

DAS WORT ZUM MONATVOM LEITUNGSTEAM DES GENERALATES

Unsere Mission durch Ausbildung und Forschung

Eine der *Richtlinien für die Gesellschaft* betrifft unsere Mission durch Ausbildungs- und Forschungsinstitutionen (IDW 11, #14-15). Sie ruft die Provinzen, Regionen und Missionen, die das als eine ihrer Prioritäten ad extra gewählt haben, dazu auf, „ihre Strategien, Programme und Einrichtungen für Ausbildung und Erziehung auszuwerten, wobei auf den katholischen Charakter der Institution, die soziale Gerechtigkeit und die Interkulturalität ein besonderes Augenmerk gelegt wird.“ Ich möchte einige Überlegungen anbieten, was diese drei Elemente – katholischer Charakter, soziale Gerechtigkeit und Interkulturalität – für unser Ausbildungsapostolat bedeuten könnten, vor allem im Licht des Dokuments, das die vatikanische Kongregation für das Katholische Bildungswesen vorigen Oktober veröffentlichte: *„Erziehen für den interkulturellen Dialog in katholischen Schulen: In Harmonie leben für eine Zivilisation der Liebe.“*



Der katholische Charakter

Das Dokument bietet eine klare, aber grundlegende Erklärung dessen, was den katholischen Charakter einer Bildungsinstitution ausmacht: „Was eine Bildungsinstitution als ‚katholisch‘ charakterisiert, ergibt sich daher, dass sie sich dem christlichen Begriff von Wirklichkeit zuwendet, ihre katholische Qualität, sprich ihre Beziehung zum christlichen Begriff von Leben, das sich auf Jesus Christus konzentriert.“ Diese Identität verwirklicht sich durch die Überlegung, was ein „christlicher Begriff von Wirklichkeit“ oder ein „christlicher Begriff von Leben“ bedeutet. In der Reflexion auf die theologischen und anthropologischen Grundlagen der Interkulturalität behauptet das Dokument, dass das, was die menschliche Person als nach Bild und Gleichnis des Dreieinigens Gottes geschaffen ausmacht, die Beziehung

zu anderen ist; dass die menschliche Person grundlegend ein Wesen in Beziehung ist, gerufen zur Teilnahme an der Gemeinschaft der Dreifaltigkeit: „Jedes Menschenwesen ist von seiner Natur aus zur Gemeinschaft gerufen, die nach dem Bild und Gleichnis Gottes geschaffen ist (vgl. Gen 1,26-27). Deswegen ist im Bereich einer biblischen Anthropologie der Mensch nicht ein isoliertes Individuum,

sondern eine *Person*: ein wesentlich relationales Sein“ (34).

Erziehungsinstitutionen mit einem katholischen Charakter „müssen einer Ausbildung Stimme und Wirklichkeit geben, die wahrhaftig um die menschliche Person herum begründet ist, in Übereinstimmung mit einer christlich humanistischen Kultur und Tradition. Es muss ein neues Engagement mit dem Einzelnen geben, der als ‚Person in Gemeinschaft‘ gesehen wird“ (46). Ein abschließender Aspekt dieses „christlichen Begriffs von Leben“, der die katholische Bildung beseelen muss, besteht darin, dass sie

sich am tiefsten durch die Liebe ausdrückt: „Menschen sind, in ihrer innersten Natur *Beziehungswesen*, die weder leben noch ihre Möglichkeiten entfalten können ohne Beziehung zu anderen ... Mehr noch, ihre Beziehungen erreichen ihren tiefsten Grund, wenn sie in der Liebe gründen“ (39). Institutionen, die Beziehung und Gemeinschaft fördern und die Liebe stärken – das ist das Ziel unserer Mission durch Ausbildung und Forschung, wie das schon in der Broschüre *„SVD Education Ministry as Mission of Dialogue“* [nicht auf Deutsch übersetzt; A.d.Ü.] ausgedrückt wurde: „Wenn es uns durch unsere Anstrengungen auf diesem Gebiet gelingt, einen kleinen Funken von Liebe und Menschlichkeit auch nur in einer Handvoll von jungen Geistern zu hinterlassen, tragen wir damit unseren Teil bei, um die Welt zu einem besseren Ort für das Leben zu machen und damit das Anliegen des Reiches Gottes voranzutreiben. Diese Vision sollte

uns befähigen, unsere Arbeit auszuwerten nicht in Hinblick auf die hoch entwickelte Infrastruktur, die wir aufbauen konnten oder die Zahl der eingeschriebenen Studenten, ihre hervorragende akademische Leistung oder ihre Erfolge in außerschulischen Tätigkeiten, sondern in Hinblick auf ihre Veränderung, die aus diesen jungen Menschen Personen mit mehr Liebe, mehr Menschlichkeit und vor allem mehr Gott in sich macht“ (IDW 10, 2).

Soziale Gerechtigkeit

Schon 1981 betonte der damalige Generalsuperior Heinrich Heekeren in einem Rundbrief unter dem Titel „Die pastorale und missionarische Ausrichtung unserer Schulen“ die soziale Gerechtigkeit als ein Wesenselement unseres Bildungsapostolats (*Nuntius* XI/3, S. 384ff.). Er erwähnte ausdrücklich vier Punkte zum Thema soziale Gerechtigkeit in unseren Schulen: Prinzipiell sollte jede unserer Schulen für alle offen sein, besonders für Arme, Behinderte und Angehörige von Minderheitsgruppen; unsere Schulen sollen Freiwilligentätigkeiten fördern; unsere Schulen sollen einen Sinn für universale Solidarität, universales Engagement und Teilen fördern; unsere Schulen sollen Freiheit hochschätzen und die Menschen für Freiheit und Verantwortung bilden. „*SVD Education Ministry as Mission of Dialogue*“ bietet Zeugnisse dafür, dass unsere Mitbrüder in diesem Dienst sich ihrer Verantwortung bewusst sind. Sie machen Anstrengungen, die Unterrichtsfähigkeiten für soziale Analyse, zum Brückenbauen zwischen Einzelnen und Gemeinschaften und die Förderung von Freiwilligenarbeit vor Ort und international einschließen.

„*Erziehen für den interkulturellen Dialog in katholischen Schulen*“ weist auf einen anderen wichtigen Aspekt von sozialer Gerechtigkeit in der katholischen Bildung hin. Auf der Grundlage des christlichen Personenbegriffs, wie er oben vorgestellt wurde, in Beziehung, Gemeinschaft und Liebe, müssen katholische Schulen den Dialog zwischen Menschen verschiedener Religionen fördern, besonders „durch die Suche nach dem Schatz an gemeinsamen ethischen Werten, die sich in den verschiedenen religiösen Traditionen finden. Auf diese Weise können Gläubige dazu beitragen, das Gemeinwohl, die Gerechtigkeit und den Frieden zu bestärken“ (13). In einer Welt, in der die Religion oft dazu verwendet wird, Menschen eher zu trennen als sie zu vereinen, in der religiöse Unterschiede betont werden, besonders in den fundamentalistischen Interpretationen der Tradition, wird dieser letzte Aspekt besonders wichtig.

Interkulturalität

Im Dokument der Kongregation für katholisches Bildungswesen wird Interkulturalität als der Schritt von der einfachen Toleranz von Unterschieden zu einer Wertschätzung des Geschenks der Vielfalt in der Menschheit ausgedrückt: „Manche behaupten, dass Unterschiede von ihrer Natur her Gründe für Spaltungen sind und daher höchstens toleriert werden können. ... Vielmehr bieten [Unterschiede] Menschen der

verschiedenen Religionen eine wunderbare Gelegenheit zum Zusammenleben in tiefem Respekt, in Hochschätzung und Anerkennung, in der sie einander auf den Wegen Gottes ermutigen“ (13). Darüber hinaus, wenn der einzigartige Beitrag, den jeder Teilnehmer in den Dialog einbringt, anerkannt und hochgeschätzt wird, „hört die Vielfalt auf als Problem gesehen zu werden. Vielmehr, eine von Pluralismus gekennzeichnete Gemeinschaft wird als Ressource gesehen, als eine Gelegenheit, das gesamte System zu öffnen für alle Herkunftsunterschiede, für Beziehungen zwischen Männern und Frauen, sozialen Status und Erziehungsgeschichte“ (27).

Die Wertschätzung von Unterschieden wird zu einer gegenseitigen Veränderung aller Partner im interkulturellen Dialog führen (28). Durch diese gegenseitige Veränderung werden wir alle vollkommener menschlich: „Von sich herauszugehen und die Welt aus einem anderen Blickwinkel anschauen ist nicht eine Selbstverneinung, sondern - ganz im Gegenteil - ist das notwendig um die eigene Identität zu erweitern“ (38). In diesem Sinn ist der interkulturelle Dialog ein notwendiges Element der katholischen Bildung: „Den Schulen ist eine große Verantwortung für die interkulturelle Erziehung anvertraut. Während ihrer Ausbildung beeinflussen sich die Studenten gegenseitig mit ihren verschiedenen Kulturen und finden die notwendigen Werkzeuge, um sie zu verstehen und sie mit der eigenen Kultur in Beziehung zu setzen. Schulen müssen für die Begegnung mit anderen Kulturen offen sein. Sie haben die Aufgabe, die Einzelnen zu unterstützen, damit jeder und jede seine und ihre Identität entwickelt im Bewusstsein ihres Reichtums und kultureller Tradition“ (50). *Die Richtlinie für die Gesellschaft* über Ausbildung und Forschung weist auch darauf hin, dass „wir als Mitglieder der SVD besonders die Forschung auf den Gebieten von Anthropologie, Kultur und Religion“ fördern (IDW 11, #14). Unser Engagement in der Forschung auf diesen Gebieten ist auch ein wichtiger Teil unseres Beitrags zu interkulturellem Bewusstsein und Sensibilität und zum Dialog zwischen Menschen unterschiedlicher Kulturen und Religionen.

Liebe Mitbrüder, es ist uns bewusst, dass das Apostolat der Ausbildung und Forschung von unserem Gründer hochgeschätzt wurde und von allem Anfang Teil unserer Mission gewesen ist. Zur Zeit arbeiten etwa 20% unserer Mitglieder in diesem Apostolat und besonders in AFRAM und Teilen von ASPAC verstärken manche Provinzen ihr Engagement in diesem Apostolat als Antwort auf die missionarischen Herausforderungen in diesem Bereich. Wir beten, dass die in den *Richtlinien für die Gesellschaft* geforderte Auswertung zu weiteren Überlegungen über unser Engagement im katholischen Charakter unserer Schulen – auf allen Ebenen – und Forschungsinstitute führen und neue Initiativen der Förderung von sozialer Gerechtigkeit und Interkulturalität in diesen Institutionen ergeben wird, damit wir besser zur Erziehung der Leitungspersonlichkeiten von Morgen beitragen können.

P. Heinz Kulüke und das Leitungsteam



GENERALAT-NACHRICHTEN

Workshop der neuen Provinzial-, Regional- und Missionsoberen

Am 5. Juli 2014 endete der zweiwöchige Workshop, in dem 30 Provinziale, 2 Regional-Obere und 3 Missions-Obere (PRMs) zusammentrafen, mit einem Zeichen des Dankes seitens der Teilnehmer und der Organisatoren. Ein Mitglied der Provinzialen meinte: "Ich kehre mit einem besseren Verständnis meiner Rolle als Animator, Administrator und Koordinator zurück."

Das Hauptziel des Workshops war die Einführung der Teilnehmer in ihre Aufgaben und Verantwortung hinsichtlich ihrer Mitbrüder und des Generalats. Einige Höhepunkte des Workshops – so wurde es zumindest von den Teilnehmern empfunden und festgehalten – waren der Vortrag und das Forum über die Behandlung von disfunktionalen und problematischen Mitbrüdern, das Referat des Führungsteams des SSs-Generalats und der darauf folgende Austausch. All die zwanglosen Zusammenkünfte boten den Teilnehmern Gelegenheit, sich gegenseitig besser kennenzulernen.

P. General Heinz Kulüke beendete den Workshop mit dem an den PRM gerichteten Hinweis, dass Führung Berufung zum Dienst sei. Er bedankte sich persönlich bei den Oberen für ihre großzügige Bereitschaft bzgl. der Annahme ihrer Verantwortung als Animatoren, Koordinatoren und Administratoren der jeweiligen Provinzen, Regionen und Missionen. Die Abschlussfeier war eine einfache, aber aussagekräftige Zeremonie. Die vier Zonen-Koordinatoren der ASPAC, AFRAM, EUROPE und PANAM segneten nach dem P. General ebenfalls ihre jeweiligen PRM. Die Segnung der Oberen kam in den Gebeten zum Ausdruck, in denen die verschiedenen Missionssituationen und Herausforderungen erwähnt wurden.

