Together with Mother Maria Helena Stollenwerk, and Mother Josepha Hendrina Stenmanns as co-foundresses, the Congregation of the Missionary Sisters Servants of the Holy Spirit (SSpS) was established on 8th December 1889. Father Arnold established the Institute of the Cloistered Sisters later named Sister Servants of the Holy Spirit of Perpetual Adoration (SSpSAP) on 8 December 1896. From among the Missionary Sisters six were chosen to join them, including Adolfine Tönnies (Mother Mary Michael) considered the co-foundress of the SSpSAP). They were invested with a pink habit, white scapular and veil and thus they became popularly known as the "Pink Sisters."

Father Arnold's missionary family includes another branch. From the beginning of the mission house Father Arnold was supported by many lay men and women both from The Netherlands

Arnoldus Family

SVD - members 6,000; present in 79 countries; having 59 Provinces/Regions/Missions; divided into four Zones

SSpS - Members 2877; present in 48 countries; having 32 Provinces and 13 Regions.

SSpSAP - 287 Sisters and 7 Novices; 21 communities in 12 countries.

Lay Partners – SVD lay partners; SSpS lay partners; SSpSAP lay partners – at times called mission partners – approximately 10,000 members.



"As Arnoldus Family members, the SVD, SSpS, SSpSAP and Lay Partners all are called to cooperate with one another to transform the world. We are not the owners of our charism. This is a gift given by God. A sign of renewal and transformation is that we develop the capacity to share our SVD charism with others. In this respect, we are all encouraged and challenged to actively invite and welcome lay people to join the SVD lay partners' groups"
(SVD 18th General Chapter Document, 49).

and Germany. Now the Arnoldus Family continues to have many active lay coworkers, collectively called SVD Lay Partners.

Our Missions Today

Now, there are approximately more than ten thousand members – sisters, brothers, priests and lay partners of the Arnoldus Family, serving in mission in more than eighty countries around the world. The missionary seeds sowed by Father Arnold have continued to grow and the members of the Arnoldus Family are actively involved in different aspects of mission. Some minister to the pastoral and sacramental needs of the people. The Arnoldus Family serves in various parts of the world, be it in very remote areas

but also in city centers. We serve the poor, marginalized and victims of injustice, such as the SVD KALINGA project in the SVD Philippine Central Province, Sarva Seva Sangh in the SVD India Mumbai Province, the street children project in Kinshasa, and the migration ministry across Europe and so forth. The SSpS sisters too have many centers caring for the poor and marginalized in Ethiopia, Angola, Ghana, Indonesia, India and so forth. We actively contribute to the Education and Health Care especially of the poor and needy. Many of our members serve as teachers, lecturers and researchers in our schools, colleges and universities. Others serve in centers for HIV/AIDS victims, orphans, and shelters for abandoned elderly people. We animate mission and promote dialogue with faith seekers, those who have no faith community and those of different religious traditions and secular ideologies. In conjunction with other religious organizations, we advocate concerns pertaining to Justice Peace and Integrity of Creation (JPIC) in the United Nations through **Vivat International**. We connect with the world through our social media apostolate, including the **Vivat Deus** website and many other social media platforms. We cooperate with our lay partners in different mission endeavors, for example with the Missionary auf Zeit – MaZ (Germany) and various active lay partner groups from Mexico, India, Philippines, Indonesia and so forth.

Missionary auf Zeit (MaZ)

The MaZ are young lay missionaries who go to different parts of the world for a certain time period. They are sent to live, pray and work with people in other countries. This year, on 23 July 2022, after two weeks of final preparation at the St. Michael Community, Steyl, five youngsters from Germany received their mission send off as a Missionary auf Zeit – MaZ (temporary missionary). At the lively Eucharistic celebration, the young missionaries, surrounded by their family, friends and members of the Arnoldus Family, offered their prayers to God and received their mission cross. After about nine months of preparation, they are ready to experience mission. It was very inspiring to see the vibrant, enthusiastic young men and women, who had just finished their senior high school studies, ready to embark on a missionary journey. Nona, whose father was once a temporary missionary, is now ready to go to Bolivia. Yula, her friend, will be going to Argentina. Daniel, whose mother was also a former temporary missionary, will go to Argentina. Clara will be going to Tanzania. And Sabeth, whose two elder sisters were also former MaZ, will be going to Argentina. Both the SVD confreres and SSpS sisters help in training, accompanying, and sending temporary missionaries to more than 15 countries in Asia, Africa and Americas.

This successful venture of giving young people an opportunity to experience and grow in mission was started by the young students themselves. Father Rüdiger Brunner, SVD, recalled how it began. Some students at the St. Wendel Academy came to him saying:

"Elsewhere, one can live temporarily alongside religious people in a monastery, but the SVD do not have real monasteries, but mission stations. Couldn't we join you there for a certain time?" Since then, the SVD and SSpS in Germany have been sending out young people who are interested in mission. Over the past 40 years more than 1,000 women and men from Germany, Austria and Switzerland have shared in the mission of the Arnoldus Family, serving among the poorest and the marginalized. The experience of these young people proved to be so positive that the endeavor spread basically by word of mouth. Since then up to now, the youth, the local Church and the people with whom they lived, prayed and worked have been enriched by their encounter with members of the MaZ. This beautiful way of spreading the love that Jesus brought continues to grow from MaZ to MaZE (temporary missionaries for eternity). Such a blessed encounter of people, cultures and life is an endeavor we can continue to promote, share and emulate.



Pope Francis gives some examples of concrete commitment to others:

- Make a call to a person who is alone.
- Visit an elderly or sick person.
- Do something to help a poor person or a person in need.
- Ask for forgiveness, forgive, clear up any conflict, or pay a debt.
- Return to prayer and draw near to the forgiveness of the Lord.

Auxiliary Missionaries of the Divine Word (MAVD), Mexico

With a passionate spirit for mission and impelled by the Holy Spirit, the Auxiliary Missionary Movement of the Divine Word (MAVD) was born in February 1982. In MAVD, there are active, hardworking people committed to the Gospel, willing to be leaven and communicate it where each one works, and actively cooperating with the Church in its universal mission work. Their missionary project consists of awareness, animation, promotion and missionary cooperation. The following are two examples of their involvement in mission.

The Holy Week mission: It takes place every year during Holy Week when they inculturate, share life, encourage sharing of the Word of God through *Lectio Divina*, give different themes for reflection, introduce various dynamics, conduct games and help in the celebration of Holy Week. They have a missionary medical-dentistry team which is totally dedicated to providing free health services and medicine during the whole week.

Summer mission: During the last week of the month of July and in the first week of August of each year, the mission experience is organized in a specifically selected and previously evaluated place of mission. At this time different activities are carried out such as: catechesis, biblical circles, preparation for the sacraments, formation of choirs, liturgy, youth



groups, etc., according to the needs of each place. Furthermore, they help to teach: embroidery, tailoring, vegetable gardening, music, literacy, crafts, electricity, plumbing, etc.

After 40 years, MAVD are aware that God wants something from them. Since they have made their journey with the missionary family of St. Arnold Janssen, a family that loves the One Triune God, which embraces the world with its many faces, they are aware God wants them to form people with a single heart in God's name.

Some Examples of Mission Animation

The following are some useful suggestions for mission animation:

- Invite our collaborators, benefactors and mission partners and their family members to the mission celebration, to project short videos presenting Arnoldus Family mission stories.
- Invite speakers to talk on the history, mission, charism and spirituality of our congregation. If the opportunity arises, invite some missionaries on vacation or some experienced missionaries from other countries to share their missionary experience.
- Organize mission exhibits in parishes, schools and other venues where the Arnoldus Family serves. Set up a notice board for pictures and display photographs of our missionary life, or photos of the missions where our confreres/sisters/lay partners work.

Questions for Sharing

- What do think of the SVD/SSpS missionaries?
- Would you like to be a partner in mission in any particular area? How?
- How can you grow as a missionary disciple?
- How can your family be enriched by this growth?



Activities for the occasion

- Eucharist celebration
- Sharing testimonies from the members of Arnoldus family including the lay partners
- Exhibition on Arnoldus family
- Quiz competition on St. Arnold

To share different mission stories, we can visit the following sites.

<https://stories.svdmissions.org>

<https://www.divinewordgifts.org>

<https://www.maz-freiwilligendienst.de>

<https://vivatdeus.org>

seventh day

7. "I AM A MISSION"

Fr. Omir Cícero Antônio Oliveira, SVD (BRC)
Parish Priest, Brazil

Pope Francis exhorts every Christian to live authentically, believing, "I am a mission on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing." (Evangeli Gaudium, 273)

Invitation to Prayer

Creating the Setting:

Make visible the Bible, a candle, cloths with missionary colors, if possible a globe or world map, photos of challenging mission situations and photos of our SVD Saints...

Initial Hymn:

Animator (A): We are called to reflect and pray on the theme: "I am a mission." (EG 273) For this, let us invoke the Holy Trinity in our midst: In the name of the Father and of the Son and of the Holy Spirit. Amen.

Reading from the Gospel of Matthew 5:13-16

Each participant says in a few words what this reading means to them.

A: Invite those present to bring those mission realities where each one called to be salt and light today.

Placing the missionary colors one by one, a Hail Mary is said for each continent and its mission, and for the challenging situations in the photos. This closes the initial moment of prayer.



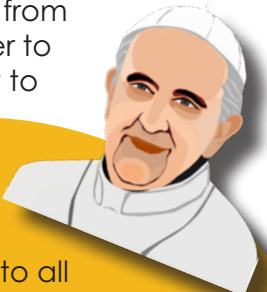
Theme reflection:

A: "I am a mission" is the theme chosen for this reflection during this time dedicated to mission. In this way we enter into a dialogue that calls for change and transformation. Now is the opportune time to be reborn, to flourish and to generate hope because we know that there are alternatives to indifference, disenchantment and "just living with our feet up." We wish to involve ourselves in the processes that speed up our availability for the proclamation of the Gospel.

Reader 1: It is true that in the mission process we are fascinated by flashy events and are less appreciative of silence and those events that come to us without making much noise or without creating a show, just like leaven in dough (cf. Luke 13:20-21) or the germination of a seed (cf. Mark 4:26-27). We need to change our way of perceiving, thinking and acting. God hides in what is seen as small to transform the great. It is God who launches us into the joy of mission, of "being in love" and leads us to throw ourselves into God's hands. It is a relationship where all the rules and protocols of a soul feel thirsty for real contact, for a real relationship that animates one's prayer.

Reader 2: In these moments, we seek to leave the 'I' and go to the 'we', from the simple relationship to sharing, from self-referentiality to otherness in order to foster the search, the meaning, the encounter and the empathy, so as not to weaken dialogue. Let the questions and answers flow. Be free and responsible in connections and disconnections, in encounters and disagreements. Integrate differences of all kinds. Let maturity and simplicity shine in your lives.

R1: We want to be mission, listening to what the Spirit tells us here and now, discerning the signs of the times, and courageously proclaiming Jesus Christ alive in our midst. All this requires sagacity, audacity and creative methods so that we do not lose sight of our objective: to proclaim the Kingdom of God with our lives and work. Let us see here the example of Saint Arnold Janssen who faced the Church of his time, the bishops, and many other influential people who did not see in his idea something tangible or possible; they even called him crazy. St. Arnold, defying the mentality of his time moved forward with his conviction and took steps, small as they were at that moment, persisting in his ideal. Because of that boldness, the world gained three great Congregations of men and women missionaries who found themselves evangelizing in every part of the world.



Pope Francis' Apostolic Letter to the youth, and to all the people of God. "Dear young people, my joyful hope is to see you keep running the race before you, outstripping all those who are slow or fearful. Keep running, "attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters. May the Holy Spirit urge you on as you run this race. The Church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us."

All: Being mission makes us seekers and witnesses to the Reign of God.

R2: Mission is born from the encounter with Jesus Christ, in a heart thirsting for his word and gestures and not simply out of obligation or duty. Therefore, it is important to be aware of the mission motivations, which lead us to act and be missionaries. The person of Jesus Christ and his Gospel is the main motivation that we perceive, followed by the personal call in Baptism to the committed missionary disciple, a call to missionary fervor and passion, to proclaim the Kingdom, to be at the service of others, especially the most impoverished; and to promote life.

A: Mission is born from the love of God the Father, Son and Holy Spirit. This love “is like an inexhaustible fountain that always flows like living water, welling up to the earth through the Holy Spirit, and which is truly a part of creation through the Word made flesh.” God, in this way, is a source of love that sent his only Son.

R1: The love that is born of the Trinity expands and involves everyone. St. Paul clearly expresses this experience of feeling loved, being found and being saved by Jesus, by stating that Jesus “loved me and gave himself for me” (Gal 2:20). This experience led him to respond like Isaiah:

All: “Here am I, send me.” (Isa 6:8)

R2: To grow in missionary discipleship, the encounter with Jesus is decisive: “Union with Christ is also union with all those to whom he gives himself. I cannot possess Christ just for myself; I can belong to him only in union with all those who have become, or who will become, his own. Communion draws me out of myself towards him, and thus also towards unity with all Christians.” (*Deus caritas est*, 14)

R1: Through Baptism, we are all sent to cooperate in mission, through the charisms received from the Holy Spirit and confirmed by the Church. Thus, “we cannot remain calm in passive waiting in our temples, but it is urgent to go in all directions to proclaim that evil and death do not have the last word, that love is stronger, that we have been freed and saved by his victory. The Lord of history, calls us together to be Church, and wants to multiply his disciples to collaborate in the construction of his Kingdom in our continent!” (*Aparecida* Document 2007, No. 548)



St. Arnold
Janssen:

“Happy are those who do not shrink at leaving their homeland, leaving their own people, taking up a life of thousand sacrifices and privations in order to win people for Christ.”

A: Let’s see the example of Mrs. Luzete, coordinator of the Saint Sebastian community in Alto Alegre dos Parecis, Parish of Saint Luzia, in the Diocese of Ji-Paraná, Brazil:

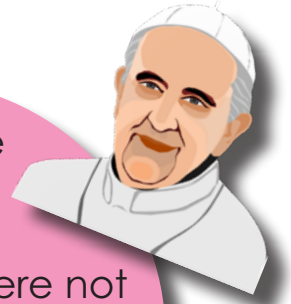
R3: Mrs. Luzete, a simple woman, puts herself at the service of the Kingdom of God in her own way: humble, calm, but daring. In the community, Eucharistic Celebrations are held only five times a year. However, this community remains alive and animated due to her work for and her faith in the God of life who has granted her so many good things throughout her life. Throughout the year, she helps the community stay alive through the Celebrations of the Word, moments of prayer, the rosaries they pray together, and the Reflection Groups that bring families together to pray and discuss issues relevant to the community. She still finds time to participate in parish formation

activities that take place frequently and are offered to lay people. Thus, the community lives out its mission, remains firm and strong, because just like Mrs. Luzete, so many other lay people make themselves available to help in the journey of faith. This woman lives out her commitment as a missionary disciple of Jesus in her daily life and in the life of the Church, in the Saint Sebastian community.

Hymn

- Watch a documentary - I am a Mission.
<https://www.youtube.com/watch?v=uMG3UMohO7A>
- Then have a short discussion.

Do not be afraid of total abandonment; "we Christians were not chosen by the Lord for little things; stake your lives on noble ideals," said Pope Francis.



Questions for Reflection

- A.** Make small groups for sharing:
- How is your commitment to the Gospel, your community and to the wider Church?
 - How do you live out the role of active lay persons, protagonists of the gospel and of the community?

- A:** As a concrete action or gesture based on our reflection, we invite everyone to share:
- The reality of a Church in another country, or even in another city, which has this vivacity and commitment to help people to value their dignity.
 - The challenging situations of the Christian community experienced in their own context.

Closing prayer



A: To conclude, let's all go around the sacred space, making a circle. Let's follow these gestures:

- Each participant places their left hand on the shoulder of the person next to them, meaning that we do not walk alone.
- Take a step forward, without leaving your place, because that is how the walk/journey begins.
- Extend your right hand in the form of a request, for without God we can do nothing.
- Pray the Our Father together, followed by the Quarter Hour prayer, ending this moment of prayer and reflection.

Final Hymn

LITURGY

8. YOU ARE SENT

Mrs. Daisy Leones (Manila)
LASSAJ lay partner

"But how are people to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can people preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach good news!'" (Rom 10:13-15).

Introductory Rite

Entrance Procession

Five gentlemen and five ladies dressed in the national costume representing the different cultural groups walk down the center aisle. The sound of a gong can be heard.

The procession: The general order of the procession, which begins after the gathering hymn starts: first, the Cross-bearer; second, lectors, followed by a lector who carries the Book of the Gospels; third, the concelebrants; fourth, the Homilist, if different from the main celebrant.

Opening Song: To God be the Glory
<https://www.youtube.com/watch?v=1nlw4ql2sJ4>

Sign of the Cross

Penitential Act

The Priest invites the faithful to make the penitential act.

Priest: Forgive us for our indifference to the needs of our family especially the elderly and the children who at times we neglect because we are so engrossed in our careers and in meeting our personal needs. Have mercy on us, O Lord.

All: For we have sinned against you, Lord have mercy.

