



Sint Servaas and the Key to a Future-Proof Heiligdomsvaart

UCM Think Tank Final Report, 1st February 2018

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FINAL REPORT

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Executive Summary

This Think Tank was organised as part of the University College Maastricht (UCM) Think Tank Project. UCM was approached by *Het Graf van Sint Servaas* to evaluate the role of a religious ritual in a secularised society. The Think Tank took place across four weeks, beginning January 8th 2018. The Think Tank was asked by the client to provide a methodology for evaluating the upcoming Heiligdomsvaart, a Catholic pilgrimage to Maastricht that takes place every seven years. This evaluation methodology is intended to be implemented by a UCM Intern during the semester beginning 5th February 2018. Additionally, it was requested of the Think Tank to provide recommendations on future-proofing the Heiligdomsvaart for future editions. During the research phase it became clear that it would not be possible to provide a detailed evaluation methodology, due to concerns the Think Tank held concerning the underlying mission of the festival, as well as the effectiveness in carrying out the mission in an authentic and accessible manner. Instead, the Think Tank focused on conceptualising future-proofness, for which it employed resilience theory. Resilience theory promotes the stability of the core mission, while ensuring flexibility of strategies to remain relevant in a changing social context. Through resilience, three sub-problems were identified; 1) the future-proofness of the religious core, 2) developing networks 3) opening channels of communication. From these, fifteen final recommendations aimed at facilitating the development of an evaluation methodology are elaborated. An additional seven recommendations are provided that the UCM Intern can implement in the months approaching the Heiligdomsvaart 2018. During the Think Tank period, the problem was analysed with the incorporation of both secondary research involving secularisation-, network- theories, research on retention and recruitment, theological documents, comparative case studies with events that offer comparable and divergent missions and strategies, and primary research consisting of interviews with relevant stakeholders in the Maastricht community. This research culminated in the formulation of recommendations for increasing the resilience of the Heiligdomsvaart.



Beknopte Samenvatting

Deze ‘Denk Tank’ (Think Tank) werd georganiseerd door University College Maastricht Think Tank Project. UCM was benaderd door *Het Graf van Sint Servaas* om de rol van een religieus ritueel in de huidige gesecculariseerde maatschappij te evalueren. De Think Tank nam afgelopen vier weken plaats en ging op 8 januari 2018 van start. De cliënt heeft de Think Tank de opdracht gegeven om een evaluatiemethode te ontwikkelen voor komende Heiligdomsvaart; een Katholieke pelgrimstocht die eens per zeven jaar plaatsvindt. Het is de bedoeling dat deze evaluatiemethode geïmplementeerd wordt door een stagiaire van UCM gedurende het volgende semester, beginnend op 5 februari. Bovendien werd de Think Tank gevraagd om een aanbevelingen te ontwikkelen betreffende Heiligdomsvaart ‘toekomst-bestendig’ te maken met oog op volgende edities. Gedurende de onderzoeksfase van de Think Tank werd het duidelijk dat het niet mogelijk was om de cliënt te voorzien van een gedetailleerde evaluatiemethode door kwesties aangaande de onderliggende missie van het evenement en de effectiviteit van het uitvoeren van deze missie op een authentieke en toegankelijke manier. Daarentegen heeft de Think Tank zich gefocust op het conceptualiseren van ‘toekomst-bestendigheid’ met behulp van een theoretisch kader van veerkracht (resilience theory). ‘Resilience theory’ bevordert stabiliteit betreffende het meest belangrijke deel, de kern, van de missie, terwijl het hanteren van een flexibele vorm van strategieën in een altijd veranderende sociale context relevantie verzekert. Met behulp van ‘resilience theory’ werden drie sub-problemen geïdentificeerd; 1) de toekomstbestendigheid van de religieuze kern, 2) het ontwikkelen van netwerken, 3) het verbeteren van communicatie wegen. Uit deze drie sub-problemen zijn vijftien aanbevelingen voortgekomen, met als doel de ontwikkeling van de evaluatiemethode te bevorderen. Een aanvullende zeven aanbevelingen zijn toegevoegd met als doel geïmplementeerd worden door de stagiaire in de aankomende maanden tot Heiligdomsvaart 2018. Gedurende de Think Tank periode werd het probleem benaderd en geanalyseerd door het verwerken van zowel secundair onderzoek, gaande om secularisatie- en netwerktheorieën, onderzoek aangaande het behoud en werving van vrijwilligers, theologische documenten, vergelijkbare case studies over evenementen met soortgelijke én afwijkende missies en strategieën en primair onderzoek bestaande uit interviews met relevante aandeelhouders uit Maastricht. Dit onderzoek culmineerde in het vormen van aanbevelingen voor het bevorderen van veerkracht voor Heiligdomsvaart.



Introduction

Since the Middle ages, the Heiligdomsvaart has been celebrated, with a few interruptions, in a seven-year-cycle in order to commemorate Saint Servatius. This Catholic festivity consists of a religious part with ceremonies, processions, and a Mass in the church, as well as a cultural part with multiple activities in honour of the saint. The organisation *Het Graf van Sint Servaas* has organised the Heiligdomsvaart for several editions with a different overarching theme each time. In 2018, for example, the leading theme is ‘Doe goed en zie niet om’ (‘Do good without fearing judgement’). The members of this organisation appoint an event committee, which is the client that this Think Tank will be working for.

The main problems our client has pointed out are that the number of volunteers and participants is declining, the fear of obsolescence of the religious core part of Heiligdomsvaart, and the lack of an effective evaluation of the event which could be used for internal assessment. The client emphasised their worry that the Heiligdomsvaart may stop happening in the future for lack of interest, or that it may become too culture in an attempt to preserve it. With these concerns in mind, the client suggested a three-sided solution: attracting more youth, more volunteers and inhabitants from the Euregio.

To effectively comprehend these problems that the client identified, they must be placed in the context of societal change, particularly on a regional scale. By doing so, we can recognise two main themes that impact the event: first, the secularisation of society, and second, the demographic change in the region. The Think Tank decided to focus on developing recommendations that would positively contribute to the future-proofness of the Heiligdomsvaart while taking these contextual factors into account. We found that, historically, South Limburg and the surrounding regions have always had a rich history of Catholic influence. Yet, since the 1950s, Catholicism has faced a decline due to an increasing secularisation of Dutch society (Lechner, 1996), which has resulted in a decrease of Catholics and especially of young adherents. On top of this, the region is facing demographic changes for which the reasons are twofold (CBS, 2016). First, South Limburg has witnessed a baby boom after WW2 (CBS, 2012). This baby boom generation is now round the age of 70 and therefore increases the population average age. Coincidentally, this generation also presents relatively the largest percentage of Catholics (Schmeets and van Mensvoort, 2015). Second, the region is also facing a problem of youth migration to the west of the Netherlands, leaving South Limburg with a relatively small young population (CBS, 2016). The combination of the decline of Catholicism and the ageing population results in obstacles to reach high attendance



and participation in the Heiligdomsvaart. These hindrances also hint at the possibility that the event, and particularly its religious character, may lose popularity in the future.

With this context in mind, the Think Tank realised that clear guidelines and recommendations about a future-proof Heiligdomsvaart would have to be developed before the event can eventually be evaluated according to these guidelines. As such, the Think Tank's main focus became to examine how the Heiligdomsvaart can become future-proof in its current context. The overarching theoretical framework to examine this future-proofness is the theory of resilience, in which 'stability' and 'flexibility' are the central facilitators (Salamon, 2002). While stability allows an organisation to persist over time while retaining its core values and character, flexibility ensures that the organisation can adapt adequately to current contextual challenges (Salamon, 2002). These two dimensions of resilience paved the path for the organisation of our main findings into final recommendations.

Our findings and the derived recommendations to make the Heiligdomsvaart resilient are as follows: the first set of suggestions relates to the religious core, and its main focus is on the stability that a sound, authentic Christian core can bring to the event throughout time. Secondly, network theory shows that it is necessary to increase the Heiligdomsvaart's stability by nurturing close contacts with organisations and individuals, but also to enable flexibility and diversity among the kinds of people that the event aims to address and include. Thirdly, we suggest opening and expanding communication channels in a flexible manner, in order to share the Heiligdomsvaart's message more efficiently and widely. These three sets of recommendations provide the working framework through which it is possible for the future UCM Intern to derive concrete evaluative guidelines.



Part A: Problem Analysis

1. Problem as Presented by the Client

From the start, the client identified two major issues that they presented the Think Tank with: (1) how to make the Heiligdomsvaart future-proof, and (2) how to evaluate it (starting in this 2018 edition). Furthermore, the client believed the first task – ‘future-proofness’ – to be two-dimensional: there was first a problem regarding the religious undertone of the festivity, and a second organisational challenge to attract new participants and volunteers. The first claim of *Het Graf van Sint Servaas* revolved around their belief that the Heiligdomsvaart should conserve its religious core throughout time and not be overshadowed by its cultural component for the sake of becoming sustainable. Historically, the event has always been centered around the grave of Saint Servatius as well as sacred relics kept in the church treasury, which has led Maastricht to become a popular Catholic pilgrimage site. However, there has also been a diverse range of cultural activities organised for the same purpose of celebrating the arrival at the destination. Therefore, according to the client, organising a festivity such as the Heiligdomsvaart would be purposeless and merely entertaining if it were to lose its religious message, meaning and values. For this reason, *Het Graf van Sint Servaas* did not envision the Heiligdomsvaart as future-proof if its religious aspect were to fade or be outshined by its cultural component.

Regarding the second challenge posed by the future-proofness of the Heiligdomsvaart, *Het Graf van Sint Servaas* believed that its religious gatherings were faced with a decreasing participation and an alarming lack of volunteers to organise the event. Assuming that this trend continues, the Heiligdomsvaart would become increasingly less future-proof. As a result, *Het Graf van Sint Servaas* asserted that, in order to continue to be a viable event, the Heiligdomsvaart required the following: (a) more youth involvement, (b) a greater amount of visitors from Belgium, Germany, as well as the Netherlands (hereafter referred to as the Euregio), and (c) engagement of more volunteers.

Finally, the client was interested in an evaluative methodology that allows for a deeper understanding of what the Heiligdomsvaart is, and how successful it can be considered. They believe an accurate evaluation might help them receive funding more easily in future editions (personal communication, 15th January 2018). Thus they required a tentative methodology that would ideally be implemented in Heiligdomsvaart 2018 by an intern from UCM.



2. Problem as Interpreted by the Think Tank

The Think Tank's problem analysis focused on the question of 'future-proofing' the Heiligdomsvaart. *Het Graf van Sint Servaas* presented us with two dimensions to this problem that they considered important – the tension between the cultural and the religious, and the need for (young) participants and volunteers –, but our preliminary research highlighted that these claims lacked sufficient backing and did not allow for a clear definition of 'future-proof' in relation to the event. This Think Tank therefore made its main task to define what 'future-proof' means for the Heiligdomsvaart, for which we placed the event into the wider social context of the region and looked at societal changes that may influence how the Heiligdomsvaart can be maintained in the future. The group also considered efforts made by *Het Graf van Sint Servaas* so far to future-proof the Heiligdomsvaart, and evaluated whether these actions are coherent with the organisation's goals.

The conceptualisation of the Heiligdomsvaart as future-proof allowed our team to elaborate a list of recommendations that address the client's two concerns, the religious substance and the (lack of) participants. Furthermore, these recommendations became the basis for our evaluative tool, which highlights the aspects of the Heiligdomsvaart that may need to be changed, starting from this 2018 edition with the help of the UCM Intern.