Die gut organisierten und koordinierten Sitzungen wurden vom Gesamtkoordinator Jose Antunes da Silva ausgerichtet und durchgeführt. Die PRMs sind jetzt in ihre Heimatprovinzen zurückgekehrt. Wenn sie nun wieder in ihre Büros zurückkehren, die sicherlich hohen Papierstapel der letzten zwei Wochen durchgehen, Telefonate beantworten und andere Angelegenheiten verfolgen, wird es gewiss zwei Unterschiede geben.

Einer wird die Erkenntnis sein, dass ein Vorgesetzter aus Erfahrung lernen kann. Der andere, dass es "da draußen" immer Orte und Möglichkeiten von Hilfe gibt.

Weitere Informationen zum Workshop finden Sie auf unserer Websitewitnessingtotheword.com

Notizen zum Workshop

*** Auch wenn der Workshop für neue Führung sehr gut vorbereitet und organisiert wurde, war dessen wichtigster Aspekt wohl die Gelegenheit, die Anderen zu treffen und mit ihnen sowohl unsere gemeinsamen Sorgen, Ängste und Probleme als auch Freuden, Hoffnungen und sogar Träume zu teilen. Es war ein wunderbares und sehr konkretes Erlebnis: Menschen im gleichen Boot zu treffen, so verschieden und doch so ähnlich, die die gleichen Gefühle, Sorgen und Herausforderungen haben.



Aus vielen Ländern, Kulturen und Sprachen, haben wir dieses gewaltige Gefühl wirklich genossen: dass wir zu etwas Größerem gehören, größer als wir selbst und größer als das Leben. Die unglaubliche Realität der Mission Gottes und die Kraft des göttlichen Wortes treten immer wieder in Erscheinung, und wir sind ein Teil davon. Wir schätzten sehr die Anwesenheit des ganzen Generalteams, das gesprochen, aber meist uns zugehört hat und uns so heimisch fühlen ließ wie bei einem eigenen Zuhause.

P. Mareko Marciniak, BOT

*** Wir haben viel über Führung in unserer Gesellschaft und andere wichtige Aspekte der Inkulturation gelernt. Der Vortrag über Finanzen und Verwaltung zeitlicher Güter war von entscheidender Bedeutung. Die Bedeutung von Grund- und Weiterbildung in unserer Ordensgemeinschaft wurde auch betont. Es gab gute Anregungen zum Thema missionarische Pfarreien sowie über Mitbrüder in Schwierigkeiten. Die Begegnung und der Austausch zwischen den Teilnehmern waren sehr wichtig.

P. Luis Antonio Vergara, CAM

*** Ich bedanke mich beim Generalatsteam, das den neuen PRM - Oberen die vortreffliche Gelegenheit gab, die Feinheiten und Auswirkungen der Führungsaufgabe in der Gesellschaft des Göttlichen Wortes zu verstehen.

Abgesehen davon, dass er eine Einführung in die administrativen, animierenden und gemeinschaftlichen Kompetenzen gewesen war, bot der Workshop eine Gelegenheit, voneinander zu lernen und ein Gefühl von Solidarität zu erleben. Es war eine Einweisung in die Nachfolge auf Führungsebene, bei der die Handlungsweise in der eigenen Rolle als PRM-Oberer nicht nur mit politischer Korrektheit legitimiert wurde. Vielmehr stellte es auch eine Einladung dar, diese Rolle mit Demut und Mitgefühl auszuüben, so dass der Dialog zur Gewohnheit und gefördert wird.

P. Xavier Thirukudumbam, INC

*** In Polen sagen wir normalerweise, dass Rom weit entfernt ist. Danke für diesen Workshop und die Begegnung mit der Generalverwaltung. Rom ist nun schon etwas näher und freundlicher geworden. Der Workshop war für mich in erster Linie eine Gelegenheit, Mitbrüder zu treffen, welche die gleichen Animations-, Koordinations- und Führungsaufgaben in unserer Gesellschaft haben. Wir haben unsere Erfahrungen und Herausforderungen geteilt, vor dem Hintergrund der Konstitutionen und Ordensrichtlinien des Generalkapitels. Ich bin sicher, dass unser Dienst als Leiter seine Früchte bringen wird.

P. Eryk Koppa, POL

VII. Kurs fürs Dritte Lebensalter

Im Centro Ad Gentes, Nemi, vom 3. Juni bis 12. Juli 2014



Für uns 27 Mitbrüder aus 16 SVD-Provinzen war der Kurs eine wertvolle Erfahrung, die uns laut Konstitutionen (307,1) dabei hilft, würdevoll alt zu werden oder wie jemand sagte, "ein Noviziat für den Ruhestand" zu übernehmen. Es war auch eine wertvolle Erfahrung hinsichtlich unserer Internationalität und eine Erinnerung daran. Die Inder (8) und Filipinos (4) stellten die größten Gruppen. P. Ludger Feldkämper, P. Peter McHugh und P. Tony Bon Pates (vor seinem Umzug nach Steyl) haben uns gekonnt geführt.

Wir fingen mit einer kurzen Zusammenfassung unserer jeweiligen spirituellen Reise an. Wie es bei solchen Gelegenheiten oft geschieht, wurde meist direkt eine kurze Lebensgeschichte erzählt. Dann hörten wir das Referat von P. John Füllenbach über "Das wahre Gesicht Gottes" und "Rund um Jesus". Einige Themen waren: "Nachsinnen über mein Leben in der Gegenwart Gottes" und "Gesandt, um Seine Mission zu erfüllen". Ein Zitat: "Unser Leben kann man nicht als Zeit der Prüfung ansehen, denn wir sind von Gott geliebt. Unser Leben ist vielmehr eine Zeit des Wachsens und Reifens."

P. Walter Vogels, M.Afr, untersuchte für unsere Besinnung drei Persönlichkeiten des Alten Testaments: "Abraham: in das Unbekannte hinausgehen", "Job: die Unvermeidbarkeit des Leidens" und "Kohélet: Windhauch, Windhauch, es ist alles Windhauch". Wie können wir es vermeiden? Dann hatten wir Exerzitien mit Begleitung, auch eine sehr wertvolle Erfahrung.

Danach referierte P. Jürgen Ommerborn zu dem Thema "Arnold Janssen: Vision der Mission". Arnold's Vision war weitsichtiger als seine Kritiker, selbst weitsichtiger als seine Kritiker aus SVD-Kreisen. Dann waren wir auf einer viertägigen Reise unterwegs, die uns 700 km in den Norden nach Brixen und Oies führte. Es war eine Pilgerfahrt in das Land von Joseph Freinademetz. Was für eine wunderschöne Landschaft! Wir sahen ganze Städte auf Felsen, Häuser an scheinbar unmöglichen Orten, Täler mit 600 Meter hohen Wänden, grüne Gebirge umgeben vom blauen Himmel. Tatsächlich ist die Landschaft in Nemi an sich auch spektakulär.

Schließlich haben wir drei Tage lang Beiträge zu dem Thema "Integrale Gesundheit und Altersgesundheit" von den BBr. Hermann Hempfen und Stefan Theobald gehört, die großes Interesse weckten. Es gab auch eine Gelegenheit, die typischen römischen Sehenswürdigkeiten zu besuchen.

Alles in allem war es ein sehr wertvolles Erlebnis.

P. Mike Madigan, SVD, Australien

Anthropos-Instituts-Team entwickelte ein Programm für interkulturelle Kompetenz

Wie können wir Steyler Missionare die Motivation und die Fähigkeiten weiterhin erhalten und entwickeln, die für das bereichernde Verständnis und die Beziehungen zwischen Mitbrüdern (ad intra) und unter den Menschen aus anderen Kulturen (ad extra) notwendig sind? Um sich mit diesem Anliegen von dem letzten Generalkapitel zu befassen, trafen sich sechs Mitbrüder in Rom vom 02. bis 07. Juni als Teilnehmer eines vom Generalat geförderten Ad-hoc-Ausschusses, um ein Programm zur Verbesserung der interkulturellen Kompetenz vorzuschlagen. Sie erarbeiteten einen Workshop, zugeschnitten für die SVD-Gemeinden. Er enthält Vorschläge für Anregungsmodule, Bewertungswerkzeuge, biblische Besinnung, Aktivitäten, You-Tube-Clips und Aktionspläne. Der Vorschlag für die Errichtung dieses Ausschusses ist das Ergebnis einer Tagung von zehn Mitbrüdern, einschließlich des Internationalen



Koordinierungsrates des Anthropos-Instituts in Toronto im August 2012, einen Monat nach dem letzten Generalkapitel. Seitdem hat der Ausschuss hilfreiche Ressourcen für die SVD gesammelt und bewertet.

Die Mitglieder des Ad-hoc-Ausschusses sind Philip Gibbs (viele Jahre in PNG und Vorsitzender des Ausschusses), Jon Kirby (USW, viele Jahre in Ghana), S.M. Michael (INM und derzeit ASPAC - Zonal-Koordinator), Alexander Rödlach (USC, zuvor in Simbabwe), Victor Zackarias (INM, derzeit Doktorant in Rom). Als internationaler Koordinator des Anthropos-Instituts schloss sich Roger Schroeder (USC, zuvor in PNG) der Ausschussarbeit in Rom im Juni an. Fünf der sechs Mitglieder dieser Arbeitsgruppe sind Mitglieder des Anthropos-Instituts. Robert Kisala, auch ein Mitglied des Anthropos-Instituts, diente als Verbindung zum Generalat während der Sitzung im Juni.

P. Roger Schroeder

Centro Ad Gentes: Erster Internationaler Leitungskurs für Bibliodrama

Der allererste internationale Leitungskurs für Bibliodrama fand im Centro Ad Gentes vom 7. April bis 16. Mai 2014 statt. Die sechzehn Teilnehmer aus fünf Kontinenten waren Priester, Ordensleute und Laien, die den gemeinsamen Wunsch teilten, das göttliche Wort in ihrem Leben und in ihren eigenen Gemeinden zu erleben.

Bibliodrama ist eine fesselnde Herangehensweise an das Wort Gottes. Es ist beliebt in den Kirchenkreisen in Deutschland und an verschiedenen anderen Orten in Europa. Der Dei Verbum-Kurs in Nemi bot diese Methode in den späten 90er Jahren an, und von dort aus verbreitete sie sich in den katholischen Kreis. Benannt als "lectio divina auf der Bühne" von einem seiner Teilnehmer, ermöglicht der Kurs einen kreativen Dialog mit der Heiligen Schrift durch Körperbewegung und Spiel.

Gemäß der Geschichte von Emmaus (Lk 24,13-35), lud das sechswöchige Intensivtraining die Teilnehmer auf eine Reise als Jünger mit ihren eigenen Glaubensgeschichten ein. Zusammen als eine Gemeinschaft erkundeten sie den heiligen Boden des göttlichen Wortes in einer mächtigen und umwandelnden Begegnung. Durch verschiedene Elemente, wie die Verwendung von Bibliologie und Bibliodramamethodik von Nico Derksen, wurden das Wort lebendig und seine Frische in Ostererfahrungen, freudiger Anbetung und prophetischer Mission zum Ausdruck gebracht. Mit all dem Lernerwerb und den neuen Kenntnissen erstellten die Teilnehmer eine Projektarbeit auf der Grundlage einer Bibelstelle, die sie für eine bestimmte Gemeinschaft aus ihrer Umgebung persönlich ausgewählt hatten. Dadurch nahmen sie die Rolle als bibel-pastorale Seelsorger an, in der Hoffnung, Samen des göttlichen Wortes in die Lebensrealitäten von Menschen auf der ganzen Welt säen zu können.

Das Programm fand statt in Begleitung des Team gebildet von P. Tony Bon Pates SVD, P. Rudi Pöhl SVD, Sr. Maria Illich SSPS und Fr. Joy Candelario.



GEDANKEN UND ÜBERLEGUNGEN

Die Kraft des interkulturellen Dialogs

P. Simon Boiser, ein philippinischer Missionar, seit seinen ESP - Tagen in Deutschland, bestätigte, dass interkultureller Dialog es einem ermöglicht, über die durch das Leben zufällig erwählte Hautfarbe hinauszuschauen und hinter die jeweilige Dialektfärbung zu hören. Er teilt mit uns diese wichtige Reise, die noch weitergeht.

