

Record of the Sharing about the Questionnaire proposed by Fr. Javier Peguero in view of the preparation of the GD “Handbook for the Xaverian Laity”

Date: January 17, 2021 (Sunday), 10:00am~11:00am

Members: Father Du, Father Wang, Father Ma, Father Chen, Brother Zhang Hongzao (Ambassador Zhang) 張鴻藻弟兄 (張大使), Brother Xiao Baolu 蕭保祿, Sister Sun Shizhen 孫世珍, Sister Wang Zhuli 王珠麗, Brother Xiaoxing 孝行, Brother Luke 路加, Brother Sun Shengkui 孫盛奎, Brother Wu Kunlong 吳坤龍, Sister Jiang Youxi 蔣有希, Sister Meixiu 美秀, Sister Pan Lulan 潘履嵐, Sister Silvia Li Shuying 李淑英, Sister Mary Huang Changchun 黃長春, Sister Zheng Sixian 鄭思嫻.

[A Note by Fabrizio Tosolini.

On January 17, after the Sunday Mass, those who used to participate to the activities of the “Family of St. Guido” were invited to share their answers to some of the questions sent by Fr. Peguero.

Some of those who answered joined the group for the first time, even by chance. We gave to all the members of the parish the opportunity to know in full the letter of Fr. Peguero. Everybody could give his or her answer to all the questions. However, for a group sharing, we selected only some questions as the most relevant for the group we have in Taipei.

We created two groups. Both Silvia ShuYing and ChangChun took notes and made a written report. ChanChun made the synthesis translated here. Silvia asked to keep some wording of her report. However, since there are no differences in content, I only translated Changchun’s version. It is anyway possible to consult the different versions in the Chinese, and use Google Translator to verify the differences.

For the sake of faithfulness to their text, I send both Chinese original text and English version. In the Chinese it is possible to get the Chinese characters of proper names and names of places.

In the Catholic Church language, faithful address each other by ‘Brother’ and ‘Sister.’ In the translation, I have kept these words.

The answers give a picture of the present situation of the Family of St. Guido in Taipei.]

1. Xaverian Charism and Spirituality

(1) Which elements of the “Xaverian Charismatic Family” fascinate you most and are the basis for your participation in the “Family of St. Guido” (becoming a Lay Xaverian)?

Sister Shuying

I grew up in a traditional folk belief family. I was the first Christian in the family, or the first generation of Christians. When I was 15 years old, I first met the now 104-year-old Jesuit Fr. Lai Gan Lin (Fr. Rabago sj). I was baptized as a Catholic when I was 25 (in 1997). In the summer of 1989 (when I was 17), I met Fr. Alessandro Dell’Orto sx who had come to Taipei because of the Tiananmen Square incident in Beijing in 1989. He asked me to call him directly Ale, which I did

In the summer of 1989, Ale and Father Bai Mingzhong (Fr. Julian Perozzi) came to Taipei together. They had planned to go to Beijing, but because of the Tiananmen Square incident, the Beijing government did not issue visas to them. They arrived in Taipei in the summer of 1989.

Ale later returned to London to study for a PhD in anthropology. Before leaving Taipei he told me: “If you want to find someone to talk to and chat with, you can go to Taishan to find my brothers. They are all just like me, they are very nice and their personalities are very similar to mine. You can say anything to them with confidence...” Because of Ale’s words and introduction, I knew other Xaverians: Father Wei Zhengzhong (Fr. Giuseppe Vignato), Father Bai Mingzhong (Fr. Julian), Father Wang Jingren (Fr. Edi Foschiatto), Lin JingHe (Fr. Enrico Rossetto), Fr. Martino, Fr. Joe, Fr. Fabrizio, Fr. Tiziano, Fr. Luigino, Fr. Adharius, Fr. Chen Shengde (Fr. Rejino)...

I have also been following what Ale taught me in 1989: “Being a good person is more important than being a good church member.” It has become my life and code of conduct. Therefore, one morning many years ago, after attending Sunday Mass, when Sister Changchun suddenly introduced and told me that there was a gathering of the “Family of St. Guido,” it immediately attracted me and made me want to know more about

Ale and the Xaverians. Why these friends joined the congregation? What aspect of St. Guido's life attracted Ale and the others to join this congregation? That is why I began to participate to this group as a member of the Lay Xaverians.

