

# PROCLAIM

A magazine for Missionary Animation

## WORLD MISSION SUNDAY

THE CHURCH OF CHRIST ON MISSION IN THE WORLD

**Extraordinary  
Missionary Month  
October 2019**

Personal Encounter

Missionary Formation

Testimony

Missionary Charity

**PONTIFICAL MISSION ORGANIZATIONS**

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**"Go out to the whole world and  
PROCLAIM the GOOD NEWS  
to all creation" – Mark 16:15**

## **EMM OCTOBER 2019 – THE CHURCH OF CHRIST ON MISSION IN THE WORLD**

Some of the programmes that can extend this giving in the spiritual and ecclesial context are listed below and are recommended for the Dioceses and Parishes to adapt or imbibe:

- To organize an orientation on the Extraordinary Missionary Month (EMM) October 2019 for various (Prayer/Pious Associations) groups in the Parish at the earliest.
- To concelebrate the Most Holy Eucharist at the Parish/Diocesan level focussing on MISSIONARY DISCIPLESHIP.
- To propose to ALL PRAYER GROUPS in the Parish/Diocese, to pray the Holy Rosary for the missionary work of the Church.
- To promote a pilgrimage to a Marian shrine or to that of a missionary saint or martyr to inculcate learning from such exemplary lives.
- To organize a public activity by which the young people of the Parish/Diocese are involved in PROCLAIMING THE GOSPEL.
- To propagate (make known) works of the four Pontifical Mission Societies so as to help increase participation in their missionary works.
- To ensure that four Sunday Liturgical Celebrations in the Extraordinary Missionary Month (EMM) focus on Evangelization with four Themes (dimensions) for Liturgy and other missionary activities (i.e., personal encounter, testimony, missionary formation, missionary charity).
- To inaugurate (if not already present) a Missionary Movement in any/more of the categories: Children Missionaries, Young Missionaries, Couple Missionaries, Fulltime Lay voluntary Missionaries etc.

The above list can get much longer with the contribution of projects and programmes to support EMM from each Diocese, based on the faithful's enthusiastic creativity and generous participation.

The Church of Christ on mission in the world, looks forward to the joyful participation of all the faithful in this mega celebration that will invigorate not just individual fervour for the mission but will also unify the significance of it in the heart of all the faithful – The Church.

**Contact your PARISH / DIOCESAN team to make the Extraordinary Missionary Month (EMM) October 2019 truly fruitful in INDIA!**

**For more information contact us at: PONTIFICAL MISSION ORGANIZATIONS**

**“Go into the whole world and PROCLAIM THE GOOD NEWS to all creation” Mark 16:15**



# PROCLAIM

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*Truly, all who call upon the  
name of the Lord will be  
saved. But how can they call  
upon the name of the Lord  
without having believed in  
him? And how can they believe  
in him without having first  
heard about him? And how will*

*they hear about him if no one preaches about him?*

*And how will they preach about him if no one sends  
them? As Scripture says: How beautiful to see those coming  
to bring good news.*

*Although not everyone obeyed the good news, as Isaiah  
said: Lord, who has believed in our preaching? So, faith  
comes from preaching, and preaching is rooted in the  
word of Christ. – Romans 10: 13-17*

## FROM THE DIRECTOR'S DESK

# Evangelisation: The joy of sharing the Gospel

Pope Benedict XV wrote an Apostolic Letter, *Maximum Illud*, on 30 November 1919. The apostolic letter came after the First World War envisioning a new way of proclaiming the good news dissociating its alleged affinity from state and colonialism. Everyone has the right to believe in Christ. One cannot narrow down the faith in Christ to only one country or continent. Therefore with a genuine sense of missionary zeal, Pope Benedict XV then urged the bishops to prepare more missionaries and train them to go down deep to cast our nets (Lk 5: 4).

In the centenary year of *Maximum Illud*, Pope Francis invites the Church to realize the joy of sharing the Gospel and its values. October 2019 is celebrated as Extraordinary Missionary Month [EMM] in order to revive the missionary zeal of Christians all around the globe. The theme proposed for the Extraordinary Missionary Month is “Baptized and Sent: The Church of Christ on Mission in the World.” It captures the fundamental nature of being a Christian as one who shares the joy that he/she has received. One cannot restrict the joy of the gospel to oneself. A person who knows the truth shares the joy of the Gospel with others.