Die katholische Kirche in Deutschland

Es ist eine Ehre und Herausforderung, als SVD-Missionar in Deutschland zu arbeiten. Dem Land, aus dem unser Gründer Hl. Arnold Janssen kam und von wo er wegen des "Kulturkampfes" - eine antikatholische Politik der preußischen Regierung in den 1870er Jahren - auszog. Obwohl die diskriminierenden Gesetze, durch welche die Katholiken zu dieser Zeit verfolgt wurden, längst abgeschafft sind, steht die heutige katholische Kirche in Deutschland immer noch für eine Herausforderung an eine säkulare Gesellschaft. Ebenso wird die Kirche selbst als alte Institution durch die kritische Haltung der Gesellschaft in Frage gestellt. Auch wenn der ehemalige Papst ein Deutscher war, wurde das öffentliche Bild der katholischen Kirche in Deutschland in den letzten Jahren durch Medienberichte über vergangene sexuelle Missbrauchsanschuldigungen und einem verschwenderischen Lebensstil eines einzelnen Bischofs enorm in Mitleidenschaft gezogen. In den Pfarreien nehmen die Kirchenaustritte zu, währenddessen es an Priesterberufungen mangelt. Pfarreien werden wie Unternehmen fusioniert. Eine immer geringere Anzahl von Priestern ist nun verantwortlich für viele Kirchen mit immer weniger Kirchgängern. Es stellt in der Tat eine gewaltige missionarische Herausforderung dar. Leider klingt der Begriff "Missionar" in Deutschland oftmals nicht wie ein Kompliment, sondern hört sich eher an wie eine Anschuldigung fanatischer Missionierung.

Eintauchen in die deutsche Kultur

Als ich vor vierzehn Jahren als Austauschstudent nach Deutschland kam, war meine unmittelbare und vorrangige Sorge das Erlernen der deutschen Sprache. Ein weiteres persönliches Ziel war es, klassische und populäre theologische Bücher im deutschen Original zu lesen. Man fühlt sich intelligent, in einem Land der Philosophen und Dichter zu sein, und zugleich auch etwas dumm, da diese "deutsche Sprache" sehr schwierig ist. Es ist nicht nur eine Frage der Grammatik und Aussprache, sondern vielmehr die Erschließung des geheimnisvollen deutschen "Geistes". Während der Studienjahre im Priesterseminar und des

Pastoraljahres in den Kirchengemeinden, fühlte ich mich immer mehr von den Biographien und Theologien der Menschen fasziniert. Ihr Leben war komplizierter, offener und spannender, als ich es mir vorgestellt hatte. Zu denken und zu sprechen wie sie, war mein Wunsch.

Nach meiner Priesterweihe arbeitete ich in Gemeinden und einer Schule in verschiedenen Dörfern und Städten in mehreren Bundesländern. So sah ich mich der großen



Herausforderung ausgesetzt, den unterschiedlichsten deutschen Mundarten zu begegnen! Mit der Zeit konnte ich mehr oder weniger die Herkunft meines Gegenübers aufgrund der verwendeten Umgangssprache lokalisieren. Um diese Sprache am besten zu lernen, sollte man sich lässig mit den Einheimischen in Pfarrsitzungen, auf öffentlichen Märkten, in Schulen, auf dem Fußballfeld, beim Einkauf und in ihren eigenen

gemütlichen Häusern unterhalten. Nichtsdestoweniger waren die Älteren und die Kinder meine besten Lehrer. Die Senioren haben in der Regel Hörprobleme, so musste ich lauter und deutlicher als üblich reden, wenn ich sie besuchte. Die Kinder haben mich anscheinend unabhängig von meinem ausländischen Akzent verstanden, solange ich mit ihnen Fußball spielte und zu ihren Geburtstagsfeiern kam. Viele von ihnen wußten nicht, wo die Philippinen auf der Weltkarte zu finden sind. Wenn sie es doch wußten, drückten sie mir ihr Mitleid bzgl. der Taifune, Überschwemmungen und Erdbeben aus, die mein Herkunftsland oft heimsuchen. Beinahe niemand konnte mich richtig einordnen: Für sie sah ich entweder chinesisch, vietnamesisch, indonesisch oder afrikanisch aus.

Die erfahrungsbezogene Bedeutung des interkulturellen Dialogs

Interkultureller Dialog verbindet Kulturen wie eine Brücke fern von einanderliegende Kontinente. Er kann Herz und Sinn öffnen, die einmal verschlossen und voreingenommen waren. Er ermöglicht es einem, über die vom Leben zufällig erwählte Hautfarbe hinauszuschauen und hinter die Akzente zu hören. Er hilft uns, uns auf unsere gemeinsame Menschlichkeit mit ihren geteilten Hoffnungen und Träumen, Ängsten und Sorgen zu konzentrieren. In einer internationalen Gemeinschaft zu leben, die aus Mitbrüdern

aus den verschiedensten Herkunftsländern gebildet wird, ermöglicht es mir, eine gemeinsame Sendung zu erleben, die über die Verengung der nationalen und kulturellen Ideologien hinaussteigt. Dieses Gemeinschaftsgefühl einer Mission bereichert meine persönliche Berufung als Missionar. Der christliche Glaube ist rassenfrei und fordert die Überwindung unseres Stammesdenkens.

Dennoch, was unter Steyler Missionaren als normal gilt, bleibt eine Herausforderung in einer sogenannten modernen Gesellschaft, wo bedauernswerter Weise eine unterschwellige Atmosphäre von Misstrauen und Arroganz gegenüber bestimmten rassischen und kulturellen Ursprüngen herrscht. Das Problem kann nicht nur durch bloße oberflächliche Harmonie gelöst werden. Denn diese führt oft zu einer gleichgültigen Toleranz, die sich durch blockierende Räume und Zäune abgrenzt. Vielmehr muss man viel Zeit investieren, um die Identität des Gegenübers und eines Selbst tiefer nachzuvollziehen. Es verlangt größere Anstrengungen, um Möglichkeiten der friedlichen Zusammenarbeit und Solidarität auszuloten. Manchmal ist es leichter, die kulturelle Eigenart als Ursache oder Entschuldigung für Meinungsverschiedenheiten zu verwenden. Man ist schnell dabei, auf Vorurteile zu vertrauen und sie als unbestreitbare Normen des Urteils anzuwenden, anstatt die Einzigartigkeit einer Person anzuerkennen und Geduld gegenüber eingefleischten Unterschieden walten zu lassen.

Als Missionar unter dem Volk

Meine Aufwartungen bei Senioren, die ehemalige Frontkämpfer gewesen waren, trugen dazu bei, mich bzgl. Der Nachwirkungen des Krieges zu sensibilisieren, und gegenüber den Lebensgeschichten derer weniger

voreingenommen zu sein. Nach meinen Besuchen in Armenhäusern, in denen Arbeitslose und Kranke über ihre persönlichen Schicksale, soziale Entfremdung und Diskriminierung auch als Deutsche sprachen, bin ich über pauschale Aussagen über Armut vorsichtiger geworden. Man kann nun die verschiedenen Armutslagen differenzieren. Die Gesellschaft mit Migrantinnen ohne Papiere hat mir geholfen, Verständnis für ihre prekäre Lage zu bekommen. Sie leben in ständiger Angst, vertrieben zu werden und kämpfen ständig mit finanziellen und medizinischen Problemen.

Während einer Verteilung von Lebensmitteln für Obdachlose in St. Pauli-Hamburg, sah ich, wie alte, kranke und einsame Menschen um abgelaufenes Obst und altes Brot kämpften. Nachdem wir Helfer dazwischen traten, gelang es uns, sie zu beruhigen. Ein Nicht-Sesshafter fragte mich: "Warum bedienen Sie uns?" Bevor ich ihm antworten konnte, sagte er mir mit einem Lächeln: "Dich hat Jesus zu uns gesandt." Ich war gerührt. Zuvor hatte mir der Mann anvertraut, dass er nie in die Kirche gehe.

Ein Missionar zu sein heißt, zu den Missachteten und Abgeschobenen in der Gesellschaft gesandt zu sein. Es ist notwendig, priesterliche Posen abzuschütteln, um die Lücken zwischen ihnen und uns zu überbrücken. Man wird schmutzig wie sie, wenn man hinget, wo sie sind. Man geht über die Grenzen der gleichgültigen Konventionen hinaus und verzichtet auf nachhaltigen psychischen und physischen Komfort. Gott schickt einen Missionar zu scheinbar gottverlassenen Orten, wo er nötig ist, auch wenn niemand dort ihn ernst nimmt. Missionar zu sein ist ein Werkzeug der Gegenwart Gottes in der Mitte der Menschen, die nicht an Ihn glauben können, aber Ihn mindestens einmal in ihrem Leben fühlen wollen.

ST. AUGUSTIN (GER):

Encounter and dialogue – on the road to the inculturation of Chinese theology

More than 20 young Chinese scientists met from June 27 to 30 at Monumenta Serica in St. Augustin to discuss topics relating to Chinese theology. This was the X Colloquium for theologians studying in different European countries. These workshops were initiated by Fr. Roman Malek, then the director of Monumenta Serica, in 2007. The actual director, Fr. Piotr Adamek, sees this colloquium as an important contribution to help young scientists to get in touch and to be able to collaborate later on in China. "There are often demands and invitations to enter into dialogue with other, non believing scientists who work on Chinese cultures and religions, but from our Catholic side we don't count on the respective specialists to enter into these dialogues. This is a pity, and therefore we are committed to these initiatives", Adamek explains.

The nine meetings so far have been quite successful. The workshops offer a platform for exchange for scientists from different Chinese dioceses who have little to no chance for such shared academic reflection within the Chinese church. Actually, only outside of China, like here in Europe, they can have meetings of this sort. The main topic for each colloquium is selected by the Chinese students themselves. The central interest always lies in studying the place of the church within Chinese culture from different perspectives like theology, church history or missiology.

Fr. Christian Tauchner





AFRAM - NACHRICHTEN

Ein elegant gekleideter Gentleman!

The new Provincial of GHA, Fr. George Clement Angmor candidly shares about our first Vietnamese confrere assigned to Ghana, Fr. Anthony Mary Song Nguyen. He begins...



I have never seen Anthony so smartly dressed! Surely though, that was what I was seeing one morning in late April, after breakfast in our Mission House in Accra. Curious of this spectacle, I inquired from him what the occasion was. I then got to know that he was getting ready to go to court. That he was going to court provoked another curious interest in me. Why to court?

I learned that day that Anthony had already been to court three times not because he was summoned for some offense but he had been repeatedly invited by the authorities of the National Police Headquarters in Accra to assist in translations. Six Vietnamese ladies with no English at all had ended up in Ghana, victims of international human trafficking. They were apparently tricked by some Chinese business people on the pretext of taking them to work in casinos in Norway. From Vietnam, these ladies were taken to China, apparently to secure documents to enable them travel to Europe. Upon arrival in China their passports and other documents were taken away and were kind of “sold” to another group of Chinese people eventually ending up in Ghana. They were forced into prostitution, initially at Tema, and then later, at Takoradi. These Vietnamese ladies were later rescued by the Ghana Police.

But how did Anthony become involved in this at all? His father sent him news about their trafficked nationals that had ended up here. After probing and investigating further the veracity of the news, he enlisted the help of some of our Ghanaian seminarians to get in contact with the police. The police officers realized that here was someone who could help them in their work. Until then, they were facing a very serious language barrier as the Vietnamese women could not speak any English at all. It was almost unbelievable for Anthony, who had been struggling to learn and speak English a little over a year ago, that he was now “somebody” doing translation during the closed door court sessions.

The above incidences helped it to dawn on me that this is perhaps a kind of new urban (albeit frontier) ministry that our congregational directions notably stressed, also during our recent General Visitation. Fr. Anthony’s chance involvement gives us a push to seriously consider that kind of migrant apostolate which I believe, with the blessings of our SVD internationality in the province, we stand a good advantage and chance to gracefully respond to such a rising need. Our 17th General Chapter stated that all provinces, regions and missions should try to appoint more confreres to migrant and refugee apostolate!

Fr. Anthony continues to translate in the closed door court hearing sessions dealing with the Vietnamese victims. Fr. Nguyen Peter Loan, who recently arrived, also joined in. On May 4, 2014 at 6:30 am in the chapel of our Provincialate, for the first time, a Vietnamese Holy Mass was celebrated with four Vietnamese attending. This smartly dressed gentleman is paving the way for a new way of doing mission in the province.