Sister Jiang Youxi

About 3 to 4 years ago, I went to Shangchuan Island to participate in the pilgrimage. I saw the stories and reports of Saint Francis Xavier. I was very attracted. After returning to Taiwan after the pilgrimage, I came to participate in the " Guido's Family". (Changchun version)¹

Sister Zheng Si Xian (a Master student joining for the first time)

Because I really like reading and I am very interested in reading, so when Dad Sun (Brother Shengkui) invited me to participate in the "Family of St. Guido", I came. In addition, after watching "Silence" by the Japanese writer Shusaku Endo, I have a little understanding of the history of Japanese martyrdom in the 16th century. Saint Francis Xavier (1506-1552), the first Catholic missionary to evangelize in Japan, once said, "Japanese are a very suitable nation to become Christians."

St. Guido (1865-1931) was deeply inspired by the evangelical spirit of St. Francis Xavier, so he founded the "St. Francis Xavier Order" (1895). Therefore, I am willing to participate in the "Family of St. Guido" to learn more about and get in touch. Father Du then praised: "Si Xian has an apostolic soul."²

Brother Luke (a friend who joined the group by chance)

It was something from the Holy Spirit. I woke up early this morning and was thinking about asking the priest about the Spiritual Exercises of St. Ignatius. So, after attending the Sunday Mass, Father Ma introduced me to Sister Shuying. Sister Shuying invited me first to participate to the gathering of the "Family of St. Guido" and then she would be free to explain to me the Exercises. So I came to participate in the "Family of St. Guido" today

¹ Changchun added also the following paragraph:

* (Regarding this paragraph, I judge that the relationship between Shangchuan Island and Saint Ignatius is a bit far away. As far as I know, this sister had participated in a pilgrimage to Shangchuan Island with Father Mai. Saint Francis Xavier passed away on Shangchuan Island.)

² Changchun added the following paragraph:

* (I discussed with Si Xian, she said that St. Francis Xavier (1506-1552) once said, "Japanese is a very suitable nation to become Christians." She thought that St. Francis Xavier founded the Franciscans, so I helped her to change this part. By the way, I explained her the relationship between St. Guido and St. Francis Xavier. Si Xian agreed)

because of curiosity. In addition, I am very interested in spirituality. On Sundays, I usually attend to four Masses.

Brother Kunlong

Because of curiosity, I came to participate in the “Family of St. Guido” and slowly got to know it.

Sister Zhuli

I have always been very moved by the Xavierians, by their dedication and missionary actions, so I wanted to come to get to know the congregation of our Xavier priests. This is why I came to join the “Family of St. Guido”.

Brother Xiao Baolu

I was deeply moved by what Father Ma did for me. Before I was baptized, he listened carefully to my many thoughts for a year.

Brother Zhang Hongzao (Ambassador Zhang)

I believe that the “Family of St. Guido” is based on faith and grows up in the warmth of love, while Saint Guido’s earnest expectation for members of this family is to cultivate virtue and look forward to the coming of heaven.

The “Family of St. Guido” is a branch of the Xavier Charismatic Family, and they are all part of the entire body of the Catholic Church. I, a layman, am just a small cell in this body. Although I am a little part of it, I strive to give my contribution in full, as a cell does.

Sister Changchun

The centuries-old spiritual heritage left by St. Guido (*Testament Letter, The Father's Word* and *Bishop Conforti: One Shepherd, Two Flocks*” *Guido Maria Conforti Bishop and Missionary*) are a classic explanation of the Bible.

Conforti’s works have:

1. A contemplative global vision;
2. A clear and systematic analysis;
3. There are insightful analysis on the Holy Word, the Cross, Vocation, Priesthood, etc.

When contemplating the cross, St. Guido would say “He looked at me; I looked at him, as if talking a lot with me.”

Following the eyes of St. Guido, I looked up at the face of Christ on the

cross from below, and then followed the eyes of Christ, from the height of the cross, overlooking all the truths in history.

