

A Bulletin for the Divine Word College Community | Vol. 45 No. 8 - October 14, 2025

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THE PRESIDENT

Fr. Tom Ascheman, SVD

On Love for the Poor - Called to Social and **Global Responsibility**

On October 4, the feast day of St. Francis of Assisi, Pope Leo XIV signed his first apostolic exhortation, *Dilexe Te*, to all Christians. It was then published on October 9. He wrote to encourage us all to Love the Poor, just as Jesus does. During Sunday evening vespers, Sr. Aprilia Untarto SSpS offered a reflection on the reading from a letter to Timothy that we had heard during Mass earlier that day (2 Timothy 2:8-13). She highlighted important echoes in the encouragement given to St. Timothy and in Pope Leo's encouragement for us today.



Sr. Aprilia Untarto, SSpS

"In the Second Letter to Timothy, St. Paul begins with a profound statement of faith: even though he was "in chains, like a criminal," he immediately reminds us that "the word of God is not chained." This acknowledges that, while we humans can be imprisoned, silenced, or persecuted, God's love is eternal, dynamic, and cannot be contained by any worldly power. This gives us hope that the mission continues despite suffering.

Growing up, I believed God's love depended on my goodness. I thought only perfection would earn God's love—I must never offend God with my actions toward others or myself. Whenever I sinned, I believed punishment and suffering would follow. This belief colored my response when one day I prayed for forgiveness for the sins of a friend's mother, who was battling lung cancer. I believed she had cancer because of







her sins. When her condition did not improve, and she eventually passed away, I started to question whether suffering truly reflected God's punishment to us. I began to wrestle with the understanding of suffering and the nature of God's love.

Over the years, I have realized that suffering and God's love are deeply connected. Suffering does not mean God's love is absent; instead, divine love transforms our suffering and reveals God's redemptive work. It is important to endure suffering faithfully in God's presence.

As I read the apostolic exhortation *Dilexi Te*, I hear Pope Leo challenging us to take the personal call to endurance and fidelity in suffering and expand it outward to become a call for social endurance and fidelity among the poor, the displaced, and the isolated in today's world. Christian truths are unchained and serve as an enduring foundation for a just society.

Today and in this place we are called to stand with migrants who are being chained with suffering, fear, confusion, and a lack of dignity and respect today. God is with them in their suffering – are we?"

In Consideration

In considering love for the poor, we are reminded of one of DWC's core competencies. As we pass by the display about Social and Global Responsibility in the main hallway, we can be reminded that Jesus loved the poor, and we are to do the same.

A digest of the 28 page exhortation On Love for the Poor is attached to this newsletter. The following prayer is based on the Holy Father's exhortation. It can help prepare us for our upcoming celebrations of Mission Sunday.

Prayer for the Poor – Inspired by Leo XIV's Dilexi Te

Heavenly Father,
You have loved us first,
even in our weakness.
In Christ, You embraced the lowly,
the rejected, the suffering.
Give us eyes to see Your face
in those who are poor,
hands to reach out to their need,
and hearts moved with compassion.

May we not pass by
the wounded or hungry,
nor allow our comfort and wealth
to blind us to injustice.
Lord, teach us to share
not only our bounty, but our dignity,
our presence, our friendship.

Let the Church always be "a Church for the poor," a home of welcome, mercy, and solidarity. Still us so we may hear the voice of the poor, not as a burden, but as a call to holiness.

And grant, O God, that in loving them we discover You, for truly, "whatever you did for one of the least of these... you did for Me."

Amen.







VICE PRESIDENT FOR ACADEMIC AFFAIRS

Dr. Joshua Young

DWC Welcomes Fr. John Dear

Fr. John Dear, author of several books on peace and nonviolence, will present a talk entitled "If You Want to Follow Jesus, You have to Renounce Violence and War. Period," Thursday, October 30, 2025 from 12:45pm-2:15pm in the main chapel. All students and faculty are required to attend. Fr. John Dear has been an active advocate for peace and nonviolence around the world and has been instrumental in guiding Church hierarchy in drafting responses to violence. In 2020, he founded The Beatitudes Center for the Nonviolent Jesus which provides resources and training for fellow peace and nonviolence advocates. Limited copies of his books will be available for purchase. More information about Fr. John Dear can be found here.