Priest: Forgive us for not protecting our environment, for not paying attention to nature and for not being good stewards of your creation. Have mercy on us, O Lord.

All: For we have sinned against you, Christ have mercy.

Priest: Lord, forgive us for not exposing the evils in our society, for not attending to the needy, for not speaking up for the deprived and the oppressed. Have mercy on us, O Lord.

All: For we have sinned against you, Lord have mercy.

Priest: Lord we confess that, although we have nothing to fear because you are Lord of all, we often act out of fear and fail to live up to our calling to be Church. Forgive us for not listening to the Gospel. Have mercy on us, O Lord.

All: For we have sinned against you, Christ have mercy.

Gloria





Liturgy of the Word

First Reading: Isa 45:1, 4-6

Psalms 95 or Hymn

Song of Ruth: <https://www.youtube.com/watch?v=-79KUTX-he18>

Second Reading: Tim 4:1-8

Gospel: Matt 28:16-20

Reflection

We are living in such a chaotic world where every nation is at war with another, or there is civil unrest in a country. We are confronted with the ongoing COVID-19 pandemic. We have become very vulnerable. Families are split apart... broken. Young children are orphaned with the death of parents struck by the deadly virus. Schools were closed for more than two years; learning continued online which greatly affected the intellectual development of growing children. Face to face encounters were prohibited, even among family members within the confines of the home since some members of the family had to be isolated to prevent infection within the same household. Children could not even hug or touch their parents and siblings. This greatly affected the emotional and mental wellbeing of everyone. The effects have been devastating for everyone. We don't know what will happen to us in the coming years or decades. Now, compounded with this situation, we feel the impact of the worsening climate change, the devastating and unprecedented humanitarian crises and the gender divide. A devastating number of people have slid back into poverty. Instead of global solidarity led by science, we saw slow and fragmented action, tepid leadership and geopolitical infighting, in solving the impact of the pandemic. The greatest issue facing the world today is the uncertainty of tomorrow.

In today's Gospel, Jesus' final words to his disciples at the time of his Ascension, also known as the Great Commission, recorded in Matthew 28:18-20, are about more than just converting to Christianity. Discipleship does not merely mean "conversion"; rather it is a life-long learning relationship of walking with and growing in Christ. It is walking, living and sharing with our brothers and sisters in our current struggle with this pandemic. What is the meaning of proclaiming the good news today? It is sharing God's love, sharing God's love in a concrete local situation. It means a lifestyle of reaching out to others, sharing with the poor, offering freedom to those in bondage and justice to those oppressed. It also suggests a full life for everyone in a more creative way during this pandemic, not only by strengthening family ties, but also by

providing needed security, protection, emotional, mental and spiritual support, especially for the elderly and young children, in the midst of this pandemic.

As SVD lay partners, inspired by the teachings and life of our Patron, St. Arnold Janssen, we are called to preach the good news in concrete action, sharing God's love. Pope Francis in his message to the Church from the beginning of the pandemic encouraged us to go out to the periphery, extend our hands and our hearts to all, especially the most vulnerable sector of our society, regardless of gender, culture, color, race, political affiliation and faith confession. Let us allow them to see the image of Christ in us, and the presence of Jesus in the midst of all these crises we are confronted with. Share love, hope and faith to combat these seemingly insurmountable difficulties. Our focus should be on families, the elderly, and children who are the most vulnerable sector of society. Our lives must be productive ... productive in love, in caring, in justice, in compassion, in building up the world of the Kingdom. And we need to have NO fear. God is with us and everything we need will be given to make our work fruitful. As SVD lay partners, we are privileged to journey alongside them; together, we embrace the vision of mission, for we all belong to God as missionary disciples. God is calling us. What is our response?

Profession of Faith – Creed

Prayers of the Faithful

Priest: Together, let us offer the intentions of our brothers and sisters around the world, in support of missionary work.

LEADER: Heavenly Father, pour forth your Holy Spirit to inspire us, with these words from Holy Scripture. Stir in our soul the desire to renew our faith and deepen our relationship with your Son, our Lord Jesus Christ so that we may truly believe in and live the Good News, let us pray to the Lord.

RESPONSE: *Lord, hear our prayer.*

Leader: Open our hearts to hear the Gospel and grant us the confidence to proclaim the Good News to others. Pour out your Spirit, so that we might be strengthened to go forth and witness to the Gospel in our everyday life through our words and actions. Let us pray to the Lord...

Leader: In a world that is divided by cultural, social, and religious differences, open our hearts and minds and enable us to share in God's love. Mold us into instruments that value the lives of the people around us, especially our own families, our children, the elderly in our community, the most vulnerable sector in our society, honoring our diversity and differences. Let us pray to the Lord...

Leader: We pray for unity, peace, justice and healing for the Church throughout the world. We pray for protection and strength in our mission work. Help us to have greater trust in you for the spiritual health of missionaries, both the SVD, our lay partners around the world and those whom we serve. Let us pray to the Lord...

Leader: Lord, may the workers enjoy the fruit of their labor, and end the chain of oppression. Our work for peace based on justice and righteousness needs leaders that can unite and lead us in this time of crisis and uncertainty. Let us pray to the Lord...

Leader: In moments of hesitation, remind us: If we do not proclaim the Gospel, who will? If not now, when will the Gospel be proclaimed? If not the truth of the Gospel, what shall I proclaim? Let us pray to the Lord...



Priest: God, our Father, we pray that through the Holy Spirit, may we hear the call to evangelize, deepen our faith, grow in confidence to proclaim the Gospel and boldly witness to the saving grace of your Son, Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever. Amen.

Offertory Procession: Dressed in cultural attire.

Offertory Hymn

Lord, We Bring to You (Offertory Song)

<https://www.youtube.com/watch?v=vwM8EI5TTPw>

Hymn: Holy, Holy, Holy

https://www.youtube.com/watch?v=1a_MgjouJu4

Holy Communion Rite

The Lord's Prayer

<https://www.youtube.com/watch?v=57Zdd4i0Au0>

Communion Hymns

Panis Angelicus:

<https://www.youtube.com/watch?v=rHKQYFgkcB8>

Prayer of St. Francis

<https://www.youtube.com/watch?v=nWi-Plu0WbA>

Here, I Am Lord

<https://www.youtube.com/watch?v=EcXOkht8w7c&t=53s>

Recessional Hymn

On Eagle's Wings

<https://www.youtube.com/watch?v=nSjkJiuCaVI>

After the Eucharist, greet the people and try to have a common agape.



PART 2

First Day

9. ST. ARNOLD JANSSEN: HIS QUEST FOR MISSION

Fr. Tony Bon Pates, SVD (PHS)

AJST Animator

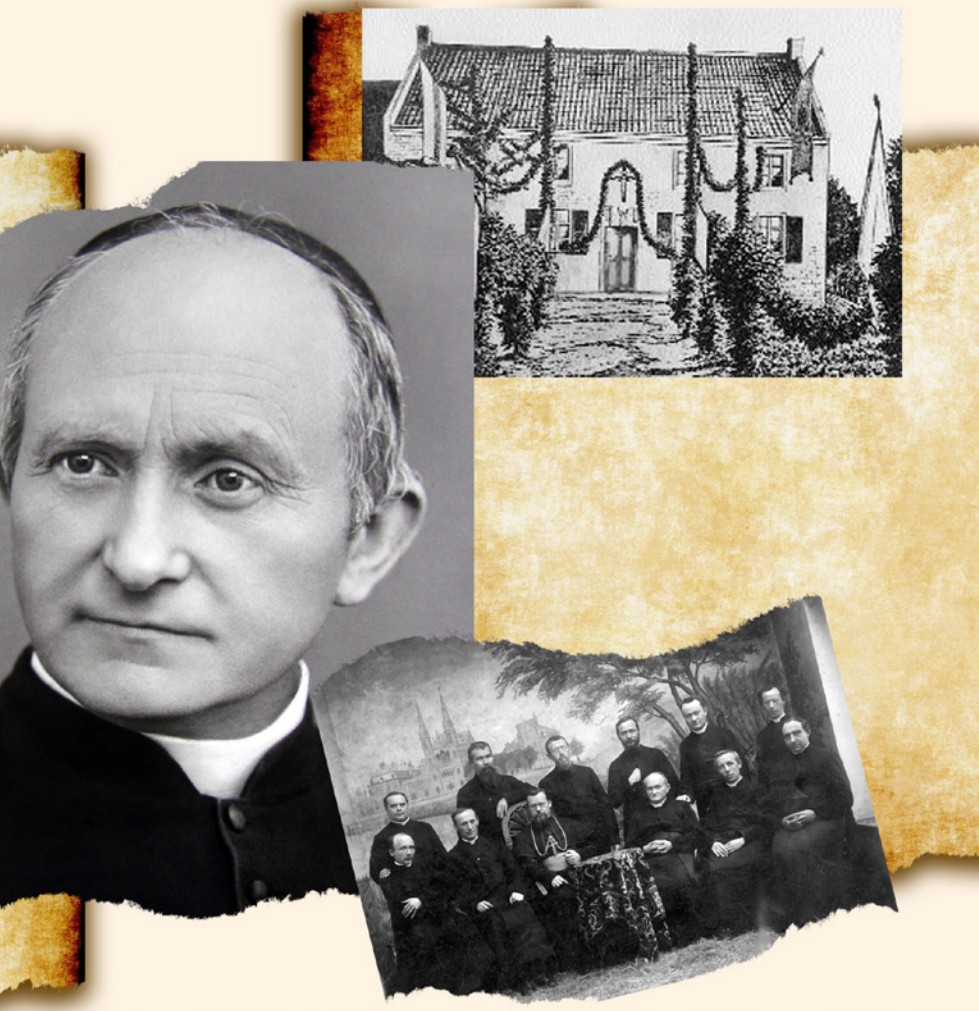
St. Arnold Janssen's quest for mission is deeply rooted in his burning desire to perceive God's Will in the concrete situation. He wrote: "I ask the good God to let us recognize his holy will and to grant us cheerful calmness in fulfilling it."

His quest for God's will flowed from the grace of Baptism, "in the love of the Father and of the Son and of the Holy Spirit – the Blessed Trinity." He summed up the Trinity's involvement in his life in one word, LOVE. "Since God is three, the glory of the Blessed Trinity is our first and last end and our Society wishes to pay devotion to all three Persons." Hence, for him, mission meant the Blessed Trinity: "May the Holy Triune God live in our hearts and in the hearts of all people." This has become

the core mission prayer of the Arnoldus missionary family.

His life journey was a constant discernment of God's Will under the guidance of the Holy Spirit, as he said: "Normally God's Will is revealed and can be recognized in the concrete circumstances." And "God reveals his Will only gradually. How else could we learn to live before him with faith and unconditional trust?" Right from the beginning of the Arnoldus missionary family, he called the Holy Spirit our true Founder and Father.

In this mission celebration, let us contemplate the pathways of the Holy Spirit unfolding God's Will in St. Arnold Janssen's life. May his journey help us to discern the pathways of the Holy Spirit in our life, so that we share in the mission of Jesus, in the mission of the Kingdom of God.



The Pathways of the Holy Spirit for the World Mission

1. The Pathway, Through the Faith of the Janssen Family

The Janssen family had a strong devotion to the Blessed Trinity and attended the Sunday Mass in honor of the Blessed Trinity. Arnold's fa-

ther, Gerhard Janssen, on his deathbed in 1870, recommended this family spirituality to his children as his legacy: "Never miss High Mass on Sundays in honor of the Blessed Trinity to thank the Triune God for all the graces of the week, and attend Mass in honor of the Holy Spirit each Monday to implore the blessings of the Holy Spirit for the week." Of his mother, Anna Katharina, Arnold stated quite simply: "She had a great love of prayer." Arnold Janssen, a newly ordained priest, centered his spiritual life on each person of the Blessed Trinity: "May my meditation consist of a heartfelt dialogue with the eternal Father and Son and the eternal love of the Holy Spirit" (Josef Alt, SVD).

The Janssen's family prayer was the Prologue of St. John, which was not just the biblical text, but a prayer which the family prayed regularly, also in times of difficulty. Young Arnold was attracted by the mystery of the Word Incarnate – "the Word became flesh and dwelt among us" (Jn 1:14). For him, "The Eternal Word has entered upon our course to lead us to glory, to make us his brothers and sisters. Yes, the Son of God had become our brother." We "are called to share in the Fellowship of the Divine Word in His own loving response to the Father, which is our adoration of the Father; we share the very life of the Divine Word and therefore His mission" (Peter McHugh, SVD).

2. The Pathway of the Signs of the Times – The 19th Century as the Century of Mission

The whole world became the focus of the Church's mission in this century. Two major historical processes opened the world for world mission:

First, the Industrial Revolution was triggered by the discovery of steam power, the energy which led to the invention of machinery, industries, new means of transportation, urbanization, and the free movement of people.

Second, the European colonization of the world facilitated the European migration of people in and outside of Europe. Historians say that the 19th century was the missionary century that gave birth to many Protestant and Catholic missionary societies. Arnold Janssen grew up in this atmosphere of a worldwide vision with all its challenges, the issues of colonialism, and the Church's missionary outreach to the whole world.

3. The Pathway of the Mission Animation Movements in Catholic Families



Pauline Jaricot

In Western Europe, the Catholic Mission Animation Movement was started by a lay woman, Pauline Jaricot, who founded the Society for the Propagation of the Faith in France in 1822, and the Living Rosary Association in 1826. The former had its branch in Aachen, Germany, called Francis Xavier Association. These two mission animation movements were meant for families, organized in small groups to pray for and to help the missions financially. A mission magazine was published with the name *The Annals*, which published letters from missionaries from all over the world. This magazine was translated into 10 languages.

The Janssen Family had a subscription to this magazine. Br. Juniperus, the younger brother of Arnold Janssen, recalled: "Father (Gerhard Janssen) always received the yearbook of the Propagation of Faith. That was like his daily bread. He would read the letters from missionaries with warmth and enthusiasm. I could never understand. I always thought that stories were much more interesting than letters from missionaries with their suffering, sacrifices and obedience. Father would say: 'These are the heroes of faith who sacrifice everything for God.'"

4. The Pathway of Natural Science and Mathematics

Arnold Janssen grew up with a strong interest in natural science and mathematics, which opened his heart to the natural world and peoples. Anthropology, the physical and cosmic world as God's creation, fascinated him. Before going on to theology, he studied natural science and mathematics at the University of Bonn as he wanted to be a teacher of these subjects. His love for the natural world as a nature scientist led him to learn about the peoples of the world with their cultures and languages. He grew up as a lover and mystic of God's cosmic creation, calling it the Temple of God. Arnold Janssen said, "The Earth is full of his glory: glory to the Father, glory to the Son, glory to the Holy Spirit.... God created these immense expanses and called the fixed stars into being.... How great are God's works." He insisted, as a part of missionary formation, on the study of anthropology, cultures, languages, and the cultivation of gardens or parks as spiritual spaces for prayer.

5. The Pathway of the Apostleship of Prayer – Shaping His Missionary Spirit and Heart

Arnold Janssen, a young diocesan priest and teacher at Bocholt for 12 years, joined the Apostleship of Prayer in 1865. He became its promoter and later Director in the Diocese of Muenster. "The Apostleship of Prayer — A Holy League of Christian Hearts united with the Heart of Jesus, to obtain the triumph of the Church and the salvation of souls" was founded in 1844 in France by Fr. Francis Xavier Gautrelet, SJ. It exhorted: "Be missionaries now, missionaries of prayer."



The scapular of the Apostleship of Prayer

This was a missionary movement with a biblical foundation in the First Letter of Paul to Timothy, 2:1-6:

"First of all, then, I urge that **supplications, prayers, intercessions, and thanksgiving be made for everyone**, for kings and all who are in high positions, so that we may lead a quiet and peaceable life in all godliness and dignity. This is right and acceptable in the sight of God our Savior, **who desires everyone to be saved and to come to the knowledge of the truth**. For there is one God, and there is one mediator between God and humankind, Christ Jesus, a human being, who gave himself as a ransom for all." (The emphasis is by the author.)

The ministry of the Apostleship of Prayer directly involved formation, organization, working and praying with lay people in parishes. This ministry gave Arnold Janssen a direct pastoral experience of working with the laity, with their families, so much so that this would become an integral part of his missionary foundations later on.

His membership in the Apostleship of Prayer influenced Fr. Arnold so deeply that his first biographer, Fr. Herman Fischer, SVD, could write:

"There can be no doubt that, besides the grace of God, the introduction of Arnold Janssen to the Apostleship of Prayer and its spirit was responsible for his broad outlook. His strong minded and generous surrender to the 'Will of Jesus,' as he put it, and his espousal [support] of the spread of the Kingdom of God on earth, the winning back of separated Christians, and the salvation of non-Christians – all of these – laid the foundations of the Steyl mission work. The last forty years of his life arose from the fire of this *apostolic love*" (H. Fischer, *You Are the Temple of the Holy Spirit*, p.12). When Arnold Janssen started the foundation at Steyl in 1875, he wrote, "The mission house will never forget its origin and it has as its stated goal to fulfill the grace-giving intentions of the divine Heart of Jesus." He chose the motto: "May the Heart of Jesus live in the hearts of all people."