During this nearly ten-year journey, I gradually entered the words and sentences of the Bible and truly felt that He had really spoken a lot of “words” to me.

(2) Which sentences from the “Testament Letter” (TL) of St. Guido best express your life and vocation as a Xaverian Laity?

Brother Zhang Hongzao (Ambassador Zhang)

I think that although the TL is aimed at missionaries who have issued the Three Holy Vows, it also has a deafening effect on us lay people.

1. “Saint Thomas Aquinas states that religious profession is akin to a second baptism because it is the beginning of a new life.” (TL 2) — We laymen have been baptized, we should also live a new life.
2. “In times of discouragement, let us turn to God.” (TL 3) — I think that also when we are full of self-confidence, we should turn to God.
3. “In time of temptation we should turn above all to God in prayer.” (TL 5) — Absolutely yes!
4. “God will not abandon us if we do our best to endure (persecutions)” (TL 6,) — Human effort is to accept God’s training.
5. “Everyone must suppress his own egoism (...)”. (TL 9,) —Yes!
6. The missionaries responded to the great vocation, lived in poverty, sacrificed their free will, fully dedicated themselves, and saved the world; they were respected and trusted by the people of all generations. In this world, materialism culture is prosperous, and all kinds of temptations are bigger than in the past. Just as the TL said: The Three Holy Vows “are a kind of martyrdom which, if it lacks the intensity of the supreme agony, is compensated by a life-long gift of self” (TL 2) confirms the ancient Chinese saying: “Generosity is easy, but calm is hard.” People cannot but admire these steadfast priests!

Sister Silvia Shuying

1. “Saint Anselm wisely observes that the man who is not bound by vows can be compared to one who offers the fruit of a plant, whilst the man who takes vows offers both the fruit and the plant. Saint Thomas Aquinas states

- that religious profession is akin to a second baptism because it is the beginning of a new life” (TL 2)
2. “We should not be disheartened by this. The Holy Spirit admonishes those entering the Lord’s service to prepare for such trials” (TL 3)
 3. “In times of discouragement, let us turn to God in prayer, stand firm in our resolve (TL 3).
 4. “We are assured by the words of the Apostle: «Let everyone stay as he was at the time of his call» (1 Cor. 7:20” (TL 3)
 5. “We will acquire much merit, save many souls and obtain the reward reserved to those who put their hand to the plough without looking back” (TL 3).
 6. “Those who leave everything behind to follow him will lack for nothing” (TL 4).
 7. “May these words of Paul apply to us too: «As long as we have food and clothing, let us be content with that» (1 Tm 6: 8)” (TL 4).
 8. “Such a spirit of poverty should make us live our poverty joyfully, out of love for Christ, even though we will have to face suffering, hardship and humiliation. An affluent poverty, which lacks none of life’s comforts, cannot possibly be pleasing to God, nor does it measure up to the poverty of the apostles and those who follow the Lord” (TL 4).
 9. “We must avail ourselves of every necessary means to preserve our chastity” (TL 5).
 10. “Humility is the best protection of our chastity” (TL 5).
 11. “The words of Ben Sirach are most appropriate: «He who despises trifles will sink down little by little» (Sir 19:1)” (TL 5).
 12. “In time of temptation we should turn above all to God in prayer” (TL 5).
 13. “God’s special assistance (...) is always granted to those who ask for it (...)” (TL 5).
 14. “If the practice of this virtue demands struggle, our efforts will be repaid a hundredfold by the Lord through the gifts of peace, heartfelt joy, enlightenment of our mind and the abundant graces bestowed on the pure of heart whose endeavours are always blessed from above” (TL 5).
 15. “Through obedience, we offer to Him the greatest natural gift he has bestowed on us: our free will” (TL 6).
 16. “We are to consider ourselves as instruments in the hands of the superiors for the glory of God and the salvation of our brothers. We should be totally indifferent with regard to roles or assignments” (TL 6).

17. “Even if someone has held the highest office of authority in the Congregation, even for a lengthy time, to the satisfaction and benefit of all, he should make his own the words of the Gospel: «servi inutiles unus» and consider himself, when all is said and done, the least of all the confreres, subject to the rules like everyone else” (TL 6).