DWC Establishes New Academic Honor Society

Divine Word College is proud to announce the establishment of the newest chapter of Delta Epsilon Sigma, a national academic honor society for Catholic colleges and universities, celebrating service and recognizing academic achievement. To be eligible, students must be ranked junior or higher, have a 3.5 cumulative grade point average or higher, and be in the top 20% of their class. DWC is happy to induct eight charter members of the Epsilon Theta chapter. Details about the upcoming induction ceremony will be shared when available.

Epsilon Theta Charter Members

Sr. Van Nguyen Sr. Cecilia Fukah Egho

Sr. Xuan Nguyen Sr. Lan Hoang
Sr. Hiep Tran Sr. Sarah Abreba
Sr. Monica Kabiru Mr. Bao Nguyen

Members of Delta Epsilon Theta are eligible for scholarships and fellowships to fund graduate and undergraduate education. Delta Epsilon Theta also publishes high quality student research and creative writing. More information about Delta Epsilon Theta can be found here. DWC's Epsilon Theta Chapter is already active and is now accepting submissions for the annual Delta Epsilon Sigma National Writing Contests. Submission information is included at the end of the LOG.

Dr. Young named Editor-in-Chief of the Iowa Journal of Communication

Dr. Joshua Young, VPAA, was named Editor-in-Chief of the Iowa Journal of Communication by the Executive Board of the Iowa Communication Association on September 30, 2025. Dr. Young takes the lead of an award winning state journal for research in communication studies. His responsibilities include recruiting a pool of reviewers, promoting submission to the journal, and maintaining the journal's reputation for publishing high quality research. Dr. Young's appointment is for three years.

ASSESSMENT LOOP Ms. Kimberly Burnett-Hackbarth

Following our inspiring Mission Sunday Celebration, Divine Word College invites community members to complete a brief, confidential questionnaire. Your valuable insights are crucial for evaluating and enhancing the development of Missionary Discipleship on campus, ensuring we continue to uphold the college's core mission and SVD identity.

The survey will be accessible via SurveyMonkey Monday, October 20, 2025. Your input is crucial for our ongoing improvement and institutional effectiveness.







VICE PRESIDENT FOR FORMATION/DEAN OF STUDENTS

Fr. Tuan Hoang, SVD

Welcome!

Last weekend, four new students arrived to Divine Word College to begin their ESL studies for Term B. We welcome Sr. Retno Yebrink, SSpS from Indonesia, Sr. Nighty Akello, LSMIG from Uganda, Fr. Wei Yan from China, and Minh Quang Nguyen from Vietnam. On behalf of Divine Word College, I welcome you and wish you luck as you begin your studies. If you need any assistance, please do not hesitate to come to my office or ask your student mentors.



Sr. Retno Yebrink, SSpS



Sr. Nighty Akello, LSMIG



Fr. Wei Yan



Minh Quang Nguyen

World Mission Sunday & Taste of DWC Preparations

World Mission Sunday is only a few days away, so things will begin to be hectic around the college. I ask all of you for your collaboration with your assignments this week. Please check the student bulletin board each day for any updates regarding the preparation. Here are some reminders:

 I have put the schedule, work assignments, and rehearsal times on the bulletin board.
 Please take responsibility and be where you are supposed to be on time.

- be liturgy preparation at 1:00 pm in the main chapel to go over the music we will sing during the World Mission Sunday celebration. All students are required to come.
- All the ingredients will be given out on Friday, October 17, 2025 after mass in the kitchen, please come and receive your ingredients.
- Pho, sponsored by Pho Tam, will be served at 5:30 pm in the dining room this Friday, October 17, 2025.
- Please come to the celebration in formal, religious, or cultural attire.

Blood Drive

On Tuesday, October 28, 2025, Divine Word College is hosting its annual blood drive from 11:00 A.M. to 2:00 P.M. The blood drive is important as it can save lives for those who need it in times that are crucial to them.

Br. Mike Decker, SVD posted a signup sheet on the student bulletin board asking for volunteers to donate blood. If you are interested, please sign your name on the board. Please see Br. Mike if you have any questions.









VICE PRESIDENT FOR ADMISSIONS Len Uhal

Welcome New Students!