Vietnamesische Arbeit in Angola

Vietnamese labor exporters have gained permits to send workers to Angola, opening a new market for local job seekers. The permits, which came after a five-year review of the market by the labor ministry, are expected to smooth out the Angola dream for thousands of Vietnamese workers. A report from Vietnam’s embassy in Angola last May showed that some 40,000 Vietnamese were already working there in short, unofficial contracts.

Vietnamnet

ACCRA (GHA):**Workshop für das Provinzleitungsteam**

Following the installation of the Provincial and his Council, the leadership team plunged into a three-day orientation course from June 2-5, 2014 at the Guest House in Accra. It was facilitated by Fr. Rex Vegbey, the Communication Coordinator of the province, and Fr. Alphonse Amanor, a psychotherapist at the Korle Teaching Hospital.

The orientation was meant to help the council to plan strategically for the years ahead. Exposing the participants to the various areas of governance that await them as a council, a list of priority areas was outlined ranging from finances and investments to personnel management. Where necessary, professionals in the various areas would be invited to give input in subsequent workshops on strategic planning.

The participants took a look at the issues raised in the various protocols of the Provincial as well as the General visitations, the Congregational directions and other areas for effective strategic planning. As a follow up, a date has already been set for the next workshop together with the various local superiors and councillors and area coordinators in the province. The workshop will be held at the end of July at Nsawam.

GHA Newsletter

TOG**Schulgebäude in Not**

Thanks to the generosity of benefactors in Germany and Italy, a beautiful school was built in Iboundjo, a remote village belonging to the district of Katchamba. Two more schools are being built in the villages of Litcherso (populated by the Tchokossi) and in Djassakou-Nanghalé. They will be ready this year. This social action is an introduction to a more intensive missionary activity that will soon follow.

The Konkomba country in northern Togo is not only a "sleeping pad" as the people always refer to the areas of

Bassar and Guérin-Kouka. We have put serious efforts of evangelization in the regions of Kabyié and Losso and the place is still waiting for more missionaries. Our presence in Guérin-Kouka is still not sufficient. But it is also a region of Togo that is poorly developed, especially with regards to school infrastructure. There are still too many schools built in clay and covered with straw.

Fr. Marian Schwark

BULAWAYO (ZIM):**Rückblick auf die Geburt einer neuen
SVD - Region**

On June, 3, 2014 SVD confreres in Zimbabwe met in the city of Bulawayo to officially inaugurate Zimbabwe Mission into a Region. Fr. Tadeusz Grenda, the Regional Superior, accompanied by the two first missionaries to Zimbabwe, namely Fr. Gabriel Sosu and Fr. Krystian Traczyk and other confreres, presided over the inaugural Mass. In his homily the new Regional Superior invited the confreres to further commitment to the new Region of Zimbabwe with international and intercultural communities. Fr. Krystian led the ceremony of installing the new leadership team.

Since the first arrival of the SVDs in Zimbabwe in 1987, there has been a steady growth of the SVD presence in the country. Formerly a district under the Botswana province, Zimbabwe took its first step of mature growth by becoming a Mission on June 1, 2008 under the leadership of, by then, Fr. Alexander Thomas Kaliyanil, who in 2009 was appointed the Archbishop of Bulawayo.

Six years down the line another step of mature growth was consciously taken by the SVD confreres in Zimbabwe in their 2013 Assembly. A quest of autonomy and a bigger quest of greater responsibility walked silently hand in hand with the request of becoming a Region. As the saying goes "with great power comes greater responsibility". Prior to the inauguration Mass and installation ceremony the confreres of the Region participated in a recollection preached by the Vice Regional, Fr. Matheus Miten Ruron.

Fr. Michael Tawanda



SVD confreres in Zimbabwe met in the city of Bulawayo to officially inaugurate Zimbabwe Mission into a Region.



ASPAC - NACHRICHTEN

Das Letzte an die erste Stelle setzen - im Kontext der Mangyan

Fr. Ewald H. Dinter is a German priest who has worked with the Mangyan people since the mid-1980s. Our 76 year old confrere arrived in the Philippines in 1969. He performed various duties including being provincial superior of the Manila Province before settling in Mindoro, where he has focused his energies on the Mangyan peoples.



Some years ago I spent some days (and nights) up the Bongabong river in Oriental Mindoro with the Bangon tribe. Many families keep a small fire burning the whole night in their bamboo huts. The smoke keeps the mosquitoes away. The smoke also goes into the clothing.

Leaving the community I went to the nearby river and I took a fresh bath with soap. Then I headed for Roxas by walking and taking a van ride. As I took my place in the van the driver immediately grabbed an air freshener and sprayed the surrounding. I found it rather strange. Suddenly I realized that it was the stench of my shirt, pants and backpack that caused this unusual spraying. I apologized to the other passengers who were with me for the rest of

the three hour ride.

Near the beginning of his service as bishop of Rome, Pope Francis recalled an image of some Church Fathers, that is, “Good shepherds need to have the smell of their sheep”. This, about the smell, is also quoted by our SVD leadership team in Rome and then, speaking for all SVDs, “Inter-gentes, Putting the Last First”(Arnoldus Nota August-September 2013).

The external smell I carried with me throughout the ride was an indication of the challenge we face about how far we become close to the people. How much knowledge and experience do we acquire about the real life of the people with whom we come in contact and we serve? In my case, a knowledge of the different Mangyan tribes in Mindoro is of prime importance.

With his forty years of close and personal contact with the Mangyan people, Fr. Ewald learned to appreciate their values, poetry, feasts, dreams, fear of the evil spirits, their sharing, human potentials, their indigenous laws, their languages, their world views, cosmology, taboos, agri-culture and so on.

How to know our people better (and realizing that “God was there before our arrival”) the SVD General Chapter of 1947 recommended that each SVD Province and Mission should have an anthropologist. On December 30, 1950 the L’Osservatore Romano writes, “From the middle ages to our present day, missionaries have constantly enriched our knowledge of unknown languages and cultures, but never has any missionary group so systematically – both theoretically as well as practically – devoted itself to this particular efforts with such dedication as the Society of the Divine Word”.

For a long time we talked about Dialogue (sorry, the ‘prophetic’ I do not understand). In 1974 the Federation of the Asian Bishop’s Conferences (FABC) in Taipei talked about the triple Dialogue, Dialogue with the Asian religions, Asian cultures with inculturation and the poor. In the preparation of the Novices for their yearly exposure to the Mangyans in the mountains we talk about ‘Dialogue of Life’. We could call it Dia (Day)-Praxis, or better still Dia-Life, Dia-Logue and Dia-Life! Then, we could walk together with the road map to the Reign of God, helping to build Basic Human Communities and Basic Ecclesial Communities.

We SVDs discover people on the fringes, persons outside the mainstream, people who are wounded by life, people who struggle for justice, people who do not count, who are considered and treated as non-persons. That is utmost poverty. We put them first on our list, for us they are our central focus and attention.

NONG BUA, THAILAND (AUS):**Eine Tragödie in der Nong Bua Wittiyayon Schule**

On June 11, 2014 Bualam Ngobudda, 57, a former director of Ban Wang Nam Khao School in Muang district, was driving his Pajero when he had a sudden seizure, causing him to lose control of the vehicle. The car plowed into a group of young pupils on a field trip who were walking into Nong Bua Pithayakarn School to see a science exhibition being held there from June 10-13.

The vehicle then swerved and hit three parked cars before running into a tree. Four pupils, one boy and three girls, were killed on the spot. Ten other children, six boys and four girls, were injured. The injured children, all of them Grade 4 students at nearby Nong Bua Witthayayon School, were taken to the district hospital. Bro. Ron Fratzke teaches English at Nong Bua Wittiyayon School. He was deeply affected by the tragedy

PUNE (INM):**Eine Kompakt-Enzyklopädie des Christentums in Indien**

On June 9, 2014 the Cardinal Archbishop of Mumbai, Oswald Gracias, released the long awaited volume,

“A Concise Encyclopaedia of Christianity in India” at the Papal Athenaeum auditorium in Pune. The cardinal pronounced the encyclopedia as the most significant book published by the Catholic Church in India.

The encyclopedia, with over 350 articles, offers a glimpse into the forms and beliefs of Catholic Christianity in India. It treats of the Catholic Church's relation to other Christian churches as well as other Indian religious traditions, giving reliable information, treated in scholarly, but non-technical, language to be understood by ordinary people.

The volume brings out the Indian Catholic Identity, derived from its interaction with the religions and cultures of India in the course of the two thousand years of its existence.

The work was initiated by Jacob Kavunkal in 1998 in collaboration with the members of the theological faculty of the Pune Pontifical Athenaeum. It follows an interdisciplinary approach, furnishing realistic and concise information without triumphalism, about the life and service of the Catholic Church in India.

Fr. Jacob Kavunkal

TAGAYTAY CITY (PHC):**Einweihung des Steyler Instituts für Missionswissenschaft (DWIMS)**

After years of discussion and planning, the Divine Word Institute of Mission Studies (DWIMS) was inaugurated and blessed on May 17, 2014 in the vicinity of the Divine Word Seminary in Tagaytay. Present were Fr. Jerome Marquez, the Assistant Provincial of Philippines Central, Fr. Antonio Pernia, Fr. Edgar Javier, the current director of DWIMS, and a large number of Sisters, priests and lay people from all over the Philippines. The day began with the planting of trees and the inauguration of the Academic Year with the deliberations on “Mission and Global Church”.

Fr. Sebastian M. Michael, the ASPAC Zonal Coordinator delivered the Actus Academicus lecture on “Christianity as a Movement: Mission for the 21st Century”. Sr. Amelia and Fr. Samuel Agcaracar gave their reflections on the above paper. The Divine Word Institute of Mission Studies is a very important Missiological Centre in the ASPAC Zone. Today, there are some 800 Asian missionaries working outside their home countries in Europe, the US, Latin America, Africa and other parts of Asia. Indeed, the SVD Asia-Pacific (ASPAC) zone has now become a primary source of missionaries in the SVD. In recent years more than two-thirds of those receiving first assignments in the Society have come from ASPAC. Of these, about 53 per cent received first assignments outside their home countries.

Hence, these missionaries need to be trained in contemporary missionary situations of the world. The Divine Word Institute of Mission Studies will play an important role in training missionaries to acquire the necessary skills, attitudes, values, and spirituality to face the challenges of mission today by being creative and innovative in mission strategies. The Institute is affiliated with the Pontifical and Royal University of Santo Tomas (Manila) for the Licentiate and Doctorate in Missiology.

INE Newsletter



The Divine Word Institute of Mission Studies will play an important role in training missionaries to acquire the necessary skills, attitudes, values, and spirituality to face the challenges of mission today by being creative and innovative in mission strategies. T

More people to urban areas

A growing number of refugees and internally displaced persons seek refuge in cities. This poses new challenges to aid organizations. Recent decades have seen a rapid urbanisation worldwide. The majority of the world's population now live in cities, and the trend is gaining speed.

The trend also incorporates displaced people, who are increasingly seeking into urban areas. The notion that a refugee is a person who lives in a refugee camp in the countryside is diminishing in relevance. The flow of refugees fleeing the civil war in Syria is one of many examples of this trend. In neighboring Turkey less than a third of the Syrian refugees live in refugee camps, according to figures from the UN High Commissioner for Refugees. Most live in towns near the Syrian border. Syrian refugees in Iraq find themselves in a similar situation

TECHNY (USC):

Schreiben Sie eine Geschichte für das Steyler Missionare - Magazin!

Divine Word Missionaries Magazine is published quarterly. For over 56 years, articles and photographs from our missionaries around the world have filled the pages of this magazine. The Mission Center (Techny) is interested in receiving articles and photos from confreres throughout the world. Do not worry about translations! The Editorial Do not worry about grammar. Do not worry about a full story; photos with captions can be developed into a photo essay. Send stories of your mission life, programs, and activities, and we will get your mission story out to the world. Your stories are published to raise awareness of Divine Word Missionaries. The stories are not intended as a means to raise funds for projects.

How to Submit Articles and Photos:

- Your article need not be long, perhaps 500-750 words, double-spaced, typed pages in a Word document.
- You can place articles and photos in DropBox marked Share your mission story: (<https://www.dropbox.com/sh/yhdrej8e5iyxe0u/AABtLgPwzpFU1ESkf7GsW9WDa>)
- You can e-mail an article to the Director of the Mission Center: (director@svdmissions.org). Photos for your article (clearly identified with your name) can be e-mailed to (dwmmag@svdmissions.org). To view previous issues of Divine Word Missionaries Magazine go to: www.svdmissions.org



EUROPE – NACHRICHTEN

Generalvisitation ESP

General Councilor Robert Kisala visited the province of ESP which has grown considerably in recent years, thanks to the Roscommon Consensus.