A. Future-Proofness

The identification of future-proofness as the client's main problem required a deeper analysis of this concept than the Think Tank originally foresaw. It was necessary to establish what sort of future-proofness the Heiligdomsvaart can and should aim for before issuing recommendations for it. Preliminary brainstorming and research into 'future-proofness of events' revealed that one of the key terms used by organisational experts was 'resilience', that is, the capacity of an individual, system, or organisation to recover from, and adjust easily to, changing, damaging, or stressful circumstances (Hauge Simonsen et al., 2014; Salamon, 2002). This definition seemed suitable for our idea of a future-proof, religious Heiligdomsvaart, and complied with the client's intuition that there were societal changes to adjust to, such as growing secularisation, if the Heiligdomsvaart is to continue happening, and perhaps even growing, over the decades. We focused our analysis and subsequent recommendations within the context of making the Heiligdomsvaart resilient. We, therefore, defined future-proofness as arising from resilience. If resiliency can be achieved, then the Heiligdomsvaart will be made future-proof for the coming generations.



During our problem analysis we separated the future-proofing of the Heiligdomsvaart into three distinct categories: (1) the religious core, which had to be consolidated and maintained, (2) the participants and volunteers that are needed for the event to remain active and relevant, and (3) the channels of communication used to promote the Heiligdomsvaart's message, which must evolve with technological and societal change. These three dimensions of future-proofness directed us toward the theory of resilience as defined by Beunen, Patterson and Van Assche (2017), Doerfel, Chewning and Lai (2013), and Salamon (2002), for whom resilience is comprised of two branches: stability and flexibility. Stability incorporates elements of the organisation that are central to the mission and must be maintained over time, for they guide the organisation. On the other hand, flexibility pertains to any aspects that must evolve, change, or adjust over time in order for the organisation to remain relevant. We noticed that these branches of resilience theory complement the three categories we identified as related to the future-proofing of the Heiligdomsvaart.

First of all, the religious core, which defines the mission of the Heiligdomsvaart, is a component that must be maintained and rediscovered in a more authentic manner. As such, it relates to the stability of resiliency. To a lesser extent, the flexibility branch is also applicable: as the propagation of the christian message of Saint Servatius and the Gospel must constantly reinvent itself in order to remain relevant in the shifting social context.

Secondly, the broadening of participation and volunteers relates to resilience in the sense that a strong network with other similar organisations and volunteers provides stability to the organisation as a whole. Yet, building relations with diverse organisations and including different kinds of volunteers, enables diversity, and as such flexibility.

Thirdly, channels of communication can be approached from resilience theory mostly through flexibility, because technological change and the power of media are ever-changing in today's society. As Heiligdomsvaart takes place once in seven years, Heiligdomsvaart needs to be flexible and adaptable in their promotion.

1. Religious Core

The first area to analyse within the future-proofness of the Heiligdomsvaart was its religious aspect. Our client stated the importance of maintaining the Heiligdomsvaart's religious core for its long-term sustainability, and underlined their concern for the decreasing societal interest in, and funding of, religious events. As such, in the early stages of the Think Tank process and from the discussions with the client, our research was framed in the context of fostering a



hybridity between the religious and cultural components of the Heiligdomsvaart. We explored sociological theories, as well as commentary on the role of the Church in the modern world, in order to arrive at an understanding as to how we could propose an integration of the two distinct sections of the event. This integration was meant to establish a programme that is both authentic to its Catholic roots, but also accessible to the broader community in Maastricht.

During our research, however, we discovered that such an undertaking would be misguided. Both the sociological theories on secularisation and Church literature, such as *Gaudium et Spes* and *Evangelii Gaudium* amongst many other documents (see Appendix IV for additional sources), emphasised the inherent link between religion and the development of culture. First, the Church stresses culture as a vital area of evangelisation in the modern era; bringing others to faith is no longer done through the historical connotation of preaching and conversion, but rather through testimony and living the faith in our own lives and societies. This synergy is supported in Sociology by the works of Jackson (2013) and Taylor (2007), as they discuss the Christian cultural identity of Europe, expanding on the influence Christianity still has on the population through the cultural structures in place. From our research on this topic we concluded that the perceived tension between the religious and cultural was a non-concern as, from both a societal and religious perspective, culture and religion are considered to be intimately linked and reinforcing each other. Thus, if the event has an authentic and accessible religious core, then the associated cultural activities will be loyal to the Christian message they are organised to propagate, without the necessity for them to be overtly religious in tone or execution.

This being the case, we subsequently decided to refocus our research away from fostering hybridity, toward fostering resiliency of the Heiligdomsvaart. We acknowledged the religious core to form a stable foundation, on which the event must be built, while also recognising the evolution of the interpretation and relation between the core and the broader social context; the core must be steadfast, and the execution, ever-changing.

2. Participants

The second area to investigate was the role of participants, volunteers and inhabitants of the region in the event. The client suggested that the desired future-proofness of the Heiligdomsvaart could be achieved by targeting three groups: more youth, individuals from the Euregio, and volunteers that help organise the event and become committed enough to



return in seven years. To analyse whether these three propositions contribute to the resilience of the Heiligdomsvaart, we examined the logical and factual validity of each suggestion.

First, the implicit assumption underlying the desire to attract more young people as participants is that young people who are involved in event organisation from an early age are likely to attend and perhaps assist organise upcoming editions. In our investigations we examined this assumption and looked more broadly to other age-groups for alternatives. From our research we concluded that, rather than investing in attracting one group of participants, it is more important to build a diverse, resilient participant-pool, which will ensure a long-standing availability of participants for the processions and events. One such method to build a resilient participant-pool is investment in resilient networks.

Networking theory shows that the stability of an organisation is achieved through maintaining close contacts with similar organisations, while flexibility arises from looser contacts with different organisations, which in turn yields diversity. The Think Tank identified viable options for both maintaining stability and encouraging flexibility regarding both the first assumption – need of youth – and the second – people from Euregio. Our research demonstrated that it is possible to increase stability through strengthening and broadening ties with parishes and religious organisations from the Euregio, and to create flexible diversity, through broadening the network to include different age-groups and kinds of organisations, such as primary schools and regional businesses.

Finally, regarding the third proposed solution by the client – inclusion of more volunteers –, the Think Tank investigated both the demographics of volunteers in the Netherlands and different recruitment and retention strategies. Rather than identifying one single viable target group, the Think Tank elaborated on recruitment strategies for young, middle-aged and elderly people. This provides a holistic idea of recruitment to the client and allows room for further examination. We believe that examining the optimal choice of age groups is a potential task for the intern.

3. Channels of Communication

The third and last sub-problem that the Think Tank identified was one that the client had not explicitly mentioned, but one that we appreciated during our preliminary research on the Heiligdomsvaart: there is room for improvement in domains of promotion. This perception was mostly related to the communication to the general public of the mission and vision of the Heiligdomsvaart; we believed a greater emphasis on these aspects would make both local and



foreign people more interested in the event, even as a potential consequence of widespread advertising. We thus considered this a problem of strategy; *Het Graf van Sint Servaas* needed participants and, most importantly, volunteers, but we struggled to see how these positions were offered to the public.

To analyse the relevance of this issue in regards to the resilience and thus future-proofness of the Heiligdomsvaart, we used the concept of resilient flexibility to examine the technological and societal changes. The insights provided by secularisation theories revealed that a more approachable and intuitive communication of Saint Servatius' message to the general, non-religious public, is needed. Additionally, it is necessary to be up to date with recent technological innovations or social platforms that widen the scope of publicity.

3. Theoretical Framework & Methodology

In terms of sources, this Think Tank performed an in-depth analysis based mostly on secondary sources about religious events, organisational structure and volunteering. We also carried out three interviews with relevant actors linked to the Heiligdomsvaart, from whose interventions we attempted to gain a better understanding of potential flexibility and stability for future Heiligdomsvaart. The following section explains how we used our sources.

A. Sources

Secondary

This section presents the literature on which the Think Tank grounded our primary research and final recommendations for future-proofness.

For the first sub-problem, the maintenance of the religious core, we started with data on decreasing Catholic believers (Lechner, 1996) to analyse the role that religion plays in contemporary Dutch society. This study involved sociological sources on secularisation (Taylor, 2007) and religious festivities (Caillois, 2001; Durkheim, 1964), but also official documents by the Vatican (Pope Francis, 2013; Pope Paul VI, 1964 & 1965; Pope Saint John Paul II, 1990). For a better grasp of the particular circumstances of the Heiligdomsvaart, we finally looked into its similarities and differences with other religious festivals, ranging from festivals across the Atlantic (Ali, 2017; Ingalls, 2012) to celebrations around the Limburg region that also take place every seven years, such as Hasselt's Virga Jessefeesten (Goodwin, 2017) and Aachen's Heiligtumsfahrt (Heiligtumsfahrt 2014, n.d.).



For the second sub-problem regarding participants, the theoretical framework mainly pertained to network theory and social network analysis (Haythornthwaite, 1996) and research based on the recruitment based on the retention and recruitment of volunteers (Gallarza, Arteaga, & Gil-Saura, 2013; Lee, Won, & Bang, 2014; Shields, 2009). Theoretical justifications based on how resiliency can be achieved through social networks was based upon the works of Newman and Dale (2004) and Doerfel, Chewing and Chih-Hui Lai (2013). For retention of volunteers, sources such as Bussel and Forbes (2001) and Karl et al. (2008) have served as the theoretical backbone for justifications on this behalf. For the formation of recommendations for the targeting of various age groups, the research of Bussel and Frobes (2001), Karl, Peluchette, and Hall (2008) and Wilson (2000).

For the third part, concerning communication channels, our research focused on the promotional activities and techniques that we found on the official media of the Heiligdomsvaart. We analysed this existing promotion against the framework provided by media studies, particularly on religious events (see Blackwell, 2007; Digance, 2006; Koçyiğit, 2016), as well as the examples of other religious festivities of similar scope, such as Aachen's Heiligtumsfahrt (Heiligtumsfahrt 2014, n.d.).

Primary

The Think Tank conducted a preliminary stakeholder analysis in which we found the Deanery of Maastricht and the Diocese of Roermond to be key players. Other stakeholders of Heiligdomsvaart are the municipality of Maastricht and the regional government of Limburg. Furthermore, stakeholders can be found in the private sphere as private citizens, regional businesses and small associations.

As the scope of this research did not allow sufficient time to interview all stakeholders, we decided to focus on the main stakeholders in the religious community: John Dautzenberg, the Dean of Maastricht, and Frans Wiertz, the retired Bishop of Roermond. These interviews were conducted with the aim to shed light on the scope and specificity of the role and relation of religion and culture in Maastricht and the Euregio, while also providing an overview of the maintenance and endurance of religious events in this specific region. This, in turn, enhanced our understanding and improved the final recommendations.

The third person the Think Tank approached was Petra Körmندی, who runs the Innbetween in Maastricht. The Innbetween is a Christian religious gathering open to other religious backgrounds, to celebrate and practice religion together in different ways. The Innbetween thus serves as a place in which interfaith dialogue is possible and successful. The



relevance of conducting an interview with Petra was to gain an alternative insight into interfaith dialogues, the meaning they have for each religion specifically, and how it can be successfully achieved.