6. The Pathway of the Challenge to the Church in Germany for the World Mission

Arnold Janssen realized that the Church in Germany was lagging behind in the involvement in world mission, unlike France and Italy. "In comparison with France regarding the spreading of the faith we have done little in fulfilling the Word of the Lord, 'Go into the whole world.'" Another factor was the persecution of the Church, known as the *Kulturkampf* (Cultural War) by Otto von Bismarck, a liberal Protestant, who led the unification of the German States to form an empire. It meant the expulsion of the clergy and religious from the German Empire, taking over of the Catholic schools, and prohibition of new institutions like seminaries. More than 1,000 parishes were closed; five of the eleven bishops were imprisoned, including Bishop Brinkmann of Muenster and Archbishop Melchers of Cologne; some went into exile or were deposed.

Arnold Janssen wrote on the German situation: "God is most admirable in all his ways. Even with these present difficulties he most certainly has his loving intentions ... how the present difficulties here will be a blessing, is still shrouded in darkness. Only the future will tell us. But what is already now clear is the benefit of the present difficulties for the mission countries" (*Little Messenger of the Sacred Heart*, 1874).

Arnold Janssen was convinced that something had to be done by the Church in Germany for the world mission. With his trust in the Holy Spirit, he said, "We should not be afraid of what is necessary. If it is necessary God wants it. And if He wants it, He helps us to fulfill it, if we do our part trusting in Him."

7. The Pathway through the Prefect Apostolic of Hong Kong, Bishop Giovanni Raimondi, PIME

"Missionaries are ambassadors of divine love. They are to reveal the great deeds of God and establish the Kingdom of Divine Love."

- Arnold Janssen

He was interested in writing about the mission to China in his mission magazine. He went to meet the Prefect Apostolic of Hong Kong, Bishop Giovanni Raimondi, PIME, who was visiting Germany. In their talks, he mentioned his concern about the Church in Germany and its lack of involvement in world mission, and that there was no apostolic school to train missionaries. Bishop Raimondi challenged Arnold Janssen to start a



Bishop Giovanni Raimondi



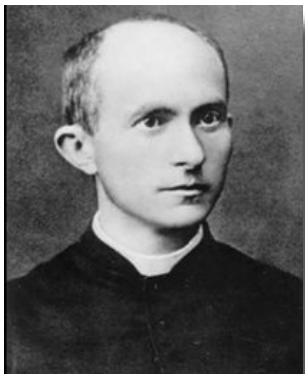
school, but Arnold felt that he was not the right person for this work as he had no mission experience.

Arnold Janssen visited Bishop Raimondi twice, and each time Bishop Raimondi encouraged him to start a school. Bishop Raimondi saw in Arnold a man of strong faith, of prayer, and of passion for mission. Arnold Janssen always said that he was not the right person; however, he was willing to help to start the apostolic school. Bishop Raimondi challenged him, "You do not trust in God enough; you trust more in yourself." After these words, Arnold Janssen prayed a lot over the issue and asked God for enlightenment. Finally, in September 1874, he was able to make a decision. He shared personally how he reached that decision; the words of Bishop Raimondi speak for themselves:

"If, already for quite a while, it has been high time to establish a mission house for Germans, so this holy project has become more urgent right now. Because of the cultural war (war between the government and the Church) newly ordained priests cannot be employed in Prussia. Therefore, they have to be given the opportunity to dedicate themselves to the work of the foreign missions. Who should take up the foundation of the mission house? Those pastors who are working in parishes must not leave them, because a successor would be barred by the government from taking up his duties. Newly ordained priests are too young for the job. Who should do it then?

You [Arnold] have begun to write for the missions. Writing is good, but it is not sufficient; one has also to work for them; therefore, do it yourself, take care of such a necessary project. You realize that the beginning has to be made with an apostolic school which, starting with Latin, will teach every subject. Since you have been teaching all high school subjects for 12 years, you cannot deny the fact that your life so far has prepared you quite well for such a task. Therefore, accept God's will and begin the work courageously!" (from H. auf der Heide, *Die Missionsgesellschaft von Steyl, ein Bild der ersten 25 Jahre ihres Bestehens* [The Mission Society of Steyl, a picture of the first 25 years of its existence], Missionsdruckerei Steyl, 1900, pp. 8-9).

8. Foundation of the Arnoldus Family at the Service of the Church's World Mission



Fr. Arnold Janssen
Photo at the time he laid
the foundations in Steyl

Arnold Janssen's vision was that of a missionary Church of men and women, laity, religious, clergy, ready to proclaim the Kingdom of God. Arnold Janssen with the Founding Generation was open to the working of the Spirit unfolding God's Will for the formation of men and women missionaries. He said, "If we desire to let ourselves be led entirely by God's holy Will and if we frequently ask him for light, he often grants a strong inner compulsion to act in a certain way and in no other."

The involvement of the laity is seen as starting from the foundation of Steyl, and in the press apostolate. They were initially called "secular cooperators as mission helpers." In the press apostolate, there were more than 25,000 lay co-missionaries. There was even an initial plan to form a Third Order. In 1902, Arnold Janssen took over the Teachers Training College in Vienna for the formation of missionary lay teachers. Arnold Janssen founded three congregations: the foundation

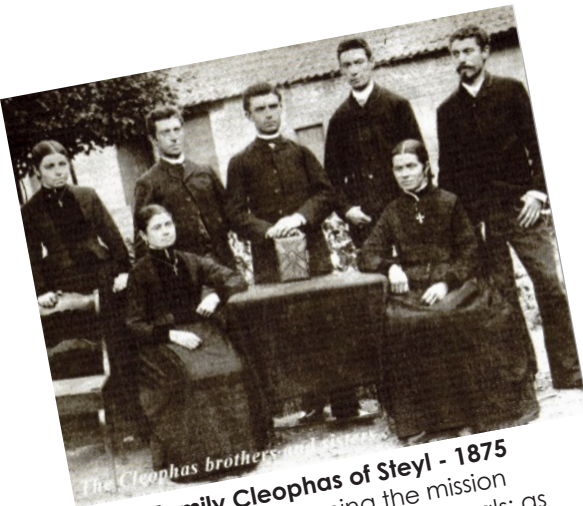


The first Mission House, bought in 1875, was originally a public inn in Steyl.

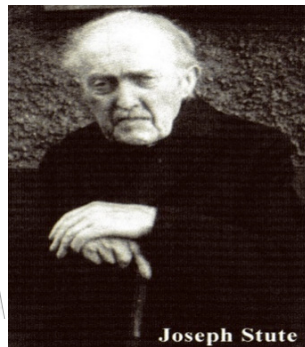
of the Society of the Divine Word (SVD) in 1875 for men who became religious missionaries; the foundation of the Sisters Servants of the Holy Spirit (SSpS) with two branches: Missionary Sisters in 1889 and Cloistered Adoration Sisters in 1896.

"It is remarkable that a man who was humanly speaking so ordinary and frail, and in spite of many difficulties and contradictions, achieved such extraordinary things. That goes to show, how he, Arnold, was a man chosen by God." Bishop Poggenburg, Diocese of Muenster, 1913.

Some Representatives of the Founding Generation of Lay Mission Partners



Family Cleophas of Steyl - 1875
Helped in opening the mission house, with the liturgy and meals; as well as in meeting the needs of the new community.



Joseph Stute

Josef Stute
Started the new printing press in Steyl, 1876, which he administered and organized.



Helena Walters - 1875
Cooperated in the first mission house and supported the China mission.



Anton Craghs - 1877
Laid the foundations and did the landscaping in Steyl, sold mission magazines, and collected food donations from farmers.



Activities for the Mission Day

- Eucharist in honor of the Holy Spirit.
- Place the quotes of Arnold Jansen in the parish compound.
- Conduct quiz competition on the Society of the Divine Word.
- Organize painting competition on the Holy Spirit, Holy Trinity, Sacred Heart of Jesus, and Mother Mary.

SECOND DAY

10. CHILDREN'S DAY

Fr. Cyril Edward Joseph Chettiar, SVD (INM)
Social Worker

Pearls of God

Jesus says, "Let the children come to me, and do not hinder them; for to such belongs the Kingdom of Heaven" (Matt 19:14). Children are made in the likeness of God (cf. Gen 1:27, Jas 3:9), and according to Psalm 127:3, they are a reward from God. Thus, they are God-given pearls to us, and valuing them begins right from conception. Having said this, we always think of today's children as the Church of tomorrow. But that's not the case in my view. We must change our way of thinking from the aforementioned statement to *today's children are the Church*. Failing here would mean no future, especially with the world growing digitally by leaps and bounds. An eight or nine-year-old child is digitally well equipped, though a child's morality, culture, ethics and spirituality may not be up to the level of technical knowledge. Thus, our children need to be molded with right values, morals, attitudes, and ideas. We need to go all-out to reach that goal. Now, how do we meet this challenge? Children do not learn merely from books, but imitate their parents; and they often learn a lot from what they see, rather than from what they hear. It is often their parents who impart ideas to children.



Narrating a Successful Family Life

Joseph narrates: "Caroline and I have been married since May 2000. We are blessed with three sons: Jayden, Chris, and Emmanuel. God has been kind by helping us to join the Missionary Families of Christ (MFC) ministry within a year of our marriage. By being

with people of God, we too became close to God through daily Mass, personal prayer, and Scripture readings as a family. The MFC-Kids, and MFC-Youth wings of the ministry helped our children to learn the Christian values and scripture. Today, our eldest son and second son take an active part in the MFC and parish activities for youth respectively, and have won many prizes (e.g. Bible Quiz) in the parish as well as at the diocesan level. Our youngest son is a member of the school and in the church choir. Our children proclaim the word as lectors and teach their peers.

‘Values are caught, not taught.’ This principle helped us to inculcate the Christian way of life in our children. Right from our eldest son’s birth we tried our best to inculcate values in him and be role models for him as well as for the other two sons. This in turn made our eldest son a role model for his two brothers, and this continues even to this day. We praise and thank God for the abundant blessings he has showered on each one of us as a family.”

- Mr. Joseph and Mrs. Caroline

Mission Animation

Children are also the protagonists of the Church's mission. We can realize this when we motivate the children to believe that they can also do something to help other children as well as they can grow in Christian values. It is children helping children. Find ways to animate them that they can help others – helping the children those who are weak in studies, physical health, in sports, etc.

“Every child has a right to receive love from a mother and a father; both are necessary for a child’s integral and harmonious development. ... each of the spouses ‘contributes in a distinct way to the upbringing of a child. Respecting a child’s dignity means affirming his or her need and natural right to have a mother and a father.’”
(Amoris Laetitia, 172).

Find ways to give meaning to this word together to the children. This expression suggests the graphic idea of shaping the world together: children from various categories being together and enjoying together and understanding how God is in their midst playing, singing, helping and supporting them. Being together with the other children (from other parish or other religions) in the city or other region with meaningful activities can give an orientation of building unity. Find ways to be with the children in other parts of the world (through electronic platform) sending wishes and greetings, and arranging good activities help them to build unity.

Learning from the other children in some other country or region to know the beauty of the earth, God's creation and beautiful places help them to appreciate the beautiful planet.

Together with other children discuss and preserve the nature in their locality, and motivate them to maintain cleanliness.

Activities in the Family

The following are some activities that can be carried out both in the parish and at home:

1. **Psalm writing:** King David wrote many psalms, sometimes praising God, sometimes telling God what was happening in his life. Children can write their own psalms, telling God what is happening in their life, the good and not so good.





2. **Family time:** Set aside one day and meet as a family, turning off the TV, laptops, computers, and keeping mobiles on silent mode. Sit together with all members and share the qualities you like the most, starting with dad, mom, and siblings. After having finished this, join your hands and thank God for a beautiful family.
3. **Daily family prayers:** Bible reading, making it understandable to the children.
4. **After conception:** Reading the Bible and listening to religious hymns help the child in the womb with spiritual nourishment.
5. **"Shut the child's mouth" alternative:** Show the child photos or videos of Jesus, Mother Mary, or the Saints, and explain the religious stories to the children if they are over 4 or 5 years old.
6. **Listening and saying "thank you":** Make the children say "thank you," recite prayers, and also send a "thank you" e-mail to God. But it is more important to listen to the children and their stories, because this increases their feeling of trust.
7. **Difficulties:** When facing problems at home, at school, or with friends, help the children understand that each one needs to be on Jesus' side, and then ask them a magic question – **What would Jesus do? WWJD.**
8. **Qualities:** Many people have many of Jesus' qualities. They may be in your homes, among your neighbors, at school, or in the parish. Ask the children to write down their names, and below that write down how this person lives like Jesus. Then ask them to write down how they can imitate these people and be like Jesus.
9. **Finding joy:** Help the children to find joy in doing simple things that need to be done at home or in the Church: opening the door to a member of the family coming home after a long day's work, bringing a glass of water, etc., doing it all with joy, with a smile, as if for Jesus.
10. **Good deed:** Children can make a list of the five people they love the most and then write down beside their names a deed they plan to do for them to show their love for each person.

Having said the above, all it takes for children to be, as we would like them to be, is TIME. All these activities and remedies require us to spend time with children. If we consider it a

waste of time, we will not spend time with them. If, on the contrary, we consider them to be God-given pearls, we will give of our best in spite of all the hurdles, to help them believe and behave, because *they are the Church*.



Activities for the Occasion

1. **Eucharistic celebration:** Have Eucharistic celebration with children-oriented liturgy, homily, prayers of the faithful and hymns. It could be that the parents can come in procession before the mass and be seated with their children. After the recessional hymn, the priests could lay their hands on the children and pray for them, meanwhile the parents could also accompany the children in procession.
2. **Participative Prayer service with children:** Start with action songs such as *Jesus is my superhero*, *L-O-V-E*, *Everybody-Everywhere*, etc. This can be followed by a reading from the scripture for eg: Matt 18:1-6 / Eph 6:1-4 (or any other suitable reading) meditation for 3 mins in silence, a short reflection on the Scripture reading and conclude with a thanksgiving prayer.
3. **Bible Quiz for children:** A simple Bible Quiz reinforces interest and learning, and makes important aspects in the Bible memorable. Thus, having a simple Bible quiz such as questions on Jesus, his miracles, teachings, Lord's Prayer, Books of the Bible, predominant characters and common stories from the Bible to children is recommended (see the Appendix A).
4. **Cultural program on Biblical stories and Christian values:** A cultural program based on Bible stories can be a source of inspiration for children and help them learn the right virtues. Enlightening them about the Bible and its values through hymns, music, dance, art and drama can be one of the most rewarding things for children. Instilling such a religious faith in children allows them to understand who they are and take the right action in their life as they can witness it through the cultural programs.
5. **Play and learn:** As children look forward to gaming time in any event organized for them, we can help the children learn the Bible and its values through games such as the following:
 - **Bowl of Charades:** This is a fun and easy game for a large or small group. Put a list of biblical people, places and things in a bowl. One person at a time draws a card from the bowl and acts it out until someone offers the right answer.
 - **Drawing:** Let the children express their creativity by drawing Bible stories or characters. This simple game can be played with any number of people. After each drawing is guessed, the children can take time to talk about the story and the character that was drawn.
 - **Verse Hunt:** Write each word of a meaningful sentence on mission on a separate piece of paper and hide the words around the classroom. Have the children find the words and lay them out in the correct order. Recite the verse together. You can write another sentence and hide the words again and repeat the game as many times as you wish.

Third Day

11. YOUTH DAY

Fr. Oscar Alunday, SVD (PHN)
Bible Animator

Over 150 bishops from 29 Asian countries gathered in Bangkok to celebrate the overdue 50th anniversary of the Federation of Asian Bishops' Conference (FABC) from 12 to 30 October 2022, to renew the path in "search of the face of Jesus in Asia." Their search is our mission, "a search for the face of Jesus in youth." In 1984, the Pope decided to organize a gathering on Palm Sunday, in Rome, to celebrate the Youth Jubilee of the Holy Year of Redemption 1983-1984. Later in 1985, he launched the World Youth Day (WYD). In 1995, nearly five million youth gathered in Manila for the 7th WYD and sang with the Pope, "Tell the world of His love" (cf. John 20:21). On 16th WYD in Panama, 2019, Pope Francis said, we are on the way: "keep walking and bear witness ... live the faith and share it." "Do not forget that you are not tomorrow, you are not the 'however', but the now of God." The 17th WYD will be held in Lisbon from 1-6 August 2023, with the theme "Mary rose and went with haste" (Luke 1:39). In a closing talk to the youth in Poland, 2016, Francis said, "trust the memory of God: His memory is not a hard disk that saves and archives all our data, but a heart filled with tender compassion."



Hearts on Fire (cf. Luke 24:32) – Annual Event

John Paul I Biblical Center of the Northern Luzon Biblical Apostolate of the Philippines Bishops coordinates the biblical-pastoral programs in fourteen dioceses/archdioceses. Two years

before the WYD in Rome (1984) the lay staff of the Bible Apostolate of Bangued founded the Hearts on Fire Festival in 1982, a one-day Gospel Festival for children and young people from parishes and schools. The festival is a culmination of 2-3 months preparation of the participants who are asked to read the Bible meaningfully and study certain books of the Bible that coincide with the liturgical Cycle of the current year. On the designated day which usually falls on February 14 – Valentine's Day, participants gather at the Divine Word College, Bangued, in a festive atmosphere with their Bibles, writing materials, costumes, formal and non-formal dress. The Gospel Festival Day sets the whole diocese on fire with the word of God.