The province in Spain was established from Argentina in 1951 and its sole purpose in the beginning was to recruit and train missionaries for work outside of Europe, predominantly in Latin America. However, the large seminaries were closed in the 1980s, and the province began to take on parish work and other apostolates in Spain from that time. The main apostolates now are parishes, the Editorial VerboDivino in Estella, the retreat house in Dueñas, work among immigrant communities in Madrid and Seville, the formation program in Madrid, vocation recruitment, and work with

lay associate groups. The formation house in Madrid perhaps sets a record, even in the SVD world, with its twelve members coming from ten different countries.

The province has grown considerably in recent years, thanks to the Roscommon Consensus. In 1990 there were 38 members in the province, with 30 in final vows, whereas at the time of the visitation in 2014 there were 60 members all together, and 54 in final vows. The members come from 14 different countries, and just over half (33) were born in Spain. Of those, 24 are over 70 years old, and most of them are still active in the apostolates in the province. The last member from Spain to take final vows was ten years ago, in 2004, and he is now working in CNG.

The priorities ad extra chosen by the province are migrant ministry, primary and new evangelization, family and youth, and social justice and poverty eradication. The province is currently working on its action plan for the implementation of these priorities.

I was especially grateful that the visitation was planned in such a way so that I could experience some of the more famous celebrations of Holy Week in Spain—the Holy Week processions in Seville and the surrounding area, and the Good Friday celebrations in Zamora. I was also happy to have the chance to visit the birthplace of St. Francis Xavier near Pamplona.

Fr. Robert Kisala

GER

Deutscher Katholikentag zieht Tausende an

The German *Katholikentag* was held for the 99th time from 28 May through 1 June 2014. This time in Regensburg, one of Germany's oldest cities, with a rich religious and cultural heritage. The landmark symbol for the city on the Danube is the Stone Bridge (Steinerne Brücke). 'Building Bridges with Christ' was the motto for the *Katholikentag*. As religion is increasingly being forced into the realm of the private, it gathers people who want

to confront contemporary political and social challenges in search of ways to shape the world from a basis in faith.

Members of the Arnoldus Family, lay associates and MaZ joined the tens of thousands that participated in the gathering. The "Steyler Musikapostel" built bridges by joyfully performing international music, both on stage and during the "One-World" liturgy.

GER Newsletter

WARSAW (POL):

Bene Merito - Auszeichnung für SVD



The Minister of Foreign Affairs of the Republic of Poland conferred on Fr. Kazimierz Szymczycha (in photo, right) the award of honor “Bene Merito”. The solemn

conferment of the award took place on June 25, 2014 in Warsaw during a meeting of Polish missionaries with the staff of the Ministry of Foreign Affairs. The ceremony was led by the Deputy Prime Minister Artur Nowak-Far. The award “Bene Merito” was established by the Cabinet in 2009 as “an honorable recognition of reinforcing the position of Poland in the international arena.” This award is always granted by the Minister of Foreign Affairs.

Fr. Szymczycha’s support of the Polish foreign policy in the field of humanitarian efforts was lauded. He also was responsible in forming a group consisting of personnel in the Ministry of Foreign Affairs and Polish Episcopate that caters to the needs of the 2,100 Polish missionaries ministering all over the world, the missionaries of the Divine Word being the largest group. For many years Fr. Szymczycha has been undertaking a variety of projects in the Democratic Republic of Congo. Since October 26, 2011 he has been acting as a Secretary of the Polish Episcopate’s Committee for Mission and as a delegate for missionaries.

Fr. Andrzej Danilewicz

Generalvisitation POR

General Councilor Robert Kisala visited the province of POR, where the SVD presence began 65 years ago.

The SVD presence in Portugal began 65 years ago, with a foundation from members working in Brazil. At one time it formed a region together with Spain and at various times the formation programs were done together, even after the two became independent provinces. At the time of the visitation, there were 35 members in perpetual vows and eight in temporal vows, six in the seminary program in Lisbon and two on OTP.

Twenty-three of the members are Portuguese, including one in temporal vows, and half of the Portuguese in perpetual vows are over 70 years old. In addition, ten confreres from Portugal are working in mission outside the country. One new missionary from POR received his first assignment to ESP last year. There are twenty non-Portuguese members in the province, coming from seven different countries. One Brother, who is Portuguese, works in the province.

As was the case in almost all the provinces in Europe, the province was founded to recruit and train missionaries to work abroad. Unlike Spain, Portugal did not sell off its large seminary buildings once the formation programs were closed down, and continues to search for ways to make good use of the buildings. The large seminary in Fatima is now used to house pilgrims, in addition to the Steyler Fatima Hotel in the same town, and half of the building in Tortosendo was recently rented out to a group that is establishing a residence for the elderly there. In the early 1990s, the province started working in parishes in Portugal and in recent years has increased its commitment in this area. The province is also involved in ministry to Filipino immigrants in Lisbon and elsewhere, and has an international formation community in Lisbon. Their work with several lay groups is also remarkable.

In answer to the call of the 17th General Chapter, the province has chosen four priorities for its mission ad extra in the coming years: primary and new evangelization, family and youth, promotion of the culture of life, and social justice and poverty eradication.

Fr. Robert Kisala



In answer to the call of the 17th General Chapter, the province of POR has chosen four priorities for its mission ad extra in the coming years: primary and new evangelization, family and youth, promotion of the culture of life, and social justice and poverty eradication.

Eine sich wandelnde Missionslandschaft, eine Quelle kreativer Mission

Fr. Sonny de Rivera visited the communities in The Hague, Nieuwegein and Amsterdam. He shares his impressions.

When the Dutch bishops visited Rome in early December of last year they gave Pope Francis a dramatic snapshot of the steep decline of Roman Catholicism in its European heartland. The number of Catholics has shrunk dramatically and hundreds of churches have been sold off to be turned into apartments, shops, bars or warehouses.

In the Netherlands, churches have been closing at a rate of one or two a week. Because the finances of many churches were in a long term shrinking process, parishes have merged. A drastic secularization of society has afflicted many Catholic dioceses. A bright spot for the Dutch church is the presence of religious congregations adapting to the ever changing mission landscape to restore the Church's relevance and respond to the different pastoral needs.

In my recent visit to Amsterdam and The Hague I met with our confreres and our Holy Spirit Sisters positioned in different ministries in this challenging mission landscape. As they continue to be pastoral agents in different capacities they also sense the continuing decline of the Catholic churches. The parish that we serve in The Hague will soon merge with other five parishes, not to mention that this same parish had already been subject to an earlier merging. Pastoral enthusiasm and creativity to respond to the different needs are jostling constantly with the alarming trends within the Catholic Church.

Although I had heard a bleak outlook for the Catholic Church, a sense of hope and enthusiasm pervades our confreres and Sisters. The Hircos community in The Hague is into different pastoral commitments like migrant apostolate, prayer groups and reflections, food banks, university chaplaincy, etc. The Hircos community is nestled in a predominantly Moslem area where the context is ripe for interreligious dialogue.

Amsterdam is no exception to the alarming indifference to religious matters. In the city, the once big and beautiful churches have either been closed or have been converted for secular uses. Our confreres serve a parish just a stone's throw from a train station. Their work and pastoral commitment seem to ride high because of



Our confreres serve a parish just a stone's throw from a train station. Their work and pastoral commitment seem to ride high because of their internationality.

their internationality. Our confreres Klemens Hayon and Marianus Jehandut are presently working and attending to the modest number of Catholics who still value the sacraments and the Eucharist. Both of them have been in the Netherlands for a number of years and have witnessed the effects and challenge of a changing mission landscape.

My visit was short but the impressions stayed for a long time. I considered the challenge of mission being faced by the province of NEB as a privilege given in order to witness that in a changing mission arena, no matter what the costs are, we continue to be missionaries of the Divine

Word. As our missions in other parts of the world present a different picture that is more promising and portends a bright future, our mission in NEB also promises a positive future brought about by our confreres' passion for mission, creativity and practicality.

Yes, the number of Catholics has shrunk dramatically in the Netherlands but on the other hand our spirit of service and mission as Divine Word Missionaries continues to emerge in modest and calculated ways.

In defiance of Pope Francis

In apparent defiance of Pope Francis, a church procession detoured from its route through a southern Italian town to honor a convicted mobster under house arrest.

'Ndrangheta, a global cocaine trafficker, is one of the world's most powerful crime syndicates. Interior Minister Angelino Alfano denounced the tribute in Oppido Mamertina, a Calabrian town and 'ndrangheta crime syndicate stronghold, as "deplorable and disgusting." He praised three Carabinieri policemen who abandoned the procession in disapproval. On June 21, Francis, visiting Calabria, had denounced the 'ndrangheta for its "adoration of evil" and said its members were excommunicated.



PANAM - NACHRICHTEN

Pater General besucht Kuba

Fr. General Heinz Kulueke visited the SVD Cuba Mission on February 14-15, 2014. The two day visit included meeting our confreres, visiting their places of work and meeting with the local people, lay leaders and youth. In spite of a whirlwind visit, Father General was able to enter into the heart of our mission in Cuba that is the unrelenting commitment of our confreres to serve and proclaim the good news. Here are some of his revealing reflections.



*Cuba, surely, is a challenging mission for the SVD. Confreres have to be well prepared to live in a country ruled by a communist government. Walking the streets of Cuba I feel like being in a movie of the late fifties and early sixties. The cars, the unfinished and poorly maintained houses, and the noise all contribute to this unusual scenario. There are people of all kinds of colors lining up in front of empty stores hoping to get their monthly ration of food. Cuba is some 50 years behind. The people are not free.

***"Why do we as SVDs stay and do mission in Cuba?" I asked our confreres. The surprising answer is that there is no real answer. Confreres say that it is basically the daily contact with people that keeps them going. Being

with the people in their daily struggle not to lose hope for a better life is a mission and a commitment ... Our confreres want to continue sharing their faith and their hope.

***The SVD Cuba Mission is unique. Even after 25 years there is hardly any infrastructure that is owned by our society. The people are very happy with the international group of missionaries. The lay people are good people and they make our missionaries feel at home. The growing tourist industry has brought with it the known evils such as exploitation of local workers, drugs and sex workers.

****Vocation animation is a constant concern. After 25 years of SVD presence we do not yet have any vocations. Other congregations that started much later than us do have vocations already.

*****The Cuba mission would like to have more confreres in order to not only work in parishes but to address the SVD characteristic dimensions, particularly to strengthen the bible ministry.

In the next issue of Arnoldus Nota we will feature the visit of Father General to ECU.

SAN BERNARDINO (USW):

USW Goldenes Jubiläum

The Golden Jubilee celebrations of the USW Province came to a grand close on May 28, 2014. The celebrations began with a luncheon for present and former members of the Western Province held at the Hilton Garden, San Bernardino. It was an opportune occasion to reminisce about events that have shaped the province to what it is now. The various pictures that were shown brought back former days of the Province. Confreres that have played important roles and have been part of the province were gratefully remembered.

A solemn Mass celebrated by Most Rev. Gerald Barns, Bishop of San Bernardino Diocese at the Holy Rosary Cathedral, San Bernardino, was concelebrated by SVDs and diocesan priests. SVD Bishops Chacko Thottumarickal, of Indore Diocese, India and Gabriel Kumordji of Afram Plains in Ghana were also present for the celebration. Faithful from SVD parishes in and around San Bernardino and Riverside participated in the Eucharistic celebration.

Children offered flags of various countries at the beginning of the Mass as an expression of solidarity in the midst of diversity. The Native Indian style of blessing



and procession at the beginning of the Mass was a great spectacle and example of cultural integration.

A shared homily was given by Frs. Mike Manning, Miguel Ruiz, Herman Manuel and Joe Miller. Bishop Gerald Barns acknowledged the contribution of the SVDs in the Diocese of San Bernardino as well as in other dioceses that the SVDs serve in this Province. While expressing his gratitude for our service he assured future collaboration and support. He congratulated the in-coming and the out-going Provincials, Frs. Soney Sebastian and Briccio Tamora respectively. As a sign of appreciation he presented a plaque of blessings to the Provincials.

The Jubilee celebration was kicked off a year ago at Riverside Residence and there were various activities to mark the occasion. Seminars and workshops on inter cultural living were organized on the district levels. At St. Joachim Parish, Hayward, an important celebration was also held to focus on the work and mission of the Divine Word Missionaries in the province.