18. “Everyone is to obey the superior, out of regard, not so much to the person, as to the authority invested in him” (TL 6).

19. “I cannot but quote here a passage of the writings of Saint Alphonsus Liguori to his Redemptorist confreres: « (...) Nor am I afflicted when someone leaves the Congregation through his own faults; I am grateful for this, since the Society has been freed of a bad apple that could infect others (...) »” (TL 6).

20. God will bestow graces and assistance on those who seek to do His will alone, and who surrender themselves to Him with filial trust (see TL 6).

21. “We should never omit daily meditation, spiritual reading, the visit to the Blessed Sacrament, confession, if possible, every week, the recitation of the rosary, a general and particular examination of conscience, the annual retreat, monthly days of recollection or at least the prayer for a good death. May Jesus, the Eucharistic Lord, in whose name we are priests and apostles, ever be the focus of our thoughts and affection” (TL 8).

22. “Whilst we work for the salvation of others, we must ensure that we do not neglect our own” (TL 8).

23. “«This commandment was given by God», says the disciple that Jesus loved, «that he who loves God must also love his brother»” (TL 9).

24. “Everyone must suppress his own egoism, criticism, contrariness, ostentation and desire for the limelight. Everything should be generously offered on the altar of fraternal harmony (...)” (TL 9).

25. “(...) a spirit of living faith which enables us to see God, seek God, love God in all things, intensifying our desire to spread his kingdom everywhere;

a spirit of prompt and ready obedience in everything, no matter how costly, in order to achieve the victories promised by God to those who are obedient;

a spirit of intense love for our religious family, that we must look upon as a mother, and a spirit of intense love for all the members of our Society” (TL 10).

26. “(...) the love of Christ in all its fullness, a love by far superior to any natural affection” (TL 11).

Father Wang (Edi Foschiatto)

My loved ones, who miss me, often say to me, “There are many lost sheep in Italy, and they need the company of clergy. We look forward to your return home soon!” Yes, I love my family very much, but when I entered the Congregation, my choice is as stated in the “Testament Letter”: “Through the three holy vows, we die to the world so that we can live a life hidden in God with Christ” (TL 2). The life of the holy vows in the congregation is like a life of martyrdom. In the TL, St. Guido asked us to “center on Christ” whenever and wherever possible (see TL 7). He wrote: “May Jesus, the Eucharistic Lord, in whose name we are priests and apostles, ever be the focus of our thoughts and affection” (TL 8).³

In addition, to share and introduce to you on the YouTube ‘Xaverian Missionaries’ website, you can also see the ‘Xaverian CharismaticFamily’, namely Xaverian priests and Xaverian laymen, sharing the impact of TL on them. The clips on this website are mostly in English, Italian, Spanish, and Japanese.

Brother Shengkui

“Christ is all in all things” (TL 10), “Christ’s love impels me” and “Christ is the center” (see TL7). In the TL, St. Guido said “a spirit of living faith which enables us to see God, seek God, love God in all things, intensifying our desire our desire to spread his kingdom everywhere” (TL 10). As Huang Mali (Changchun) shared last time, “Chinese Buddhism says ‘One is everything, everything is one.’ Chinese Song and Ming Confucianism said: ‘The moon is reflected in ten thousand rivers,’ ‘Truth is special’ (?), meaning ‘there is only one truth,’ but it is in everyone’s heart.” I used to understand the “Dao” (Truth), but only when I read Saint Guido’s “Christ in all thing” I could really understand the meaning of life in the context of my culture. Furthermore, by the holy vow of obedience, we offer our free will to God, which is the greatest gift.

³ At this point in the Chinese text there is a note by Changchun: “I added this paragraph to Father Wang, because the YouTube ‘Xaverian Missionaries’ website he mentioned below has nothing to do with this topic. This paragraph sharing is what he told me during my interview with him about his thoughts on the testament letter.”

Sister Youxi

“Those who hold positions of authority in the Congregation should resolutely repress every unsavoury desire for reform and every tendency to division and splinter groups. These are the mortal enemies of all religious communities, and the reason why some have broken up and been dissolved” (TL 6).