Hence, the primary duty of a Christian is to share the joy of the Gospel. Like faith, conversion is also a gift of God; our principal aim is not to convert someone but to proclaim the good news through our words and actions. Conversion is left to the grace of the Lord and the free choice of the individual who hears the Gospel. To believe in the truth is a personal decision to be taken in adherence to the individual free will. In the words of Pope Francis: “This divine life is not a product for sale – we do not practise proselytism – but a treasure to be given, communicated and proclaimed: that is the meaning of mission. We received this gift freely and we share it freely (cf. Mt 10:8), without excluding anyone.”

In this way, every Christian is, first of all, called to proclaim the Gospel and its values through his witnessing life before proclaiming it in words. If the bearer of the Gospel does not become the Gospel itself, his/her words become empty and meaningless. Hence, *to be authentic Christians* must be our mission, if we want to share the joy of the Gospel. In Pope's words: “This missionary mandate touches us personally: I am a mission, always; you are a mission, always; every baptized man and woman is a mission.”

Every Christian, irrespective of their nationality or office, is called to contribute in one way or another to the mission of Christ. The noblest way of all is to lead a witnessing Christian life – to be the message of Christ. Secondly to pray for the missionaries all over the world that they may have strength amidst challenges and struggles. Thirdly, to form Christians into missionaries with a zeal for Christ. This formation first of all has to take place in the families to teach the children with the truth of the Gospel and to help them to practice the values of the Gospel. The missionary zeal has to be also instilled in the formation houses and the diocesan commissions. Fourthly to contribute financially to the solidarity fund that would be spent around the world in the missions. In this contribution the church again realizes herself as one universal church where every Christian contributes to every missionary around the globe thus transcending the narrow boundaries. Still, our Indian Church seeks the fraternal support and solidarity of other nations to sustain and march ahead in her missionary existence.

Let us entrust the mission to our Blessed Mother as Pope Francis says:

“In union with her Son, from the moment of the Incarnation the Blessed Virgin set out on her pilgrim way. She was fully involved in the mission of Jesus, a mission that became her own at the foot of the Cross: the mission of cooperating, as Mother of the Church, in bringing new sons and daughters of God to birth in the Spirit and in faith.”

Let the Indian Church as one family get involved with full vigour and enthusiasm towards mission.



**Fr Dr Ambrose Pitchaimuthu**  
**National Director (PMO-India)**



# Baptized and Sent

## The Church of Christ on Mission in the World

Message of Pope Francis for World Mission Sunday 2019



For the month of October 2019, I have asked that the whole Church revive her missionary awareness and commitment as we commemorate the centenary of the Apostolic Letter *Maximum Illud* of Pope Benedict XV (30 November 1919). Its farsighted and prophetic vision of the apostolate has made me realize once again the importance of renewing the Church's missionary commitment and giving fresh evangelical impulse to her work of preaching and bringing to the world the salvation of Jesus Christ, who died and rose again.

The title of the present Message is the same as that of October's Missionary Month: *Baptized and Sent: The Church of Christ*

*on Mission in the World*. Celebrating this month will help us first to rediscover the missionary dimension of our faith in Jesus Christ, a faith graciously bestowed on us in baptism. Our filial relationship with God is not something simply private, but always in relation to the Church. Through our communion with God, Father, Son and Holy Spirit, we, together with so many of our other brothers and sisters, are born to new life. This divine life is not a product for sale – we do not practise proselytism – but a treasure to be given,

communicated and proclaimed: that is the meaning of mission. We received this gift freely and we share it freely (cf. *Mt* 10:8), without excluding anyone. God wills that all people be saved by coming to know the truth and experiencing his mercy through the ministry of the Church, the universal sacrament of salvation (cf. *1 Tim* 2:4; *Lumen Gentium*, 48).

The Church is on mission in the world. Faith in Jesus Christ enables us to see all things in their proper perspective, as we view the world with God's own eyes and heart. Hope opens us up to the eternal horizons of the divine life that we share. Charity, of which we have a foretaste in the sacraments and in fraternal love, impels us to go forth to the ends of the earth (cf. *Mic.* 5:4, *Mt* 28:19; *Acts* 1:8; *Rom* 10:18). A Church that presses forward to the farthest frontiers requires a constant and ongoing missionary conversion. How many saints, how many men and women of faith, witness to the fact that this unlimited openness, this going forth in mercy, is indeed possible and realistic, for

it is driven by love and its deepest meaning as gift, sacrifice and gratuitousness (cf. *2 Cor* 5:14-21)! The man who preaches God must be a man of God (cf. *Maximum Illud*).