Fr. Soney Sebastian

LAJA (BOL):

Indigene Abschiedsriten für unseren verstorbenen Mitbruder

The death of our young confrere Bro. Cleber Alexandre Oliveira in Laja was a blow to the parishioners, including the indigenous members of the community. The outpouring of grief and sentiment over our confrere's untimely death was accompanied by several rites and rituals commonly observed by the indigenous peoples.

Some of our confreres observed these rituals as a sign of respect and appreciation for the culture of the indigenous peoples. At one point in time our confreres, SSpS, and some close friends of the deceased jumped over a small bonfire followed by a washing of their hands and faces.

Three days after Bro. Cleber's passing a ritual of the washing of his soiled clothes was held in the presence of

close friends, including some confreres. The rite was held in a river in Quella Quella. Included with the washing of the soiled clothes was the washing of the faces and hands of those present. The rite was later followed by a meal. Meanwhile in the parish, Masses were held for eight days, followed by a symbolic burning of the clothes of the dead confrere. This is a respected ritual among the Aymara people.

BEAUMONT (USS):

Bischof feiert Eucharistie mit Jungen Erwachsenen

If you want to know what people think, you need to ask them. So the bishop did. Bishop Curtis Guillory, SVD, sat down last fall for a couple of dinners and conversations at his home with groups of young married adults from across the diocese. The evenings, coordinated by the Office of Stewardship and Communications, were a chance for Bishop Guillory to hear their concerns. The events grew out of concerns that young adults between the ages of 25 and 45 do not seem to be visibly active in their parishes and the larger local Church – the diocese. The perception is upheld by a number of national surveys not only of the Catholic Church but other mainstream Christian denominations.

Bishop Guillory was greatly encouraged by what transpired as the dinners wrapped up. "The most encouraging thing is that they are all going to keep in touch with each other. They exchanged emails and phone numbers after dinner and they are going to give each other support which is wonderful. It's good for them to know that they aren't going through these things alone," Bishop Guillory said. For young adults, challenges come from all angles, especially the secular world many of them work in. A lot of them feel that their faith is a challenge in today's world. It's not easy to live your Catholic faith in a very secular world.

In a Word

CUENCA (ECU):

Eine neue SVD - Pfarrei

On June 1, 2014 the Divine Word Missionaries assumed a new parish belonging to the Archdiocese of Cuenca. The name of the parish is Parroquia Nuestra Senora del Cisne and it covers four autonomous communities, namely: Shiña, Chunazana, Morasloma and Puca. The event was marked by a solemn turnover of the parish in the presence of Monsignor Luis Gerardo Cabrera Herrera of the Archdiocese of Cuenca, Fr. Navil D'Silva, the Provincial Superior of ECU, confreres and parishioners.



The parish community is composed of indigenous peoples with their own independent organization. The Society of the Divine Word, in line with the congregational directions of the 17th General Chapter, has accepted the task and the challenge to work with the indigenous community. Our confreres Rufino Pukall and Ignacy Koszalka comprise the team that will work in the parish.

Fr. Navil D'Silva

ASUNCION (PAR):

Ein einzigartiger und vielversprechender Workshop über Leitung



On May 12-15 2004 the South Subzone of PANAM organized a workshop for provincial superiors, their respective councils and district superiors. Participating in the three day workshop that was held in the Retreat House of the SSpS in Asuncion, were the provinces of ARE, ARS, CHI and PAR. A total of 35 confreres listened to Sister Marilyn of CONFERRE (Conference of Religious) from Chile.

This is the first leadership workshop wherein four provincials, their councils and district superiors gathered together to receive input, to dialogue and discuss about intercultural leadership, participation and coordination. An important note of the workshop was the ample time allotted to the sharing of experiences.

Fr. Stany Lobo

PONTA GROSSA (BRS):

Ein außergewöhnlicher Augenblick der Evangelisierung

The celebration of Good Friday in the city of Ponta Grossa became a moving event of evangelization through an evening presentation of the Passion of Christ at the Events Center of the city. It was sponsored by the Parish of Our Lady of the Rosary. With an amazing cast of 110 actors, the presentation captured the life, passion, death and resurrection of Jesus done in five Acts.



More than seven thousand people watched the presentation including Bishop Sergio Arthur Braschi of the Diocese of Ponta Grossa, who praised the initiative and highlighted the commitment of the parish to promote the Good News creatively. A TV network broadcast the presentation live.

Fr. Edvino Sicuro

Kinderauswanderung

According to the latest data, between October 2013 and June 2014 more than 57,000 children arrived at the U.S. border illegally, without being accompanied by an adult, in the area of the Rio Grande Valley (Texas). The U.S. government in Washington has already warned that this figure will undoubtedly increase. The Church is working to assist young emigrants and to recognize many of them as refugees, fleeing from situations of war. (Agenzia Fides 11/07/2014)

✚ UNSERE VERSTORBENEN

SVD	Prov./Reg.	Date of Death	Milestone Dates				
Bro. Josef <Simon> Sayer	OES	04.07.2014	24	50	52	58	**
Bro. Paul Fu-xin Su	SIN	30.06.2014	66	98	99	05	**
Fr. Frantisek Siroviè	SLO	29.06.2014	20	40	41	46	46
Fr. Zacharias Belita	IDR	27.06.2014	43	63	65	73	73
Fr. Hendrik Hermus	NEB	27.06.2014	21	39	41	45	45
Fr. Andreas Mua	IDE	24.06.2014	49	69	72	79	79
Fr. Gyula Markó	HUN	22.06.2014	29	46	48	54	55
Fr. Mathew Pullukatt	INM	22.06.2014	39	60	62	68	69
Fr. Augustine Rodrigues	KEN	11.06.2014	54	80	81	86	87
Fr. Joachim Mika	GHA	08.06.2014	60	79	80	85	86
Fr. Miguel Roig	ESP	06.06.2014	40	61	63	69	69
Fr. Luke Valiaparambil	INM	30.05.2014	54	74	76	83	84
Fr. Maurice Vaes	NEB	24.05.2014	43	63	65	73	74

SSpS	Prov./Reg.	Died on	Age	Vows
Sr. Vianelde, Maria Keuß	GER	03.06.2014	94	65
Sr. Alfonza, Mária Kochanová	SLO	07.06.2014	86	60
Sr. Benegardis, Maria Weil	GER	12.06.2014	84	56
Sr. Eurasia, Adelgunde Külkens	GER	18.06.2014	89	62
Sr. Vicencia, Antonina Pizarro	PHN	19.06.2014	87	56
Sr. Carmella, Frances Viso	USA	20.06.2014	98	76
Sr. Milagros Fiel	PHN	23.06.2014	87	65
Sr. Bernadette, Agatha Schegg	GER	25.06.2014	92	68
Sr. Narcisa, Maria Cristina Simón	ARM	26.06.2014	89	67

✚ NACHRUFE

Fr. Zacharias Belita (IDR) 27.06.2014; 43-63-65-73-73



Fr. Zacharias Belita was born on November 12, 1943 in Sambu, belonging to the diocese of Ende, Indonesia, of Tata Ndeku and Maria Tunga Tawa. His junior and senior high school was completed at the Minor Seminary of St. Yohanes Berchmans in Todabelu Mataloko, Flores. He entered the novitiate in Ledalero on September 20, 1963 and two years later he professed his first vows on August 15, 1965, also in Ledalero. He professed his perpetual vows on January 8, 1973. He was ordained a priest on June 28, 1973 in Boawae.

Fr. Zacharias' first mission assignment was IDR. Since February 9, 1974 he worked in the province of Ruteng, first as assistant parish priest in Ruteng itself while helping teach liturgy at the academy for catechists. In December 1974 he was given the responsibility to direct the boarding school of the academy and also as the assistant parish priest of Kumba Ruteng, a position he held until 1977. In January 1977 he moved to Mano to serve as parish priest. In 1981 he was appointed dean of the Deanery of Manggarai Timur, a position he held until 1984. He was sent to Rome to do higher studies in liturgy from 1982 to 1985 at the University of St. Anselmo. Coming back from Rome he was given the task to do research on inculturation and was in charge of the ongoing formation. At the same

time he was also member of the liturgical commission of the diocese of Ruteng and lectured at the academy for catechists. In 1986 he was assigned as parish priest of Pota until 2010.

Fr. Zacharias was a friendly and gentle religious missionary. He was also a simple priest; calm, patient and strongly committed to the tasks given to him. He loved the liturgy and prayer and had a special devotion to the Sacred Heart of Jesus. He had a penchant for flowers. He also cared for animals. While lying sick in the hospital of St. Raphael in Cancar he asked people to care for the plants and animals. He was a man of peace and always willing and ready to help. He did not like to disturb others.

Fr. Zacharias returned to his Creator after suffering from pancreatic cancer. He died on June 27, 2014, on the feast of the Sacred Heart, his special devotion. He died a day after his 41st anniversary of priestly ordination.

Fr. Andreas Mua (IDE)

24.06.2014; 49-69-72-79-79

Fr. Andreas Mua was born on July 9, 1949 in Lerek belonging to the diocese of Larantuka, Indonesia, of Yosef Hulut and Anna Hiba. On December 8, 1969 he began his novitiate in Ledalero. On January 7, 1972 he professed his first vows. On January 8, 1979 he professed his perpetual vows and was ordained a priest on July 1, 1979 in Lerek by Bishop Darius Nggawa.

Fr. Andreas' first mission assignment was IDR but eventually was changed to IDE because of personnel issues. He was assigned as the assistant novice master in Ledalero.

He was also asked to be in charge of the parish of Wairpelit, attached to the Seminary in Ledalero. In 1982 he was sent for higher studies in spirituality at the Institute for Religious Formation at St. Louis University, USA. In December 1984 he was appointed Novice Master in Ledalero. In July 1987 he was appointed Novice Master of the newly opened novitiate in Nenuk, Timor. He served as Novice Master from 1987-1993.

In 1994 Fr. Andreas moved to the USC province and became a formator of the students in Montreal. Three years later, as a result of the evaluation program in Montreal, the formation house closed down and he was transferred back to Indonesia. He stayed in Ledalero and was assigned as the spiritual director for the seminarians. Besides that he was assigned the director Lembaga Pembentukan Berlanjut Arnold Janssen (LPBAJ), the ongoing formation program for IDE. Interestingly he was also requested to help start a formation program in Madagascar. The provincial council at that time did not release him for the

job. His role as spiritual director was his service to the Society, helping young confreres in spiritual guidance and also accompanying those who were facing problems. He also conducted a lot of retreats for the religious and priests. In 2007 he was released from this responsibility as Director of LPBAJ but he continued serving as one of the staff members of the institute.

As Fr. Andreas continued to battle with sickness he was still serving the communities in Rotat, Natawulu, Dotat (Ronaldo), Solotdan Riit... He battled with lung cancer and at the age of 66 years he returned to His creator. Much of Fr. Andreas' ministry was devoted to formation work. Discipline was highly valued by him. He always encouraged and helped the formandi to find themselves, value their talents and develop them. When he came back from Canada he was much more relaxed. His knowledge in psychology helped him accompany confreres, religious and priests in difficulties. Because of his friendliness and openness he had lot of friends among the simple people. May he rest in peace.

Fr. Mathew Pullukatt (INE)

22.06.2014; 39-60-62-68-69



Fr. Mathew Pullukatt was born on September 01, 1939 of Mr. Kuriakose and his wife Elizabeth, in Erumely village of Kottayam District, Kerala. He hails from a large family of six brothers and three sisters of whom three are priests and one is a religious Sister. He entered the seminary in Palda in 1957 followed by two years of Novitiate in Khurda from 1960 to 1962. He made his first profession on May 31, 1962. He made his final profession of vows on May 30, 1968 and was ordained a priest on October 24, 1969.

His life goal to become a missionary in North India was realized when he arrived in Sambalpur mission on May 30, 1970. After a few assignments as an assistant parish priest in Madhupur, Bargarh, Hamirpur and Gomardih, he was assigned as parish priest in Bagdehi, Telendih, Sundargarh, Rajgangpur, Gaibira and these were followed by a few short term assignments. His last assignment was to the Retreat Centre at Katapali, Jharsuguda.