Father Du (Fabrizio Tosolini)

“The love of Christ impels us” (2 Cor. 5:14), which is also found in the book *The Father's Word*, and is one of the maxims of St. Guido. Now preaching is one-to-one. It is no longer one-to-many or many-to-many. Especially now that it is one-to-one, we need to start from the love of Jesus that impels us.

Sister Zhuli

“The Lord could not have been more benevolent towards us!” (TL 1). A colleague once asked me “There are so many religions in the world, why would I choose Catholicism?” I answered them “Because I am hooked by all the ancient rites of the Catholic Church. The Lord knows all the big and small things that happen in our lives, what is absolutely best for us and most suitable for us.”

Brother Luke

Because I participated in the “Family of St. Guido” for the first time today, I will take home the TL Given me by Father Wang.

Brother Kunlong

I feel that we are really “a family with one heart and one spirit” (TL 9), especially when everyone was called by the priest last week, after Mass, everyone spent two and a half hours together to tear down the Christmas decorations. Really, this let me feel and realize that we are really a family.

Sister Changchun

1. “Christ is in all things” (See TL 7)

In the TL, St. Guido wrote: “(...) a spirit of living faith which enables us to see God, seek God, love God in all things, intensifying our desire to spread

his kingdom everywhere” (TL 10).

The Apostle St. Paul said “There is only one God and the Father of all men. He transcends all men, penetrates all men, and is within. ”(Ephesians 4:6) We can see that God is omnipresent. He is above us, penetrates us, He is in each of us, He is also present in all things in nature. Therefore, we must love each other, brothers and sisters. At the same time this is to love God who is in their hearts.

2. “The love of Christ impels us” (2 Cor 5:14). The word ‘to impel’ represents the urgency of time. St. Guido attaches great importance to time, which he believes is the greatest grace and treasure God has given to man. The passing and passing of time without return represents the urgency of inward repenting and the urgency of saving souls externally.

3. The true meaning of “centering on Christ” (TL 7), “is that we offer our free will to God through obedience to the holy vows. This is the greatest gift” (TL 6).

(3) Among the Xaverian Laity, what are the most obvious aspects of the Xaverian charism?

Sister Shuying

I took part in many churches and activities of different religious congregations. Really, only in our St. Francis Xavier Church, I feel at home! Because I feel like I am at home, I may be late or even not to come and everyone understands me (everyone burst into laughter immediately).

Sister Zhuli

Me too. We have always had “this family,” this “feeling at home.” The sacrifices and dedications of priests and faithful also moved me deeply.

Sister Youxi

Also for me, it is such feeling like to be at home that attracted me.

Brother Kunlong

The priest’s behavior touched me very much and I felt very homely. You may not know that for the past 20 years, a homeless man came to Mass every morning, and after the mass, he told the priest that he was very

hungry and he had nothing to eat. The priest treated the homeless man as if he belonged to his family, and then served him breakfast. The priest spoke to him with a very good attitude and tone. It has been uninterrupted for the past 20 years. I was moved.

Sister Changchun

The greatest charism of the Xaverian Congregation lies in the “vocation”, as St. Guido said “that the vocation to which we have been called could not be greater or more noble; it draws us close to Christ, the author and consummator of our faith” (TL 1) “in whom are hid all the treasures of wisdom and knowledge”(Col 2:3). Personal talents, whether it is photography, painting, writing, language, etc., all are charism in view of announcing the gospel, let people deepen their faith and know God.

Brother Xiao Xing

Spiritual practice should not be limited to knowledge. While the priest is young and energetic, he can use spiritual practice in daily life and service. The practical actions of caring for the silver-haired and the poor, like the priest doing the sacrament of reconciliation and sending the Eucharist for the weak brothers in the San Xia Rehabilitation Center. The actual action of the faithful, love, has truly created a “home” atmosphere. “The water is full, how to fill it” is actually “gazing” at people around us who are different from us.

2. The organization of the Lay Xaverians

(1) What spiritual and evangelization work has been planned and executed by the “Family of St. Guido” in the past?

