

Rekindling the Spirit of Mission in our Parishes

Pontifical Mission Society

Seattle, WA

April 6, 2011

Rev. Ronald J. Lewinski, S.T.L.

Pastor, St. Mary of the Annunciation

Mundelein, IL – Archdiocese of Chicago

President, Frassati Catholic Academy

Wauconda, Illinois

Introduction

My first experience of mission was in 1965 when as a college seminarian I volunteered to spend the summer with the Glenmary Home Missioners in Scottsville, KY. After a week of orientation at Glenmary headquarters in Cincinnati I was sent on mission with Herb Essig, another seminarian, to the Glenmary parish in Franklin, Ky where we met Glenmary missionary Fr. Raymond Berthiaume. Fr. Ray drove Herb and I to the mission in Scottsville, some 25 miles from Franklin. There was no church on the site, only two trailers; one was designated for use as a chapel, the other as our home. What I wasn't prepared for was Fr. Ray's charge to us: "Young men, the Church has never had a permanent presence in Allen County. So it's all yours. See what you can do. I'll see you in a week." With that he left us on our own to figure out for ourselves how we would exercise our mission that summer.

Coming from a well established Polish-American Parish on the south side of Chicago where Catholicism was as common as the air we breathed; finding myself on a hilltop in KY where there was only a handful of Catholics was disarming to say the least. My fellow novice missionary and I decided that our first course of action would be to canvass the area by visiting all the homes we could to let people know that the Catholic Church had arrived. We were excited about getting started. What we weren't prepared for were doors that were slammed in our faces with the words, "We don't welcome papists here, boys. We're Christians."

Since that first mission experience I've had many doors slammed in my face –at least figuratively - by those who claim the name Christian. The Gospel is Good News but it is also bitter sweet because it inevitably requires a change of heart, if we are going to live for kingdom Jesus preached. The first lesson I learned was not to take my faith and my church for granted. Ever since that Scottsville experience I've pondered again and again: “What does it mean for me to be a missionary in this place at this time?” “What is the compelling message I have to share?” While the heart of the message remains the same, the missionary field is always changing. And so the way I respond continually changes as well.

A priest for 39 years I have tried to transform parishioners into missionaries. Sometimes they've put me to shame by the generosity of their own missionary zeal. At other times the parishioners themselves have been the mission field. This has become more and more true. With the questions Catholics ask, and by the requests they make, especially on the occasion of funerals and weddings, I often feel like I am in unevangelized territory, a foreign land. I take to heart the words of Pope Benedict in “The Word of the Lord” when he says, “We cannot keep to ourselves the words of eternal life given to us in our encounter with Jesus Christ: they are meant for everyone, for every man and woman. Everyone today, whether he or she knows it or not, needs this message.” (Verbum Domini, #91)

Identifying the Mission Field

What makes the missionary vocation more difficult today is that the mission field is no longer defined by geographic borders. While we might have defined mission territory as remote, third world, and foreign, today the mission field is woven into the fabric of our homeland. Today the mission field is the economic sector, the technological world, the social, political and cultural life of the larger community. Science and technology have become the new idols. The mission field is among the immigrant groups struggling for acceptance and a decent life. The mission field is among the homeless, the unemployed, the undocumented, and the dis-infranchized – all who live in the communities we call home. We are sent as missionaries into a society that wants to be green and preserve the forest but opts for a culture of death when it comes to saving the unborn. These

contradictions, human needs in society stake out the fields that are ripe for a new band of missionaries.

So what does it mean to say that we have to rekindle the missionary spirit in our communities? It means that we have to open our eyes and ears and recognize that the missionary territory is in our back yard. It means that we cannot preach a private faith that has no connection to the society in which we live and work. We have to commit ourselves to the reform which the Gospel demands for the sake of the Kingdom. Difficult work! We have to be ready for it. That's why I'm sure Pope Paul VI said in *Evangelii Nuntiandi* that "the Church is an evangelizer but she begins by being evangelized herself." (#15) The parish is called to mission but it begins by welcoming the Word afresh and hearing the call to mission with greater urgency. Perhaps the hardest conversion is moving from a religious view that is only concerned about one's personal salvation to a spiritual vision by which I know myself to be in solidarity with the body of Christ, a man or woman sent on mission for others. (*cf. Lumen Gentium #9 and Phil 2; 3-7*)

So how can we be more missionary in parish life?