We welcome four new students to our Divine Word College community to start Term B. They are:

Diocesan Seminarian

Minh Quang Nguyen Vietnam

SSpS Sister

Sr. Retno Yebrink, SSpS Indonesia

Religious Sister

Sr. Nighty Akello, LSMIG Uganda

Diocesan Priests

Fr. Wei Yan (Peter) China

We also welcome back Sr. Luu Nguyen, LHC-TD who was on a brief leave of absence from the College.

Knights of Columbus Scholarships available for SVD Candidates

Different Knights of Columbus Councils offer \$500 scholarships to SVD candidates studying at Divine Word College. These scholarships are available to both domestic and international SVD candidates.

If you want to be considered this academic year for one of these scholarships when they become available, please contact Len Uhal, Carolyn Waechter or Patti McDermott in the Admissions Office for a copy of the application.

All SVD candidates who complete applications now at the beginning of this academic year will be considered for KC scholarships when they become available later in the year. You can also find a copy of the application at the end of today's *The Log*.

WE RECOMMEND ALL SVD CANDIDATES COMPLETE THIS APPLICATION! Please do so by Friday, October 24. Thank you.

Come and See Visitors

The Vocation Office is happy to welcome three young men to our campus for a Come and See visit this week during our Mission Sunday festivities. Tan Dinh is from St. Charles, MO; Linh Dinh is from St. Louis, MO; and Alexander Nguyen is from Suwanee, GA. While Alexander will arrive on Wednesday, the other two arrive on Thursday. All three will be with us until next Monday.

Please help the Vocation Office welcome our visitors as they learn more about the Divine Word Missionaries and Divine Word College and further discern their vocation to religious life.





VICE PRESIDENT FOR OPERATIONSSteve Winger

Online Training Reminder: It's that time again!

All Divine Word College employees, SVD members, and students are reminded to complete their required **Vector Solutions online training** for the fall semester.

You will receive an email later this week with instructions and a link to access your assigned courses. Most training modules take 15–20 minutes to complete. Please finish your training by December 31, 2025. If you experience any issues logging in or accessing the courses, please contact Steven Winger for assistance. Thank you!





externalaffairs

Storytelling Sculptures from Southern Zimbabwe

Have the expressive, almost whimsical, figures from Zimbabwe piqued your curiosity on the second floor hallway near the library? Did you notice the paradoxical nature of the playful sculptures and the tragic theme when you saw the collection's title, "Popular Images of the AIDS Epidemic"?

Fr. Alex Rodlach recently donated the painted wood carvings he acquired while living as a missionary in Zimbabwe from 1991-1998. He met the artist, Sheunesu Shumba, while conducting anthropological fieldwork focused on Zimbabweans' varied understandings of the origins of AIDS.



Despite years of awareness campaigns and education in the country where nearly every household is affected, Zimbabweans hold their own beliefs around the nature of the disease. Most are aware of the scientific explanation and how to care for those who suffer, but the need to make sense of something so

devastating drives many stories. Shumba's sculptures express the local meanings revealed in Fr. Alex's many interviews with township residents.

Three months of weekly hour-long conversations with Shumba and his wife inspired the storytelling artwork that now serves to provoke contemplation and dialogue. When they first met, Fr. Alex wasn't aware Shumba was an artist, but his talents quickly became apparent.

Shumba uses a lightweight wood from the pepperleaved commiphora for his carvings. He visualizes what can be made from certain pieces as he walks through the forest. His process is a collaboration with his wife who smoothes the figures with sandpaper after they emerge, preparing the surface for colorful shoe polish and occasionally oil paint.



According to Fr. Alex, the themes portrayed in Shumba's artwork represent a blend of traditional and Western influences. He uses symbols and expressions to convey both his own perceptions and beliefs, as well as those collectively held by Zimbabweans. By sharing local cultural imagery, Shumba invites viewers to reflect on themes of gender, politics and economics.

Each sculpture offers a window into local perceptions, with many telling of the sense-making effort in such a desperate situation. According to Shumba, Zimbabweans wonder why they have to live with such extreme suffering and hardship; a question that often births creative expression and story. Fr. Alex, and other anthropologists, see a common human need when facing seemingly insurmountable challenges; assigning meaning becomes a way to make the suffering bearable.