Brother Shengkui

1. We translated some of the works of Saint Guido, allowing more people to contact, read and learn his spirit. (Testament Letter, Road to Perfection [English: The Father’s Word], Bishop St. Guido Conforti: One Shepherd, Two Flocks).
2. We established a group for interreligious dialogue and had dialogues with various religions, visiting each other.
3. We promoted participation in the prayer for Christian unity. (Zhongshan

Church, Methodist Church, Gongguan Church).

4. In 2013, we began to accept the formation and assistance of Xaverian Fathers to establish the Family of St. Guido. (Meeting every 2 months, studying and sharing on the texts of St. Guido, guided by the Fathers).

5. We participated in the promotion of church activities in the Deanery (on Christmas and Easter).

6. We actively introduced the spirituality and thoughts of St. Guido in the “Catholic Weekly” (the Taiwan Catholic Church Weekly).

(2) In which areas can we develop, plan and act in the future?

Brother Shengkui:

1. Promote the organization and exchange of the Family of St. Guido in Asia.

2. In the future, we plan to visit the Family of St. Guido in Indonesia to learn how to maintain and continue the family spirit.

3. Promote the life of the church and the church organizations in Taiwan, broaden the participation of brothers and sisters in the activities of the Family of St. Guido, and spread the spirit of the evangelization of St. Guido.

Sister Lulan

On the third week of each month, the Family of St. Guido had regular reading sessions and sharing of faith.

We continue the work of translating, photocopying and editing the works and documents related to St. Guido.

Going deep into the Holy Word is an important part of the spirit of the Family of St. Guido. While reading these words over and over we also try to actively realize encouragement and comforting actions to bring spirituality into everyday life.

Brother Xiaoxing

The writings and doctrines of St. Guido should be interpreted more effectively and in-depth, for example during homilies at Mass and teaching in Bible classes.

Father Ma (Giuseppe Matteucig)

The works or doctrines of St. Guido can be related to the texts read in the

Bible classes and be introduced to the attendance.

Sister Nanxiu

The training course can be offered to all the church members.

Father Ma

To publish regularly, in the form of LINE and of the *Parish Bulletin*, the faithful sharing of the spirituality of Saint Guido.

Every year, three moments can be used to strengthen formation and cultivation of St. Guido's spirit:

- On November 5th, the feast of St. Guido.
- December 3, the Advent and Lent parish retreats, and another retreat time can deepen themes of the spirituality of Sant Guido.
- The worship of the Eucharist every Thursday is handed down from the time of St. Guido. It has a long tradition of combining biblical verses and prayer intentions. We can encourage a greater participation.

Brother Xiao Baolu

We are Chinese. In addition to the documents of St. Guido's spirituality, we should also read the biographical stories of the first four members of the Xavier Order to China, such as Biography of Bishop Jia Shiyi (Bishop Calza). We should not forget Chinese history. "A picture is worth a thousand words." The China photo collection is the most direct and heart-shaking picture of the life of Xaverian missionaries to China. At the same time, while studying the history of the Xaverian early mission to China, all Lay Xaverians should make a vow: in addition to changing themselves, they should also win an unbeliever to learn about our faith and join us, our family. Only by increasing our small family can we truly further the ideal that the whole world become a family.

3. Formation of the Xaverian Laity

(1) As a member of the Lay Xaverians, please share your Xaverian Laity formation journey.

Brother Zhang Hongzao

After I was baptized, I attended the weekly Mass and participated in various Church activities as much as possible. I attended Bible lessons for about six

years. After dropping out because of my deafness, I often read the Bible. Considering the Chinese Confucian concepts of harmony between man and nature and the unity of knowledge and action, I feel that we should practice faith and virtue; no matter whether you convert and follow the Lord's virtue, if you fail to practice, you lose the status of believers.

Sister Nanxiu

I entered this family about one to two years ago, it can be said that I am still in the early childhood!

Regarding the journey of formation of the Xaverian Laity, I am very grateful to Father Du and Father Mai of the Xaverians for their hard work for us over the years and helping us to understand the Bible step by step. In the process of reading the Bible, priests are like gardeners, irrigating and purifying our withered and desolate hearts with the living water of the Word of God. With long-term experience, our thinking is no longer my thinking, and our behavior is no longer my behavior. Gradually, I walked into the door of the St. Francis Xavier Congregation and got acquainted with St. Guido, the founder.