Fr. Mathew Pullukatt, from his earliest days as a young priest, was pastorally oriented and all his efforts were centered around the spiritual and the day to day well being of the people entrusted to his care. All of his priestly life he spent as a pastor, tending to his flock with love, concern and diligence. Wherever he went, he was well accepted and appreciated, for the sheep recognized their shepherd. Fr. Mathew also reached out to non-Christian

communities. If there was a government school in the vicinity of the parish where he was working, he made it a point to associate frequently with the headmaster and the staff of the school. Whenever possible and time permitting, he taught the children the rudiments of the English language at the primary level. This was his way of breaking the ice and eradicating misconceptions quite prevalent in the area. This was his novel way of dialogue in action – evangelization.

In his last assignment, he was appointed to assist in the development of the Retreat Centre, Katapali, a completely new place. With his flair for communication and interacting with the people, he frequently visited their homes. He befriended the poor living nearby. He helped their children by supplying them with stationery. Furthermore, in collaboration with the doctors and the staff of St. Mary's Hospital, Jharsuguda, he conducted medical camps which were appreciated by the poor. The non-Christian brethren, observing his motives to be pure and genuine, welcomed him to their homes.

Fr. Mathew was on his way home to Kerala for vacation after a short sojourn in Bangalore to meet his relatives. On reaching Bangalore, he began to feel a certain amount of discomfort that persisted for quite some time. He collapsed in the bathroom and was immediately rushed to the hospital. He suffered a massive cardio respiratory arrest that claimed his life on 22 June 2014.

Fr. Gyula Markó (HUN)
22. 06. 2014; 29 46 48 54 55



Fr. Gyula Markó was born in Fertőszentmiklós (Sopron), Hungary on December 13, 1929, belonging to the Diocese of Győr, of Janos Markó and Magdolna Acs. He entered the novitiate in Kőszeg on September 8, 1946. Two years later he professed his first vows, also in Kőszeg. After the abolishment of the religious orders, he was accepted in the Major Seminary, Diocese Győr. There he pursued his theological studies and on February 2, 1954 he professed his perpetual vows and was ordained a priest on September 8, 1955 in Győr.

Fr. Gyula worked first in Kisbér and Magyarkimle, then from 1958 at Ács, finally from 1959 in Tatabánya-Hatostelep he worked as an assistant parish priest. On May 20, 1960 he became parish priest in Agostyán, and in 1978 he had to take care of another parish in Verestolna. He renovated the church at Agostyán. In 1980 he commissioned a fresco of our Founder Arnold Janssen. From 1989 he resided at Vértolna renovating the church

and the 250 year old presbytery.

Fr. Gyula did not leave his parishioners even in old age. After his retirement he continued doing pastoral work until 2011. He went to live with his relatives for some time and when his health further deteriorated, he was brought to the Old Priests' Home of the Diocese. There he suffered cerebral hemorrhage twice and died on June 22, 2014 in the hospital of Győr.

Fr. Augustine Rodrigues (KEN)
11.06.2014;54-80-81-86-87



Fr. Augustine Rodrigues was born on October 10, 1954 in Nuvem in Goa, India of Coelestinus Rodrigues and Catherina Dias. He entered the seminary in Goa on June 6, 1967. He began his novitiate in Khurda on June 18, 1980 and a year later he professed his first vows, also in Khurda. He professed his final vows in Poona on June 12, 1986 and was ordained a priest on May 11, 1987.

Fr. Augustine came to Kenya, his first mission appointment, in 1987 and for 26 years he served in the province. At the beginning he was at Jericho parish where he worked in 1988-1992, then in Garbatulla. where he was assigned from 1989 to 1993. Those were the initial years of his missionary life in the country. The full zeal of his missionary commitment found a radical match in his work in Kayole as assistant parish priest from 1995 to 1999, which eventually led him to a place called Soweto. Fr. Augustine opened Soweto mission as an outstation of Kayole parish. When this mission station became a parish in 2004, Fr. Augustine was appointed as the first parish priest.

Fr. Augustine's pastoral works were interjected with other assignments, all of them highlighting his spiritual maturity and missionary openness. He was tasked to work as Vocation Director from 1993 to 1995 and as a formator to Philosophy seminarians from 2008 to 2011. Although his heart was always clamoring for pastoral life with people in the parish, he remained willing to accept other work assignments.

Fr. Augustine was generous to the people in the parishes where he worked, helping the young ones in the pursuit of their education, and accompanying and assisting the old ones with gentleness, humility and wisdom. He died suddenly of a massive cardiac arrest on June 11, 2014 while on a relaxing trip with his confreres. He was only 59 years old when he breathed his last and returned to his Creator. His sudden death came as a shock to all

those who had known him, especially the people he served in different capacities in his beloved mission in Kenya. There was an outpouring of grief and innumerable expressions of gratitude from people in all walks of life for Fr. Augustine's missionary journey.

Fr. Miguel Roig (ESP)
06.06.2014; 40-61-63-69-69



Miguel Roig was born in Palma de Mallorca, Spain on December 30, 1940, the eldest son of Antonio and Antonia Roig. After graduating as a Professor of Commerce he entered the postulancy program in Estella on October 24, 1960.

After two years of novitiate he professed his first vows on September 8, 1963. He was ordained on September 28, 1969 and his first mission appointment was Spain.

Miguel initially spent one year of pedagogical training in Madrid with the Christian Brothers and the following year he worked with the seminarians in Estella imparting human, Christian and religious training. He was remembered as a formator with the spirit of a father and the heart of a mother.

After participating in the renewal course in Nemi, in 1979, Miguel was transferred to Colombia for two years, but a few months later he went to Ecuador to work in the indigenous ministry, probably his best years. Miguelito, as he was affectionately called is remembered by numerous priests and laity of his dedication to improve the lives of the indigenous peoples.

In 1987 he was assigned as a formator of the SVD seminarians in Bogota, a position he held until his election as provincial of ECU. During his six years as provincial he administered the construction of the biblical center in Quito which has given a big impulse to biblical ministry and continues to this day. In concluding his service as Provincial Superior he continued to work in the following two administrations, first as a part-time secretary and as superior delegatus, managing documentation for the new missionaries. He was an appreciated member of the Ecumenical Commission of the Episcopal Conference of Ecuador while working in the biblical center as a translator of articles.

In May 2008 Miguel returned to Spain with some symptoms of Alzheimer's disease which progressively worsened. This was compounded by the effects of Parkinson's disease. Miguel spent four years in the small community of Zamora receiving care and special attention. He was later moved to an assisted living center. His last six months unfortunately brought a series of serious

difficulties. He breathed his last and returned to his Creator on June 6, 2014.

Fr. Luke Valiapparambil (INE)
30.05.2014, 54-74-76-83-84



Fr. Luke was born on January 9, 1954 to Anthony and Mariam in Chengalam, Changanacherry. After spending two years in St. John's Mission Seminary, Changanacherry he went to Palda for another two years of Juniorate. He made one year of Novitiate in 1974-75 and another year of Novitiate in Poona after

which he made his first Profession on June 12, 1976. After his philosophical and theological studies, including a year of regency, he was ordained a priest on May 10, 1984.

His first appointment was in Kesramal parish in the diocese of Rourkela as an assistant parish priest. The following year he was transferred to Sambalpur diocese as an assistant parish priest in Majhapara. After three years he was transferred to Jharsuguda parish, first as an assistant parish priest and eventually becoming the parish priest. Later, he was appointed rector of Shanti Bhavan Community, Jharsuguda in 1993, a position he held for two terms. Even though the job as a Rector demanded all his time and energy, he was seen as capable of taking up still another job as the Spiritual Director of Asha Niketan, Jharsuguda- the Novitiate of the Handmaids of Mary. Fr. Luke was later assigned as the procurator of Divine Word Seminary, Pune, a position he held for six years there. In 2005 he was appointed the treasurer of Vidya Jyoti Mission Seminary, Lungai. At the end of the term he was appointed the parish priest for the Catholic Church in Puri.

In the meantime he began to feel uneasy with his health. He had various types of symptoms for which he took medical advice regularly. Later, at the Holy Spirit Hospital in Mumbai, he was diagnosed with cancer and had to undergo surgery and other necessary treatment. As his condition was not improving, he took recourse to an unconventional treatment in Kerala which did not prove to be of much help. After prolonged suffering he breathed his last on May 30, 2014 in the Mercy Hospital at Chengalam, Kerala. Fr. Luke was laid to rest at St. John's Mission Seminary, Changanacherry on May 31, 2014.

Bro. Konrad < Gebhard > Lässer (IDT)
17.05.2014; 30-57-59-65-66

Bro. Gebhard was born in Bolgenach, Feldkirch, Austria on October 24, 1930, the second child of Konrad and Joanna Lässer. He started his primary school in Hittisau, Austria, in 1937 and graduated in 1945. After



graduating, he worked as a farmer and carpenter until he was 26 years old. In 1957 Bro. Gebhard started a new life. He left his village and began his postulancy and novitiate years in Saint Gabriel. He professed his first vows on September 8, 1959. After first vows he trained as a carpenter for three years. In 1961, he moved to Saint Rupert and worked as a carpenter and driver. He professed his perpetual vows in the Society of the Divine Word on September 8, 1965 in Saint Gabriel. His first assignment was the Timor region-Indonesia.

Bro. Gebhard dedicated 23 years of missionary work in the diocese of Atambua (December 1966- September 1989). With his knowledge and training in construction, he completed the roofing of the cathedral church and the construction of the cathedral tower. Aside from working in Atambua diocese and East Timor, he built the church of Kalabahi Alor, another island not far from Timor. He also trained young men in the diocese to become carpenters and drivers.

In 1989 Bro. Gebhard was moved from Atambua to Nenuk and later on was sent to work in Uatolari, East Timor from 1990 to 1999. There he built the church in Uatolari. He was later sent to another part of East Timor that is called Maliana to start a mission workshop. After 10 years of missionary work he returned for good to Nenuk in 2009. Since then, he has been living in a retirement house.

At the beginning of this year Bro. Gebhard had problems with his health. On May 4, 2014 Bro. Gebhard had felt an intense discomfort with his stomach. He actually suffered from complications of his kidneys. He passed away on May 17, 2014 at the age of 83. After the funeral Mass he was buried in Saint Joseph cemetery in Nenuk, Atambua.

Bro Gebhard lived a simple life and offered himself totally for the mission of God. He always helped whoever came to him especially the poor and the needy. He had practiced the words of Jesus, "Whatever you do to the least of my brothers you do it to me."

Fr. Jozef Pieczykolan (POL)

09.05.2014; 49-72-73-74-75



Fr. Jozef Teodor Pieczykolan was born on January 22, 1949 in Terespol, belonging to the diocese of Lublin. In 1967 he entered the diocesan seminary in Olsztyn. In 1972 he felt a call towards religious life and subsequently entered the Society of the Divine Word. In 1974 he pronounced his

perpetual vows and was ordained a priest a year later.

From 1975 to 1983 Fr. Jozef worked as a missionary in Ghana. He returned to Poland for health reasons, and was assigned to the mission office in Pieniezno. From 1989 to 1993 Fr. Jozef studied missiology in Warsaw. In 2008, due to his deteriorating health, he had to move to Gorna Grupa to receive the necessary medical help. He died of cancer on May 9, 2014 in GornaGrupa, and was buried there.

Bro. Cleber Alexandre Oliveira (BOL)

08.05.2014; 79-06-07-13-**



Cleber Alexandre Oliveira was born on February 9, 1979 in Cantagalo, Sete Lagoas, Matto Grosso in Brazil. He was the second of the three children of Geraldo Socorro de Oliveira and Maria da Consolacao. He entered the Society of the Divine Word in Jacarei on April 3, 2002. He began his novitiate in Juquia on February 8, 2006 and a year later he professed his first vows in Suzano on February 16, 2007. He studied philosophy in Sao Paulo.

Bro. Cleber went to Bolivia for his OTP program. He worked in Parroquia Maria Asunta, Distrito Oriente, Sta. Cruz. After his OTP he returned to BRN, his province of origin and professed his perpetual vows on June 2, 2013 in Baldim. His first mission assignment was BOL.

On July 2013 Bro. Cleber returned to Bolivia and after refreshing his language skills in Spanish he was assigned to Immaculate Conception Parish in Laja. His mission and dedication in the parish was short lived due to his unexpected death on May 8, 2014 in a hospital in La Paz. His passing away was a blow to those who have known Bro. Cleber. A wake was held on May 9 in the parish where Bro. Cleber worked. On May 10, in the presence of SVD confreres and many other people, a funeral Mass was celebrated by Monsignor Fernando Bascope, the auxiliary bishop of the Diocese of El Alto. Many of those whom Brother Cleber had served came to pay their last respects to this young missionary Brother. May he rest in peace.