The first step is to know who you are taking to. When I knocked on doors in Scottsville, Ky, I learned pretty quickly where I stood with the community. I heard their assumptions and prejudices. I observed their behavior and values. I learned their history and their culture.

After getting over the first few weeks of slammed doors, my fellow seminarian and I courageously advertised an open house at the Catholic trailers. We broke the ice with our neighbors over cold lemonade and cookies. That was the second step in our missionary education: building trust.

I wonder if I were to go door to door around my parish today what kind of reaction I would receive. My hunch is that many people would have already closed the door to the church and any institutional form of religion before I ever knocked. Mass attendance is

low. There are fewer church weddings. Religious vocations are few. Parents are no longer choosing Catholic schools for their children. Listening to so many voices in the community I hear cries of emptiness, a lack of meaning or direction, loneliness and even hopelessness. Individuals are not looking to the church for answers. Young adults are telling us that we aren't speaking their language. The invitation of Jesus to a new way of life has lost its appeal. Relativism, secularism, excessive individualism and a narcissistic culture have made hearing God's Word more difficult and building community hard to achieve. We don't help the situation much if our preaching and our liturgies are lifeless and parish goals have more to do with maintaining old buildings than celebrating God's gifts and creating new avenues for ministry.

This is the state of the union. And it's a fine line between those in the pews and those outside the pews. We are all influenced by the culture in which we live. And while there is much in our U.S. culture for which we can be proud, there are some values that are simply not compatible with the Gospel. Nevertheless, in spite of what could be a grim spiritual picture, the faith is alive and God's people are hungry for more of what God has to offer. Rekindling the missionary spirit begins with *fanning into flame the gift of faith* that our Catholic sisters and brothers hold dormant in their hearts.

There's a passage in *Redemptoris Missio* that describes what I see every day in my parish:

“Our times are both momentous and fascinating, While on the one hand people seem to be pursuing material prosperity and to be sinking ever deeper into consumerism and materialism, on the other hand we are witnessing a desperate search for meaning, the need for an inner life, and a desire to learn new forms and methods of meditation and prayer. Not only in cultures with strong religious elements, but also in secularized societies, the spiritual dimension of life is being sought after as an antidote to dehumanization”

(Redemptoris Missio, #38)

This, of course, is the work of the New Evangelization. As Pope Benedict XVI describes it, it's a ministry of *re-proposing the Gospel*. It's telling the good news of Jesus in a way that leaves hearers thinking they just heard the Gospel for the first time. If we want to reawaken the missionary spirit in our parishes, the new evangelization will have to go hand in hand with rekindling the missionary spirit.

Where do we begin?

The first thing we ought to do is to ask ourselves why we have parishes in the first place. Every parish develops its own identity relative to its demographics. Its ministries need to address specific needs. However, the point I would like to make is a simple one: ***The parish is not an end in itself.*** It's meant to be a *greenhouse* that grows disciples. It's meant to be a *mission school* preparing missionaries for service in the world. I'm not satisfied with a parish that boasts 75 ministries, publishes a forty page bulletin each week, and has the best coffee and donuts in town for hospitality, if somehow these entry points do not activate the missionary vocation. More parish activity does not necessarily make a more mission-minded parish. The litmus test is whether a parish understands itself to be a missionary community. In "The Word of the Lord" Pope Benedict tells us: "Missionary outreach is a clear sign of the maturity of an ecclesial community." (#95) (*c.f. Evangelii Nuntiandi, #15*)

On the positive side of things let me say that I believe our Catholics are concerned about those in need and continue to be generous in serving the needs of others. I am always amazed by the welcome and generous response to the annual Mission Appeal. And the more descriptive the missionary is about his/her work, the more successful the collection. There's something in those mission talks that touches the sleeping missionary inside each of us. Every year following that missionary appeal I have parishioners asking, "What can I do closer to home?" Encountering a missionary is the best catechesis and incentive for growing new missionaries.

Young adults today are very interested in the global picture. Many have traveled far and wide or at least feel globally connected through technology. The Church's social doctrine is very appealing to young adults and is a ready entry point for greater engagement. They want to serve in meaningful ways and they aren't afraid of getting their hands dirty.