(2) How does Xaverian Laity re-read the basic values/characteristics of the Xaverian Congregation, and make them the basis of formation and living?

Sister Nanxiu

(1) *Bishop of St. Guido: One Shepherd, Two Flocks* (Augusto Luca; Translated by Sister Liu Lijun)

The spiritual cultivation of Xaverian priests is derived from the cultivation of the spirit of St. Guido. Then, to understand the life and spirituality of St. Guido, as well as the basic values and characteristics of the Xaverian Society, we should start with the book *Bishop St. Guido: One Shepherd, Two Flocks* by Father Luca, a biographer and historian.

The Saint was an outstanding bishop of the Italian Church in the early twentieth century. He is the bishop of a diocese and, at the same time, an missionary. He desired to unite the peoples and let them become the mystical body of Christ. All people in the world belong to the same sheepfold, the family of God. St. Guido not only created a seminary for overseas missions, he also dedicated all his mind to increase the missionary spirit among clergy and faithful. Therefore, he showed his fatherly heart to

the whole world, and even went to far away China to visit and encourage missionaries who were evangelizing there. His heart is so broad that he can embrace the world.

On October 23, 2011, during the canonization celebration of Saint Guido, Pope Benedict XVI said “As Saint Guido contemplating the cross, he saw the horizon of the whole world unfolding to him, and the hope hidden in everyone, the urgent desire in their heart to accept and welcome the good news of salvation from the ‘only love’ (Jesus).”

(2) *The Father's Word* by Saint Guido, translate into Chinese as *The Road to Perfection: Saint Guido's Spiritual Practice and Love Words*

In this book, St. Guido's exhortation conveys profound spiritual teachings, combining the Bible with daily life, just as the Holy Spirit said to us: “Today you must listen to His voice and stop hardening your heart” (see Heb 3:15). Following the wind of the Holy Spirit, leading us to our true self, to others, and to God.

~ Through perfection, see God, seek God, and love God in everything.

~ Use your talents and interests to make small offerings with great love.

~ Let us think about how to shine in our respective fields!

Father Ma

Many people think that the cross is the place where Jesus lost his life in pain and suffering. However, what St. Guido saw was how God loves me, a perfect love.

Spreading out the spirit of Jesus is not a theory or a doctrine; it is about whether you are willing to establish an intimate relationship with Jesus.

Sister Sun Shizhen

Each of us should think about what is the spirit of Saint Guido, Write it down, what does it mean spread it out? It is not preaching, but the accumulation of experience sharing.

(3) For the establishment of the Xaverian Laity, we need to form a cohesive formation journey; in which stages and directions should we envision and act?

Sister Nanxiu

We should look forward to the TL. We should Live out a strong faithful life centered on Christ (N. 7: “In all things we will draw inspiration from him, in such a way that our external behavior will become the manifestation of the interior life of Christ within us”). We should strive (N. 8) to cultivate the spiritual life: “daily meditation, spiritual reading, the visit to the Blessed Sacrament, confession, if possible, every week, the recitation of the rosary”... walk in charity! Besides, the Psalm says «How good and pleasant it is when brothers live together in unity» (Ps 133:1). The relationship among us is based on a family of one mind and one spirit.

Sister Nanxiu and Sister Lulan

For the prayers of the faithful, please add an intention related to the spirit of Saint Guido, especially during the First World War, his prayers for the war and the flu epidemic.

Brother Xiaoxing

We can combine the Pope’s messages and Vatican documents, as well as international world issues such as cross-faith dialogue and climate change, with the spiritual documents of St. Guido.

Regarding the writings, letters, doctrines and other documents of St. Guido, as well as the sharing of experiences, the Lay Xaverians should have a good English base in order to achieve mutual understanding and co-integration.

Father Ma

Write down the thoughts after reading the spiritual documents of Saint Guido, and translate them into English so that the Lay Xaverians all over the world can read them. Only in this way can we achieve a world family.