During the research phase of the Think Tank, we attempted to establish communication with the organiser or involved member of the Heiligtumsfahrt in Aachen. The motivation to conduct this last interview was to gain understanding about how the religious event in Aachen is organised and maintained. Of special interest was the network of the event, the promotion, insurance of participation, and interplay of culture and religion. We suggest that the Intern contact the Aachen Heiligtumsfahrt organisers, as well as the organisers of the Virga Jessefeesten in Hasselt, in order to gather information about these key aspects, as well as how they conduct their evaluations, if at all. Such knowledge could provide a framework for the establishment of evaluation guidelines for the Heiligdomsvaart in Maastricht.

The information provided from the primary research provided an understanding of the historical significance of the Heiligdomsvaart, of the current social context of Maastricht and the Euregio, including the appetite for such an event. During the analysis of the interviews, they provided direction for the formulation of the recommendations to be presented to the client.

B. Evaluation Tool

Initially, the client requested of us that we provide an evaluation toolkit for the upcoming and subsequent Heiligdomsvaart. However, during the analysis phase of our research, we encountered concerns of a more foundational nature, namely the conceptualisation of future-proofness, that had to be addressed prior to the formulation of evaluation guidelines. In clarifying the relationship between the religious and cultural components and tackling the promotional and organisational points raised, we resolved to provide recommendations from which an evaluation framework could be developed by an intern in the months following this Think Tank.

The methodology for the elaboration of an evaluation tool depended heavily on our findings regarding the future-proofness of the Heiligdomsvaart. It was thus a top-down approach: we first researched and elaborated the overarching theories and recommendations for future-proofness, and from those we derived the important aspects that must be present in a successful Heiligdomsvaart. The final formulation of our findings are included as



recommendations in this Think Tank report, and they are meant as a stepping stone for the intern in Spring 2018 to set up an evaluative process.



Part B: Recommendations for *Resilience*

This section presents the recommendations that will increase the resilience, and thus future-proofness, of the Heiligdomsvaart. Due to our findings of resilience theory as a balance between stability and flexibility, we have organised our recommendations according to this spectrum: the first set of recommendations provides a greater degree of stability than of flexibility by recommending the reinforcement of the *religious core*; the second set, *participants*, reaches a balance where networks provide both stable connections and flexible, ever-growing possibilities of expansion; and the third, *channels of communication*, mostly focuses on the flexible possibilities that social media and translation into other languages open up for future Heiligdomsvaarts. For simplicity purposes, the recommendations are also structured from most general – relating to the mission and vision of *Het Graf van Sint Servaas* – to most specific – regarding strategy.

These recommendations must be treated in two ways. First, we would like to encourage *Het Graf van Sint Servaas* to study our suggestions critically and constantly. Times are changing, both at societal and religious levels, and even technological advances can be too quick to adapt to. We believe that these recommendations provide a firm basis for future-proofness, but they must nonetheless be examined as time goes and more editions of the Heiligdomsvaart take place. Second, we encourage the intern that will join Heiligdomsvaart 2018 to undertake the recommendations that may fall under his scope as soon as possible. A detailed explanation of how this could be done is developed in Part C.

1. *Pertaining to Religious Core*

The following recommendations relate to the religious core of the Heiligdomsvaart. These suggestions are linked to the mission of *Het Graf van Sint Servaas*, which is “to commemorate and celebrate Saint Servatius, and to promote Maastricht as a place of Catholic pilgrimage”, as well as their vision to “to create a sustainable, ‘future-proof’ event, that remains Catholic at its core, yet is open to non-believers and people of other faiths”.

We evaluated the extent to which the current form of the Heiligdomsvaart fulfills the mission of the organisation. We found that there is currently a disconnect between what the Heiligdomsvaart aims to achieve, and the reality of the festival. The Heiligdomsvaart in its current form does not effectively communicate the deeply Christian principles it claims to



promote, and does not convey the message or meaning of Saint Servatius in an accessible manner to the communities, both Catholic and non, of Maastricht.

We also explored how the religious core could be future-proofed in a rapidly changing society. In our research we considered both sociological theories and the perspective of the Catholic Church relating to the preservation of religious practices, and the evangelical mission of the church in the twenty first century. Our research in this regard also involved interviewing relevant stakeholder in the religious communities of Maastricht, including Petra Körmendy, Pastor at the Innbetween, Father John Dautzenberg, Dean of Maastricht, and Bishop Frans Wiertz, retired Bishop of Roermond. This literature review and primary research lead to the formulation of the below mentioned recommendations.

The recommendations here aim at increasing the stability of the Heiligdomsvaart, by consolidating the mission and refocusing the festival on its authentic Catholic Spirituality.

2.1. Rediscover Christ as the central focus of the Heiligdomsvaart

To foster an authentic witness of faith in the modern world, as discussed by Bishop Frans Wiertz (personal communication, 23rd January 2018), we must rekindle in ourselves the vitality of the early church and a lively sense of Christ's living presence in our daily lives (Pope Saint John Paul II, 2001, para 40). The Second Vatican Council, convened by Pope Saint John XXIII to address the relationship between the church and the modern world, sought to recapture the Christocentric nature of the Catholic faith, emphasising the essential nature of the Catholic Faith as being a Church of Christ (Pope Paul VI, 1965). In this tradition the Heiligdomsvaart must recognise the essential role played by Christ for the Church.

Rediscovering a central focus on Christ and His message will ground the Heiligdomsvaart, lending a stable foundation on which the future editions can be built. Such a conscious grounding will contribute strongly toward the resilience of the event.

During our interview with Bishop Wiertz we discussed the evolution of the Heiligdomsvaart over the past centuries. Historically it was sufficient to centre the Heiligdomsvaart on the public display of the relics, however as the social context of the pilgrimage has become less religious it has become necessary to emphasise the religious significance of the event. In the modern context it is critical to provide a more reflective witness of the faith for the individual people involved. The Heiligdomsvaart must therefore develop events, themes, and practices that are more reflective of Christ and His message. A deeper spiritual core, rooted in Christ and His teachings, is necessarily coupled with an ever-renewing



linkage to the social context in which the edition of the Heiligdomsvaart takes place. Flexibility is crucial in the elaboration of the theme to the social context, in order for the deep spiritual message of Christianity to be conveyed in a relevant and accessible way.

2.2. Paint a unique image of Saint Servatius

The Maastricht Heiligdomsvaart must emphasise the unique aspects it offers. It can do so by capitalising on the image of Saint Servatius. As the final resting place of a 4th Century Catholic Saint, believed to have played a major role in the the early Catholic Church in the region, there is much religious and historical magnetism to focus on. Additionally, Saint Servatius' legend includes an, admittedly mysterious, but interesting story: the symbolic key to Heaven bestowed upon him by Saint Peter in a vision. There is a lot of potential in the persona of Saint Servatius that could be applied in order to make the Heiligdomsvaart of Maastricht a unique and accessible occasion for the attendees.

The Heiligdomsvaart website clearly states that the appearance of this key is a historically obscure passage, but it does not, for example, explain why it became such an important symbol for Saint Servatius and his followers, who believed that he would open the gate to Heaven for them, or what other miracles or feats – including the prediction of a Hun invasion or his fight against arianism¹ – are associated with him.

All the elements of Saint Servatius' story should be more prominently presented, as they help paint a unique image of the Saint and of the sacred place where he rests. What meaning does him receiving the key have? What teachings did he leave for us? These are questions that, if answered, could help foster a direct relationship between potential pilgrims and the saint that they come to celebrate. This relationship would, in turn, make the Heiligdomsvaart more resilient by creating “a demand for the destination” (Štefko, Királ'ová & Mudrík, 2015, p. 425; Navruz-Zoda & Navruz-Zoda, 2016), that is, by making clear and explicit to the pilgrims why they should come to the Heiligdomsvaart, what is special about it, and what they can expect from its patron saint.

The upcoming book *Servaas achterna*, written by Maastricht journalist Jasmijn Mulkens and priest Eugène Dassen, is a first, appropriate step in this direction, but even its promotion on the Heiligdomsvaart website is limited: there is no clear description of the spiritual journey that the Saint arguably inspires in the main character character, and most

¹ Arianism: A heresy that arose in the fourth century that denied the consubstantial nature of God the Son, with God the Father. Arianism asserted that the Son was subordinate, and not in one being with the Father (Barry, 1907). Saint Servatius was present at the Council of Cologne which condemned the Arian view of the Trinity.



importantly, there is no explanation of what aspect of Sint Servatius' message is relevant for today's world. Although the book provides a great opportunity for people to get to know Saint Servatius more in depth, they may need some kind of connection with him and his image to feel attracted to the premise of the book in the first place. We suggest that greater and more explicit emphasis on the spiritual teachings of Saint Servatius throughout the promotion and development of the Heiligdomsvaart might establish and foster this connection between his figure and potential followers, and thus facilitate the success of future in-depth reflections such as *Servaas achterna*.

Defining a unique and accessible image of Saint Servatius that can serve as an icon of the Maastricht Heiligdomsvaart, will provide a consistent grounding for the recurring editions of the event. This will contribute to the long-term stability of the event over many iterations, as each one will be defined by a common persona.

2.3. Do not fear the rise of the cultural dimension

As previously mentioned, during our discussions with the client we perceived an assumed tension between the cultural and religious aspects of the Heiligdomsvaart. The two components were presented as distinct aspects of the event, and concern was cast on the potentiality of the cultural components overshadowing the Religious significance of the festivity (meeting with client on 8th January 2018).

We explained that we have discovered that from both social and religious perspective, this presumed tension does not exist. The Second Vatican Council was clear in its exclamation that the whole church is called to the mission of evangelisation in the modern era, culture as a key area in which we can perform this mission (Pope Paul VI, 1975, para. 70). The importance of culture in the manifestation of faith is thus a long-standing consideration in the church. From a sociological perspective, our analysis shows that the threat of overshadowing religion does not come so much from the cultural events taking precedence but from a loss of meaning and social function of religion and religious practices in society.

This reinforces the need to consolidate and deepen the religious core of the event. With a robust and authentically Christian centre for the Heiligdomsvaart, any cultural activities that stem from this core will honour the Christian mission of the event. The cultural programme should therefore not be seen as competing with or displacing the religious aspects of the festival, rather as a manifestation of the evangelical mission of the church in the modern world. Allowing, and encouraging the increasing presence of the cultural programme, as



manifestations of the spirituality of the event, will allow the Heiligdomsvaart to be both grounded in the mission (stable) and evolving with the demands of societal change (flexible).

2.4. Engage in community building

It is essential for the church in the twenty first century to build communities in which the Holy Spirit can work, inspiring us to bring about a better world for all. The Heiligdomsvaart represents a unique opportunity to bring together all the different sections of Maastricht society to foster a new sense of solidarity and community. Spiritual enrichment is understood to be available to all those that are open to it, and thus believers and non-believers are equally invited to come together. Pope Francis calls Catholics to adopt and develop new forms of Evangelisation for the specific challenges faced by the church in the 21st century.

In this context, Archbishop Marek Jedraszewski argues that the church cannot simply be passive in its evangelical mission, but rather must be proactive in bring people to the gospel. “Church of Christ will indeed be a Church which “goes forth”, a “Church whose doors are open”, “called to be the house of the Father, with doors always wide open” (Pope Francis, 2013, para. 46-47).