The Archdiocese of Chicago established Amate House as a volunteer Christian service organization for young adults who live in community and work in various mission

opportunities around the Archdiocese. There are three houses with a total of 33 committed college graduates serving the poor and the needy. Since its founding in 1984, 806 young adults have served one to two years at Amate House. A total of 75% of those who worked with Amate House stay in human services. Four have become priests. Six have become religious sisters. Some who have become attorneys or doctors continue to carry over their missionary spirit into their professional life. The Jesuit Volunteer Corps and the Peace Corps are examples of young adults in service to others. There's a waiting list of missionary "want to be's". What are we waiting for?

The other group of parishioners we often overlook are retirees who have no intention of being assigned a rocking chair on the front porch. They are ready for a new adventure, a new career. Many have longed to be of greater service to the Church and the Gospel. Do we need an Amate House for retirees?

What are some practical steps we can take to rekindle the missionary spirit?

First of all, don't presume that the faithful who gather each Sunday don't already have an intuitive sense of mission. In preparation for this talk I asked our parish's director of mission to do some grassroots research on what people think about their mission as the baptized. Some answered very simply. For example: "The mission is to make Jesus a part of our everyday living." Or another said: "The mission is to spread the Gospel, the good news of Jesus. Who is he? Why did he come? How do we come to believe and live through his body, his Catholic Church?" And when asked "What does it mean to you when you hear that your pastor would like to rekindle the missionary spirit in the parish", one respondent answered: "It sounds like the pastor feels the need to re-ignite the spiritual flame in the parish. He wants people to give a darn and to feel pulsed to speak up, stand up, jump up, and not give up. Feel the need. Pay it forward."

My grassroots research tells me that there are potential missionaries ready for the call. I'm concerned that we do not raise the bar high enough for fear that parishioners will say, "There's no way I can do that." But we have to state our hopes and expectations. It's true that not everyone can go to Haiti or Nigeria on mission, but someone can. If we don't

give that person a mission opportunity, they will find it at the mega church down the street and not return to the parish.

We also need to take an *incremental approach to mission engagement*. We need to think of mission education and engagement as a step by step process. The first step into mission for some may be taking a box of groceries to a food pantry. The second step may be talking to a recipient at the food pantry. The third step may be working one night at the food pantry or adjacent soup kitchen. The fourth step may be answering the question of a guest at the soup kitchen who asks “Why are you doing all of this?”

The point is that most people don’t feel ready for total immersion into mission. But if we take an incremental approach, we will see parishioners grow stronger and more confident with each step they take. I’d love to see parishes and our diocesan mission offices provide some concrete suggestions for this.

Practical Examples of Rekindling the Spirit of Mission

1. Preaching . The first and most obvious step is to use our preaching as a catalyst for engendering a missionary spirit. In *The Word of the Lord* Pope Benedict says: The homily “should lead to an understanding of the mystery being celebrated, serve as a summons to mission, and prepare the assembly for the profession of faith, the universal prayer, and the Eucharistic Liturgy..... Generic and abstract homilies which obscure the directness of God’s word should be avoided, as well as useless digressions which risk drawing greater attention to the preacher than to the heart of the Gospel message. The faithful should be able to perceive clearly that the preacher has a compelling desire to present Christ, who must stand at the center of every homily.” (Verbum Domini, #59) Preaching that only soothes the soul with pious thoughts but never goes beyond that hampers the work of forming missionaries. Pope Benedict cautions us: “It is not a matter of preaching a word of consolation, but rather a word which disrupts, which calls to conversion, and which opens the way to an encounter with the one through whom a new humanity flowers.” (#93) I get the impression as I listen to some preaching that it is intended for individual consumption and fails to acknowledge Christ’s mandate to *live as one and to wash the feet of all*. Pope Benedict again says, “One must avoid the risk of an

individualistic approach, and remember that God's word is given to us precisely to build communion, to unite us in the Truth along our path to God." (*Verbum Domini*, #86)

Pope Benedict's warning to avoid abstract preaching and teaching is important. Because if we are going to train missionaries we need to be clear about what the message is that we are being sent to proclaim. Our message is not a call to just be nice. It's not a philosophy of life that binds us together and holds us accountable; *it is the person of Jesus Christ*. So when we walk away from the altar because we are disinterested, it's not turning our back on a philosophy but the person of Christ who issued the invitation to come and eat. Pope Paul VI taught us in *Evangelii Nuntiandi* that "The Good News proclaimed by the witnesses of life sooner or later has to be proclaimed by the word of life. There is no true evangelization unless the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, the Son of God, are proclaimed." (#22)