This missionary mandate touches us personally: I am a mission, always; you are a mission, always; every baptized man and woman is a mission. People in love never stand still: they are drawn out of themselves; they are attracted and attract others in turn; they give themselves to others and build relationships that are life-giving. As far as God's love is concerned, no one is useless or insignificant. Each of us is a mission to the world, for each of us is the fruit of God's love. Even if parents can betray their love by lies, hatred and infidelity, God never takes back his gift of life.

From eternity he has destined each of his children to share in his divine and eternal life (cf. *Eph* 1:3-6).

This life is bestowed on us in baptism, which grants us the gift of faith in Jesus Christ, the conqueror of sin and death. Baptism gives us rebirth in God's own image and likeness, and makes us members of the Body of Christ, which is the Church. In this sense, baptism is truly necessary for salvation for it ensures that we are always and everywhere sons and daughters in the house of the Father, and never orphans, strangers or slaves. What in the Christian is a sacramental reality – whose fulfillment is found in the Eucharist – remains the vocation and destiny of every man and woman in search of conversion and salvation. For baptism fulfils the promise of the gift of God that makes everyone a son or daughter in the Son. We are children of our natural parents, but in baptism we receive the origin of all fatherhood and true motherhood: no one can have God for a Father who does not have the Church for a mother (cf. Saint Cyprian, *De Cath. Eccl.*, 6).

Our mission, then, is rooted in the fatherhood of God and the motherhood of the Church. The mandate given by the Risen Jesus at Easter is inherent in Baptism: as the Father has sent me, so I send you, filled with the Holy Spirit, for the

adoptive children of the Father, to recognize their personal dignity and to appreciate the intrinsic worth of every human life, from conception until natural death. Today's rampant secularism, when it becomes an aggressive cultural rejection of God's active fatherhood in our history, is an obstacle to authentic human fraternity, which finds expression in

reciprocal respect for the life of each person. Without the God of Jesus Christ, every difference is reduced to a baneful threat, making impossible any real fraternal acceptance and fruitful unity within the human race.

The universality of the salvation offered by God in Jesus Christ led Benedict XV to call for an end to all forms of nationalism and ethnocentrism, or the merging of the preaching of the Gospel with the economic and military interests of the colonial powers. In his Apostolic Letter *Maximum Illud*, the Pope noted that the Church's universal mission requires setting aside exclusivist ideas of membership in one's own country and ethnic group. The opening of the culture and the community to the salvific newness of Jesus Christ requires leaving behind every kind of undue ethnic and ecclesial introversion. Today too, the Church needs men and women who, by virtue of their baptism, respond generously to the call to leave behind home, family, country, language and local Church, and to be sent forth to the nations, to a world not yet transformed by the sacraments of Jesus Christ and his holy Church. By proclaiming God's word, bearing witness to the Gospel and celebrating the life of the Spirit, they summon to



reconciliation of the world (cf. *Jn* 20:19-23; *Mt* 28:16-20). This mission is part of our identity as Christians; it makes us responsible for enabling all men and women to realize their vocation to be



conversion, baptize and offer Christian salvation, with respect for the freedom of each person and in dialogue with the cultures and religions of the peoples to whom they are sent. The *missio ad gentes*, which is always necessary for the Church, thus contributes in a fundamental way to the process of ongoing conversion in all Christians. Faith in the Easter event of Jesus; the ecclesial mission received in baptism; the geographic and cultural detachment from oneself and one's own home; the need for salvation from sin and liberation from personal and social evil: all these demand the mission that reaches to the very ends of the earth.

The providential coincidence of this centenary year with the celebration of the Special Synod on the Churches in the Amazon allows me to emphasize how the mission entrusted to us by Jesus with the gift of his Spirit is also timely and necessary for those lands and their peoples. A renewed Pentecost opens wide the doors of the Church, in order that no culture remain closed in on itself and no people cut off from the universal communion of the faith. No one ought to remain closed in self-absorption, in the self-referentiality of his or her own ethnic and religious affiliation. The Easter event of Jesus breaks through the narrow limits of worlds, religions and cultures, calling them to grow in respect for the dignity of men and women, and towards a deeper conversion to the truth of the Risen Lord who gives authentic life to all.