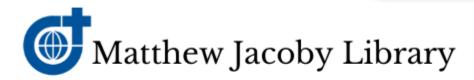
Read the full story here:

https://roedlach.org/sites/default/files/africanarts.pdf

Watch the artist on YouTube: https://youtu.be/uyKY325Xh7A







opac.dwci.edu

2025 Dubuque Area History Expo Celebrates Local Heritage and Archives

The 2025 Dubuque Area History Expo was a resounding success, drawing over 100 attendees to celebrate National Archives Month and explore the rich cultural and historical landscape of the Dubuque area. Held in collaboration with local organizations dedicated to preserving and sharing regional history, the event offered engaging presentations and exhibits that highlighted the importance of archival collections in supporting both local government and the arts.

I presented on the history of the Weyland Art Gallery, which was established on October 20, 1985. The exhibit featured posters and archival materials that trace the gallery's legacy in promoting visual arts on campus. Many attendees were surprised to learn that DWC has art gallery that is open to the public, making the presentation a valuable opportunity to raise awareness in the community. Those interested in viewing the exhibit posters can visit the bulletin board on the second floor outside the Periodicals Room.

The event fostered meaningful connections among historians, archivists, and community members, reinforcing the value of local archives in preserving everyday stories and historic landmarks.

Spotlight on the Divine Word College Archives

The Divine Word College Archives exists to preserve and share the institutional memory of Divine Word College and its affiliated seminaries. Its mission is to identify, arrange, preserve, and make accessible records of enduring value that reflect the College's academic, spiritual, and cultural legacy.

The Archives documents the evolution of Divine Word College, its mission, and its role in the broader history of Catholic education in the United States. Holdings include:

- Newsletters, yearbooks, and literary magazines
- Photographs, VHS tapes, and blueprints
- Artwork and other artifacts
- Books and manuscripts
- Records from former SVD seminaries in the United States



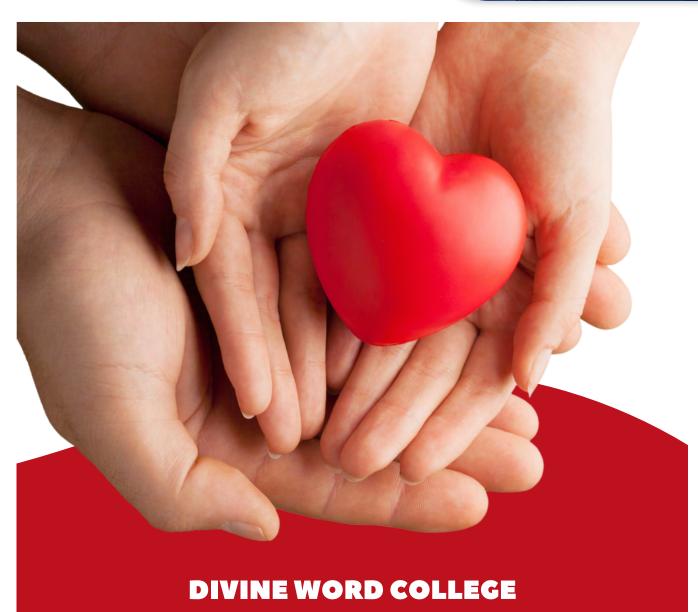
I'm excited to announce the launch of our **new digital exhibits site** at <u>dwci.omeka.net</u>, where users can explore curated selections from the Archives online. This platform expands access to our collections and supports research, teaching, and community engagement.

Whether you're researching institutional history, exploring Catholic education, or simply curious about the College's past, the Archives offers a rich and accessible resource for students, faculty, alumni, and the wider community.

To learn more about the archives or to schedule a research appointment, please contact Elizabeth Winter at ewinter@dwci.edu.







BLOOD DRIVE

OCTOBER 28, 2025 11 AM - 2 PM IN GYM



Sign up at student board by October 23rd.

APOSTOLIC EXHORTATION TO ALL CHRISTIANS OF THE HOLY FATHER LEO XIV

DILEXI TE

ON LOVE FOR THE POOR

Digest and quotations prepared by T. Ascheman

Origin and Title. *Dilexi te* ("I have loved you" — from Revelation 3:9) is Pope Leo XIV's first Apostolic Exhortation, signed October 4, 2025, and published October 9, 2025. The document was begun by Pope Francis in his final months (as part of a project to follow his *Dilexit nos*) and was taken up and completed by Leo XIV, who explicitly states that he "makes this document my own, adding my reflections" while preserving the core of Francis's project.