The day begins with Holy Mass followed by a biblical parade with the participants in biblical attire, representing biblical characters, marching in procession to the venue of the festival. The Master of Ceremony welcomes everyone. He gives the guidelines to the judges, the participants and the audience. The program is divided into five categories: Interpretative Biblical Dance, On the Spot painting of the theme, Rapping of theme – biblical text, Original Gospel Song of text, Bible Quiz – OT & NT. The Bible Quiz is most interesting with its four categories: True or False, Identification of Characters and Places, Completion of a text, Open Bible — Location of a Text. After the event the participants go home with a challenge, is my heart on fire? Is it on fire for social transformation, for the biblical apostolate, for communications, for justice, peace and the integrity of creation?

Pope Francis, "I ask young people to go beyond their small groups and find ways of building 'social friendship,' where everyone works for the common good.... Build bridges and make peace for the benefit of all, then we will experience the miracle of the culture of encounter. This is something which young people can dare to pursue with passion" (Christus Vivit, 169).

SVD 4CD Youth Camp

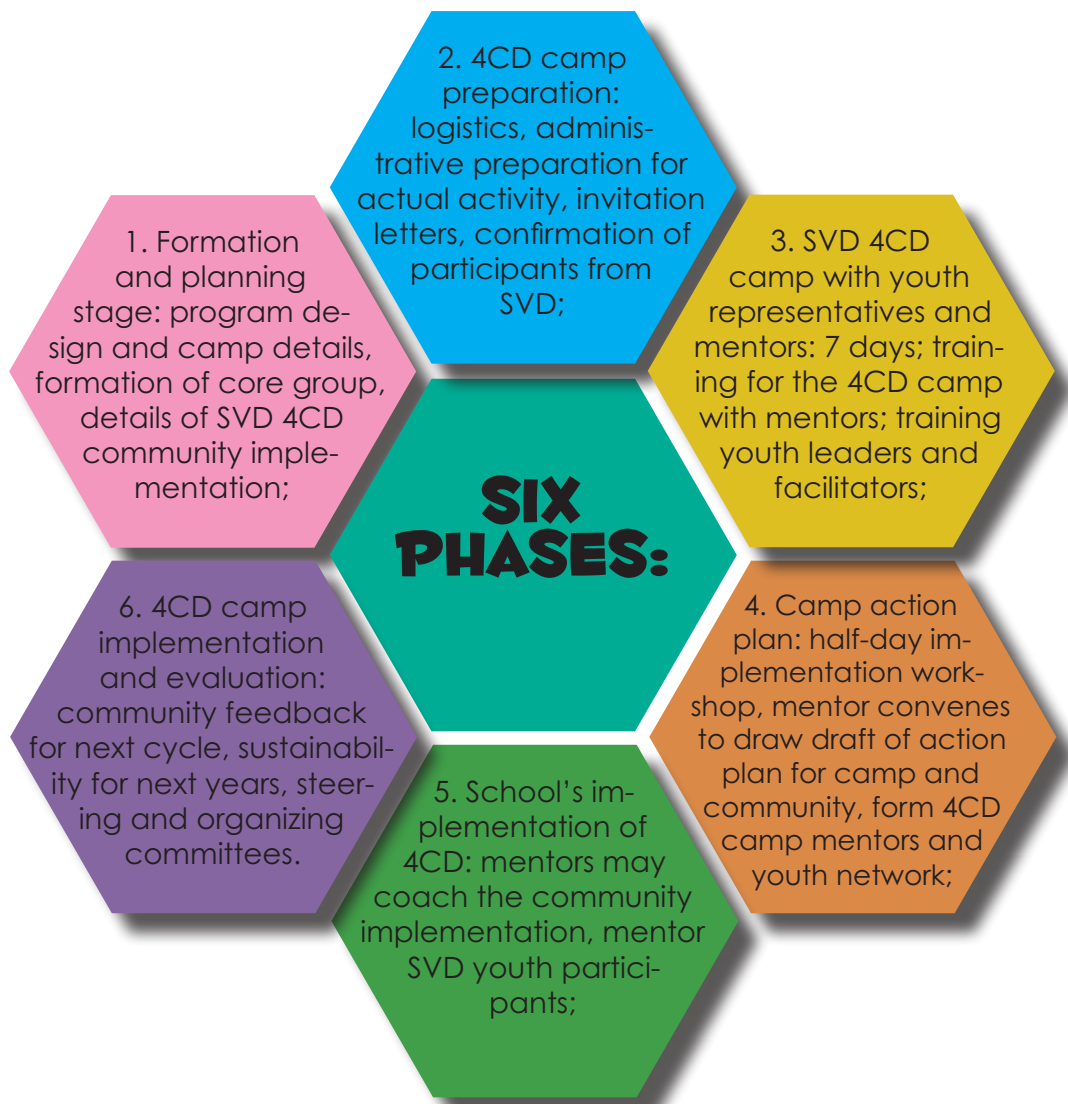
The Divine Word College of Calapan (DWCC) launched the four characteristic dimensions (4CD) Youth Camp in 2010 on its 65th Foundation Anniversary. The SVD mission approach to prophetic dialogue is expressed in 4CDs: Bible Apostolate, Mission Animation, Communications, and Justice, Peace and the Integrity of Creation. With the support of the administration, the SVD 4CD Team together with the faculty and employees of DWCC used the occasion for the formation of youth leaders to champion profound and sound Christian values in their respective community and society.



Goals and Objectives

- **Formation** of a youth group that will champion and develop leadership, focusing on the SVD characteristic dimensions.
- **Establish** a mechanism and structure of synergy and cooperation among SVD institutions through its youth leaders and mentors by regular contact.
- **Network** among youth leaders and mentors who will provide a steady supply of servant leaders and coaches.
- **Develop** the capabilities of SVD institutions to facilitate the conduct of SVD 4CD camp activities in the community.

Implementation Strategies



Camp Alumni: Gathering of former 4CD campers. These campers serve as volunteers and co-facilitators since they have already participated in previous camps.

Youth Activities

The following three programs, which were organized for youth, can serve as a model for others to implement in parishes.



Pope Francis said:
"My joyful hope

is to see you keep running the race before you, outstripping all those who are slow or fearful. Keep running, 'attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters. May the Holy Spirit urge you on as you run this race. The Church needs your momentum, your intuitions, your faith. We need them! And when you arrive where we have not yet reached, have the patience to wait for us'"

(Chritus Vivit, 299).

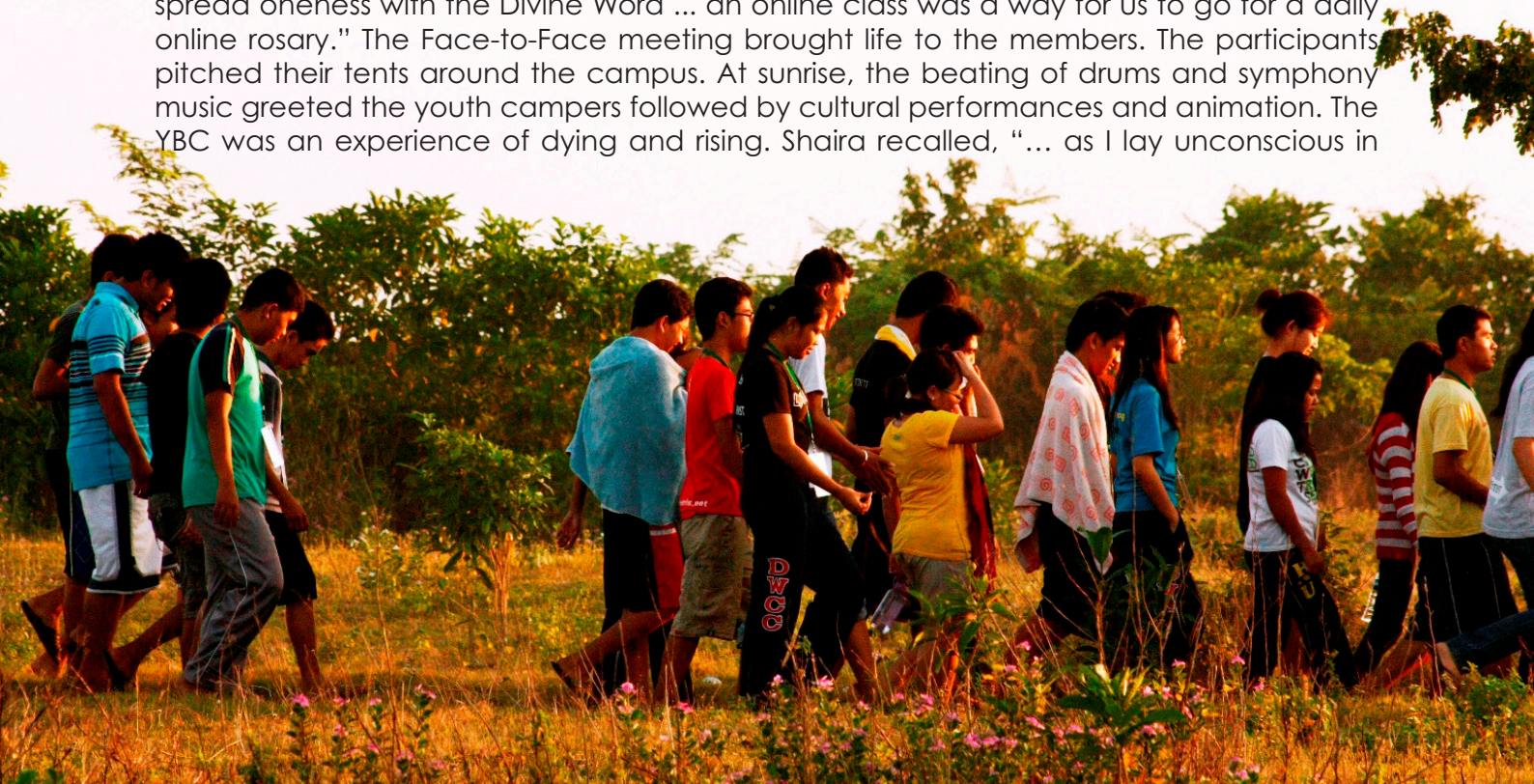
A. Online devotions: COVID-19 has inspired the youth to reach out to more people. They learned to deal with restrictions through innovation and creativity in mission animation. The youth 'netizens' spent their time glued to computers, tablets, and mobile devices. Like St. Arnold the innovator, youth can find inspiration in meeting these netizens with their creativity. This all started with the posting of the daily rosary among youth. Some curious people asked, "Why post the rosary prayer?" A parent inquired, "What's wrong with posting the rosary devotion? Is it wrong when you post eating something?" The young people went online with their rosary devotion to stop the spread of COVID-19, to heal the infected, and to pray for the eternal repose of its victims. The rosary's power breaks down age gaps and communication barriers.

B. Bearers of God's Love: The youth called themselves "bearers of God's love." They organized a one-day Virtual Workshop with the following objectives:

- To share their experience of being SVD Youth Mission Partners.
- To seek cooperation and partnership with the youth sector of the SVD-PHN Mission Partners.
- To learn new directions from the latest SVD General Chapter for lay partners.

An online weekly devotion and formation program was broadcast every Wednesday evening for one hour, as follows: 1st Wed. – *Mission Rosary*; 2nd Wed. – *Formation (4 CDs)*; 3rd Wed. – *Bible Sharing*; 4th Wed. – *Faith Sharing*; 5th Wed. – *Arnold Janssen Spirituality and Marian Talk*. These themes were patterned on the way St. Arnold Janssen lived his spirituality.

C. Youth Bible Campers: Web as Medium of Mission: The PHN mission partners considered the Web as a powerful medium. The Online Rosary and Formation prepared them for a Face-to-Face Youth Bible Camp (YBC). Through the Web, youth leaders were able to interact virtually. Shaira Matias, SVD, Youth Coordinator of Cagayan District, organized a two-day youth camp with friends. She said, "It was an opportunity to serve youth and a time to spread oneness with the Divine Word ... an online class was a way for us to go for a daily online rosary." The Face-to-Face meeting brought life to the members. The participants pitched their tents around the campus. At sunrise, the beating of drums and symphony music greeted the youth campers followed by cultural performances and animation. The YBC was an experience of dying and rising. Shaira recalled, "... as I lay unconscious in



hospital due to fatigue, I felt God's loving embrace reminding me to rest awhile in order to remain strong in his care." When the youth rest and enjoy the Word in a Bible Camp, they are **healthy bearers of God's Word**. Speakers and animators came from a combined team of youth, SVD and mission partners who reflected on youth and synodality (participation, communion, mission), family in mission, team building, and youth in mission and finally, they gave a mini concert.

Preparation for Youth Day

For the preparation of World Youth Day, Pope Francis challenged young people in 2018: "Dear Young People, ... have the courage to carry forward what God asks of us here and now ... courage to live out our faith ... enter within yourselves, and say to God: 'What do you want of me?' Allow God to answer you. Then you will see how your life is transformed and filled with joy." This is the first step of preparation: gather the young people and ask them "What do you want," and discuss what they want from God and how to implement it. Youth is not a period, but a state of mind. With the environment in the world around them, discernment is a key factor. They need to make room, or create an environment, to discern without any compulsion what the Spirit is telling them.

Youth have energy, vitality, power, intuitive knowledge, and they are ready to take risks to find the truth and follow the truth. They might fail, but listening to and accompanying them will help them to move ahead with hope.

Therefore, prepare a meaningful Youth Day with prayers, discussions, colors, games, music, dance, concerts, etc. All the events should enable them to be united with Christ in freedom.

Prayer for the Youth

Grant, we beseech you, through the intercession of St. Arnold Janssen, our model of intimate union with God and of dedication to the missionary needs of the Church, to bless our youth with zeal and commitment, fervor and enthusiasm, fortitude and love as they are sent to proclaim the message of the Kingdom and witness to their faith. May they constantly be led by your Spirit, ever listening and discerning, faithful and grateful. Help us all to work together, in joy and humility as youth so that your Kingdom may be seen and experienced in our midst, in our relationships and in our works. For this we pray through Christ our Lord and through the intercession of Mary, who brought forth the Word among us. Amen.



Activities for the Occasion

- Eucharistic celebration in the parish where youth participate actively
- Testimonies of youth on mission experience
- Meaningful cultural programs on Christian values
- Youth charity activities

FOURth Day

12. FAMILY DAY

Br. Nelson Antônio Pires André, SVD (BRC)
Animator

The Second Vatican Ecumenical Council (1962-1965), in its Decree *Ad Gentes*, on the missionary activity of the Church, approved on 7 December 1965, wrote the following: "The pilgrim Church is, by its nature, missionary. For it originates from the mission of the Son and from the mission of the Holy Spirit, according to the plan of God the Father." (2).

Of course, this applies to the universal Church, as well as to the particular Churches and, consequently, Christian families and all who are baptized.

It should be noted that another conciliar document, the Dogmatic Constitution *Lumen Gentium*, about the Church, promulgated on November 21, 1964, calls the family the domestic Church (11).



The *Catechism of the Catholic Church*, published on October 11, 1992, through the Apostolic Constitution *Fidei depositum* of St. John Paul II, in turn, teaches this same concept, in the following way: "In our own time, in a world often alien and even hostile to faith, believing families are of primary importance as centers of living, radiant faith. For this reason the Second Vatican Council, using an ancient expression, calls the family the *Ecclesia domestica*. It is in the bosom of the family that parents are 'by word and example . . . the first heralds of the faith with regard to their children. They should encourage them in the vocation which is proper to each child, fostering with special care any religious vocation'" (no.1656).

For all that has been said so far, it is not difficult to perceive and understand why Christian families can and even should participate in mission.

The celebration of the 10th World Meeting of Families was held in 2022, Rome. Countless reflections have been given on the theme "Love in the Family: Vocation is the Path of Holiness," in which Pope Francis called on families to rediscover love as a vocation and way of holiness. This helps to understand and share the profound and salvific meaning of family relations in daily life and its indispensable mission in the transmission of faith and in the proclamation of the Good News to humanity.

Interestingly, in the apostolic exhortation *Amoris Laetitia*, Pope Francis emphasized that "the home must continue to be the place where we learn to appreciate the meaning and beauty of the faith, to pray and to serve our neighbor." (287).

"Marriage is a precious sign, for 'when a man and a woman celebrate the sacrament of marriage, God is, as it were, 'mirrored' in them; he impresses in them his own features and the indelible character of his love.

Marriage is the icon of God's love for us...'"
(*Amoris Laetitia*, 121)

The mission is of God, but God wants people and families to cooperate in this evangelizing work. People have received the gift of God through baptism. Therefore, the initiative is not human, it is of God – the greater Missionary.

Referring once again to *Amoris Laetitia*: in Chapter III, Pope Francis invites us to have an "Intense look on Jesus: The Vocation of the Family." He reflects on this theme saying, "In and among families, the Gospel message should always resound; the core of that message, the kerygma, is what is 'most beautiful, most excellent, most appealing and at the same time most necessary.' This message 'has to occupy the center of all evangelizing activity.' It is the first and most important proclamation, 'which we must hear again and again in different ways, and which we must always announce in one form or another.' Indeed, 'nothing is more solid, profound, secure, meaningful and wise than that message.' In effect, 'all Christian formation consists of entering more deeply into the kerygma.'" (58).

