



### A Word From The Provincial

#### *Vocation as a Divine Word Missionary*

**W**hen visiting the main SVD house in the United States, Techny, I was privileged to be present when the Chicago Province Provincial presented a small cross to Brother Cyril in honor of his 80th anniversary of profession as a member of the Society of the Divine Word. That's not a mistake – yes 80 years in vows, most probably a record for the SVD. Br. Cyril recently celebrated his 100th birthday, so 80 years in vows is not such a surprise.

So with the remarkable jubilee before us, what does a vocation to be a Divine Word Missionary mean to me? **Our primary vocation, for both brothers and priests, is to be a religious missionary.** As religious our lives are centered on the three vows – poverty, chastity and obedience.

**Poverty** does not mean that we cannot enjoy the good things of God's creation. Even more clearly poverty does not mean we cannot use recent technological developments to help us in our work, whether cars, air travel or computers. What it does mean is that our lives are not centered on expanding our material possessions and comforts. If these material things become obstacles to our mission or we find ourselves living a life style out of touch with that of ordinary people, then we have to learn to live a simpler life.

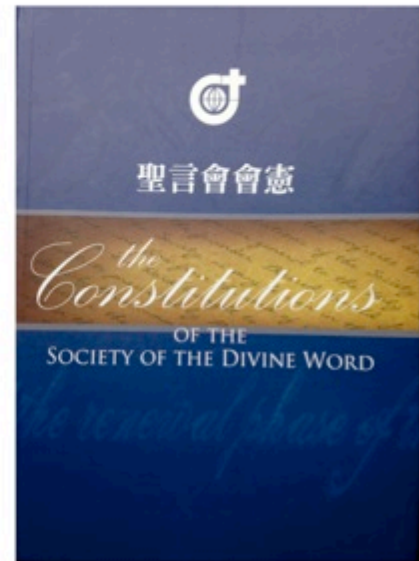
**Chastity** implies a single-hearted commitment to working for God's Kingdom. We forego the pleasures of intimate sexuality and the common vocation of the majority of people to care for a family of our own, so that we can devote ourselves more clearly to God and to the missionary vocation. We live in a community that very much cares for each member of the community. The SVD missionary needs friends, inside and outside the community, both men and women, to truly build up a community of love.

For many in the long term, the most difficult of the vows is **obedience**. There are the relatively rare cases where a superior makes a demand that we would rather not accept or which we even feel is against the best interests of the Church or the community. But for most of us most of the time, obedience implies doing the best we



can in the work and community in which we find ourselves. Whether we are involved in pastoral work, education, administration or whatever, true obedience is not just saying “yes” I will do it, but energetically and creatively fulfilling our tasks. “Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven” (Matt. 7:21). The will of God is most often seen in the small details of prayer, community and work.

These days we are often concerned about a “lack of vocations.” **If we are not joyful, energetic and creative religious missionaries, who will think to follow us?** This is the first step. Of course, there is also a need for planning and execution of plans to make others aware of our vocation and then help them to grow in that vocation. Thus in closing, I especially want to thank those of the China Province who are involved in vocation and formation work. It is a difficult and often thankless task. We thank them for their work and especially for their example of what it means to be a religious-missionary in the Society of the Divine Word.



Frank Budenholzer, SVD



“Come, follow me,” Jesus said, “and I will send you out to fish for people.” At once they left their nets and followed him.

*Reflections on Vocation at the 50th Anniversary of  
my Ordination to the Priesthood.*

*Fr. Jac Kuepers svd*

**W**hen I was ordained in 1963, becoming a priest was a great honor for oneself and for the family. At the first Mass in my home village I was brought in procession with music bands , a group of knights on horses and rows of small children in white dresses, all the way from the church to my home. There were speeches made and poems recited for the occasion. That was typical for the traditional Church, where the priest was the center of all religious life.

The background of my vocation of which I only later became aware, was a Catholic population with the Church as center vigorously involved in the struggle for equal rights and influence in all fields of Dutch society : political, social, cultural and religious. This attracted many young Catholics and during that time there were many vocations of those who wanted to dedicate themselves to the Church and its mission , I myself being one of them.

Afterwards when the Catholics had reached their goal in society they were wondering what to do next. At the same time there was a period of uncertainty and confusion in the Church in general and also in the Netherlands because of the renewal of Vatican II. Several priests could not find themselves in the changed situation and left the priesthood. Many of them then became social workers, because this was closest to their original ideal of serving the people.

Because I went to the missions in Taiwan in 1967 I was in a completely different situation where the traditional Church still was fully alive. I was not challenged so strongly and could slowly adapt to the updating of Church life and of the priesthood after Vatican II.

Fr. Jac Kuepers svd



*Reflections on Vocation at the 50th Anniversary of  
my Ordination to the Priesthood.*

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Most of my 50 years as a priest I spent in Taiwan, first five years in a parish, then 25 years at Fu Jen University in teaching and administration and finally some years doing research in Mainland China. Now I am retired at Fu Jen University in Taipei.