ERSTE BESTIMMUNGEN

Namen	Entsendeprovinz	Empfangsprovinz
Bojanowski, Adam**	POL	ITA (Moldavia)
Brodzik, Adam	POL	MAD
Szumacher, Przemyslaw	POL	COL
Walendowski, Krzysztof**	POL	BOL
Gerboc, Tomas	SLO	SLO
Orecný, Stanislav	SLO	PHS
András, Zoltán**	HUN	HUN
Nguyen, Giang Tien	USC	MOZ
Baez Torres, Antonio	MEX	PAR
Mendoza Villalba, Néstor Damián	MEX	CAM (Costa Rica)
Atty Loit, Vitalis Nustanto	IDE	IDE
Horowura Gusti, Agustino	IDE	BRC
Mauk, Timoteus Titus	IDE	ZAM
Meni, Daniel	IDE	IDR
Mite Kota, Dominggus	IDE	IDE
Nggagur, Vinsensus	IDE	PAR
Riang, Yoseph	IDE	IDT
Rita Kean, Robertus	IDE	MEX
Sori Wekin, Samuel	IDE	CAM
Tefa, Karolus Luangga	IDE	SLO
Wiryono, Firminus	IDE	AUS
Doni, Antonius	IDJ	ZAM
Doni, Yohanes	IDJ	IDJ
Heriyanto I Wayan, Hendrikus	IDJ	PHS
Himaang, Pius**	IDJ	IDJ
Suryanto, Natalius	IDJ	SIN
Norfiansyah, Pius	IDJ	BRA
Purba, Justinus Ferdinando	IDJ	IBP
Raditya Kurniadi, Vincentius	IDJ	JPN
Vidigal Nelson, Jose Maria***	IDJ	IDR
Do, Quoc Quang Anthony	VIE	VIE
Hoang, Han Peter	VIE	PHC
Mai, Tinh Peter	VIE	ANG
Nguyen, Dung Van Joseph	VIE	CHI
Nguyen, Hoa Duc Joseph	VIE	VIE
Nguyen, Hoang Gia Joseph	VIE	VIE
Nguyen, Khanh Duc Vincent	VIE	MEX
Nguyen, Phung Dinh Peter	VIE	BRS
Nguyen, Tao Van Anthony	VIE	VIE
Nguyen, Thuat Van John Baptist	VIE	BOT (South Africa)
Nguyen, Ton Van Anthony	VIE	VIE
Tran, Chinh Quang Joseph	VIE	USC
Tran, Chinh Xuan Anthony	VIE	VIE
Tran, Ha Hai Peter	VIE	AUS (New Zealand)
Tran, Kiem Minh Joseph	VIE	VIE
Tran, Tri Thien Francis Xavier	VIE	USS
Trinh, Thach Son Joachim	VIE	BOT
Trinh, Tuan Dinh John Baptist	VIE	CHI

Vo Son Le Thanh Joseph	VIE	PNG
Vo, Thach Ta John Baptist	VIE	KOR
Vu, Truong Thien Joseph	VIE	ESP
Bosili, Benjamin	PNG	CHI
Asante, Eugene Bruce K.	GHA	GHA
Kimathi, James Mburugu	GHA	KEN
Tchekpi, Jean-Bertrand	GHA	GHA
Ipoba Mpia, Jean-Marie	CNG	CNG
Nimi Zacarias Pingé, Antonio	CNG	USC (Canada)
Sekle, Christophe K.	CNG	TCD
Ramanamidona, Bienvenu	CNG	KEN
Rakotonirina Zafimanampy, Félix	CNG	ECU
Agbeyome-Akpah, Vincent	KEN	PNG
Adjetei, Emmanuel Adjei	KEN	TOG
Dzokpe, Emile K. Sebia	KEN	CNG
Koutandji, Janvier W.	KEN	SWI (France)
Lunimbu Diakikubamena, Pierre Claver	KEN	USC (Caribbean)
Mboy Mifundu, Benjamin	KEN	OES



BESTIMMUNGEN UND VERSETZUNGEN

Bestimmungen

28.03.2014	Fr. Dawan Jaga, Josef	IDJ	sup/prov	tri
28.03.2014	Fr. Pungki Setiawan, Leonardus P.	IDJ	vic/prov	tri
28.03.2014	Fr. Lamuri, Franciscus Bernardus	IDJ	adm/prov	tri
28.03.2014	Fr. Meko, Godefridus	IDJ	cons/prov	tri
28.03.2014	Fr. Widastra I Nyoman, Paschalis	IDJ	cons/prov	tri
04.28.2014	Fr. Anbu, Pushpa	INC	National Formation Sec .	tri
04.28.2014	Fr. Anbu, Pushpa	INC	Dir.OTP SVD Vidya Bhavan Bhopal	tri
04.28.2014	Fr. Anbu, Pushpa	INC	spir.dir SVD Vidya Bhavan Bhopal	tri
16.05.2014	Fr. Masan Toron, Yosef	IDR	sup/prov	tri
16.05.2014	Fr. Ganggur B., Yermias.	IDR	vic/prov	tri
16.05.2014	Fr. Djerebu, David	IDR	adm/prov	tri
16.05.2014	Bro. Gege Kleden, Yoseph	IDR	cons/prov	tri
16.05.2014	Fr. Satu, Adam	IDR	cons/prov	tri
20.05.2014	Fr. Dubienczuk, Bogdan	POL	vic/rec Kazimierza-Keosin	tri
20.05.2014	Fr. Varanathu, Thomas	INE	vic/prov	tri
20.05.2014	Fr. Marianayagam, M	INE	adm/prov	tri
20.05.2014	Fr. Kullu, Petrus	INE	cons/prov	tri
20.05.2014	Fr. Fernandes, Joaquim Francis	INM	sec/miss	tri
23.05.2014	Fr. MacDonald, Adam.	USC	vic/prov	tri
23.05.2014	Fr. Lenchak, Timothy	USC	adm/prov	tri
23.05.2014	Fr. Nguyen, van Thanh	USC	cons/prov	tri
23.05.2014	Fr. Oleszczuk, Adam	USC	cons/prov	tri
23.05.2014	Fr. Ro, Matheus Bitin	USC	cons/prov	tri
23.05.2014	Bro. Zabransky, James	USC	cons/prov	tri
23.05.2014	Fr. Jenkins, Alan.	USW	vic/prov	tri
23.05.2014	Fr. Sochulak, Pavol	USW	adm/prov	tri

23.05.2014	Fr. Kirby, Jon	USW	cons/prov	tri
23.05.2014	Fr. Nguyen, Hien Trong	USW	cons/prov	tri
23.05.2014	Fr. Myladiyil, Sebastian	USS	vic/prov	tri
23.05.2014	Fr. Bracken, Walter	USS	adm/prov	tri
23.05.2014	Fr. Arkian Lein, Lambertus	USS	cons/prov	tri
23.05.2014	Fr. Wall, Augustine	USS	cons/prov	tri
30.05.2014	Fr. Pawlukiewicz, Krzystof	MAD	vic/reg	tri
30.05.2014	Fr. Rego, Peter	MAD	adm/reg	tri
30.05.2014	Fr. Mawuli Anyomi, Emmanuel	MAD	cons/reg	tri
30.05.2014	Bro. Uran Wuwur, Benediktus	MAD	cons/reg	tri
02.06.2014	Fr. Magada, Angel	PHC	sup/del	tri
02.06.2014	Fr. Miranda, Dionisio	PHS	Executive Dir. DWEA	tri
02.06.2014	Fr. Tampol, Renato	PHC	oecon/prov	tri
02.06.2014	Fr. Layugan, Michael	PHC	Chairman Formation Board	tri
02.06.2014	Fr. Vitor, Ernesto	PHC	dir/stud	tri
02.06.2014	Fr. Tagura, Pablo	PHC	Dean of Studies CKMS, Q. C.	tri
02.06.2014	Fr. Ynzon, Anthony	PHC	Prefect CKMS, Q.C.	tri
02.06.2014	Fr. Solis, Ruper	PHC	zel/voc	tri
02.06.2014	Fr. Paat, John Geronimo	PHC	prf.al (Postulants)	tri
02.06.2014	Fr. Limsuan, Benito	PHC	mag/nov	tri
02.06.2014	Fr. Flores, Randolph Jose	PHC	Dean of Studies DWST, Tagaytay	tri
02.06.2014	Fr. Perey, Teofilo	PHC	Prefect DWST Tagaytay	tri
02.06.2014	Fr. Yap, Arlo Bernardo	PHC	coord/ap.bibl	tri
02.06.2014	Fr. Yap, Arlo Bernardo	PHC	coord/com	tri
02.06.2014	Fr. Villanueva, Flaviano	PHC	coord/zel.miss	tri
02.06.2014	Fr. Villanueva, Flaviano	PHC	coord/JPIC	tri
10.06.2014	Bro. Daton, Yohanes	BOL	sec/miss	tri
10.06.2014	Fr. Gnanaprakasam, Lazar	INH	sec/miss	tri
10.06.2014	Fr. Mucha, Vaclav	GER	oecon/dom St. Michael Steyl	tri
18.06.2014	Fr. Ola Kerat, Hilarius	BOT	coord/ap bibl	tri
18.06.2014	Fr. Vadakkan, Joseph	BOT	coord/JPIC	tri
18.06.2014	Fr. Tampus, Ariel	BOT	coord/com	tri
18.06.2014	Fr. Vattapparayil, Sunny	BOT	coord/zel miss	tri
18.06.2014	Bro. Dollwet, Lutwin	BOT	oecon/prov	tri
19.06.2014	Fr. Perumprayil, Tomy Thomas	INM	sup/del	tri
20.06.2014	Fr. McGuinness, Michael	ROM	praeses Centro Ad Gentes Nemi	tri
20.06.2014	Fr. Sochulak, Pavol	USW	sec/miss	tri
20.06.2014	Fr. Vaz, Richard	USC	sup/del	tri
25.06.2014	Fr. Del Valle, Carlos	ROM	Rector Pontificio Collegio San Pietro	tri
25.06.2014	Fr. Melukunnel, Cyriac Jose	ROM	vic/rec Pontificio Collegio San Pietro	tri
07.07.2014	Fr. Nedupillil, Savio	BOL	sup/dist Dist. Cochabamba	tri
07.07.2014	Bro. Daton, Yohanes	BOL	vic sup/dist Dist. Cochabamba	tri
07.07.2014	Fr. Ferreyra, Gerardo	BOL	adm/dist Dist Cochabamba	tri
08.07.2014	Fr. Tae Bere, Marius Yasintus	MOZ	oecon/miss	tri
08.07.2014	Fr. Sanchez Passador, Marcio	ZAM	oecon/miss	tri
08.07.2014	Fr. Vaz, Richard	USC	Director Mission Center Techny	tri

Änderung der Erstbestimmung

30.05.2014	Frt. Kanjiratham J., Jomet	PAR/INM
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Versetzungen

07.04.2014	Bro. Garcia Lopez, Jonathan	COL/PHS professional training
28.04.2014	Fr. Koa, Andreas	PNG/PHC formation work within zone for 4 years
16.05.201	Fr. Kearney, Thomas	MEX/IBP
16.05.2014	Fr. Libangan Jr., Juan	MOZ/PHN
16.05.2014	Fr. Moroney, Patrick	GHA/IBP
20.05.2014	Fr. da Costa Valeriano, Ernani	USC/BRN
27.05.2015	Fr. Sunico. Tanysun	PHN/OES
27.05.2014	Fr. Mark, Urey Patrick	USC/GHA for Liberia mission
27.05.2014	Fr. Dagodzi, Stephen	ITA/GHA
03.06.2014	Fr. Cenker, Richard	BOL/SLO
03.06.2014	Fr. Ange-Albert Malemba K.	ESP/CNG
10.06.2014	Fr. Pawlak, Leonard Antoni	POL/POR
10.06.2014	Fr. Fecko, Andrzej	ANG/POR
10.06.2014	Fr. Karczewski, Zdzislaw	PNG/POL for health reasons
08.07.2014	Fr. Kniffki, Klaus	ITA/GER
08.07.2014	Fr. Peringalloor, Thomas	ROM/INC
08.07.2014	Fr. Pinsoy Fuerzas, Melchor	SIN/PHS
08.07.2014	Bro. Gonzales, Oscar	CNG/ESP

Workshop of new Provincial/Regional Mission Superiors



The workshop, besides being an introduction to acquiring administrative skills, animating abilities and collaborative attitudes, was an occasion for learning from one another and experiencing a sense of solidarity.