Scope & Purpose. The exhortation treats the love of Christ and the call to care for the poor not as optional or peripheral, but as intrinsic to Christian life and to a properly ordered Church. It seeks to re-evoke the "preferential option for the poor" in doctrine, practice, and social witness. It addresses both individual Christians (laity, clergy, religious) and ecclesial structures (Church, institutions), and also engages social, political, economic systems in light of justice and gospel discipleship.

Following is an AI assisted digest of the 28 page document, emphasizing quotations from the original.

Prologue & Opening Vision: The Cry of the Poor

From the beginning, Dilexi te frames the condition of the poor not merely as an external problem but as a divine summons:

 "The condition of the poor is a cry that, throughout human history, constantly challenges our lives, societies, political and economic systems, and, not least, the Church. On the wounded faces of the poor, we see the suffering of the innocent and, therefore, the suffering of Christ himself." (No. 9)

The text draws from Exodus as a foundational motif:

• "I have observed the misery of my people ... I have heard their cry ... I have come down to deliver them ... So come, I will send you." (Ex 3:7-8,10) (No. 8)

Leo XIV notes that in speaking of poverty today:

• "...we should perhaps speak more correctly of the many faces of the poor and of poverty, since it is a multifaceted phenomenon. In fact, there are many forms of poverty: the poverty of those who lack material means of subsistence, the poverty of those who are socially marginalized and lack the means to give voice to their dignity and abilities, moral and spiritual poverty, cultural poverty, the poverty of those who find themselves in a condition of personal or social weakness or fragility, the poverty of those who have no rights, no space, no freedom." (No. 9)

He draws particular attention to gender inequality:

• "Doubly poor are those women who endure situations of exclusion, mistreatment and violence... Even so, we constantly witness among them impressive examples of daily heroism" (No. 12)

Chapters 1 & 2: Scripture, Incarnation, and God's Preferential Choice

The document proceeds to ground its claims in Scripture and Theology. Leo XIV underscores that God "chooses the poor," not as an afterthought, but as an index of divine mercy.

He states:

• "It is easy to understand, then, why we can also speak theologically of a preferential option on the part of God for the poor ... God's actions ... are moved by compassion toward the poverty and weakness of all humanity." (No. 8)

He recalls Christ's self-emptying:

- "We came to know him in the smallness of a child laid in a manger and in the extreme humiliation of the cross, where he shared our radical poverty, which is death." (No. 16)
- "By his Incarnation, he 'emptied himself, taking the form of a slave, being born in human likeness' (*Phil* 2:7), and in that form he brought us salvation." (No. 18)
- "As Saint Paul puts it in his customarily brief but striking manner: 'Though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich.' (2 Cor 8:9)" (No. 18)

And he links the Beatitudes to mission:

• "Blessed are you poor, for yours is the kingdom of God" (Lk 6:20) (No. 18)

Leo XIV draws from tradition as well, citing Church Fathers to flesh out how Christian identity has always been intertwined with solidarity:

- "Not giving to the poor is stealing from them, defrauding them of their lives, because what we have belongs to them." (John Chrysostom) (No. 41)
- "What you give to the poor is not your property, but theirs." (Saint Ambrose, per Augustine) (No. 43)

Thus chapters 1 and 2 build a theological foundation: God's love is disclosed precisely in his solidarity with the poor, and the Church must align itself with that logic.

Chapters 3 & 4: A Church for the Poor and a Continuing History

Attention shifts from theology to ecclesial identity, praxis, and historical memory. The document traces the continuity of Christian witness — from early Christians, monastics, mendicants, saints — as part of a living tradition of solidarity.