As a missionary I was, therefore, only a short time in a parish doing pastoral-missionary work and most of the time working for a Catholic institution, namely Fu Jen University in Taipei. How to see one's missionary vocation in such a situation? One has to see it much broader than preaching and baptizing.

Our first vocation as Christians we got at baptism is, to give witness to Christ and his way of life wherever we are in family and society, in the Church and on the job. That is the main vocation of each and every Christian. Our religious vocation adds to this only that we full-time and single-minded give this Christian witness in whatever situation we are in, whether it is as priest, as teacher, as administrator. Always dedicating oneself to the duty of the moment, wherever and with whom God wants us to be, this is living out one's vocation.

**The most important thing about a vocation is not what we do, but what we represent, namely in the name of God being concerned for the people we live with.** This we can see in the life of Jesus and all the saints. Jesus shows us the high ideal of being called and how He responded even to death.

If this ideal is single-mindedly lived out in our Christian families, parishes and in society, then it will attract young people, because they go for ideals. If the family and the parish show no fervor and the religious or the priests just live like anybody else, then vocations will not be forthcoming. Of course, besides this natural attractions to vocations God can exceptionally always call individual people for purely religious reasons. Praying for vocations is necessary, but a vigorous Christian life in family, parish and society, that shows a sense of mission is the main conditions for vocations.





**回**憶我的成長的歷史和我的修道生活，我突然覺得我是一個幸運兒，我是在葡園和福地裡長大的。當我們提起葡萄園的時候，會自然而然地想起耶穌的教訓，他是園丁，我們是葡萄樹，他是葡萄樹，我們是枝條的活生生的比喻，然而當我們提起福地的時候，當然會想到以色列人進入福地的情形，一個天主預許的流奶流蜜的福地。從一個曠野進入福地的情形。而這些和我的修道生活什麼關係呢？

我出生在鄉下，一個農民的家庭，由於祖父曾在修道院裡生活過，因而他有著滿腔的熱情成為一名聖職人員，但是時間不允許，他結婚生子，但是為天主服務的生活確實他畢生的追究目標，而我就在這樣的一個熱心的天主教家庭出生了，在改革開放的初期，神職人員陸續有監獄中走出來但是當時面對的一大問題之一就是純正的葡萄酒短缺，而我的祖父便在那個時候專門用我們家最好的地種植葡萄，之後他也從一位老神父哪裡學來了如何釀製葡萄酒，因而我們家就成了一個小小的葡萄酒釀製“公司”，因為我的祖父把一半的葡萄賣掉作為出產的費用，而另外的一半作成酒完全免費的提供給教區的所有神父作為彌撒用酒。而我當時不明白為什麼我的祖父會這樣做，我也不敢多問，但是我們的家的葡萄歷年來都是本地最好的。而祖父總會是高興地說：「感謝天主」。而我當時傻傻的想：我們的家的葡萄不是你親手種植的嗎？和天主有什麼關係呢？而我關心的不是這些，而是那一棵樹的葡萄好吃罷了，但是我祖父的規矩很嚴格，用來做酒的那些葡萄樹，我是不敢拿一個來吃的，即使偷的想法也不敢有。當時不懂為什麼祖父會這樣做。由於這種特殊的關係，神父們來我家便是常客，因此我對教區的神父很是熟悉，也很好奇為什麼神父們都會喝葡萄酒。我就是因這樣一個奇怪的想法追隨神父們到了修道院看個究竟。可是當我入修道院之後，慢慢的懂得神父用葡萄酒是來做彌撒的而不是日常喝的，才恍然大悟為什麼祖父那麼嚴格的帶我不許我隨便動家裡最好的葡萄。因這樣一個簡單的原因我走進了主的葡萄園，而立志成為他葡萄園裡的最卑微的僕人。

可是家有葡萄園的歷史，因祖父的年老終於畫上了一個句號，而我的父親是一個勤學好問的人，由於當時的歷史原因他沒有讀過很多的書，但是他從來沒有放棄過讀書，因而我記得我很小的時候，我的父親就開始自學養蜂，因而我從小就記得被蜜蜂螫的疼痛。但是不記得蜂蜜的甘甜。我曾多次向同學誇耀父親的偉大，也炫耀自己家有蜂蜜吃。在這之後，我的父親為了養家糊口，又學會了飼養奶牛。我們家的奶牛從一隻到兩隻，一直到現在的幾十隻。看到辛勤勞作的父母，我深深地懂得在這之後有著多少父母親勤勞的汗水啊，而這也是我努力學習的動力，因為我每次回家看望父母親的時候，他們總是對我說：「你有這你的祖父沒有的修道機會，你也擁有者你的父輩沒有的讀書的機會，而如今你擁有你父輩們所沒有的恩寵，你應當奮發向上，不忘感恩。」修道這麼多年過去了，父親的話