I think it would be interesting to point out here a concrete example of the involvement of families in terms of evangelization, i.e. to carry out the mission of evangelizing families by committed and faithful families.

A Practice that Attracted

In 2010, some couples began to meet with the motivation to become evangelizers of families. The objective was to perform this work through a camp modality. The first series took place only three years after the beginning of the meetings, with the help of the community called Tent, in the city of Franca, Brazil; this community already performed a similar activity to that which the group of couples aspired to.

In this way, the desire for evangelization and the desire to embrace mission, greatly strengthened the group of couples, which gave rise to the community of families called "Becoming Tree." From this new couples emerged, who started the journey. They aimed to attract couples to family gatherings, looking for unity, respect and harmony, based on Catholic principles. As explained by the community coordinator, : "We are a community composed of families, who seek growth in interiority, sharing, love of others, prayer and spirituality. This leads us to a deep encounter with God. A Christian community, which cares to offer children a reliable living environment."



According to the coordinator of the community called "Becoming Tree," the activities take place, through two annual camps: the first, in March; the second, in September. The objective is that, after the experience in the camp, they have to accompany families. Fortnightly meetings, retreats and courses are held, in which themes of human and spiritual formation are addressed. In addition, opportunities for sharing in small groups are provided in the houses of the participants. Plenary sessions are held, where the conclusions of the smaller groups are welcomed in order to have a final synthesis.

The Meaning of "Becoming Tree"

As per the coordinator, the name of the community arose from a text by Fr. Fábio de Mello, in which he narrates that trees give us the best they have, freely and silently, as flower, fruit, shade, wood, nests for birds. From this, our reflection was born according to which the example given should serve as inspiration for the community, so that our families too can become trees – sharing what they have freely, silently and willingly. Therefore, we call our community "Becoming Tree."

Finally, Christian families, domestic Churches, always have new inspiration in the very word of God, in the Sacred Scriptures. Among many other texts, text on the command of our Master appeals to us most: "Go and make all nations disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matt 28:19-20).





Eight Simple Ways to Celebrate Sacred Time as a Family

Even with hectic schedules, the families can grow in faith with the following activities.

1. Teach your children to start each day with prayers.
2. Put a saint-of-the-day calendar on your breakfast table.
3. Celebrate ethnic holidays and feasts – even if it's not your ethnic group.
4. Make birthdays special.
5. Make more of your time while travelling together – listen to children.
6. Create a quiet area or room in your house for silence or prayer.
7. Celebrate the night before the first day of school.
8. Make Saturday night special.

Challenges in the Family to Grow in Faith

Although there are numerous challenges, we give three examples.

1. Praying Together as a family: God is the center of our life and blesses the families who pray together every day. Prayer is a spiritual nourishment for unity and peace. It helps to deepen faith in God and each other. There is a common saying, "The family which prays together stays together." Therefore, prayer is the backbone of a Christian family to help it grow in faith and love. Are you praying together as a family? How many times do you pray together?

2. Growth in Christian Values: Jesus is the way, the truth and the life (John 14:6). He taught us to follow the values of the Kingdom of God. The biggest value is to love God and love our neighbor, which helps us to come closer to God and live in harmony in the family and in society. How do you see your family life as a real love relationship and how do you relate with your neighbors?

3. Service as a Mission: As baptized Christians, we are called to be the disciples of Jesus in mission. As Jesus says, "(He) The Son of Man came to serve and not to be served." (Matt 20:28) We are called to serve others with love and compassion. Families can grow in faith and service to our neighbor, with a whole heart. Faith without good deeds is dead. (Jam 2:22) What are your regular good deeds to others, and not just for special occasions?

Ministries Among Families

Family ministries have to be designed according to the local context. Here we give three important ministries for families.

1. Basic Christian Communities: Praying and serving in the community could be a wonderful ministry among families. It is a mission where families can learn to express their faith and love for God, and serve people in need. Ministry in the basic Christian communities helps

the transformation of the family as well as society.

2. Married Couples Ministry: This ministry has helped hundreds of families to come closer to God and to receive the sacraments. It has become the voice of God to many couples to help transform their lives for God, their families and society. This ministry is an example of fidelity and perseverance in the married vocation. It has helped form good Christian families.

3. Family Counseling Ministry: This ministry helps families maintain a healthy and functional family relationship, cure wounds and learn to live a happy family and Christian life. It also helps to promote dynamics of better understanding and good communication in the family.



Action for the Day

- Eucharist celebration,
- Seminars/workshops – formulating action plan,
- Create occasion to listen to the testimony of the families on mission,
- Music, dance and social programs.



Fifth Day

13. SENIOR CITIZENS DAY

*Fr. Luis Antonio Vergara, SVD (CAM)
Missionary in Panama*

The elderly, embrace and value the memories and experiences of their past life - fulfilled or unfulfilled, plus various aspects of physical, social and economic concerns interplay in their life. Some call people in this stage "senior citizens," as they advance in age.

During this period of growing old, one experiences a series of challenges, but at the same time does not know how those who preceded us, like the grandparents, managed to achieve their goals. When an elderly person in the family has smiled at you, it may be that you have consciously or unconsciously forgotten the springs and winters that the smile has gone through. But such a smile offers or reminds us that they too went through situations similar to ours. Hence, it is not possible for us to ignore how they have grown to be who they now are.



Caring for the Elderly People

In many countries, there are places that are dedicated to the care of the elderly, such as shelters, asylums and homes, which welcome them because of different situations. Currently the most common situation is that there are elderly who have relatives but do not know them, or have some family members with no desire to care for the elderly loved ones. And so they are abandoned. In such situations, we recommend activities that help the elderly maintain an effective state of health, continue to read and maintain some physical activities.

The desire of every elderly person is to talk and share about themselves. But these days, families move away from their elderly relatives and withdraw from listening to them. Thus, families often create not only a different structure, but also rupture the psychic state of the elderly person. The health of a person is based on physical, psychological, social and spiritual aspects. In supporting them in these aspects, we help them to revive themselves as they grow old. When an opportunity is given for an elderly person to talk to or live together with the family, it improves their health and their overall growth and happiness.

Caring for the elderly is the most important responsibility for any family. One understands that each country has various options and possibilities to take care of them. Social security is found in western and affluent countries, whereas this is a big concern in most other countries. It is not just a matter of taking care of the elderly, but that people simply don't have the finances to meet all their expenses. This is a big challenge today.

The need to socialize and care for the elderly is growing steadily now. Health concern is also an issue, but perhaps interacting with them is the most important aspect. In fact, this is what defines their sense of life at this stage and how they share with others their rich experiences. An elderly person is the one who has seen the growth of other members of the family and is the one who, in general, has taught and created bonds with them. Thus, he/she becomes the source of family union. When this fact is not recognized due to individualism of the young, the elders suffer.

Challenges of the Elderly People

It is said that when an elderly person had the satisfaction of fulfilling all the responsibilities in the family and had made good decisions, he/she happily says "I have done everything that I could." He/she cherishes all the experiences and the decisions he/she had made for the good of others. We see a senior citizen as the person with wisdom, because he/she has more experience in making decisions in life. But what if at times, the elderly feel that they did not fulfill their dreams or did not exercise their responsibilities due to various reasons.

They might realize that they have achieved little and thus they may lose focus for the future. Depression, sadness, insecurity and so forth can set in and this can cause a lot of problems for them. It is normal to observe some elderly people who are very sad or have difficulties in relating with others. Some can even lose hope in life. In such circumstances, family can support them; the children, grandchildren or relatives could instill in them a sense of life, helping them to continue and to bear with all the difficulties of old age.

What is expected of a healthy elderly person is that they live in the present and with an eye looking forward. It means living happily because of what they have done up until now, their legacy, their family genetic inheritance, their daily experiences, their present life and, at the same time, keeping their memories intact.

Looking Ahead

At this stage they are aware more than ever, that the deterioration of health is real and that death is also real, because they begin to get sick or their abilities diminish or they begin to lose memory. They have also experienced the same with their loved ones who have gone through similar situations or have even died. So, what has been lived wonderfully is most valued and this gives meaning to their life. However, for these people it is possible that death is not the worst thing that can happen to them, because they already know that death is inevitable. But when their loved ones ignore them or, worse, family members don't take care of their health, especially when they are bedridden, then sadness, depression and loneliness sink in which further deteriorates their health.



Two case studies

I present two examples of the lifestyle of an elderly person. Beata is 101 years old and suffers from dementia. She constantly complains of being abandoned in a nursing home or being away from her family but this is part of the delusions she presents due to her cognitive impairment. Her family came together to take care of her and gave good medical treatment as she was the one who educated them all. This person may have lost a lot of physical and cognitive abilities, but despite her condition, she has taught everyone around her how to overcome problems and how to move forward, giving up all her property for her children. What happens to her when she is not taken care of well, in spite of giving up all her property? How would she feel when no one visits her at the hospital?

The other case is of a person who abused alcohol and consumed illegal substances extensively for which he was alienated from his family and friends. Without any realization he ended up joining with two of his friends who also had similar behavior. In order to forget his sadness, he consumed more alcohol and illegal substances which worsened his health. He ultimately suffered a stroke and almost became a disabled person. A street dweller who had minimum income for his own survival, rescued this elderly person, took him to his shelter and adopted him as a brother. This gave him a new lease on life and he began to socialize and enter into dialogue with others. He also assists him with some finance to take care of himself.

Both cases are clear examples that a sense of belonging to in a place or with a familiar group such as family is a determining factor that influences one's desire to live happily. One cannot stop ageing; life and death are realities of life. An elderly person, with accompaniment, can choose to live and to continue to be a person of grace to others.



Story for Reflection

#Fused Bulbs



All fused bulbs are the same!

A senior executive retired and shifted from his palatial official quarters to an ordinary flat in a multistory building of a housing area. He considered himself great and never talked to anyone. Even while walking in the park every evening, he ignored others, not even looking at them. One day, it somehow transpired that an elderly person, sitting beside him, started a conversation and so they continued to meet. Every conversation was mostly a monologue, with the retired executive harping on his pet topic, "Nobody can imagine the big post and high position I held before retirement. I came here due to compulsion of my family" and so on, and the other elderly person used to quietly listen to him.

After many days, when the retired executive became inquisitive about others, the elderly listener opened his mouth and said, "After retirement, we are all like fused bulbs. It does not matter what a bulb's wattage was, how much light or glitter it gave, after it gets fused." He continued, "I have been living in this Society for the last 5 years and have not told anyone, that I was a Member of Parliament for two terms. On your right, over there, is Verma, who retired as the General Manager in Indian Railways. Over there is Martin, who was a Major General in the Army. That person sitting on the bench in a spotless white dress, is Mehra, who was the Chief of Research at a Space Center before retirement. He hasn't revealed it to anyone, not even to me, but I know. All fused bulbs are now the same, whatever their wattage – 0, 10, 40, 60, 100 watts – it doesn't matter now. Neither does it matter what type of bulb it was, before it got fused – LED, CFL, Halogen, Incandescent, fluorescent, or decorative. My friend, that applies to you too. The day you understand this, you will find peace and tranquility even in this housing area."

The rising sun, as well as the setting sun, are both beautiful and adorable, but, in reality, the rising sun gets more importance and adoration and is even worshipped, whereas the setting sun is not given the same reverence. It is better to understand this sooner than later. Our current designation, title and power are not permanent. Keeping a lot of emotions over these things only complicates our life when we lose this one day. Remember that when the game is over, the King and the Pawn go back into the same box.

Enjoy what you have today. Have a fabulous time! At the end of the day, all those certificates are replaced by only one certificate, "Death Certificate."

Questions for Sharing

- What are the challenges of taking care of elderly persons in your family?
- Share how you take care for the elderly people in your home.
- How to take care of the elderly persons who are disoriented, isolated and no role to play in a family?



Activities for the Day

- Arrange Senior citizens or elderly people's gathering in a parish.
 - Share some good practices in some homes on senior citizens.
 - Arrange a prayer meeting for the senior citizens and adults.
- Have another session for the young and adults on taking care of the elderly people.
 - Collect some funds for most needed senior citizens in your parish or in neighboring area.

Video on SVD old age home:

<https://www.youtube.com/watch?v=Cat-vQQ1bco8>

Our Responsibility in Caring for the Elderly

A few points are articulated below to show our love for them.

Listen and Talk to Them

Elders get emotional with growing age, therefore sitting beside them becomes imperative; listen to their stories, their pains, sorrows and joys.

Maintain Their Level of Dignity

Involve them in deciding issues within the family. If they are involved in such activities, like planning a family budget, help them to do so as long as they can. It gives them a sense of purpose and respect. Even when they are sick or not able to help the family in any way, show respect and give them dignity. This energizes them to live happily.

Understanding Medical Requirements

There is a need to be in touch with the loved one's doctors and other medical professionals to ensure a thorough understanding of their medical needs. We must administer the right medicine at the right time, know the details of all their health conditions and treat them well. Our loved one's health should be one of our priorities.

Give Them Space

Taking care does not mean that you always take them everywhere. Let them also spend time in private. Give them a space so that they can spend their time with certain people or friends. Help them when they need assistance in this regard.

Help with Personal Hygiene and Care

For many aging loved ones, help is only brought in once they start having difficulty with the more intimate tasks of daily life, known as the activities of daily living (ADLs). Getting assistance with bathing, using the toilet, cleaning up the place or washing and combing their hair can be necessary steps for the aged. Since it's a delicate area, patience and tolerance are needed to take care of their daily needs.

Providing Emotional Support

As your loved ones' age, they may begin to feel lonely or isolated. Research shows that seniors who suffer from loneliness are at higher risk of depression, as well as other mental and physical ailments. You will need to provide regular comfort, conversation and companionship to make your loved one feel connected. This is very essential to make them happy.

Sixth Day

14. MISSION OUTREACH DAY

Mrs. Thandi Mazibuko (South Africa)
SVD lay partner

The SVD Constitutions state: "The Divine Word became incarnate in a particular historical situation. Jesus announced peace and salvation to all those of good will, showing special predilection for the poor. This example of Jesus determines the way in which we participate in his mission.... We show special preference for the poor and oppressed" (103). It is in this regard that Mission Outreach Day is a very important aspect of the SVD Mission Week.

In the spirit of prophetic dialogue, it must be emphasized that Mission Outreach Day is not only about doing something for our less privileged brothers and sisters, but they are one of our dialogue partners. Therefore, those who take part in the Mission Outreach Day should build interpersonal relationships which are mutually enriching so that each of them may "offer and receive the Good News."



Today, God calls us to have empathy with the poor, alleviate their distress, and restore their dignity. Thus, in the situation of poverty and vulnerability, social action for the poor becomes imperative. The Church has been involved in social service work for a long time, reaching out to the poor but now the intensity of the work and creative involvement with the people is even more urgent. Structural change in society is the need of the hour. Now, social action with a liberating dimension is the way that the Church should be involved.

The following questions can help us to reflect further:

- How am I involved in reaching out to the poor?
- How could I do more than charity work; how could I work for the liberation of the poor, assert their human rights and dignity, work for structural justice, etc.?

SOCIAL ACTION IS MISSION: Social workers in mission strive to have an implicit or personal faith and an explicit faith-in-action. Implicit faith requires that the social worker be a believer and have the ability to grow in faith. Explicit faith makes a person live out his/her faith in relation to vulnerable people, people of other faiths, and work with others for the development of the people. When poor people and their situation are transformed, and they experience the tangible love of God, social action is not simply a way of mission: it becomes mission. Social action calls for creative *ahimsa* (non-violence) and radical compassion. It calls for a spirituality of authentic missionary discipleship through active involvement and a prophetic challenge to unjust structures (Lazar T. Stanislaus).

Success Stories

St. Benedict Catholic parish is an SVD parish in Malamulele, South Africa. At the height of the coronavirus pandemic, many people in its 14 outstations were struggling to survive. The SVD lay partners and the SVD confreres held a meeting on how to reach out and assist them. As members of the lay partners are strategically represented in each outstation, each one conducted a preliminary house visit to identify those who were most in need. Some major benefactors and donors were also contacted, including the Indian community, the New Rochelle Feeding Program, and the SVD Social Fund. Food and other groceries were bought according to the needs of the families. On the Mission Outreach Day of this parish, volunteers visited the families, got to know them better, and gave them food parcels. Here are some of the families that were visited:

a. Chabalala Family

This is a family of four children, aged 14, 12, 10 and 8, who are living alone in a house. Their mother, who was the breadwinner, had an accident in Johannesburg and was paralyzed. She is still recovering in one of the shelter homes over there because they do not have enough money to bring her home. We provided the basic necessities for this family.

b. Ntsako Resenga's Family

Ntsako Resenga is a lady, the fourth child of seven children, from a very disadvantaged background. She has three children, as shown in the picture below. During Christmas time, while she was visiting some relatives with her children, she received a call informing her that her one-room shack was on fire. On rushing back with her relatives, they found that the shack and everything inside it had burnt to ashes. No clothes, food, or roof over their heads. All they had was what they had on. She had to go back to her mother's house where they were struggling to make ends meet.

c. Kokwana Baloyi

Kokwana Baloyi had one child, a son who married and had children. They lived together in a house. The son died from an illness, leaving his wife and children with his mother. After the death of her husband, the wife gambled away all their belongings. She then left with her children, leaving the old lady alone in the house with nobody to look after her, and no source of income except for her social grant. No other extended family members are known to be assisting her in any way.