The content of the Heiligdomsvaart might have evolved over time, but the intent is the same: to spread Saint Servatius’ teachings and invite people to publicly and conjointly celebrate their faith. We believe this goal may be achieved more effectively by building a closer community that persists in the interim years. As Petra Körmendy (Pastor at the Innbetween) stressed, it is important to make Churches open places of “community, love and kindness” in which people are given a “space to grow” (personal communication, 22nd January 2018). In practice, this may mean to open up spaces in the Saint Servatius Basilica as communal spaces where people feel welcome with genuine curiosity by the Priests and are able to engage personally. Furthermore, as Körmendy highlights, “If people know the place and spend time there they are also more likely to come to other events”. Flexibility in the way to spread the message is now more important than ever, and so is diversity; these characteristics are reflective of our society, and a good way to maintain the spiritual effervescence of which religious celebrations are capable. Ensuring the emotional or spiritual involvement of participants in different ways will make the Heiligdomsvaart more resilient to societal changes.



2.5. Emphasise the relevance of an authentic, Christian theme to modern society

This recommendation provides a strategic perspective on the potential deepening of the spiritual core of the Heiligdomsvaart: to use a deeply spiritual, Christian theme that connects with the community and their societal issues. Our first meeting with the client made us think that the recent addition of a universal theme to the Heiligdomsvaart was predominantly aimed at including in the event a wider target group, regardless of their background, and not only the Catholic population in Maastricht. In the words of one of the organisers, “the theme is what makes us human” (personal communication, 8th January 2018), and thus we understood it to be part of the strategy of the *Het Graf van Sint Servaas* to reach out to a larger audience. Our second meeting, however, demonstrated that the organisation also considers the theme and its religious undertone a way to continue and spread Saint Servatius’ message. This objective, in our view, is more accurately categorised as part of the underlying mission, and not the strategy.

In view of this apparent conflict, we suggest further reflection on what the theme should attain, and a more focused plan to develop it. Although limited in scope at this point, we believe the internship alongside Heiligdomsvaart 2018 is a good opportunity to start looking into this possibility. Comparatively, other religious events and festivals use themes as well, from the Virga Jessefeesten to World Youth Days (WYD’s). These festivals do share a vital characteristic: they use all-encompassing themes, with a clear Christian message but an explicit link to societal needs. In the last Virga Jessefeesten festival, for example, the theme of hope took a central position and even replaced the official logo of the organisation (Goodwin, 2017). WYDs, on the other hand, choose everything, from the location to the colours of the event, based on the theme. This was the case of the WYD 2016 in Kraków (the city of Divine Mercy), where the theme of ‘mercy’ was linked to the place of apparition of Christ to Saint Maria Faustina Kowalska (Apostle of Divine Mercy), and to the traditional colours associated with Divine Mercy – red and blue. We cannot suggest that the choice of theme of the Heiligdomsvaart alters fundamental characteristics such as location, but we do recommend that its link to either Saint Servatius or the community is made clearer, perhaps through logos, clothing or thematic colours. Creating a connection between the participants and the theme could help them identify more actively with event, and thus contribute to the stability and resilience of the Heiligdomsvaart in Dutch society.

The theme would need to be based not only on Christian theology but may benefit from incorporating issues closer to society’s needs. It should be noted that we do not suggest



selecting a broad social theme and ‘Christianising’ it, so to speak, but rather we advise the selection of a principle, or theme retrieved from deep Christian spirituality, and justifying the relevance of such a belief in modern society by creating a connection with the people it seeks to attract. In that regard, the theme also ought to be functional for community building and engagement whilst being deeply spiritual.

A possible theme from Christian Scripture that could be related to the modern social context of Maastricht is ‘*Welcome the stranger*’ from Matthew 25:35. Such a theme is deeply christian as it in this chapter Jesus tells us that however we treat our fellow humans, we treat Him, in serving them, we serve Him, in harming them, we too hurt Him. It is also a theme of particular relevance to Maastricht current social situation, in which we encounter two groups of migrants communities (‘strangers’ in one sense); international students, and refugees. The events of such a Heiligdomsvaart could be targeted toward integrating these groups into Maastricht society. With this theme the emphasis can be placed on St Servatius’ story as a migrant from Armenia, who brought the Christian faith to the region, as well as the migration of the Holy Family to Bethlehem. It also offers the opportunity to expose the Catholic community of Maastricht to the reality that the Catholic Church is a global community of believers, spread across all the world. Finally this theme can be used in the promotion and advertising of the event in many ways. Alongside St Servatius, one could select other patron saints for each Heiligdomsvaart. For a Heiligdomsvaart themed on *Welcome the Stranger*, Saint Frances Xavier Cabrini, the patron of immigrants, or Saint Christopher, the patron of travellers, would be appropriate choices.

2. Pertaining to *Optimisation of Network*

Considering that the Heiligdomsvaart is a Catholic festivity, it appears that Catholics (or, at least, Christians) in the province of Limburg and in the Euregio represent the most important target group with regard to attracting visitors and volunteers. As to better aim at this population group, it is essential to consider the relationships that *Het Graf van Sint Servaas* has with other religious as well as cultural organisations and institutions. These relationships influence Heiligdomsvaart on two levels: (1) its vision, for the network that *Het Graf van Sint Servaas* creates will depend on how they want the Heiligdomsvaart to develop and how they want to be perceived; and (2) its strategy, for different population groups must be targeted through different techniques.



The framework of social network analysis on which these recommendations are based is here briefly presented for a better understanding of the two-fold influence that an optimisation of networks can have on stability and resilience.

Theoretical Framework: The Social Network Analysis Theory

Social network analysis enables the study of the exchange of resources, such as information, social support, and influence between different actors (Haythornthwaite, 1996). These actors, who symbolise individuals or larger groups like communities and institutions, are called nodes and can enable an exchange of resources with other nodes (Haythornthwaite, 1996). In the following Image 3.1, one can see how such an exchange between nodes (blue points) is facilitated through a (black) link or connector between the different actors.

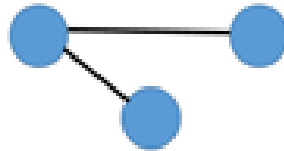


Image 1: A Network

This pattern of relationships indicates the probability of information being exchanged between actors. Therefore, social network theory can be used to identify information opportunities, which can in turn be helpful to optimise an actor's position in the network system and thereby improve the in- and outflux of information (Haythornthwaite, 1996).

An important concept is the strength of relationships between different actors. Strength does not only specify the amount of information or goods that are interchanged, but also demonstrates the frequency of exchanges (Haythornthwaite, 1996). In terms of strength of ties between actors, research has shown a distinction between bonding ties and bridging ties (Newman & Dale, 2004). Bonding ties are classified as strong ties and frequently encountered into closed and tightly connected networks (Newman & Dale, 2004). Whereas a high level of trust is usually regarded as a positive aspect, it can also result into strict social norms, preventing or stagnating innovation and experimentation (Newman & Dale, 2004). Bridging ties, on the other hand, are less intense relationships with a diversity of actors and dissimilar networks, which increases accessibility to new ideas, creativity and innovation (Doerfel, Chewning & Chih-Hui Lai, 2013).



In these particular networks, the concept of centrality is essential for the spread of information (Haythornthwaite, 1996). The central actor, through whom an information flow is shared with less reachable actors, is referred to as the network star (Haythornthwaite, 1996). In Image 3.2, this central actor who is in general the ideal information facilitator is represented by a red dot.

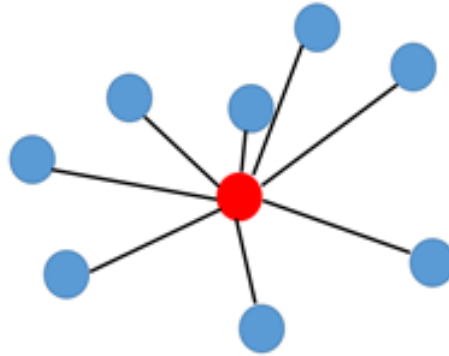


Image 2: A Central Network

Moreover, it is important to bear in mind that a bigger network with a great variety of strong connections can lead to a large range of information in- and outflux between itself and other actors or even entire networks. Hence, such a range can be used to review one's own network, after which improvements and broadening of networking ranges can be promoted.

The following recommendations are built upon the Think Tank's analysis of this social network theory. Indeed, building, extending and reinforcing such social relationships strengthen resilience. While the preservation of already existing nodes and links promotes stability, the formation of new nodes and links can be seen as a form of maintenance of stability as well as a creation of flexibility in the system.

2.1. Include regional parishes and other religious organisations

At the present time, *Het Graf van Sint Servaas* possesses strong ties with the Parish of Sint Servaas, and equally good relations with other parishes in Maastricht and the Diocese of Roermond. These relationships are crucial bonding ties, that can facilitate communication and thereby an increase in the number of visitors and volunteers. However, there is only little or non-existing contact with other parishes or Christian organisations in Limburg, which should be addressed in order to promote the event amongst the Catholics in the region. Indeed, it is important to broaden the current range of the network as to enable an augmentation of visitors as well as a rise in the number of volunteers, since 62% of Catholics do voluntary work (Smeets



& Arends, 2017). Creating bonding links with these Catholic parishes of Limburg is therefore important to keep the Heiligdomsvaart stable and resilient.

Moreover, these Catholic networks are relatively accessible due to their structure. As explained, the network star has a potential role of information facilitator, because of its central position and its many connection. The network stars within the parishes' networks are the pastors, who have considerable prominence and direct links with the Catholics of their parishes because the Mass is celebrated by them. Hence, crafting strong ties with the pastors or the parish council is an easy way to promote the Heiligdomsvaart among Catholics. This increased influx is relevant for the stability and resilience of the Heiligdomsvaart.

Furthermore, it is also possible to find a more diverse group of Catholics in the Parish of Onze Lieve Vrouwe in Maastricht. A good example is the international Mass everyday Saturday in the Onze Lieve Vrouwe Basilica, in which international youth can be found. Not only does this broaden the range, but potential volunteers can be recruited here as well.

Besides parishes, other smaller Catholic or Christian organisations are an interesting target for the Heiligdomsvaart, especially as youth is present in these organisations. Examples are the Innbetween, the Maastricht Catholic Student Chaplaincy (MCSC) and Lux Ad Mosam. These ties may start as bridging ties, but might have the potential to evolve into bonding ties. This, in turn, may yield young volunteers.

2.2. Include primary schools in South Limburg

The Heiligdomsvaart committee stated in our first meeting that they had contact with primary schools in Maastricht. It was explained that this approach would give them more access to youth, as children would participate, but also to groups such as parents and grandparents who would come to watch their (grand)children. Hence, this approach in itself is good.

However, the extent to which Heiligdomsvaart and primary schools have contact is only limited to Maastricht, of which 8 primary schools participate, while other schools are sometimes hesitant about whether to join or not. This recommendation proposes investing in networking with primary schools not only in Maastricht, but also with other primary schools in South Limburg. This suggestion is based on the following data.

First of all, the majority of the age group (35-45 year-olds) which has the highest percentage in volunteering (57 percent) have children attending school; 30 percent of this age-group does volunteering work at schools (Smeets & Arends, 2017). In addition, 15 percent of women in general are engaged in voluntary work for schools (Smeets & Arends, 2017). Hence



the target group of people in their thirties is present at primary schools. Therefore, when incorporating these schools into their networks, there is a potential to tap into the networks of people volunteering for primary schools.