In talking to many Catholics about being missionary, I find that many tend to be too timid about being an evangelizer or to take concrete measures to spread the good news. You will hear many say, "I can be a good missionary, if I just give good example at work or in the neighborhood." Yes, of course. But when a neighbor is thirsty for living water and is in the habit of filling his/her bucket out of a toxic well, at what point do you say, "STOP, drink living water, Jesus the Christ!?" Am I more inclined to give a psychological answer to the problem? Do I only communicate a philosophy of life or do I introduce my neighbor to the living Christ? We Catholics need better formation in how to effectively communicate Christ.

We have to ask ourselves what's the difference between humanitarianism and mission? There's nothing wrong with humanitarianism. But we Christians go one step further in giving the reason for our hope, the compelling motivation behind our love. (*cf. 1 Peter 3;15*) In calling people to mission we're not trying to promote "do goodism" or a volunteerism that one accepts, if one has nothing else to do. We preach a vocation and mission that is rooted in being one with Christ and his mission.

2. **Bold Witness.** In addition to preaching and teaching, our parishes need to provide a bold witness. Most parishes are doing good things. The problem is no one knows about them. A few years ago I was given a grant to study twelve parishes around the United States. The goal was to find parishes that were strong and vibrant, exemplary and effective Catholic parishes. One parish was in Houston. St. Cecilia is in an active parish where there were a growing number of Hispanic immigrants coming to worship. Parishioners welcomed them but wanted to find a way better way to integrate the newcomers into the parish. The parish was blessed with a significant number of medical professionals. So they decided to pool their talents and open a “Well Baby Clinic”. As you might imagine, many local residents objected to the idea. With perseverance the project went forward. I was present at a parish orientation for prospective new parishioners. After the pastor spoke about the Well Baby Clinic I asked a young couple sitting next to me, “Do you think you will be getting involved in the Clinic?” They answered, “No, not us.” I asked, “Are you opposed to the idea?” They responded, “Oh, no! In fact that’s why we are here. We wanted to belong to a parish that stood for something.” It was the bold witness of the parish that drew this young couple into its community life.

I found another example of bold witness at St. James Cathedral in Seattle. At the time of my parish study there were apartments surrounding the Cathedral which were being gentrified and turned into condos. However, there were residents in those apartments who had lived there for years and couldn’t afford to live there any longer under the new condo conversion. St. James Cathedral Parish was blessed with many attorneys. They got together and took the matter into their hands fighting with city hall in behalf of long time residents. Word spread throughout the Seattle area. The Cathedral Parish was respected for their bold witness.

One of the conclusions I came to in my study of parishes was that wherever there was a strong and bold witness, the liturgy was also strong and vibrant. And parishioners were inspired to mission by the example of that bold witness.

Why would anyone want to belong to your parish? What does your parish stand for? What difference does it make to the larger community? Is there a bold witness calling parishioners to mission?

3. **RCIA.** Paragraph #75 in the Rite of Christian Initiation of Adults (RCIA) outlines four major components to the Catechumenate Period: 1) catechesis; 2) becoming familiar with the Christian life by association with the community; 3) prayer, worship, liturgical rites; 4) introduction to the apostolic life and mission of the Church. Catechumens preparing for initiation into the Catholic Church are expected to apprentice with a veteran Catholic in learning the mission of the Church. This is not a matter of doing a “service project” like we often ask our confirmandi to do. This is intended to be a hands-on learning experience of how to be a missionary. The National Catechetical Directory speaks about the Catechumenal paradigm as the primary model for all catechesis. It says, “The baptismal catechumenate is the source of inspiration for all catechesis.” (#35.D) Where we are falling short with the RCIA is when it comes to offering a mission apprenticeship and we don’t have our mission school in order.