Over the entire duration of the project, which began on the Mission Outreach Day, we visited and assisted more than 70 families. All expressed their gratitude for the acts of kindness and sympathy. They were touched not only by the material blessings received, but also by the generosity of the volunteers who gave them their time and listened readily to their stories and struggle. The volunteers also learned valuable lessons from the accounts of the beneficiaries of resilience and generosity, even of those with less in life, and their resourcefulness. Now, after the pandemic, with the profile of the families identified, the next step is to plan more sustainable projects such as educational assistance and a livelihood.

How to Participate or Organize this Day



Active participation in the Mission Outreach Program could start from the planning stage and end with an evaluation of the various activities. Learning starts with brainstorming and preparatory meetings. As outreach activities need funds; people should be ready to share their time, talent, and money or material things. Involving more people in the planning will require more networking among the potential benefactors and donors, to raise the necessary funds.

In the case of the activity mentioned above, interaction started even during the initial house visits to identify possible recipients. Participants of this program can also join in the planning by contributing, buying the needed items, and repacking them as food parcels. Each volunteer can take part by

being a member of the various committees that organize the activity – program, logistics, liturgy, orientation, etc.

All the volunteers, including the benefactors, are encouraged to be present at the Mission Outreach Day. A personal encounter with our less privileged brothers and sisters is necessary as they are our dialogue partners.

Everyone is also encouraged to share in the evaluation of each activity, e.g., reflecting on the members' knowledge and good practices, and then evaluating possible improvements for a better follow-up activity.



Useful quotes

"We make a living by what we get, but we make a life by what we give."

"Only a life lived for others will be a worthwhile life."

"I don't know what your future will be, but one thing I do know: only those among you who will be really happy are those who have sought and found how to serve."

"Never doubt that a small group of thoughtful committed citizens can change the world; indeed, it's the only thing that ever has."



Social Outreach Programs

In *Misericordiae Vultus* (MV), Pope Francis writes: “In our parishes, communities, associations and movements, in short, wherever there are Christians, everyone must be able to find an oasis of mercy” (n. 12). Do those who are burdened find refreshment and acceptance in our parishes? A missionary parish, much like the missionaries of the early centuries, goes out to the periphery to bring the love of Christ to a bruised world. And we know the world is wounded today, probably more than ever before. Broken families, disillusioned teenagers, tattered marriages, unemployment and financial distress, deep seated addiction – everywhere one looks, yes, there is a ‘thirsting Christ’ (cf. Jn 19:28). Some of the ways that parishioners can support one another and truly be Church and catholic (universal) are:

- Feeding the poor/soup kitchens.
- Providence rooms (where people leave good-quality secondhand things for those in need to come and take).
- Providing space for gatherings of Self-Help Groups or civil organizations.
- Employment cells/placement services.
- Women’s health/security services.
- Crèches/classes for coaching needy students by retired teachers.
- Medical equipment/water beds/wheelchairs that could be lent/circulated, etc.
- Creating a common social fund for the parish.
- Finding sponsors to support needy students’ higher studies.

Show the video on the India Mumbai Province's lay partners.
<https://www.youtube.com/watch?v=uV-4C6y-mVIU>

(From the Booklet *Becoming an SVD Missionary Parish*, Rome, SVD Generalate, 2020, pp.24-25).

Practical Activities for the Occasion



Orientation about Mission Outreach Day is very important. If possible, a celebration of the Holy Eucharist, at the beginning, would be ideal. The preacher could choose the readings on such concepts as *Missio Dei*, the commandment to love one’s neighbor, Catholic social teachings, and the SVD documents. There could also be a separate orientation talk after the Mass.

The interaction of all the participants (volunteers and beneficiaries) at the Mission Outreach Day is also important. This can be done through individual

or group sharing. A talk or a video prior to the sharing may help to start the discussion or to deepen the sharing. Age-appropriate games to learn specific values can also be good. Some suggested activities for the Day are the following:

- A program with presentations on How the Poor Evangelize Others will showcase the talents of the participants. These presentations could include songs, dances, and drama highlighting the theme of the Mission Outreach Day as well as some speeches that emphasize the message to all the participants.
- If there are young people, they could take part in a poster-making contest based on the theme. Time will be allowed to present the posters.
- Demonstrating livelihood skills will also be beneficial for everyone and initiate good interaction between the participants.
- If the activity involves distributing gifts or material things, the organizers should make sure that this is done with dignity and humility.

The Mission Outreach Day could end with closing messages from representatives of the participants or some invited guests.



seventh day

15. MISSIONARY DISCIPLES

Fr. Godefroid Manunga-Lukokisa, SVD (CNG)
Animator, Lecturer at the University, DR Congo

The term missionary disciple is new to common parlance. Many Christians in our local Churches in Africa already live this reality of being missionary and growing in discipleship even though theoretically they talk less about it. This is why it is good to clarify the dynamic meaning of this Christian expression.



Biblical Orientation

In Mark 16:15, Jesus said to the disciples, "Go into all the world, proclaim the gospel to all creation." In the light of this text, the missionary disciple is any person (child, young person, adult) who believes in Jesus Christ and, as an expression of this faith, is baptized into the Church, the Body of Christ.

Having become a Christian and an adult, this person is a disciple of Jesus Christ, the Divine Master, and at the same time a member of the missionary family, the Church. It is therefore not enough to welcome Jesus, the Word, or the Father, the Almighty, but one must engage in new life with Jesus by becoming a convinced and active member of the Church. To live like Mary and Martha in the Gospel stories (Luke 10:38-42) is to know how to combine the life

"Do not be afraid of holiness. It will take away none of your energy, vitality or joy."
(*Gaudete et Exsultate*, 32).

"Discernment is not about discovering what more we can get out of this life, but about recognizing how we can better accomplish the mission entrusted to us at our baptism."
(*Gaudete et Exsultate* 174).

of attentive listening to the word of God, contemplation, and committed service to the community. In other words, having become a Christian at baptism, the believer lives as an active member in his/her basic Christian community. As a missionary, one resolutely sets out to speak of Jesus to the world and collaborates with him in the construction of a new, just society.

The Apostle Paul exclaims in 1 Cor 9.16: "Woe to me if I do not proclaim the gospel," meaning woe to a Christian if he/she does not announce the Risen Jesus. St. Paul shared the same sense of pride with the Christians of Rome of that time, and he was not ashamed of the Gospel because it is the power of God.

"In virtue of their baptism, all the members of the People of God have become missionary disciples (cf. Matt 28:19). All the baptized, whatever their position in the Church or their level of instruction in the faith, are agents of evangelization. ... Every Christian is a missionary to the extent that he or she has encountered the love of God in Christ Jesus: we no longer say that we are "disciples" and "missionaries," but rather that we are always "missionary disciples" (*Evangelii Gaudium*, 120).

St. Paul says in Galatians that when the baptized persons live in the world where they allow Satan to dictate, and they are duped into the space to be guided by the spirit of the world or the flesh, they produce the works of the flesh. In the same world, when the baptized persons seek the guidance of God, they follow the Spirit of God, and they feel that they are sent into the world to bear witness to the values of the Kingdom of God, namely joy, peace, patience, kindness, faithfulness, gentleness, and self-control (5:22-23).

When listening and acting according to the word of God, the life of the missionary disciples blossoms here on earth. They must always fight against evil in the world and seek good under the guidance of the Holy Spirit.

Ecclesiological Considerations

The Decree *Ad Gentes* is the fundamental document on the missionary activity of the Church. There are not many images used to talk about the missionary work of the Church and the disciples of Jesus. The document certifies that God is the calling and sending authority. He sent Jesus his only son. Jesus in turn sent the disciples to carry out God's mission. The disciples multiplied and formed a community - the Church was founded - the people of God. Mission is an activity of God who wants the people to be copartners in mission.

According to Pope Francis, through baptism one does not only become a disciple of the risen Christ, but one who is sent, a missionary in every sense, coming out of oneself and as far as possible reaching out to others, coming out of one's closed nature and becoming a servant to others. By baptism, Christians are disciples of Jesus; they grow in friendship with the Holy Spirit. They necessarily share the life and mission of Jesus who said: "As the Father has sent me, so I send you" (John 20:21).

In *Evangelii Gaudium*, Pope Francis encourages all the baptized to accept Jesus' invitation to be evangelizers. He says, "All of us are called to offer others an explicit witness to the saving love of the Lord, who despite our imperfections offers us his closeness, his word and his strength, and gives meaning to our lives. In your heart you know that it is not the same to live without him; what you have come to realize, what has helped you to live and given you hope, is what you also need to communicate to others. Our falling short of perfection should be no excuse; on the contrary, mission is a constant stimulus not to remain mired in mediocrity but to continue growing" (121).



The Ways of Growing in Missionary Disciples

In his letter to the Ephesians, St. Paul says that all believers should become “mature, attaining to the whole measure of the fullness of Christ” (4:13). Missionary disciples are therefore growing in maturity, understanding, and living like Jesus. There are many ways of growing spiritually and becoming mature disciples of Christ. Let us name a few:

The guidance of the Holy Spirit: In the Old Testament, when Yahweh God called and sent prophets, he assured them of his protection and the guidance of his spirit. In John 14:6, Jesus promises to his disciples the Holy Spirit whom he names the Helper, the Comforter, or the Paraclete. Without the guidance of the Holy spirit, the missionary disciple neither has a deeper understanding of who Jesus is nor has a sense of the Church's teaching.

Careful listening and regular reading of the Word of God: A missionary disciple will attain maturity in faith through attentive listening and regular reading of the word of God proclaimed and preached every day. He/she should try to live the Word on a daily basis.

Authentic Prayer life: Daily prayer, understood as dialogue with God, is essential to the growth of discipleship. In the light of our Lord's prayer, a missionary disciple takes prayer as his daily food.

Ongoing Formation: God our Father does not want us to remain infants in the faith but to be rooted in faith and to grow in faith. It is not possible to be a mature missionary disciple in one day; one needs time. Hence, it is good to get interested in ongoing formation, and when possible, to read valuable spiritual and social books or articles.

Witness: Showing witness to the faith and being the light and salt of the earth is another dimension of missionary disciples. They are not different from other ordinary believers, but they strive to grow with Christ. They are in the world, but they are not of the world. They are called to bring light where there is darkness, to bring transformation not in the abstract but in education, in politics and in social areas of life.

Missionary Disciples and Works of Mercy

The missionary disciple practices the works of mercy in the spirit of self-giving, and he/she does not love only in word but in deed.

The Spiritual Works of Mercy

In the light of Matt 5:7, "Blessed are the merciful for they will be shown mercy," spiritual works of mercy are like avenues where missionary disciples put into practice concretely the commandment of love. There are seven, namely: to instruct the ignorant, to counsel the doubtful, to admonish the sinners, to comfort the sorrowful, to forgive injury, to bear patiently those who wrong us, and to pray for the living and the dead. Every baptized person, regardless of his/her age, gender, or life status, is called to perform spiritual works as they reflect God to others.

To instruct the ignorant: A missionary disciple is a man or a woman of deep faith. He/she is called to teach the goodness that emanates in serving others.

How to console the doubtful? When John the Baptist was in jail, he had doubts about his mission and the person of Jesus! This indicates that doubting is a natural experience in the spiritual life or the itinerary of faith. When God opened John the Baptist's eyes of faith, John understood in the same way as Thomas, the apostle. From doubt, he made a profession of faith. All faithful people are called to overcome their doubts.

To admonish the sinners: The missionary disciples are aware that they are sinners, and they should not judge others who do wrong. But they cannot keep quiet before the sinful behavior of their brothers and sisters. They should be ready to denounce the evil and help others to reconcile with God and with one another.

Comforting the sorrowful: Jesus our Divine Master is a model of compassion. He calls us to open our eyes and see brothers and sisters who are sad and fearful for various reasons, and be able to pray with them, even to console them with lovely words.

Forgiving injuries and patiently bearing with those who wrong us: The missionary disciple knows the value of forgiveness. Like the Divine Master on the cross, we are called to forgive our enemies, by forgiving all those who are against us because of our faith in Jesus.

Praying for the living and the dead: This means that the missionary disciple should be a man or woman of prayer of intercession for all human beings, the living and the dead, those he/she knows and those he/she does not know.



Corporal works of mercy

These works of mercy tend to the bodily needs of others. The standard list is given by Jesus in Chapter 25 of the Gospel of Matthew, in the famous sermon on the Last Judgment. They are also mentioned in the Book of Isaiah. The seventh work of mercy comes from the Book of Tobit and from the *mitzvah* of burial.

- The corporal works include:
1. To feed the hungry.
 2. To give water to the thirsty.
 3. To clothe the naked.
 4. To shelter the homeless.
 5. To visit the sick.
 6. To visit the imprisoned or ransom the captive.
 7. To bury the dead.

God is a missionary God; the Bible is a missionary book; Jesus Christ is a missionary of the Father; and the Church is also a missionary family. Often, we easily define ourselves as Christians, and baptized. The missionary disciple is one who is aware of being baptized and sent by Jesus. To be a missionary disciple is not something superfluous, but a life of faith. It is a call to be responsible that the personal encounter with the risen Jesus enthrall us to the gift of self on a daily basis and a witness to divine love with all the peoples of the world without discrimination of race, tribe or language.



Action for the Day

- Prayer Service
- Workshop on the topic
- Personal testimonies of faith and Christian life
- Making public commitment to certain acts of spiritual works and corporal works of mercy.

Watch this video
on missionary disciples:
<https://www.youtube.com/watch?v=09WA2VYIIB0>

Questions for Reflection and Sharing

- How can you grow as a true missionary disciple? What are the challenges, and how can you face them?
- In which aspects of the spiritual works of mercy do you need to grow profoundly in your local context?
- Which aspects of the corporal works of mercy do you need to practice, and how can you do that?

LITURGY

16. BAPTIZED AND SENT

Fr. Juan Carlos Naviliat, SVD (ARS)
Animator

Introduction

As the Father sent the Son, so the Son sends the Church to actualize the Kingdom of God in the world. Celebrating the Eucharist is to realize the presence of God amidst his people. As an assembly, we are convened to sing the wonders of God and as a family to walk towards the fullness of the Kingdom. St. Augustine invited the faithful to “sing and walk,” and we repeat today at the beginning of this Mass that we sing and walk together to realize the mission of God in our locality. We stand up and sing....



Opening Prayer

Let us pray that we may do good works that lead people to God (pause).

Loving Father, you have called us, for you keep entrusting us with the mission of making your name and your love known. Strengthen our weakness, make us savor the message of the Gospel, that in the footsteps of your Son Jesus, we may bring your light to the world and carry out this task with great joy. We ask this through Christ our Lord. R/ Amen.

Readings

God has taken the initiative. He spoke to us first. And he requires our response so that this may be a dialogue of love between God and the whole of humanity. Let us listen carefully to the word of God proclaimed today.

First Reading: Isa 58:7-10
 Second Reading: 1 Cor 2:1-5
 Gospel: Matt 28:16-20 / Matt 5:13-16

Prayer of the Faithful

We now present our intentions to the Father. To each prayer we respond:

Father, hear our prayer!

- We ask you, Father, for the whole Church, that your message of merciful love and peace may reach the ends of the world. Let us pray...
- We ask you, Father, for Pope Francis, the bishops, priests and deacons, that they may faithfully transmit the good news they have received. Let us pray...
- We pray to you, Father, for all the nations and for those who govern them, that they may open their hearts to justice, peace and reconciliation. Let us pray...
- We pray to you, Father, for all the missionaries throughout the world that they may be consoled in their vocation and sustained in their tasks and initiatives. Let us pray...
- We ask you, Father, to send many holy workers to the harvest, that they may proclaim the Gospel to all men and women in the best possible way in this challenging world. Let us pray...
- We ask you, Father, for all our brothers and sisters who bear witness to the faith in war-torn zones and in very difficult areas of the mission, that you may protect and guide them. Let us pray...

Offertory

Let us now take to the altar the offering of our hearts, the fatigue and the joy of proclaiming the name of Jesus. Let us also present to the Lord the people of God, and all those who work tirelessly in the vineyard of the Lord. Let us bring symbolic gifts and offerings to the altar. We could also make some contribution to the mission to be used for diverse missionary works.

Prayer over the Offerings

May the bread and wine, made by human labor from many grains of wheat and many grapes, represent the whole of humanity at the Table of the children of God. May this bread and wine become the Body and Blood of Christ that nourish us, giving us the energy and strength to continue our missionary pilgrimage. We make this prayer through Christ our Lord.



Prayer before Holy Communion

The Lord Jesus summons us; he wants to live in us and through us so that we may know the Love of God that saves and recreates. Let us approach the altar to receive it; may it purify our hearts to live worthily.

Prayer after Communion

Lord our God, you have given us the salt and light of your Word and the Bread of life. May they make your Christian community a city of light on a hill-top to bear witness to your integrity, love and justice in the world. Accept our humble thanks for calling us to praise your name and for sustaining us by the power of him who is the light of the world, Jesus Christ our Lord. Amen.