Regarding tie strength and resilience, the Heiligdomsvaart has two main options. They could choose to invest in their relationship with Catholic schools or in public schools. The former option could result in bonding tie strength, as the Catholic school could participate every edition, therefore enhancing stability. The latter option, building a network with public schools, would most likely result in a bridging tie strength, as the Heiligdomsvaart would attract a more diverse public. One should take into account that these options are not mutually exclusive, and combining them would be desirable since this would enhance the resiliency in the most effective way: through simultaneous stability and flexibility.

2.3. Invest in relations with other religious festivals from the Euregio

As the committee of the Heiligdomsvaart explained, they are interested in attracting people outside Limburg as well. Taking into consideration the position of Limburg as an isolated province in the Netherlands, the committee's intention to attract visitors in the surrounding region (Maas-Rijn Euregio) is indeed a valuable network option considering the population size of this region, which is almost 4 million people (Euregio, n.d.). Like the Heiligdomsvaart, other seven-year events also take place in this area. Taking into account the limited resources of the committee, the Think Tank considers visitors of those events as an important target group, because these people have already shown interest in their own, similar event.

Although the network density of these groups might be limited, the best way to promote the Heiligdomsvaart is through their church and event committee, because their prominence is considerable. The committee of Aachen, for example, is doing an excellent job in attracting a large number of people. By improving relations with their event committee, the network range of *Het Graf van Sint Servaas* will grow considerably. Moreover, this relationship could also be a bridging tie if the Aachen committee could advise the Heiligdomsvaart committee on their successful formula.

This brings us to the relationship between *Het Graf van Sint Servaas* and these other committees. The current relationships with the other organisations mainly consist of a considerably low number of meetings through the Euregio Committee. These meetings mainly consist of discussing the event and giving advice, which makes the bridging link with these



other committees valuable. Moreover, relationships with Aachen have also been reestablished. However, there is much more potential in increasing the strength of the ties with these committees. If *Het Graf van Sint Servaas* decided to enhance the intensity and frequency of collaboration with these other communities, the tie would not only be bridging, but increasingly bonding as well. And as a result, the network and marketing capabilities of *Het Graf van Sint Servaas* would grow considerably in the Euregio, and therefore also its resilience.

2.4. Invest in relations with cultural organisations

Underlining the connection of the Heiligdomsvaart with other sites in the area that have a historic, cultural or artistic presence could be a potential way of making it more future-proof and raising awareness about the event (Cerutti & Piva, 2009). The organisers of the Heiligdomsvaart are already in contact with cultural institutions and organisations such as schools, choirs and art galleries, which is already a promising direction, but we believe that this link can and may need to be strengthened (Blackwell, 2007).

The benefits of expanding the network of cultural institutions is widely proved in theoretical research, which argues that such interconnectedness has positive socio-cultural impacts on the local population (Cerutti & Piva, 2009). Furthermore, through engaging locals into the organisation and participation in a religious event such as the Heiligdomsvaart, it is possible to “reinforce local identity and revitalize traditions, creating a mutual sense of belonging” (Cerutti & Piva, 2009, p. 63). In this scenario, the competition between ‘culture’ and ‘religion’ need not exist, for local people would be invited to feel attached to the Heiligdomsvaart through their shared regional heritage.

In practical terms, *Het Graf van Sint Servaas* is thus encouraged to maintain the connections that they have already established, and to continue seeking diverse and flexible associations as the one with FashionClash in 2011. Furthermore, there is much potential for positive relationship with other sites and organisations who may share an interest in being recognised as Cultural Heritage. Establishing a point of contact with museums, heritage sites or other regional events will ensure that the network of the Heiligdomsvaart is substantially religious and cultural, which makes it diverse and highly flexible, and thus more resilient (Beunen, Patterson & Van Assche, 2017; Hauge Simonsen et al., 2014). Other cultural organisations that may result of interest are (non-Catholic) choirs, theater groups, art students or Kumulus. The Think Tank recognises that the Heiligdomsvaart has already started



establishing these relationships, and thus we suggest that expanding this network would increase the number of bridging ties and therefore the flexibility of the Heiligdomsvaart.

2.5. Invest in relations with regional businesses

Another approach to consolidating the network of regional contacts could include businesses from Maastricht and the Euregio. Research shows that, in cases such as Santiago de Compostela (St. James' Way, in Spain), the partnership of the religious organisations and the regional businesses has been a key technique in the promotion of the pilgrimage (Tilson, 2005). This association often ranges from travel agencies to transport companies such as airlines or bus services, as well as hotels and restaurants which will benefit from the influx of tourists.

Considering that the organisers of the Heiligdomsvaart are often volunteers from various backgrounds, a potential association with regional businesses may have two-fold consequences in this case. On the one hand, it might provide the organisers with business-oriented insights as to how to market certain aspects of the event, or to deal efficiently with the increasing combination of religious pilgrims and secular tourists. On the other hand, cooperating with local businesses to provide organised lodging and/or transportation from the most popular destinations could facilitate the trip to visitors, and make it more accessible (Blackwell, 2007). This recommendation thus brings about the start of bridging ties, with a flexible network being slowly developed according to the actors' respective interests.

This suggestion, nonetheless, does not imply any degree of marketisation of the Heiligdomsvaart. We consider establishing a relationship with local businesses as a way to expand the network and receive more feedback, and not necessarily create economic links between businesses. In fact, in order to make the experience of the Heiligdomsvaart as authentic and spiritual as possible, it is recommended that the local businesses remain 'secular' (Blackwell, 2007), meaning they do not relate or attempt to marketise Sint Servaas or the Heiligdomsvaart. As most local businesses are 'secular' in this regard, our recommendation is for them to remain this way, to secure the authenticity of the event and not create an overwhelming tourist trap. *Het Graf van Sint Servaas* has the possibility of diversifying their network, and make it more resilient through the added information that new bridging ties may bring.



2.6. Invest in volunteers

Since religious organisations often rely on hard work and support of volunteers, this workforce is deemed to be a central factor in ensuring the success of an event such as the Heiligdomsvaart (Gallarza, Arteaga, & Gil-Saura, 2013; Lee, Won, & Bang, 2014). We suggest that investment in volunteers must be done flexibly, reaching a wider network and eventually developing close ties that can in turn provide stability to the network star, *Het Graf van Sint Servaas*. Three sub-recommendations are here developed: targeting specific age groups, creating a volunteer-friendly environment, and advertising through religious sources.

1. Targeted recruitment of specific age groups.

It is possible to target multiple age groups, but it is first important to determine the strengths and weaknesses of the relation with each group.

The youth. Acknowledging the importance of young volunteering forces for the Heiligdomsvaart's stability, it is crucial to adopt advertising plans based on two of young people's main concerns: professional development and personal growth (Bussell & Forbes, 2001). As a result, *Het Graf van Sint Servaas* should appealingly present substantial information about available volunteering positions. Besides, the client should highlight skills training opportunities as well as altruistic and spiritual aspects (Form 1, see Appendix II). In addition, these volunteering offers should be made available on platforms or in places that are frequently consulted and visited by young individuals. Therefore, a potential strategy would be to display advertisement on social media such as Facebook or distribute flyers in schools and universities.

Middle-aged individuals. Most of the people comprising this age group have children attending school; 30 percent are therefore active in volunteering at schools (Wilson, 2000). Hence the target group of people in their thirties is present at primary schools. If these schools are incorporated into the main network, there is a potential to tap regarding middle-aged individuals with an interest in volunteering.

The elderly. Another important population group involved in volunteering, especially with regard to religious organisations, consists of elderly people (Karl, Peluchette, & Hall, 2008). Their involvement is shown to be an vital criterion in creating stability, which emphasises the importance of their recruitment. The organisation *Het Graf van Sint Servaas* could potentially reach out to this target group by (1) publishing articles about the Heiligdomsvaart and the need for volunteers in regional and local journals, and (2) sharing information during Catholic events or gatherings (for instance, during the Sunday Mass).



Finally, given that elderly possess over a great amount of free time, often due to retirement (Pessi, 2004), elderly are willing to devote this free time to volunteering as this improves the well-being of society while they are also spiritually and socially invested (Pessi, 2004; Shields, 2009). It therefore seems understandable that recruitment strategies should be centred around altruistic behaviour and socialisation.

2. Creating a volunteer-friendly environment.

The second sub-recommendation is a volunteer-friendly environment, about which research has shown that, if involving fun activities, reinforces retention and consequently promotes stability (Bussel & Forbes, 2001, p.251; Karl et al., 2008). Fun activities based on recognition, reward, and the improvement of staff-volunteer relationships should be the main focus of the organisation; these animations should preferably involve food and outings as they are rated as most effective and pleasant (Karl et al., 2008). Therefore, *Het Graf van Sint Servaas* could, for instance, organise private tours to the Treasury of the Basilica of Saint Servatius and provide free snacks or arrange a ‘thank you’-themed dinner for all the volunteers. Such activities could demonstrate the organisation’s gratefulness towards volunteers and their work.

3. Advertising volunteer positions through other religious organisations.

The last sub-recommendation is to approach new groups of potential volunteers, particularly those with religious motivations. As mentioned earlier, creating strong ties with other parishes and religious organisations may result in a widening of audiences, including internationals who may not have known about the Heiligdomsvaart otherwise. This relation offer a unique chance to ask for their help, which is also more likely to be provided if it comes supported by their own pastors and community. In the context of Maastricht, we encourage groups such as the International Mass in Onze Lieve Vrouwe Basilica, the Innbetween, the MCSC or Lux Ad Mosam.

3. Pertaining to Channels of Communication

This third set of recommendations relates to the final sub-problem identified by the Think Tank, and posits that *Het Graf van Sint Servaas* can transmit the Heiligdomsvaart’s message more clearly and widely. We thus believe this to be an issue of strategy, and we propose making Saint Servatius’ message and image more accessible through specific tactics such as promoting it in digital and religious media. These suggestions mostly provide flexibility to increase the Heiligdomsvaart’s resilience, for they expand on current promotional techniques to adapt to societal changes and technological innovations.



3.1. Make the meaning of religious practices more accessible to non-religious audiences

The Heiligdomsvaart aims to be an ‘open’ festivity that attracts a broad range of participants, from Christians or other religious individuals to non-believers. Sociological research on secularisation shows, unfortunately, that growing sectors of modern (Dutch) society fail to engage or identify with the message of the Catholic Church; there seems to be sort of ‘miscommunication’ between society and the Church, with both of them talking in ‘different languages’. Philosophers such as Habermas (as cited in Schmidt, 2009), believe there is a need of translation in abstract terms, that is, translating the ‘religious language’ – its forms and rituals – into ‘secular language’. Such a translation is essential for successful communication between religion and society, and allows for new meaning-making that is essential to sustain a ritual. Habermas (as cited in Schmidt, 2009) states that a secular interpretation is necessary to connect ‘secular reason’ (generic societal concerns) and religiosity. Most importantly, such translation does not lead to the destruction of religion but to a helpful deconstruction of religion, where the meaning behind rituals and traditions is easily understood by all those that do not have a religious background or affiliation.