Remembering St. Lawrence in the third century he notes:

"Lawrence demonstrate(d) his fidelity to Jesus Christ... by uniting martyrdom and service to the
poor... Lawrence, a deacon in Rome during the pontificate of Pope Sixtus II, was forced by the
Roman authorities to turn over the treasures of the Church. The following day he brought the poor
with him. Questioned about where the promised treasures might be, he pointed to the poor saying,
'These are the treasures of the Church'." (No.38)

A privileged way to meet God:

• "From the first centuries, the Fathers of the Church recognized in the poor a privileged way to reach God, a special way to meet him. Charity shown to those in need was not only seen as a moral virtue, but a concrete expression of faith in the incarnate Word. The community of the faithful, sustained

by the strength of the Holy Spirit, was rooted in being close to the poor, whom they considered not just an 'appendage,' but an essential part of Christ's living body." (No. 39)

Western monastics welcome Christ in the poor:

 "In the West, Saint Benedict of Norcia formulated a Rule that would become the backbone of European monastic spirituality. Welcoming the poor and pilgrims occupies a prominent place in the document: 'The poor and pilgrims are to be received with all care and hospitality, for it is in them that Christ is received.'" (No. 55)

The mendicants embrace of evangelical poverty:

"They did not merely serve the poor: they made themselves poor with them." (No. 63)
 "Saint Francis ... embraced poverty ... in the poor, he saw brothers and sisters, living images of the Lord." (No. 64)

The 19th century work of men and women religious among migrants and still today:

"The Church's tradition of working for and with migrants continues, and today this service is expressed in initiatives such as refugee reception centers, border missions and the efforts of Caritas Internationalis and other institutions. Contemporary teaching clearly reaffirms this commitment. Pope Francis has recalled that the Church's mission to migrants and refugees is even broader, insisting that "our response to the challenges posed by contemporary migration can be summed up in four verbs: welcome, protect, promote and integrate. Yet these verbs do not apply only to migrants and refugees. They describe the Church's mission to all those living in the existential peripheries, who need to be welcomed, protected, promoted and integrated." (No. 75)

Leo XIV takes special note of the past 150 years of Catholic Social Teaching:

- "The acceleration of technological and social change in the past two centuries, with all its
 contradictions and conflicts, not only had an impact on the lives of the poor but also became the
 object of debate and reflection on their part. The various movements of workers, women and young
 people, and the fight against racial discrimination, gave rise to a new appreciation of the dignity of
 those on the margins of society. The Church's social doctrine also emerged from this matrix." (No.
 82)
- "The Church's Magisterium in the past 150 years is a veritable treasury of significant teachings concerning the poor. The Bishops of Rome have given voice to new insights refined through a process of ecclesial discernment. By way of example, in his Encyclical Letter Rerum Novarum, Leo XIII addressed the labor question, pointing to the intolerable living conditions of many industrial workers and arguing for the establishment of a just social order."(No. 83)
- "The Second Vatican Council represented a milestone in the Church's understanding of the poor in God's saving plan."(No. 84)
- "Saint John XXIII, in his Radio Message of 11 September 1962, a month before the opening of the Council, called attention to the issue. In his memorable words, 'the Church presents herself as she is and as she wishes to be: the Church of all and in particular the Church of the poor.'" (No. 84)

| Thus chapters 3&4 root the exhortation in historical continuity and warn the | Church not to | lose memory |
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| of its identity. | | |

Chapter 5: A Lasting Challenge

The final chapter shifts the focus to a summons and call — prophetic, practical, and personal.

Leo XIV begins with this conviction:

- "I have chosen to recall the age-old history of the Church's care for the poor ... Love for the poor is an essential element of the history of God's dealings with us; it rises up from the heart of the Church as a constant appeal ..." (No. 103)
- "As the Body of Christ, the Church experiences the lives of the poor as her very 'flesh,' for theirs is a privileged place within the pilgrim people of God." (No. 103)

He situates the poor, not as an afterthought but, as constitutive:

• "The poor are not a sociological category, but the very 'flesh' of Christ. It is not enough to profess the doctrine of God's Incarnation in general terms. ... To enter truly ... we need to understand clearly that the Lord took on a flesh that hungers and thirsts ..." (No. 110)

Leo XIV insists:

• "By her very nature the Church is in solidarity with the poor, the excluded, the marginalized and all those considered the outcast of society. The poor are at the heart of the Church because 'our faith in Christ, who became poor ... is the basis of our concern for the integral development of society's most neglected members.'" (No. 111)

He warns against reducing the Church to the private sphere:

• "Christian movements or groups ... which show little or no interest in the common good ... must never forget that religion ... cannot be limited to the private sphere." (No. 112)

He insists that poverty is not merely material:

• "The poor are not there by chance or by blind and cruel fate. Nor, for most of them, is poverty a choice." (No. 114)

He calls Christians out of mere abstraction to renewed almsgiving:

"Remaining in the realm of ideas ... while failing to give them expression through frequent and practical acts of charity ... will eventually cause ... hopes ... to weaken and fade away. For this very reason, we Christians must not abandon almsgiving. It can be done in different ways, and surely more effectively, but it must continue to be done. It is always better at least to do something rather than nothing." (No. 119)

He presents a vision of love in action:

• "Christian love breaks down every barrier ... brings close those who were distant ... is prophetic: ... it knows no limits.... A Church that sets no limits to love ... is the Church that the world needs today." (No. 120)

And concludes:

• "Through your work, your efforts to change unjust social structures or your simple, heartfelt gesture of closeness and support, the poor will come to realize that Jesus' words are addressed personally to each of them: 'I have loved you' (Rev 3:9)." (No. 121)

The exhortation ends where it began: Christ's love, addressed to each person, especially the poorest.

Knights of Columbus Scholarship Application

From time to time, different Knights of Columbus Councils around the country offer financial scholarships to SVD Candidates at Divine Word College. All SVD Candidates are eligible to apply for the scholarships and the funds go directly to the student from the KC Council and do not alter Divine Word College scholarships already in place.

To apply for a KC Scholarship, please provide the following information and you will be informed if you have been chosen to receive a KC Scholarship when the funds are available.

| Student Name | |
|---|--|
| Academic Year (Standing; i.e., ESL/Freshman/etc.) | |
| City/State of Country of Residence | |
| Age | |
| Country of Origin | |
| If you were born outside of the USA, when did you arrive in the USA? | |
| Immigration Status (Please Circle) | U.S. Citizen Permanent Resident of the USA International Student Other: |
| When did you begin your studies at Divine Word College (month and year)? | International Student Other. |
| Are you receiving any other scholarships at Divine Word College? If so, please list them. | |
| Why did you come to the Divine Word College? | |
| | |

| How has Divine Word | |
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| College helped you | |
| understand your vocation? | |
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| Please list any leadership roles | |
| you have had a Divine Word | |
| College: | |
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| What do you hope to do after | |
| graduating from Divine Word | |
| College? | |
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(If you need additional space, please use additional sheets of paper to explain your answers).

2025 MISSION SUNDAY - WORK ASSIGNMENTS

- Contact persons, please organize, plan, and execute your group's work assignments.
- Those students involved in the liturgical music preparation or any other preparations during the following these times will be exempt; however, if you are available, then you are more than welcome to help out. Teamwork is at the heart of great achievement.

FRIDAY, OCTOBER 17

| TIME | FORMATION GROUPS | WORK ASSIGNMENTS |
|----------|----------------------------------|--|
| | | |
| Begin at | St. Arnold Janssen, Br. Wendelin | ✓ Put down the tarps (please make sure to sweep the tarps before |
| 9:00AM | Meyer, Gaudete & St. Joseph | setting up the tables and chairs). |
| | Freinademetez | ✓ Set up tables and chairs (map provided) |
| | | ✓ Place four large garbage containers at the corners of the gym. |
| | | ✓ Set up picnic tables outside the gym (30 chairs). |
| | | ✓ Arrange plasticware, napkins, plates, cups, etc. |
| | St. Francis of Assisi | ✓ Pick up the branches and trash around the campus. |
| | | ✓ Rake the leaves in the courtyard. |
| | St. John Vianney | ✓ Deep cleaning the dining room, room 143 and hallways from the |
| | | main chapel door to the front desk. |
| | Sr. Kim Vo & Br. Hanh Nguyen | ✓ Deep cleaning the Martha Kitchen |
| | St. Teresa of Avila | ✓ Pick up the branches and trash around the Megan Hall Building—up |
| | | to the bridge |
| | | ✓ Clean inside the building (especially the kitchens) |
| | St. Teresa of the Child Jesus, | ✓ Decorations in the gym (including the stage). |
| | | ✓ The theme is "Missionaries of Hope Among All Peoples" |
| | Cong Nguyen, Thi Nguyen, & Br. | ✓ Set up the sound system in the gym |
| | Phong Tran | |

DORMITORY INSPECTIONS

✓ The Deans (Fr. Tuan Hoang and Fr. Betenora Bako Liba) will inspect dormitories in the **main building, Megan Hall & Arkfeld's House at 3:00 P.M.** Please make sure your dormitory area and rooms are clean.