Farewell

We have received Jesus in our whole being: body, soul and spirit. Impelled by the Holy Spirit, let us go out to proclaim and witness to the word of God, like the Apostles who worked wonders in the midst of the world.





Pope Francis Homily
Holy Mass for World Missions Day
20 October 2019

I would like to reflect on three words taken from the readings we have just heard: a noun, a verb and an adjective. The noun is the mountain: Isaiah speaks of it when he prophesies about a mountain of the Lord, raised above the hills, to which all the nations will flow (cf. Isa 2:2). We see the image of the mountain again in the Gospel when Jesus, after his resurrection, tells his disciples to meet him on the mount of Galilee; Galilee inhabited by many different peoples: "Galilee of the Gentiles" (Mt 4:15). It seems, then, that the mountain is God's favorite place for encountering humanity. It is his meeting place with us, as we see in the Bible, beginning with Mount Sinai and Mount Carmel, all the way to Jesus, who proclaimed the Beatitudes on the mountain, was transfigured on Mount Tabor, gave his life on Mount Calvary and ascended to heaven from the Mount of Olives. The mountain, the place of great encounters between God and humanity, is also the place where Jesus spent several hours in prayer (cf. Mark 6:46) to unite heaven and earth, and to unite us, his brothers and sisters, with the Father.

What does the mountain say to us? We are called to draw near to God and to others: to God, the Most High, in silence and prayer, avoiding the rumors and gossip that diminish us. And to others, who, from the mountain, can be seen in a different perspective: that of God who calls all peoples. From on high, the others are seen as a community whose harmonious beauty is discovered only in viewing them as a whole. The mountain reminds us that our brothers and sisters should not be selected, but embraced not only with our gaze but also with our entire life. The mountain unites God and our brothers and sisters in a single embrace, that of prayer. The mountain draws us up and away from many transient things, and summons us to rediscover what is essential, what is lasting: God and our brothers and sisters. Mission begins on the mountain: there, we discover what really counts. In the midst of this missionary month, let us ask ourselves: what really counts in my life? To what peaks do I want to ascend?

A verb accompanies the noun "mountain": the verb to go up. Isaiah exhorts us: "Come, let us go up to the mountain of the Lord" (2:3). We were not born to remain on the ground, to be satisfied with ordinary things, we were born to reach the heights and there to meet God and our brothers and sisters. However, this means that we have to go up: to leave behind a horizontal life and to resist the force of gravity caused by our self-centeredness, to make an exodus from our own ego. Going up requires great effort, but it is the only way to get a better view of everything. As mountain-climbers know, only when you reach the top can you get the most beautiful view; only then do you realize that you would not have seen that view were it not for that uphill path.

And, as in the mountains we cannot climb freely if we are weighed down by our backpacks, so, in life we must rid ourselves of the things that are useless. This is also the secret of mission: to go, you have to leave something behind, to proclaim, you must first renounce something. A credible proclamation is not made with beautiful words, but by an exemplary life. A life of service that is capable of rejecting all those material things that shrink the heart and make people indifferent and inward-looking; by a life that renounces the useless things that entangle the heart in order to find time for God and others. Let each one of us ask: how am I doing in my effort to go up? Am I able to reject the heavy and useless baggage of worldliness in order to climb the mountain of the Lord? Is my journey upward or one of worldliness?

If the mountain reminds us of what matters – God and our brothers and sisters – and the verb ‘to go up’ tells us how to get there, a third word is even more important for today’s celebration. It is the adjective *all*, which constantly reappears in the readings we have heard: “all the nations,” says Isaiah (2:2); “all peoples,” we repeated in the Psalm 117; God desires “all to be saved,” writes Paul (1 Tim 2:4); “Go therefore and make disciples of all nations,” says Jesus in the Gospel (Matt 28:19). The Lord deliberately repeats the word ‘all’. He knows that we always use the words “my” and “our”: my things, our people, our community.... But he constantly uses the word *all*. All, because no one is excluded from his heart, from his salvation; all, so that our heart can go beyond human boundaries and particularism based on a self-centeredness that displeases God. All, because everyone is a precious treasure, and the meaning of life is found only in giving this treasure to others. Here is our mission: to go up the mountain to pray for everyone and to come down from the mountain to be a gift to all.

Going up and coming down: the Christian, therefore, is always on the move, outward-bound. ‘Go’ is in fact the imperative of Jesus in the Gospel. We meet many people every day, but – we can ask – do we really encounter the people we meet? Do we accept the invitation of Jesus or simply go about our own business? Everyone expects something from others, but the Christian goes to others. Bearing witness to Jesus is never about getting an accolade from others, but about loving those who do not even know the Lord. Those who bear witness to Jesus go out to all, not just to their own acquaintances or their little group. Jesus also says to you: “Go, don’t miss a chance to bear witness to me!” My brother, my sister, the Lord expects your testimony that no one can give in your place. “May you come to realize what that word is, the message of Jesus that God wants to speak to the world by your life.... lest you fail in your precious mission” (*Gaudete et Exsultate*, 24).

What instructions does the Lord give us for going forth to others? Only one, a very simple one: *make disciples*. But, be careful: his disciples, not our own. The Church proclaims the Gospel properly only if she lives the life of a disciple. And a disciple follows the Master daily and shares the joy of discipleship with others: not by conquering, mandating, proselytizing, but by witnessing, humbling oneself alongside other disciples and offering with love the love that we ourselves have received. This is our mission: to give pure, fresh air to those immersed in the pollution of our world. Our mission is to bring peace to the earth, that peace which fills us with joy whenever we meet Jesus on the mountain in prayer; and show by our lives, perhaps even by our words, that God loves everyone and never tires of anyone.

Dear brothers and sisters each of us has, is, “a mission on this earth” (*Evangelii Gaudium*, 273). We are here to witness, bless, console, raise up, and radiate the beauty of Jesus. Have courage! Jesus expects so much from you! We can say that the Lord is “concerned” about those who do not yet know that they are beloved children of the Father, brothers and sisters for whom he gave his life and sent the Holy Spirit. Do you want to quell Jesus’ concern? Go and show love to everyone, because your life is a precious mission: it is not a burden to be borne, but a gift to offer. Have courage, and let us fearlessly go forth to all!

APPENDIX

A. BIBLE QUIZ FOR CHILDREN

*Prepared by Fr. Valerian Pius Fernandes, SVD (INM)
INM Biblical Coordinator*

I. Answer the following questions by selecting the right answer; encircle the corresponding letter.

1. The Protestant version of the Bible has less books because the Protestants follow the Jewish _____
a. Doctrine b. Religion c. Scriptures d. Culture
2. The total number of books in the Protestant version of the Bible is _____
b. 39 b. 73 c. 46 d. 66
3. The total number of books in the Catholic Bible is _____
c. 39 b. 73 c. 46 d. 66
4. There are some extra books in the Catholic version, which are known as _____
a. Pentateuch b. Prophets c. Wisdom d. Deuterocanonical
5. One of the 7 books among the Wisdom Literature is _____
a. Genesis b. 1 Samuel c. Job d. Isaiah
6. The first five books of the Old Testament are known as the _____ in Greek
a. Gospels b. Pentateuch c. Letters d. Wisdom Literature
7. The first five books of the Bible are supposed to have been written by _____
a. Adam b. Abraham c. Jacob d. Moses
8. The story of the great hero of the Old Testament, Moses, starts in the book of _____
a. Genesis b. Exodus c. Numbers d. Deuteronomy
9. Moses belonged to the tribe, or family, of _____
a. Pharaoh b. Judah c. Levites d. Canaanites
10. Abraham, according to Genesis, was a resident of the city of Ur in _____
a. Egypt b. Mesopotamia c. Palestine d. Edom
11. The first son of Abraham, born of Hagar, the Egyptian maid, is _____
a. Ishmael b. Isaac c. Esau d. Jacob
12. Isaac was born to Abraham and his wife _____
a. Eve b. Sarah c. Rachel d. Rebecca
13. The twin sons of Isaac are _____
a. David and Goliath b. Esau and Jacob c. Moses and Aaron
d. Saul and Jonathan

14. Ruben is the _____ son of Jacob (Israel), his mother being Leah, his first wife.
a. First b. Second c. Third d. Fourth
15. The first son born of Rachel, the second wife of Jacob, is _____
a. Judah b. Benjamin c. Levi d. Joseph
16. The father-in-law of Moses, a priest of Midian, is _____
a. Pharaoh b. Jethro c. Zechariah d. the High Priest
17. The two known siblings of Moses are _____
a. Aaron and Miriam b. Joshua and Miriam c. Joseph and Benjamin
18. This was the great and the most important feast of the people of Israel _____
a. Sabbath b. Pentecost c. Yom Kippur d. Passover
19. God made an important Covenant with the people of Israel on the _____
a. Tower of Babel b. Babylon c. Mount Sinai d. Mount Zion
20. Passover and _____ are the two most important events in the life of all Israel
a. Sinai Covenant b. entry into Promised Land c. freedom from slavery
21. Moses struck the stone twice to bring out water in the wilderness in a place called _____
a. Moab b. Ammon c. Beersheba d. Meribah
22. _____ became the leader of Israel after the death of Moses
a. Aaron b. Benjamin c. Joshua d. David
23. Moses later married a _____ woman
a. Moabite b. Hittite c. Cushite d. Canaanite
24. "Speak Lord, your servant is listening." These words were uttered by _____
a. Moses b. Samuel c. Elijah d. Elisha
25. David was anointed king of the whole Israel in the year _____ B. C. E. (Before the Common Era)
a. 1000 b. 1300 c. 960 d. 722
26. _____ was anointed the first king of Israel, before David.
a. Gideon b. Samson c. Saul d. Samuel
27. _____ built the first, grand, magnificent Temple in Jerusalem.
a. Solomon b. Saul c. Elijah d. Ezra
28. Solomon was the son of David through his wife _____
a. Michal b. Bathsheba c. Deborah d. Hannah
29. The best friend of David was _____, the son of King Saul
a. Jonathan b. Samson c. Gideon d. Joab
30. The lady who tricked Samson was _____
a. Deborah b. Bathsheba c. Hannah d. Delilah

31. The Kingdom David had managed to unite was divided into two parts, namely Israel and _____.
a. Judah b. Philistine c. Edom d. Ammon
32. The prophet who warned David after his double sins is _____.
a. Elijah b. Elisha c. Nathan d. Amos
33. The name of the Hittite soldier, whose wife King David had taken is _____.
a. Joab b. Jonathan c. Amnon d. Uriah
34. _____ was the son of David who rebelled against him
a. Absalom b. Solomon c. Amnon d. Jonathan
35. It was the prophet _____ who caused a long famine of three years.
a. Elijah b. Isaiah c. Hosea d. Elisha
36. Elijah the prophet appointed _____ as his 'successor'
a. Nathan b. Elisha c. Jeremiah d. Deborah
37. The Syrian commander who was healed of leprosy by Elisha is _____.
a. Nebuchadnezzar b. Antiochus IV c. Naaman d. Cyrus
38. Samson, the judge, had his strength and power hidden in his _____.
a. Muscles b. Bones c. Thighs d. Curls of hair
39. Isaiah told the king _____ to ask for a sign, and gave the sign of the 'virgin with a child'
a. Jeroboam b. Uzziah c. Ahaz d. Ahab
40. The name of this promised child was to be _____.
a. Emmanuel b. Uriel c. Gabriel d. Michael
41. Isaiah, _____, and Ezekiel were known as the major prophets of Israel
a. Jeremiah b. Hosea c. Micah d. Amos
42. The king of Babylon, who took the people into exile is _____.
a. Alexander b. Cyrus c. Nebuchadnezzar d. Darius
43. The prophet who spent a night in the den of lions is _____.
a. Malachi b. Habakkuk c. Haggai d. Daniel
44. The Lord asked _____ the prophet to go to the potter's house
a. Isaiah b. Hosea c. Jeremiah d. Amos
45. _____ was the prophet who spoke about the return of Elijah
a. Malachi b. Zechariah c. Joel d. Obadiah
46. According to the Synoptic Gospels, _____ was Elijah who was to return
a. John the Baptist b. Paul c. Jesus of Nazareth
d. Herod the Great

47. The parents of John the Baptist were Zechariah and _____
 a. Mary Magdalene b. Elizabeth c. Salome
 d. Martha of Bethany
48. Jesus was born in Bethlehem because Joseph belonged to the family of _____
 a. Jacob/Israel b. David c. Moses d. Saul
49. Luke is the author of the Gospel and The _____
 a. Letters b. Revelation c. Hebrews
 d. Acts of the Apostles
50. _____ is generally accepted as the First written Gospel among the New Testament Gospels
 a. Mark b. Matthew c. Luke d. John

II. Answer the following questions by filling in the blank space.

51. The Gospel of Matthew has a total of 28 chapters, while Luke has altogether _____ chapters
52. The one canonical Gospel which does not have any of the parables of Jesus is _____
53. The shortest Gospel among the four Gospels is _____
54. In Matthew chapters 5-7, the teaching of Jesus is popularly known as the _____
55. Jesus did many exorcisms, so he was 'accused' of being an agent of _____
56. Mary lived in the town of _____ when the Angel Gabriel came to announce to her
57. Jesus is most popularly known as 'Jesus of Nazareth' because he lived in _____
58. One of the famous towns where Jesus later had a home was _____
59. The first, and the close, disciples of Jesus are Peter, James, and _____
60. One of the disciples of Jesus who was a disciple of John the Baptist is _____
61. When Jesus met the disciples on Easter Sunday morning, _____ was not with them
62. James and John were the sons of _____
63. Judas Iscariot betrayed Jesus for thirty _____ coins
64. The persecutor of the Church, whom the Lord met on the way to Damascus is _____
65. One of the companions of Paul whom he had circumcised was _____
66. Stephen, the deacon, was martyred by stoning in the presence of _____
67. Saul/Paul belonged to the Israeli Tribe of _____
68. Paul and _____ later became companions in their mission journeys.
69. The cousin of Barnabas who left the company of Paul was _____
70. The former, original, name of Barnabas was _____
71. Barnabas hailed from an island called _____
72. The Acts of the Apostles was written by _____
73. The Gospel according to Luke and the Acts of the Apostles were addressed to _____
74. Chronologically, the first letter written by Paul is _____
75. Chronologically, and probably, the last written letter of Paul, is _____
76. The seven letters of the New Testament, written by different authors, but not by Paul, are known as the _____
77. Jesus is presented as a Mediator, the High Priest of all times, in the letter to the _____
78. One of the prominent Greek cities, in which Paul spent a considerable amount of time during his mission journey is _____

79. The letter of Paul, written before he actually visited the addressed city/people, is _____
80. Paul's most affectionate letter is written to the _____
81. Peter and Paul were most likely martyred in the city of _____ in Italy
82. Peter was crucified but Paul was beheaded because he was a _____ citizen
83. One of the women from whom Jesus cast out seven demons is _____
84. After the Resurrection, Jesus first appeared to _____
85. The Temple of Jerusalem was completely destroyed by the Roman army in ____ C. E.
86. Jesus had fore warned the disciples about the destruction and also _____
87. After the Ascension of Jesus, _____ replaced Judas who had committed suicide and died
88. The Roman Governor who condemned Jesus to death on the cross is _____
89. _____ was the High Priest during the trial of Jesus by the Sanhedrin
90. _____ was the tax collector who wanted to see Jesus
91. In the book of Revelation (Apocalypse), _____ saw all the visions and portents
92. The book of Revelation has _____ chapters
93. The very first book of the Bible is _____
94. The longest book in the Bible is the book of _____
95. The Book of Job belongs to the category of _____
96. Two of the deuterocanonical books among the Wisdom Books are _____ and Sirach
97. The other name of the book 'Song of Songs' is _____
98. The longest, and one of the important letters of Paul is _____
99. Many of the Psalms, in the book of Psalms, are attributed to _____
100. There are a total of _____ books in the New Testament

Note: Those who conduct this Bible Quiz can get the correct answers from your respective PRM Mission Secretary.



B. BIBLE QUIZ FOR ADULTS

*Prepared by Fr. Naveen Rebello, SVD (INM)
Lecturer at Jnana Deepa, Pune*

1. Answer the following.

- a. During the great flood, how many days did the waters cover the earth?
- b. Which prophet makes use of the "marriage" metaphor for the relationship between God and his people?
- c. What are the two supply cities built in Egypt for Pharaoh?
- d. By which river, did prophet Ezekiel see the visions of God, in Exile?
- e. Who was Elisha's servant punished for his greed?
- f. To which tribe, did the prophetess Anna belong?
- g. Whom did Paul take along with him for the Council of Jerusalem?
- h. Who was the leading man of Malta who showed hospitality to Paul for three days?
- i. Name the woman deacon of the Church at Cenchreae?
- j. The members of which Church are seen as lukewarm in the book of Revelation?