In the case of the Heiligdomsvaart, Innbetween’s Pastor Petra Körmendy (personal communication, 22nd January 2018) suggests, for example, that liturgy is broken down and explained, so that people that are not familiar with Catholic rituals can experience the spirituality behind them and appreciate them fully. A potential way to ‘deconstruct liturgy’ could be to hand out booklets before the religious ceremonies to explain the meaning behind each ritual, or to organise promotional videos or city tours that point at the historical and religious importance of Sint Servaas Basilica and all the other churches that were once central to the spiritual development of Maastricht. These suggestions need not interfere with the choreography or flow of the liturgy and processions; they would simply widen the scope of visitors by offering them a connection to the religious meanings in a way that many of them may not have experienced before. As Petra Körmendy (personal communication, 22nd January 2018) mentions, flexibility in movement, scents, art, colours, and visual experience can only benefit and make the rituals even more interesting and resilient.



3.2. Improve online and digital presence

This second recommendation focuses on the advertising strategy of *Het Graf van Sint Servaas*, which we believe to be one of the most critical factors in nurturing a resilient event of this scope. Advertising in general would encourage learning and spreading knowledge about the Heiligdomsvaart, which could in turn favour the presence of a diverse range of population groups at the event itself. In particular, the internet and social networks are nowadays considered as one of the most useful and popular ways of receiving information about a tourist destination (Digance, 2006; Koçyiğit, 2016). Furthermore, online platforms could be a useful way to improve communication with the youth, which is a desired target group for the organisation. It is therefore very important and highly recommended for the organisers of the Heiligdomsvaart to digitalise information about their event.

A first step towards improving digital presence would be updating the main website of the Heiligdomsvaart and digitalising more information about the event, its history and significance (Blackwell, 2007). One of the first things that come up on this website is a promotional video for the upcoming edition, which is a great idea. This video, however, is aesthetically outdated, short and only available in Dutch, making it unattractive for potential younger visitors as well as people from out of the region. There could also be new videos explaining the history and importance of the Heiligdomsvaart in the region. Involving young people in creating these videos could simultaneously make them more attractive, as they would be creating them for their peers in a similar age range. These videos could be then posted on social media, which would also enable a broad international reach to a wide variety of people.

The usage of current trending social media such as Facebook, Twitter and Instagram would be another recommendation for the client; one that a social media-oriented intern could potentially help tackle. The main tasks that should be addressed are setting up a strong social media presence on these platforms, and we recommend posting interesting articles about the Heiligdomsvaart, pictures and informative videos, or even creating a hashtag or Instagram account for the next edition, which could help spread the word about the event as it develops. The speed at which these platforms evolve requires flexibility from the organisers, who may have to adapt to whichever social media is predominant in seven years' time. We believe this task to be worthwhile; social media is increasingly important and highly flexible in its reach of potential visitors.



3.3. Translate promotion into Euregio languages

A third strategic recommendation to open new channels of communication is to provide advertising in languages other than Dutch. This strategy is particularly important for online and digital platforms (Blackwell, 2007). Taking the example of the website of the Heiligtumsfahrt in Aachen (Heiligtumsfahrt 2014, n.d.), which offers the site in six different languages, it is clear that there are potential visitors from neighbouring regions that are interested in this type of religious events. *Het Graf van Sint Servaas* could appeal to diverse groups in the Euregio, which is one of the Heiligdomsvaart's goals, by offering the website in French and German. Furthermore, taking into consideration that over 30.000 people of the Maastricht population are expats, mainly students, having the website also in English would make it accessible not only to them, but to any other internationals interested in reading about the event. Of special importance would be the translation of the event's programme and explanation of the theme, but also any promotional flyers and promotional events, such as the *Gebedsviering* that took place on 24th January 2018, that could introduce the Heiligdomsvaart to new inhabitants of Maastricht.

3.4. Use religious promotional sources

Finally, a fourth suggestion to increase the resilience of the Heiligdomsvaart would be to promote it through different types of Catholic church media, be it radio stations or television channels. These sources are likely to help reach out to an older audience with a spiritual attachment to the event (Blackwell, 2007). Furthermore, *Het Graf van Sint Servaas* could publish its own periodic newsletter to maintain in contact with participants of past editions of the Heiligdomsvaart. This newsletter could be distributed electronically or through physical copies around parishes that have in the past sent pilgrims to the event or organised group trips to it, increasing the likelihood that they will return (Blackwell, 2007).

Furthermore, current editions of the Heiligdomsvaart are followed by a booklet with the most interesting photos from the event. This is a very good marketing and engagement practice, which we recommend should stay in place. As shown by Blackwell (2007), the motivation of religious tourists to attend an event is also based on a feeling of recognition. Having their photo taken whilst participating in the event can make the published booklet meaningful to them, a sentimental memento with which to spread the word about the event to friends and family. Another way to engage participants through imagery could be a 'photography competition' that serves as documentation of the event. Participants could be



asked to submit the photo that in their opinion best reflects the theme and meaning of the Heiligdomsvaart, and the most special ones could be made available online and in the booklet. This strategy would have a three-fold effect: 1) it would allow to have a much wider variety of photos; 2) it would increase direct engagement of participants with the theme of the Heiligdomsvaart; and 3) it could attract people through fulfilling their sense of recognition (Blackwell, 2007). These are flexible and ever-changing techniques, which would allow the organisation to learn as they implement it (Hauge Simonsen et al., 2014).



Part C: Recommendations for *Evaluation & Intern*

The fifteen recommendations presented in Part B work now as basis for the following seven suggestions, which in turn are the foundation for a detailed evaluative tool of the degree of resilience of the Heiligdomsvaart. Due to the limited scope of our Think Tank and the existence of an Internship alongside the 2018 edition, we suggest that these proposals are slowly but surely implemented in order to increase resilience in the long term. Furthermore, we encourage the evaluation of the Heiligdomsvaart to not take place only once every seven years, but to become a continuous process in which recommendations can be updated and complemented as society and technology changes.

These recommendations are structured, as were the ones for resilience, from greater degree of provided stability to greater balance of flexibility. They range from the most general point of concern, the religious core, to the most specific, channels of communication.

1. Pertaining to the Religious Core

1.1. Compile a comprehensive list of the current uses of the universal theme

As analysed in Part B, we believe that the theme should be unequivocally Christian, although its connection and relevance for today's society must be examined and made explicit both in promotion and throughout the event, particularly to reach those with no religious background. We suggest the intern examines the extent to which this link between the current theme, 'Doe goed en zie niet om', and general society is present in the Heiligdomsvaart 2018. They can do this by compiling a list of the current uses, and the way in which it is being used either for promotion or for thematic decoration and activities. Understanding these uses will allow *Het Graf van Sint Servaas* to analyse in the following edition how it can be better connected to the general public, and what the weaknesses and strengths of the current approach are.

1.2. Start an in-depth reflection about the goal of the theme

During the interviews we conducted with John Dautzenberg and Frans Wiertz, we encountered a slight discrepancy between their perception of the theme and that of the representants of *Het Graf van Sint Servaas* with whom we had our first meetings. We believe this desynchronisation to be a domain where the intern can provide clarification. We encourage they initiate an in-depth reflection about the goal of the theme throughout the organisation and



relevant stakeholders, such as the Parish of Saint Servatius and, if pertinent, the Diocese of Roermond.

This reflection could be done through qualitative interviews in which they investigate the perception that different organisers have of the current theme and its uses, as seen in the previous recommendation, but also their opinion on how the theme can be used to include different groups of people. Is the theme meant to be a marketing strategy to catch tourists' eyes? Is it a close reflection of the Catholic message and mission of the figure of Saint Servatius? In our recommendations we have argued for the latter, for we believe that it is a stabilising approach that will bring resilience in the future, but this is of course a decision that only *Het Graf van Sint Servaas* can make; either way, the Heiligdomsvaart will benefit from having an open discussion about it.

2. Pertaining to the Optimisation of Networks

2.1. Gather feedback from volunteers

As to maximise the retention of volunteers in *Het Graf van Sint Servaas*' network and thereby maintain stability, it is important to stimulate the satisfaction of these participants (Gallarza et al., 2013). This can be achieved by being responsive and constructive towards critical claims and general opinions concerning the organisation of the event (Lee et al., 2014). Therefore, *Het Graf van Sint Servaas* should aim at exchanging feedback between its staff and its volunteers, and then, if pertinent, integrating it with certain flexibility into the organisation.

In order to effectively enable this exchange of valuable feedback, a pleasant gathering involving staff and volunteers could be envisaged; our suggestion is for the intern (with the organisation's approval and help) to organise a dinner. On the one hand, it would be an opportunity to reward volunteers by thanking them and putting emphasis on the value of their work. On the other, this event would also allow for the distribution of an evaluation form that volunteers could fill in right away. An example of such an evaluation sheet can be found in the Appendix II (form 2); this sample has been chosen based on its preliminary testing and its inclusion of elements such as volunteers' satisfaction, engagement and perception of the adequacy of program leadership.

Once the dinner has been organised and the evaluation sheets have been filled in and collected, the intern could analyse the received feedback. These should be done, if using forms such as the one on Appendix II, by calculating the average score in each department and coding



the personal comments to understand the general feeling of the volunteers towards the Heiligdomsvaart.

2.2. Establish contacts

It has previously been mentioned and explained how *Het Graf van Sint Servaas*' contact to primary schools and parishes is limited to Maastricht and almost non-existing outside of the city. As to promote more stability within the organisation's network, it is essential to initiate connection with (1) primary schools in, for instance, South Limburg and (2) to get into correspondence with other parishes or Christian organisations in the region of Limburg.

Moreover, *Het Graf van Sint Servaas* could extend its network even further and tie links with parishes in Hasselt, Belgium, and Aachen, Germany. This would enable more diversity within the networking range and provide easier access to Euregio participants. Besides, establishing contact with Aachen and obtaining feedback with regard to the organisation of the German Heiligtumsfahrt, could offer precious insight and new ideas. Therefore, there is a need to locate these various public institutions and religious organisations as to eventually obtain their contact details and undertake a first approach.

On a side note, the Think Tank has already provided a preliminary list of contacts, which is available in the Appendix III.

2.3. Organise evaluations

The Think Tank is aware that *Het Graf van Sint Servaas* has in the past organised evaluations of the Heiligdomsvaart, and we work under the assumption that this initiative will take place again after the 2018 edition, as it is an important step in the path to resilience. However, we also recognise that past evaluations have not always proved extremely useful, and we believe the intern to be a potential bridge between the Heiligdomsvaart's process of development and its evaluation. We suggest that the intern partakes in the evaluation in two ways: the first is by taking into consideration our recommendations for resilience; the second, by gathering relevant information about the development of the Heiligdomsvaart as it happens, and organising its analysis.

The intern should call for meetings where evaluation can be discussed with the relevant stakeholders and committees in the organisation. One important aspect that must be clarified in an early stage is the goal that the evaluation aims to fulfil: whether it will be (1) for internal use and improvement, (2) to use as promotional technique and to attract funding, or (3) for both



purposes. Depending on this decision, the evaluation can then take one route or another, although we encourage our sets of recommendations to be included in either case.

3. Pertaining to Channels of Communication

3.1. Consolidate social media presence

We have recommended that *Het Graf van Sint Servaas* works on social media to aim at a successful Heiligdomsvaart. A young social media editor such as the intern may be a first step. They could start by promoting the Heiligdomsvaart's Facebook page, and creating specific Facebook events for the different activities that will take place. If this communication were done in both Dutch and English, we believe it may reach a broader audience, to whom it is possible to send direct invitations once they have engaged with the Heiligdomsvaart's Facebook profile.