SATURDAY, OCTOBER 18

| Decoration team (Main Chapel) | ✓ Decorations in the main chapel |
|-----------------------------------|---|
| (Sr. Ahoefa Aguessou, Sr. Charity | ✓ The theme is "Missionaries of Hope Among All Peoples" |
| Rabson, Sr. Yolette Dorce, Sr. | ✓ The team chooses when it works for everyone. |
| Francine, and Macoy Kabonsok) | ✓ Deep clean the chapel (dry and wet mop, vacuum) |
| | |

SUNDAY, OCTOBER 19

| Before Mass | Br. Wendelin Meyer | ✓ Hospitality: Welcome guests at the main entrance |
|-------------|--------------------------------------|--|
| 12:15-12:45 | | ✓ Parking: Be outside to direct guests to park their cars |
| During MASS | KITCHEN STAFF | ✓ Transport the food from the kitchen to the gym during Mass |
| | Food Crew—Fr. Tuan Hoang | ✓ Organize and place dishes in their designated locations. |
| | St. Teresa Margaret & Sr. | ✓ Oversee the banquet, supplying plates and plastic ware, and |
| | Aprilia Untarto, SSpS | emptying garbage cans as needed. |
| | | ✓ Rotate people to serve at the food stations. |
| Immediately | St. Teresa of the Child Jesus | ✓ Keep the door close until the food is ready in the gym. |
| after Mass | | ✓ Invite guests to the gym when the food is ready. |
| During the | All students are asked to take turn | ✓ Help serve food in the gym. |
| banquet | to serve in the gym during the | ✓ Help each other to serve at the food stations so that everyone can |
| | banquet. | enjoy the food. |
| After the | Br. Wendelin Meyer, St. Arnold | ✓ Clean up the gym (dry and wet mop the tarps before putting them |
| banquet | Janssen, Gaudete, & St. Joseph | away) |
| | Freinademetz | ✓ Take down all the decorations, stage & sound system |
| | | ✓ Put everything away (tables and chairs) |
| | St. Francis of Assisi, St. Teresa | ✓ Take leftover food back to the kitchen |
| | of the Child Jesus, St. Teresa of | ✓ Wash dishes, pots, pans, and etc. |
| | Avila | |
| | Decoration Team (main chapel) | ✓ Clean up the main chapel |

MISSION SUNDAY WEEKEND SCHEDULE 2025



FRIDAY, October 17, 2025 – Work Day (No Classes)

6:30 AM Breakfast

8:00 AM Eucharist (main chapel)

9:30 AM Set up in the gym & work assignments (see bulletin board for assignments)

NOON Lunch

1:00 –3:30PM Music/Liturgy rehearsal (see a separate sheet)

2:00 PM Decorations in the gym

3:00 PM Room inspections (Main Building, Megan Hall & Arkfeld House)

5:30 PM Supper- Vietnamese Phổ sponsored by Phổ Tâm Restaurant

6:30 PM FOOD PREPARATIONS (until midnight)

(Main kitchen & Martha's kitchen)

SATURDAY, October 18, 2025 – Preparation Day

8:00 AM Eucharist (main chapel)

8:30 AM Breakfast

9:30 AM Decorations (main chapel)

NOON Lunch

3:00 - 5:30PM Music/liturgy/entertainment practice (see a separate sheet)

5:30 PM Supper

7:30 PM FOOD PREPARATIONS as needed (until midnight)

SUNDAY, October 19, 2025 - World Mission Sunday

6:30 AM Breakfast 10:00AM BRUNCH

11:00—12:30PM Music/Liturgy rehearsal (See a separate sheet)

1:00 PM EUCHARISTIC CELEBRATION (Formal, Religious or Traditional

Attire)

3:00 PM TASTE OF DWC – GYMNASIUM

(Cleanup after the celebration)

No Sunday Vespers

MONDAY, October 21, 2024 - Free Day

6:30 AM Breakfast

8:00 AM Eucharist (No Language Mass)

NOON Lunch 5:30 PM Supper