2. Fill in the blanks and give the Bible reference.

- a. For it is a; it shall be holy to you. [Ref.....]
- b. If you obey my voice and keep my covenant, you shall be my out of all the peoples. [Ref.....]
- c. I will give you, who will feed you with knowledge and understanding. [Ref.....]
- d. The wicked are not so, but are like that the wind drives away. [Ref.....]
- e. Let justice roll down like waters and like an ever-flowing stream. [Ref.....]
- f. Touch me and see; for a does not have flesh and bones as you see that I have. [Ref.....]
- g. I truly understand that God shows [Ref.....]
- h. Last of all, as to, he appeared also to me. [Ref.....]
- i. All by God and is useful for teaching. [Ref.....]
- j. Formerly he was to you, but now he is indeed both to you and to me. [Ref.....]

3. Choose the Right Answer.

- a. Who narrates the parable of the trees in the Old Testament?
i) Jeremiah; ii) Abimelech; iii) Ezekiel; iv) Jotham
- b. Who was the governor of Judah killed by Ishmael after the fall of Judah?
i) Seraiah; ii) Gedaliah; c) Johanan; d) Jaazaniah
- c. Name the priest of Bethel who complained against Amos to king Jeroboam of Israel?
i) Amaziah; ii) Hananiah; iii) Shemaiah; iv) Obadiah
- d. Who are the dialogue partners in the Song of Songs?
i) mother & daughter; ii) brother & sister; iii) bride & bridegroom; iv) father & son
- e. Name the wicked demon who killed the seven husbands of Sarah?
i) Baal; ii) Asmodeus; iii) Astarte; iv) Isis

- f. Who was the governor of Syria during whose time the first registration took place?
i) Herod; ii) Archelaus; iii) Quirinus; iv) Philip
- g. The members of which Synagogue argued and conspired against Stephen?
i) Freedmen; ii) Jerusalem; iii) Antiochians; iv) Arabs
- h. Who was the king struck down by the Lord, eaten by worms and died?
i) Agrippa; ii) Antipater; iii) Felix; iv) Herod
- i. Name the silversmith in Ephesus who caused confusion and riot in the city?
i) Pyrrhus; ii) Demetrius; iii) Aristarchus; iv) Tychicus
- j. Which angel poured his bowl on the great river Euphrates?
i) second; ii) fourth; iii) sixth; iv) seventh

4. Identify true or false.

- a. Ham covered the nakedness of his father Noah.
- b. The spies brought grapes, pomegranates and figs from the land of Canaan to Moses.
- c. When the Israelites were camped in Shittim, they celebrated the passover.
- d. Orpah was the sister-in-law of Naomi.
- e. Jeremiah was thrown in the cistern of Malchiah.
- f. In the twentieth year of the reign of Emperor Tiberius, the word of God came to John in the wilderness.
- g. It was in Cenchreae where Paul had his hair cut, for he was under a vow.
- h. When Paul visited Malta, Artemis was worshipped there.
- i. Claudius Lysias ordered two centurions and other soldiers to take Paul safely to Felix, the governor.
- j. The first letter of Peter speaks about the eyewitnesses to Christ's glory, revealed in the Transfiguration.

5. Who said to whom?

- a. "I did not laugh."
- b. "I did not call; lie down again."
- c. "Go, do all that you have in mind."
- d. "Please let me inherit a double share of your spirit."
- e. "Do you still persist in your integrity? Curse God, and die."
- f. "Go home to your friends, and tell them how much the Lord has done for you, and what mercy he has shown you."
- g. "Stand up; I am only a mortal."
- h. "If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to live like Jews?"
- i. "One thing more—prepare a guest room for me."
- j. "If this plan or this undertaking is of human origin, it will fail; but if it is of God, you will not be able to overthrow them."

6. Find the Bible reference for the following family verses.

- a. "How very good and pleasant it is when kindred love together in unity!"
- b. "Those who respect their father will have long life, and those who honor their mother obey the Lord."
- c. "But as for me and my household, we will serve the Lord."
- d. "Train children in the right way, and when old, they will not stray."
- e. "He will turn the hearts of parents to their children and the hearts of children to their parents."
- f. "Fathers, do not provoke your children, or they may lose heart."
- g. "He who loves his wife loves himself."

- h. "Like newborn infants, long for the pure, spiritual milk, so that by it you may grow into salvation."
- i. "Whoever loves a brother or sister lives in the light, and in such a person there is no cause for stumbling."
- j. "A wife is bound as long as her husband lives. But if the husband dies, she is free to marry anyone she wishes, only in the Lord."

7. Match the following biblical couples!

- | | |
|--------------|--------------|
| a) Esau | i) Esther |
| b) Lamech | ii) Jael |
| c) Abraham | iii) Abigail |
| d) Raguel | iv) Hannah |
| e) Ananias | v) Basemath |
| f) Elkanah | vi) Edna |
| g) Nabal | vii) Naomi |
| h) Ahasuerus | viii) Zillah |
| i) Heber | ix) Sapphira |
| j) Elimelech | x) Keturah |

8. Put the following words in order.

- a. Seas, Earth, Day, Sky,
- b. Frogs, Gnats, Blood, Flies
- c. Restitution, Grain, Sin, Well-being
- d. Trumpets, Booths, Weeks, Passover
- e. Shamgar, Othniel, Ehud, Deborah
- f. Jechoniah, Abiud, Salathiel, Zerubabel
- g. Persecuted, Peacemakers, Merciful, Pure in Heart,
- h. Elamites, Parthians, Medes, Mesopotamians
- i. Philip, Stephen, Nicanor, Prochorus
- j. Pergamum, Thyatira, Ephesus, Smyrna

9. Give the meaning of the following biblical words.

- a. Corban
- b. Ephphatha
- c. Boanerges
- d. Gabbatha
- e. Talitha Cum
- f. Kepha
- g. Hakeldama
- h. Tabitha
- i. Didymus
- j. Lo-ammi

10. Identify the incorrect word in the series.

- a. Joshua, Ezra, Job, Nehemiah
- b. Isaiah, Daniel, Jeremiah, Ezekiel
- c. Tamar, Rahab, Ruth, Gomer
- d. Purim, Passover, Pentecost, Tabernacles
- e. Tishri, Sabbath, Nisan, Iyar
- f. Shem, Ham, Japheth, Terah
- g. Benjamin, Reuben, Simeon, Levi

- h. Rehoboam, Jeroboam, Joash, Ahaz
- i. Mary, Elizabeth, Anna, Martha
- j. James, Jude, Titus, John

Note: Those who conduct this Bible Quiz program can get the correct answers from your respective PRM Mission Secretary.



C. QUIZ ON ST. ARNOLD JANSSEN AND THE SVD

Prepared by Fr. Andrzej Miotk, SVD (ROM)
Archivist, Rome

Answer the following questions.

1. What does SVD stand for?
2. When was the SVD founded – date, month and year?
3. What is the nationality of Fr. Arnold Janssen?
4. What is the name of Fr. Arnold Janssen's Mother?
5. What is the name of the town where Fr. Arnold Janssen was born?
6. When was Fr. Arnold Janssen born: date, month and year?
7. In what Region did the family of Fr. Arnold Janssen live?
8. When did Fr. Arnold Janssen get ordained and to which diocese did he belong?
9. How many siblings did Fr. Arnold Janssen have?
10. In what year did the SVD Generalate move from Steyl to Rome?
11. How many Saints does the Society of the Divine Word have and what are their names?
12. In what Region and country was Saint Joseph Freinademetz born?
13. Where is the Mother House of the Society of the Divine Word?
14. Who is the current Superior General of the Divine Word Missionaries and from what country does he come?
15. In which country did the first Mission of the Society begin?
16. In which country did the Society begin the second Mission?
17. In how many countries did the Divine Word Missionaries work up to the death of the Founder in 1909?
18. Who was the first bishop of the Society of the Divine Word?
19. Which of the three Divine Persons of the Holy Trinity received the most pronounced place in the Spirituality of Arnold Janssen?
20. When did the Mission House in Steyl accept the first Brother into the Brother's Institute?
21. In which African country did Divine Word Missionaries open its first mission?
22. Which are the Sister congregations Fr. Arnold Janssen founded?
23. Did the Society of the Divine Word have a Collegio (residence house) in Rome during the lifetime of the Founder? If yes, when?
24. When did Fr. Arnold Janssen die?
25. On the 100th anniversary of the birth of Fr. Arnold Janssen (November 5, 1937), on the compound of the Collegio del Verbo Divino, Rome there took place a candlelight procession in the evening with a Blessing ceremony around what object?
26. Fr. Johannes Schütte, the General Superior during the Second Vatican Council, was the main architect of an important conciliar document. What is the name of the document?
27. How many General Councilors presently constitute the General Council in Rome?
28. What are the names of the three SVD foundations that the Founder dedicated to the three Archangels?
29. Which SVD church is called the Angels' church?
30. Who was Wilhelm Schmidt, SVD?
31. What does *Anthropos* stand for?
32. Was there any Superior General for life, in the Society, and if yes, what was his name?
33. What does *SVD Vademecum* mean?
34. What is the name of the only SVD bishop who is buried in Rome?

35. Which are the three countries that have the most SVD members in the world?
36. Who was Mother Gregoria?
37. What was the name of the very popular mission magazine Fr. Arnold Janssen started before the Foundation of the Mission House?
38. Who were the traveling Brothers of Steyl?
39. What importance did the Apostolate of Prayer have in the life of Fr. Arnold Janssen?
40. Who was "Juniperus" to Fr. Arnold Janssen?
41. Name at least one of the three known biographers of Fr. Arnold Janssen?
42. Where and in which years did the first General Chapter of the Society take place?
43. When was the first non-German Superior General elected and from which country does he come?
44. What is the titular Feast of the Society and when is it?
45. Who was Fr. Nikolaus Blum?
46. Name at least two SVD Brothers who contributed a lot in the first 5 years of the Society?
47. Name at least one of the Mission helpers at the Mission House in Steyl.
48. What does *Stadt Gottes* stand for in the Society?
49. Name the four Beatified SVD Martyrs?
50. In which year did the beatification of Frs. Arnold and Joseph Freinademetz take place?
51. In which year and in which place did the Divine Word Missionaries open a seminary for Blacks for the first time?
52. Where was the first Mission House in Germany opened and what is the name of the house?
53. What is the name of SVD missionary who worked among lepers in Puri, India and is in the process towards sainthood?
54. Where and what is the name of the Catholic University which the Society took over in 1933?
55. When does a missionary receive the Mission Cross?
56. Which future Cardinal who became Pope presented the Mission Cross in Steyl?
57. In how many countries do the SVD missionaries work today?
58. Where is the biggest mission seminary of the Society?
59. Name at least two elements of the First Logo (1890) of the Society?
60. Who was Fr. Ferdinand Medits?
61. The Divine Word Missionaries are known under different names in some countries; give at least one other name?
62. In what year was the Society approved by the Holy See?
63. In the Society of the Divine Word there are traditions of the Third Monday devotion and First Friday devotion. What is their meaning?
64. In 1896 the first issue of *Nuntius SVD* appeared. What was its purpose?
65. When and who started the mission in the United States?
66. What is the name of the main Mission House of the Society in the United States and explain why this name was given?
67. On the religious compound of Steyl there are three houses – SVD, SSpS and SSpSAP; what are the names of these houses?
68. Where and when did the Society establish its first house in Western Germany?
69. Which Mission House's seminary received the name *Mater et caput omnium scholasticatum*? (Mother and Head of all SVD Scholasticates)?
70. Fr. Arnold had a special veneration of the Holy Spirit. What name did he use to define the Holy Spirit in relation to the Society?
71. When and who are the first two SVD missionaries to receive the Mission Cross?
72. Who was Helena Stollenwerk (Mother Maria)?

73. The First General Chapter approved the final version of the SVD Flagship Prayer which embodies our mission. What is the present version of the Flagship Prayer?
74. Who among the first SVD Missionaries was a great venerator and writer of many books on the Holy Spirit and asked Pope Leon XIII directly during an audience to present the Holy Spirit under the form of young man?
75. Who was Fr. Bernhard Eikenbrock?
76. How many Superiors General have we had in the Society of the Divine Word including the present General?
77. There are two SVD Bishop candidates in the process of beatification. Who are they and in which countries did they work?
78. In 1962, the Society decided to open, at once, three missions in Latin America to receive new vocations, after a long inquiry conducted by Fr. Luzbetak on behalf of the Generalate. Name these Countries.
79. What is meant by the SVD Roscommon consensus of 1990.
80. Who was the SVD Superior General not elected but appointed by the Holy See?
81. What is the name and nationality of the only Cardinal of the Society?
82. The Society has its own central house for the International Tertiate. Where is this house and which superior general approved its construction?
83. What is the meaning of the tradition of Family Feast in the Society?
84. The Society runs seven Universities. Name at least two and their countries.
85. In the SVD, there is the office of Superior Delegate: what is his role?
86. What does *Petitio Missionis SVD* stand for?
87. During World War I, the SVD Missionaries were expelled from two African countries: Name them.
88. What is the aim of the Institute *Monumenta Serica* and where is it based?
89. The Society established a consultative system of four Zones which helps in the administration of the Generalate. What are the names of these four SVD Zones?
90. On June 21, 1960, the Society presented to the Pope a giant globe created by Father Heinrich Emmerich and depicting the 2000 Church's dioceses and missions. Who was the Pope and by which Superior General, was the Globe presented at a special private audience?
91. The Society had an excellent Brother Painter who, among others, painted the figure of the Founder, sitting behind a desk, and with a commanding gaze at the backdrop of Steyl. What was the name of the Brother?
92. In Rome the Society took over the administration of one of the Catacombs. What is the name of this Catacomb and what event took place there during the Second Vatican Council?
93. The Society managed for 70 years one of the Vatican Museums. During this time the Museum moved from the Lateran to the Vatican under three SVD Directors. Who are those directors and what is the name of the Museum?
94. After the beatification of the Founder, Fr. Arnold Janssen, his remains were put in a sarcophagus donated by the people of Steyl and transferred from the cemetery chapel to a new location. What is the place of his present rest?
95. Name at least three places related to the life and veneration of St. Joseph Freinademetz in South Tyrol.
96. One of the big missionary issues raised by the Generalate is interculturality. At what chapter and under which Superior General was the issue discussed?
97. The General Chapter of 2000 clearly articulated the four dimensions of the Society. What are the four characteristic dimensions of the Society?
98. What is the name of the most read internal news bulletin of the Society?
99. Name three countries which have four or more SVD Provinces and Regions?
100. On March 19, 1998, the Congregation of Brothers of St. Joseph was incorporated into the Society of the Divine Word. They are from which Country?

D. PROCEDURE FOR OTHER ACTIVITIES

Prepared by Fr. Franlou G. Bardon, SVD (PHS)

Mission Secretary

i. Procedures for Drama/Skit Contest

1. District level: Each institution or parish administered by the SVD can have one team of participants. Parish level: There could be many teams from a parish based on the local structure or situation.
2. The team is composed of 5-10 members.
3. Each team presents a skit that lasts for 3-5 minutes only. If the presentation exceeds five minutes, there will be 10 points deducted for every one minute of overtime.
4. The skit must illustrate or interpret the theme of the SVD Mission Week celebration.
5. The dialogues or lines of the participants must be memorized.
6. They are allowed to use props and the preparation of props before the actual presentation on stage must not exceed 3 minutes.
7. Strictly no obscene or disrespectful words can be uttered by the participants as part of their dialogue.
8. The presentation will be judged using the following criteria (total points – 100):

Creativity	- 25%
Originality	- 25%
Message	- 25%
Audience Impact	- 25%
TOTAL	- 100%

ii. Procedures for Poster-Making Contest

1. Each team of participants should submit one entry.
2. The team is composed of 2-3 members and they shall bring their own materials.
3. The poster must illustrate and interpret the theme of the SVD Mission Week celebration.
4. The entire artwork must be done on the spot and be completed within one hour.
5. The poster must be done using the following materials: colored paper, coloring materials limited only to crayons, oil pastels and colored marker pens.
6. All entries must be pre-numbered and no signature or other identifying marks by the participants shall appear in the artwork.
7. No letters, words or phrases shall appear in the work. Doing so shall result in an automatic deduction of 10 points from the total score.
8. The organizers give the size of the poster for the contest.
9. All entries shall be judged according to the following criteria (total points – 100):

Creativity	- 25%
Message	- 25%
Relevance to the Theme	- 25%
Over-all Impact	- 25%
TOTAL	- 100%

iii. Procedures for Songwriting/Singing Contest

1. The contest is open to all lay people from SVD institutions and parishes.
2. Each entry must be an original, unpublished composition.
3. Each entry must not exceed four minutes of playing time inclusive of interlude.
4. Any Song entry must be inspired by the theme of the SVD Mission Week celebration.

5. A song must be accompanied only by either guitar or piano.
6. Lyrics must be in English or the national or local language of the country of the participant.
7. The contestants must sign an agreement form with the organizers, so that they don't claim royalty or contest any legal issues.
8. Deadline of submission will be a month before the start of the SVD Mission Week.
9. The organizers will choose the top ten finalists after screening all entries based on the following criteria:

Creativity	- 25%
Originality	- 25%
Relevance to the theme	- 25%
Over-all Impact	- 25%
TOTAL	- 100%

10. All finalists are required to sing the song at a public function. The organizers will judge the best three songs.
11. Winning entries will become the property of the Mission Office with acknowledgment of composers, lyricists and arrangers.
12. All other provisions not stipulated above are at the discretion of the Mission Office.





*"Precious
is the life
given for
mission"*