Furthermore, we also recommend the intern checks the demographic statistics of the Facebook page as to identify the profile of followers based on gender, age and nationality. This information can be used to gain knowledge and make comparisons between each edition with regard to the profile of participants and the popularity of the event. Therefrom, if the intern analyses and records this statistical data, it will be possible to continue the evaluation in future editions and conclude whether progress has been made concerning *Het Graf van Sint Servaas'* digital presence and the online promotion of the Heiligdomsvaart.

This suggestion mostly covers Facebook as we believe it to be the social network with a wider range of influence in the Maastricht scene. This assumption needs further corroboration, however, and the intern may find themselves interested in opening other means of online communication such as Twitter or Instagram, which have their own benefits over Facebook.

3.2. Coordinate promotion

Our final recommendation addresses the strategic needs of the Heiligdomsvaart. We suggest the intern sits in, or if needed coordinates, internal meetings regarding promotion with *Het Graf van Sint Servaas*. We believe this to be a field where there is room for improvement, and where a young university student may provide novel insights.

During these meetings, it is essential to take into consideration both feedback from previous years and theories on marketing and promotion of religious sites and events. This knowledge should be discussed and implemented to a certain extent. Furthermore, public promotional events could eventually be organised, in order to hear suggestions from both



religious and non-religious individuals who may be interested in the event. If these open meetings were to take place, it could be useful to mention the indispensable need for volunteers and ask people directly.

4. Recommended Reading

These suggestions, both for resilience and for the intern, are based on extensive literature that the scope of this Think Tank has not been able to cover fully. For this reason, Appendix IV presents a list of additional sources that we deem important as to understand the ways in which the Heiligdomsvaart can become resilient. The Think Tank particularly encourages the intern to consult this list, which is divided by topics, for an in-depth analysis of the theoretical background behind each of our final recommendations.



Conclusion

The Think Tank was tasked with investigating how the Heiligdomsvaart can be evaluated, as well as providing recommendations in order to ensure that the Heiligdomsvaart can be made future-proof. During a four week period of brainstorming, discussing, researching and writing, it was recognised that a two setp-, in order to ensure that the Heiligdomsvaart remains relevant for future editions, the organisation would have to build up the resilience of the event. The first set of recommendations provided by the Think Tank therefore pertains to increasing the stability of the religious core as the foundation upon which the event must find its essence. This is necessary in order to reach a more authentic encounter with the faith, and better fulfil the mission of the organisation and the Church, to spread the Gospel message, and that of Saint Servatius. The second set of recommendations derived relates to building resilient networks around the organisation. The organisation process of the event must be flexible in aspects that are not central to its core mission; this will allow the event to evolve with the changing social and religious contexts in which it will take place. We believe that networks must reach a balance between Finally, recommendations for the organisation were made regarding the communication of the occurrence and the content of the Heiligdomsvaart. In order for the event to be a success, both in terms of attendance and in terms of effectively achieving its mission of conveying the message of the Gospel and of Saint Servaas, the meaning and significance of the events must be communicated to the public in a clear, meaningful, and comprehensible manner for all of society. The Think Tank has provided the client with a total of twenty two recommendations aimed at making the Heiligdomsvaart resilient. The remaining recommendations are provided for the upcoming UCM Intern. These function as a framework from which to formulate an evaluation methodology implemented during the upcoming Heiligdomsvaart in May, and in subsequent editions. The Heiligdomsvaart is an ancient tradition for the people of Maastricht, and indeed the region. The successful implementation of the recommendations contained herein will ensure that the Heiligdomsvaart continues to remain relevant in the coming decades, safeguarding the essential religious nature of the event, while allowing it to evolve with the changing social context.

“To live is to change, and to be perfect is to have changed often.”

Bl. John Henry Cardinal Newman

An Essay on the Development of Christian Doctrine, 1845



List of Recommendations

A. Recommendations for a resilient & future-proof Heiligdomsvaart:

Pertaining to *religious core*:

1. Rediscover Christ as the central focus of the Heiligdomsvaart
2. Painting a unique image of Saint Servatius
3. Do not fear the rise of the cultural dimension
4. Engage in community building
5. Emphasise the relevance of an authentic, Christian theme to modern society

Pertaining to *the optimisation of networks*:

6. Include regional parishes and other religious organisations
7. Include primary schools in South Limburg
8. Invest in relations with other religious festivals from the Euregio
9. Invest in relations with cultural organisations
10. Invest in relations with regional businesses
11. Invest in volunteers through:
 - i. Targeted recruitment of specific age groups: youth, middle-aged, elderly
 - ii. Creating a volunteer-friendly environment
 - iii. Advertising volunteer positions through other religious organizations

Pertaining to *channels of communication*:

12. Make the meaning of religious practices more accessible to non-religious audiences
13. Improve online and digital presence
14. Translate promotion into Euregio languages
15. Use religious promotional sources

B. Recommendations for Evaluation & Internship

Pertaining to *religious core*:

1. Compile a comprehensive list of the current uses of the universal theme
2. Start an in-depth reflection about the goal of the theme

Pertaining to the *optimisation of networks*

3. Gather feedback from volunteers
4. Establish contacts
5. Organise evaluations

Pertaining to *channels of communication*

6. Consolidate social media presence
7. Promotional meetings



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Appendices

Appendix I. *The Client's Argumentation through the Toulmin Model*

After the client presented its problems and claims, the Think Tank made use of a Toulmin model to structure their argumentation. Underneath, their two main claims are displayed. To better understand how the Toulmin Model functions, consulting 'Verlinden, J. (2005). The Toulmin model of argumentation In Critical thinking and everyday argument' can be fruitful.

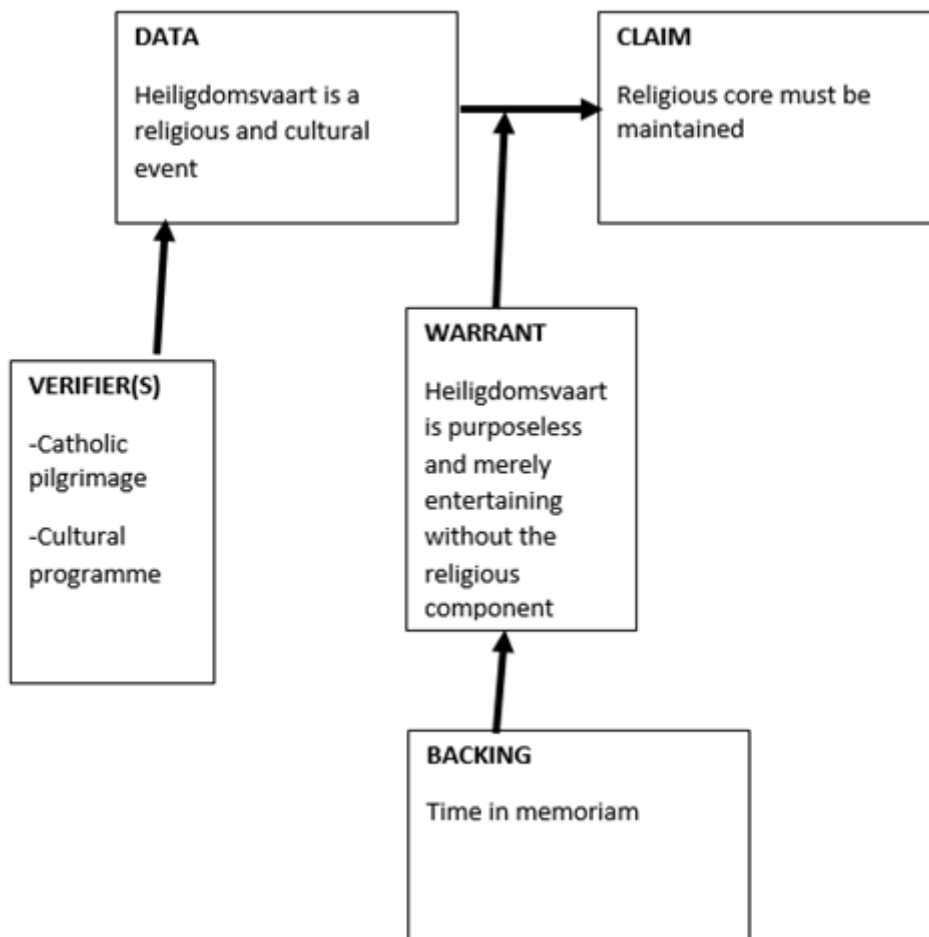


Figure 1. Toulmin structure for the claim that the Heiligdomsvaart needs to maintain its religious core.

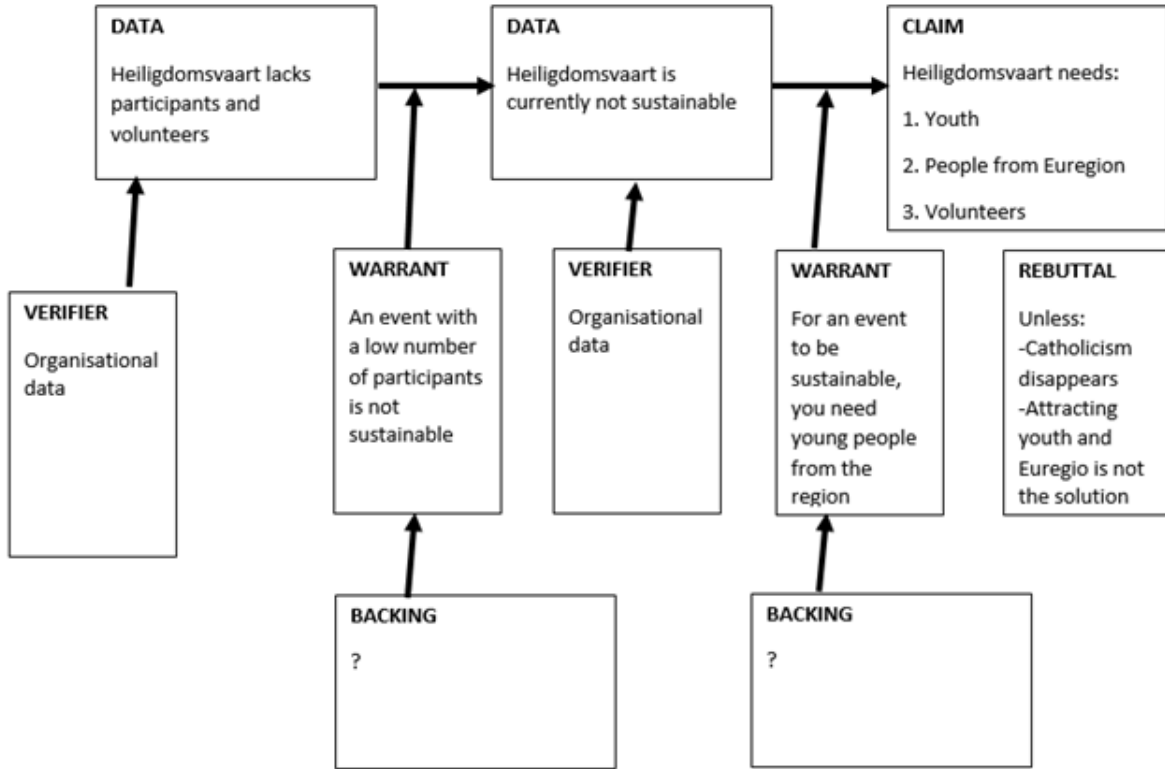



Figure 2. Toulmin structure for the claim that the Heiligdomsvaart needs 1) youth, 2) Euregio participants, and 3) volunteers.