4. **Providing opportunities for mission.** It’s not enough to preach and teach about being missionary unless we also provide some direction for where parishioners can channel their missionary zeal. Mission destinations may be within the parish and beyond the parish. There ought to be a wide range of options so that there are opportunities for the confident and assertive as well as for the more timid or shy. Let the opportunities stretch and challenge. At St. Mary we are trying to better broker the possibilities for mission by establishing a new ministry we call the *Parish Mission Director* who is someone who is familiar with all kinds of opportunities for exercising one’s mission vocation. These are parish opportunities and options outside the parish. The Mission Director can provide an orientation for mission and establish an incremental mission engagement. Someone may call and say, “I’m ready to do something. I can give two hours a week.” I refer them to our Mission Director who can help that individual’s discernment for mission. We could all improve our parish websites for coordinating mission initiatives more effectively.

5. Celebrating the global church. While mission can be as close as the pew behind you, it's an awareness of the global church that teaches parishioners that the Church and their vocation are bigger than their own parish. Look around your parish church and its vestibule or gathering area. What do you see that tells you that you belong to something bigger than your own parish? In our suburban church there are three tapestries that hang over the main doors of the church above the baptismal font. They come from South Africa and are easily identified as African art. At a town hall meeting someone asked, "Why do we have African art in our church when we don't have African parishioners?" Before I could answer the question, a parishioner stood up and said, "I love those tapestries. When our family leaves Mass on Sunday I often point to them and say to my children, "Remember now, we belong to something bigger than St. Mary's. Our Catholic family includes every continent and so Jesus wants us to serve the world in his name."

What about the music in your parish? The selection of devotional art? Are there posters or information screens inviting and enticing parishioners to learn and share beyond our borders? Do you celebrate the diversity within your parish? Does the preaching include concerns beyond your own town?

6. Increase contact with missionaries. There's no better way to get fired up for mission than to hear a missionary's story. When the annual Propagation of the Faith appeal is made every year, we ought to consider arranging to have the visiting missionary meet with parishioners outside Mass. How about keeping in touch with a missionary? Can we SKYP or Blog to further our missionary connections?

How about adopting a sharing parish, like the small mission church in Scottsville, KY? It's not a matter of choosing one option to feel that we've satisfied our mission responsibilities. Let there be multiple options for mission. Can you envision a mission abroad where you send parishioners as well as financial aid? And remember there is a mutuality expected here. We have much to learn and receive from those with whom we have a missionary relationship.

7. Introduce youth to mission. Begin young. Frassati Catholic Academy opened its doors for the first time in August 2010. It is the first regional Catholic Middle School of the Archdiocese of Chicago. The school is named after Blessed Pier Giorgio Frassati who was a faithful disciple, fun loving friend and a great athlete. In his own way he became a missionary to the poor and infirm without leaving home. He lived in Turin, Italy and died in 1925 at the age of 24 from polio which he presumably contracted from one of his sick friends. We chose him as our school's patron because we were convinced that we need more appealing models for youth of Christian discipleship. At Frassati Catholic Academy we're committed to promoting mission: 1) we've chosen a patron, Blessed Pier Giorgio Frassati, who embodies for youth what a young missionary looks like; 2) we are in the process of developing a three year incremental plan for mission engagement; 3) every Friday we hold an assembly and invite someone to speak about their mission in the world.

In preparation for celebrating Pier Giorgio's birthday on April 6th, we invited our students to write an essay on what Pier Giorgio means to them and how Pier Giorgio inspires them to mission. A young boy wrote: "The spirit of Pier Giorgio inspires me to follow and live the Beatitudes no matter what others may say or think. His strength of character demonstrates that no matter what your station in life may be, you can help. Not always with money, but with your spirit and time. Pier Giorgio was blessed with the will and determination to share his love of God and especially the Beatitudes. His gift of putting others before himself was an astounding lesson that he continues to teach today. His example shows me that the volunteering I have done in the past is something I need to continue all my life." An eighth grade girl said: "Pier Giorgio Frassati inspires me to not get frustrated or depressed at the dysfunctional world around me. His life nearly shouts at me, "Get up and stop being lazy! This world needs help, and you're the one to change it."

See what our youth are capable of! If our youth are going to become missionaries we have to get them started now. Let's not forget we have the Holy Childhood Association to help us.

8. Bring together those who have a missionary heart and witness a missionary spirit.

Thanks to the work of the Holy Spirit, the exercise of mission is not limited to whatever the pastor might suggest. We have a dentist, for example, who just returned from mission work in Nigeria. We have parishioners who give their time to Catholic Charities to help the poor and elderly manage their benefits and budgets. We have a group of young moms who provide meals, transportation and babysitting for families in crisis. Listen to the stories of these people. Support them with prayer and affirmation. Offer their witness as an example to inspire others.