始終響在我的耳畔。我們家是一個有奶有蜜的地方，因為他不僅僅孕育了我的修道聖召，同時也教會了我做人的道理，人生就應該勤奮好學，在这一切的背後都是天主的恩寵，而父親的另外一句話就是：「我們所擁有的都是天主的，而我們僅僅是他的管家罷了。」問其因為我們家的傳統就是早晚都會跪在聖母面前祈禱，這正是我們家生活的中心與面對一切困難的動力。

我的聖召就是在這樣環境下開始的，從一個簡單的想法而逐漸的領悟到在天主的葡萄園裡做工是多麼的美好，不但自己會因為主做工得到快樂，也會因這服務而明白人生的真諦。修道的生活有開始沒有結束，因為是在生活中不斷的與天主相遇。從葡萄園到流奶流蜜的家庭孕育了我的聖召。這也象徵著我們是基督葡萄園裡的無用的工人，和我們如今處在一個流奶流蜜的天主恩寵的福地裡。通過父輩的好榜樣我無悔我修道的選擇，因為我從他們那裡獲得了很多，始終感謝仁慈的天父所賜予我無限的恩寵。因而我應該通過我的生命向周邊的人宣講基督愛的福音，聖召是一個活生生的恩賜，而這恩賜的背後就是一個使命，一個向天主子民宣講愛的使命，這是我的責任和使命，更是天主對我的召叫。

台灣

我的聖召故事就在這樣的一個環境下誕生了，因而如今在一步一步接近神職生活的時刻，更讓我感覺到自己的聖召是來自天主的豐厚恩寵，因為我從來未有想過我會去到遙遠的一肯亞，在那里體會到教會一家的溫暖，我自己也從沒有想到去菲律賓讀神學，因為在那里充分感受到聖言會的陶成，而萬萬沒有想到的則是自己會踏進輔大神學院在這裡完成自己的神學學



菲律賓

業，這些都是曾經想都不敢想的事兒，但是如今卻在我的生命中一一實現了。這都是天主施恩的時刻，也更是天主恩寵的標記。因而在受到這麼多的恩寵後，而自己那份將基督的好消息傳報給人的責任變得更重，在與人分享時更深深的體會到“福傳的腳步是多美美麗啊！”



# Diaconate Ordination

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The Hong Kong-Macau District of the Society of the Divine Word (SVD) held its Diaconate Ordination at St Andrew's Church on 1 July, 2013. The three ordained to the diaconate were: Heribertus Hadiarto, Antonius Reynolds and Melchor P. Fuerzas. His Eminence Cardinal John Tong Hon officiated at the Eucharistic celebration. The occasion became more colourful with the presence of parents, relatives and well wishers of our deacons. Like our founders St. Arnold Janssen and St. Joseph Freinademetz who offered their entire lives for the propagation of faith, may we be inspired by their good example to a life of service and all for the glory of God and the salvation of all people.



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Jesus continues His mission here on earth through various people in the church. The deacons are one of those are ordained and appointed to serve the community. Deacon Aloysius An and Deacon. Dominic Tran were ordained by the most Reverend John Hung Archbishop of Taipei at Holy Trinity Church, Xindian, Taiwan on June 29, 2013. We wish our deacons a fruitful diaconate ministry.



## The 6th SVD Youth Camp

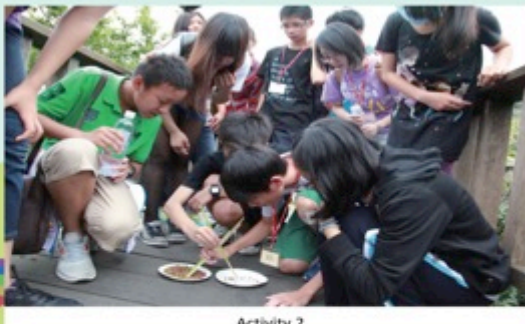
This year July 1 to 5 was the 6th SVD Youth Camp held in Fenchihu, Taiwan. The theme for this year was I Believe, So I Follow. With more than 90 participants and 40 volunteers including about 10 participants from HK.



6<sup>th</sup> SVD Youth Camp Group Photo



Activity 1



Activity 2



6<sup>th</sup> SVD Youth Camp Group Photo

## Meeting with President Ma of Taiwan

On September 9, 2013, the president of Taiwan (Republic of China), President Ma Ying-jeou, held a reception for foreign Catholic missionaries at the presidential palace. Shown in the picture shaking hands with President Ma is Father Arnold Sprenger, SVD. On Fr. Arnold's right is Fr. Jac Kuepers, SVD. The second picture shows Archbishop John Hung, SVD of Taipei presenting President Ma with a book of paintings.