Appendix II. *Volunteer Description and Evaluation*

Form 1. Example of what a description of a volunteering position could look like (Spiritual Health Services, 2018). It is important that *Het Graf van Sint Servaas* is promoting attractive function descriptions that fits the demands of all age groups.



Spiritual Health Services
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Interlake–Eastern
Regional Health Authority

SPIRITUAL HEALTH VOLUNTEER - POSITION DESCRIPTION

SPIRITUAL HEALTH VOLUNTEERS HAVE SPECIAL SKILLS AND WORK CLOSELY WITH THE HEALTH CARE TEAM TO PROVIDE SPIRITUAL HEALTH VISITATION: INITIAL AND FOLLOW-UP VISITS AND REFERRALS WITH DOCUMENTATION OF THEIR INTERACTIONS. THEY WORK UNDER THE SUPERVISION OF THE COORDINATOR OF SPIRITUAL HEALTH SERVICES

RESPONSIBILITIES:

- Makes initial and ongoing visitation with a person on behalf of Spiritual Health Services.
- Completes required record keeping of each visit.
- Makes prompt referral to faith/religious Community representative if requested by the person.
- Consults with the Spiritual Health Services coordinator as appropriate and necessary.
- Communicates with other volunteers and health care staff to optimize benefits for person.
- Must be available to participate in required in-service sessions.
- Other duties as assigned.

QUALIFICATIONS & SKILLS:

A Spiritual Health Volunteer shall be:

- Grounded in the belief that our shared humanity is sacred and beneficent regardless of our cultural, religious, traditional or existential beliefs.
- Respectful of and comfortable working with people of diverse cultures and traditions.
- Self-reflective.
- Open and flexible.
- Reliable and possess integrity
- A good listener
- Have well-developed interpersonal skills
- Able to instill calm, confidence, and lessen anxiety and stress.
- Understanding of professional conduct (tact, diplomacy, confidentiality) and respects boundaries.
- Good writing skills.
- A team player.
- Willing and able to meet with other volunteers and coordinator for sharing and further education.
- Committed to a healthy lifestyle and spiritual practice.
- Able to accept direction and work within the parameters of the position description

ADDITIONAL ASSETS:

Fluent in another language such as Ojibway, Ukrainian, French, Icelandic,
Education from an accredited program in spirituality/ religion/ palliative care/
Professional Health Care training with complementary discipline (RN with Reflexology, LPN with Reconnective Therapy)



COMMITMENT:

Minimum of 6 months initially.
Preferably one weekly shift or available to do "on-call" services.
Participate in initial education program (unless advance qualification i.e. CPE basic unit)

BENEFITS:

An opportunity to grow personally and spiritually
Gain volunteer experience in health care/medical setting
Learn new skills
Provide service to others
Make a personal contribution to improvement in health care

PROCESS:

Applicants will be guided through:

- IERHA standard volunteer screening program.
- Reference check and interview to ensure that the applicant's belief system is compatible with the IERHA Spiritual Health Services' philosophy and purpose.
- Attend the IERHA orientation session in Gimli or Beausejour to obtain photo ID and sign the PHIA pledge of confidentiality.



Form 2. Example of a preliminary evaluation form as to obtain feedback from volunteers. This feedback form includes several aspects of evaluation like satisfaction, engagement, etc. (retrieved from: http://bcinvasives.ca/documents/doc185_VolFeedbackForm-scoring.pdf):

Volunteer Feedback Form

Volunteer Feedback Form

This form is intended for any volunteer actively involved in a program, preferably now serving, though recent graduates of a program may also be a valuable resource.

The form attempts to get feedback mainly on the volunteers' satisfactions and frustration with their service, and effectiveness of their time utilization. It needs to be administered to a reasonable, fair sample of volunteers about every three or four months. For example, it might be good to administer it at volunteer in-service meetings, leading into a discussion of group results. Results also can feed into the redesign of volunteer training, jobs, and program administration generally.

Volunteer Feedback Form - EXAMPLE

We need your help again – your ideas to help us improve our volunteer program. Please give us the benefit of your frank opinion on these questions. You may sign the form or remain anonymous, just as you prefer. Please be sure to give your best answer for ALL questions on the form. Thank you.

1. How long have you been in this volunteer program? _____
2. Please describe briefly your volunteer job(s) in this volunteer program
3. Where does your volunteer time go in an average month? Please fill in all the lines as best you can.
____ Hours total per Month
____ Hours with clients, or otherwise on the job, per month
____ Hours consulting with regular staff per month
____ Hours in various volunteer meetings per month
____ Hours filling out reports, paperwork (not part of the job itself), per month
4. What are the main reasons you joined up as a volunteer?
5. What are some of the main satisfactions you're getting from your volunteer work now?
6. What are some of the main frustrations?
7. What do you see as some of the good things about this volunteer program now?
8. What do you see as some of the things that could be improved?
9. Please describe any suggestions you may have on useful new jobs volunteers might fill in this program.
10. Has anyone in the organization ever asked you before what you thought of this volunteer program:
Please check the closest fit for your experience
____ No, never directly
____ Once or twice, maybe
____ Many times



11. When your present term or year of volunteer services is up, do you plan to sign up again or continue for another term? Check one, please.

_____ Yes, definitely

_____ No

_____ Undecided at this time

12. Have you recommended joining this volunteer program to any of your friends or family?

_____ Yes, definitely

_____ No, not really

_____ General mention, might not have been a strong recommendation

13. For this volunteer program, would please rate each of things below on a scale of 0 to 5, using the following key:

0 = really doesn't exist	3 = average
1 = exists but poor	4 = good
2 = fair	5 = excellent

- 0 1 2 3 4 5 – Training of volunteers in this program
- 0 1 2 3 4 5 – Acceptance and support of volunteers by staff
- 0 1 2 3 4 5 – Recognition given to volunteers
- 0 1 2 3 4 5 – Volunteers are trusted to do important things

14. Any other comments you'd care to make would be appreciated.

Signature: _____

Date: _____

Volunteer Program: _____



Rough Scoring Key

Obviously the answers to the questions contain a great deal of useful information not covered in the index below.

- Q1. 0-3 mos. = 0; 3-6 mos. = 1; 7-12 mos. = 2; 13-23 mos. = 5; 2-5 yrs. = 8; more than 5 yrs = 10
- Q2. One job only = 0; 2 jobs = 5; 3 or more = 10
- Q3. Total hours less than 2 = 0; 3-5 hrs = 2; 6-10 hrs = 5; 11 or more hours = 7
If ratio for total hours/"hours filling out reports" is more than 5 to 1, add 3 points'
- Q6. 3 or more frustrations = 0; 2 frustrations = 3; only 1 frustration = 6; no frustrations or "none" = 10
(count of separate units will be somewhat judgmental here)
- Q7. No good things listed or "none" = 0; One good thing = 3; 2 good things = 6; 3 good things = 8;
4 or more good things = 10
- Q10. (a) = 0; (b) = 5; (c) = 10
- Q11. (a) = 10; (b) = 0; (c) = 5
- Q12. (a) = 10; (b) = 5; (c) = 0
- Q13. Add total of points circled in all four items. Ranges from 0-20

BFS- Preliminary Norms

These norms are based on 108 volunteers from a wide range of areas, e.g., hospital auxiliary, Red Cross, RSVP, YMCA, student and youth services volunteers.

Raw Scores range theoretically from 0 to 100, scored as per instructions on the form. However, practically speaking, it is almost impossible to get a volunteer feedback score of less than 20-25. These are virtually free points.

If your Volunteer Feedback	You are approximately
score is:	higher than:
0-30	4%
30-40	7%
41-50	23%
51-60	36%
61-65	52%
66-70	66%
71-75	77%
76-80	82%
81-90	96%
91-100	100%

This is still quite a small sample, and the normative estimates are accordingly quite rough. Also quite rough is the exact definition or meaning of the index. It has elements of volunteer satisfaction (versus frustration), dependability-perseverance, and volunteer's perception of the adequacy of program leadership.



Appendix III. Valuable Contacts for the Intern

Fr John Dautzenberg

Dean of Maastricht

Contact Basilica of Sint Servaas

Bishop Frans Wiertz

Retired Bishop of Roermond

Contact Klooster Zusters H. Carolus Borromeus (Onder de Bogen)

Sint Servaasklooster 10 en bij 14

Petra Kaikormandy

Pastor at the Innbetween

Contact Innbetween

Maastricht Catholic Student Chaplaincy

Organisation of Young Catholic Students in Maastricht

Find on Facebook: @maastrichtcatholic / Email: maastrichtcatholic@gmail.com



Appendix IV. Recommended Reading for the Intern

On Christianity:

Ratzinger, J. (2004). *Introduction to Christianity*. Ignatius Press: San Francisco, CA, USA.

On the role of the Catholic Church in the modern era:

Pope Francis. (2013). *On the Proclamation of the Gospel in Today's World: Apostolic Exhortation, Evangelii Gaudium, of the Holy Father Francis to the Bishops, Clergy, Consecrated Persons and the Lay Faithful*. Vatican City, VA: Libreria Editrice Vaticana.

Pope Paul VI. (1965). *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World*. Vatican City, VA: Libreria Editrice Vaticana.

Pope Paul VI. (1964). *Lumen Gentium: Dogmatic Constitution on the Church in the Modern World*. Vatican City, VA: Libreria Editrice Vaticana.

Gascoigne, R. (2009). *The Church and Secularity: Two Stories of Liberal Society (Moral Traditions)*. Washington, D.C., USA: Georgetown University Press.

On the Second Vatican Council:

Cole, C. [Breaking in The Habit]. (2017, September 24). *What Was Vatican II?* [Video file]. Retrieved from <https://youtu.be/jyVq1hnxAqg>

Barron, R. [Bishop Robert Barron]. (2012, June 27). *Bishop Barron on The Meaning of Vatican II* [Video file]. Retrieved from: <https://youtu.be/m8j24FBRgrA>

On Pilgrimage and Religious Tourism:

Tilson, J. D. (2005). Religious-Spiritual Tourism and Promotional Campaigning: A Church-State Partnership for St. James and Spain. *Journal of Hospitality & Leisure Marketing*, 12(1-2), 9-40. doi: 10.1300/ J150v12n01_03

On Networking and Network Theory:

Haythornthwaite, C. (1996). Social network analysis: An approach and technique for the study of information exchange. *Library and Information Science Research*, 18, 323-342.



Doerfel, M. L., Chewning, L. V., & Lai, C. H. (2013). The evolution of networks and the resilience of interorganizational relationships after disaster. *Communication Monographs*, 80(4), 533-559. doi: 10.1080/03637751.2013.828157

On Secularisation and Secularisation Theory:

Taylor, C. (2007). *A Secular Age*. Cambridge, Massachusetts: Harvard University Press.

Gascoigne, R. (2009). *The Church and Secularity: Two Stories of Liberal Society (Moral Traditions)*. Washington, D.C., USA: Georgetown University Press.

Habermas, J. (2008), Notes on Post-secular Society. *New Perspectives Quarterly*, 25: 17–29. doi: 10.1111/J.1540-5842.2008.01017.x

Reference works:

Catholic Church. (1993). *Catechism Of The Catholic Church*. Vatican City, VA: Libreria Editrice Vaticana.