9. Returning to the Eucharist to hear the call to mission and to be formed by the Master Himself.

Preaching on the scriptures is essential. But preaching on the liturgy is also essential for the formation of missionaries. We need a stronger mystagogical catechesis that flows from the Eucharist, which is the wellspring for mission. At the turn of the millennium Pope John Paul II said:

“..entering into communion with Christ in the memorial of his Pasch also means sensing the duty to be a missionary of the event made present in that rite. The dismissal at the end of Mass is a *charge* given to Christians, inviting them to work for the spread of the Gospel and the imbuing of society with Christian values.” (*Mane Nobiscum Domine*, #25)

In a similar vein Pope John Paul II wrote in *Dies Domini*:

“For the faithful who have understood the meaning of what they have done, the Eucharistic celebration does not stop at the church door....Once the assembly disperses, Christ’s disciples return to their everyday surroundings with the commitment to make their whole life a gift, a spiritual sacrifice pleasing to God (cf. Romans 12;1). They feel indebted to their brothers and sisters because of what they have received in the celebration, not unlike the disciples of Emmaus, once they had recognized the Risen Christ ‘in the breaking of the bread’ (cf. Luke 24; 30-32), felt the need to return immediately to share with their brothers and sisters the joy of meeting the Lord (cf. Luke 24; 33-35).” (*Dies Domini*, #45)

Our Eucharistic piety continues to be weighted in the direction of an individual relationship with Christ and the personal benefit of receiving the Eucharist. This is good and certainly part of our tradition. But so too, as Pope John Paul II tells us, is the call to mission that comes from the Eucharist. To be a Eucharistic people means we take the

self-emptying love we have encountered at the Altar and extend that love by being bread broken and wine poured out for others. If we do not help the faithful to see the intimate connection between Eucharist and mission, we risk becoming humanitarians cut off from our spiritual roots as disciples.

Are there any signs of hope that we are making any progress?

Yes. There are plenty of signs that the faithful are catching the spirit of mission. I love to tell the story of a bridal couple at their wedding rehearsal. After leading them through the usual routine choreography for the wedding liturgy, the bride and groom asked me, “Father, at what point will we take up the collection?” I told them that we don’t usually do that at a wedding. I asked them what their intention was? They told me, “Father, we realize that our marriage is not just about us. As a Christian married couple our vocation is to the world. And so as the first act of our married life we would like to contribute to a needy mission of your choosing.”

I was also touched by a young server, who after serving a funeral Mass, came to me with the \$10 the funeral director had given him and said: “Father, I’ve been watching the terrible destruction in Japan. Could you help me find a way of getting this \$10 to where it can help someone in Japan?” I asked him, “Don’t you want to use the money for something you need?” The young boy answered, “Father, I’ll serve other funerals. But right now the people in Japan need this money more than I do.”

Two simple anecdotes, but genuine expressions of being for others, which, of course, lies at the heart of mission.

We have parishioners who travel on business around the world and have been touched by the Church alive but sometimes struggling in every corner of the earth. They’ve come home to share their stories about discovering new dimensions to their faith. What can these business travelers teach us? Can they be missionaries on these trips? I have been inspired by the generous and humble gestures that some of these business travelers have learned to make on their visits. We can help to develop their sense of mission by gathering these international business travelers for dialogue and prayer. We can also

move them a little further by asking them how their positions of power can influence the decisions that are made in board rooms affecting millions globally?

Conclusion

It's been a number of years now since I knocked on doors in Scottsville, KY. announcing the presence of the Catholic Church in Allen County. But the lessons I learned at an impressionable age have influenced my zeal for mission for almost four decades. The few seeds I planted were only a beginning. Others came and watered those seeds. The two trailers are gone and there is a newly dedicated church where Catholics gather for Mass every Sunday. Christ the King parish is still the only Catholic Church in Allen County. The growth has been slow. But in speaking with the pastor, Glenmary Father Dennis Holly, I learned that the doors are not slamming quite as hard or as frequently in the face of Catholics in Allen County. The Catholic Church is accepted now. And the mission continues.

Mission Talk Seattle 2011