Here I am reminded of the words of Pope Benedict XVI at the beginning of the meeting of Latin American Bishops at Aparecida, Brazil, in 2007. I would like to repeat these words and make them my own: “Yet what did the acceptance of the Christian faith mean for the nations of Latin America and the Caribbean? For them, it meant

knowing and welcoming Christ, the unknown God whom their ancestors were seeking, without realizing it, in their rich religious traditions. Christ

is the Saviour for whom they were silently longing. It also meant that they received, in the waters of Baptism, the divine life that made them children of God by adoption; moreover, they received the Holy Spirit who came to make their cultures fruitful, purifying them and developing the numerous seeds that the incarnate Word had planted in them, thereby guiding them along the paths of the Gospel... The Word of God,

in becoming flesh in Jesus Christ, also became history and culture. The utopia of going back to breathe life into the pre-Columbian religions, separating them from Christ and from the universal Church, would not be a step forward: indeed, it would be a step back. In reality, it would be a retreat towards a stage in history anchored in the past” (Address at the Inaugural Session, 13 May 2007: *Insegnamenti* III, 1 [2007], 855-856).

We entrust the Church's mission to Mary our Mother. In union with her Son, from the moment of the Incarnation the Blessed Virgin set out on her pilgrim way. She was fully involved in the mission of Jesus, a mission that became her own at the foot of the Cross: the mission of cooperating, as Mother of the Church, in bringing new sons and daughters of God to birth in the Spirit and in faith.

I would like to conclude with a brief word about the Pontifical Mission Societies, already proposed in *Maximum Illud* as a missionary resource. The Pontifical Mission Societies serve the Church's universality as a global network of support for the Pope in his missionary commitment by prayer, the soul of mission, and charitable offerings from Christians throughout the world. Their donations assist the Pope in the evangelization efforts of particular Churches (the



EXIMIUS MISSIONIS MENSIS  
OCTOBER 2019

# Mission of Jesus

## Criterion for Church's effectiveness

On World Mission Sunday October 2017, Pope Francis publicly expressed his intention to designate an Extraordinary Missionary Month for October 2019 in order to celebrate the 100<sup>th</sup> anniversary of Pope Benedict XV's Apostolic Letter *Maximum Illud*.

He entrusted to Cardinal Fernando Filoni, Prefect of the Congregation for the Evangelization of Peoples (CEP), the work of preparing for this event by raising awareness among Churches, Institutes of Consecrated Life, Societies of Apostolic Life, associations, movements, communities and other ecclesial bodies.

### THEME

The theme he was provided with by the Holy Father himself was **“Baptized and sent: The Church of Christ on mission in the world.”** This was aimed to reignite the baptismal awareness of the faithful in relation to the mission of the Church. As Pope Francis explains, it is about placing the mission of Lord Jesus at the heart of the Church, making it a criterion for measuring the effectiveness of her structures, the results of her labours, the fruitfulness of her ministers and the joy they awaken.

The power of this unifying message is



expected to be felt in the commitment of each baptized Catholic as they renew their personal and communal relationship with Lord Jesus Christ



crucified, risen and alive in His Church, by ardently witnessing to the world His Gospel of life and Paschal joy.

### FOUR DIMENSIONS

The four dimensions indicative of the implementation of the

Extraordinary Missionary Month, as specified by Pope Francis include one's personal encounter with Lord Jesus Christ, followed by testifying it through a personal testimony of faith, which in turn is to be substantiated by strengthening one's missionary formation, resulting in missionary charity as an expression of attestation.



### (1) Personal Encounter

The presence of Lord Jesus Christ in His Church through the Holy Eucharist, the Word of God, personal and communal prayer, cannot be side-lined in a committed relationship with Him.

Each time, a baptized Catholic comes in contact with each of these instruments, he or she cannot but encounter His Divine Love, so real and true.

### (2) Testimony

While such an experience can be quietly wrapped-up as a private healing or salvation experience by the faithful, the intensity of it is known to grow with confessing it or proclaiming it as an expression of faith especially to those who may be wanting or in need. The courageous life-sciences





of missionary saints, martyrs and confessors of the faith throughout the world, re-iterate the enrichment of faith through such sharing of testimonies.

### (3) Missionary Formation

The Church of Christ has gained through the ages, a consistent nourishment from the ecclesial validation and timely discernment of missionary testimonies helping to foster the missionary formation of future generations in the biblical, catechetical, spiritual and theological subjects.



A coagulation of faith-experiences is recorded from time to time, so as to help with the readiness in the understanding of similar encounters of the faithful further on. Missionary formation is thus ever-green because of the unique-nature of every encounter, rich in creativity by the Creator Himself and abounding in His fullness.

### (4) Missionary Charity

Lord Jesus Christ is the everlasting-giver, forever sacrificing Himself through His Father's Eternal Salvation plan, for all humanity. He is the source of all missionary charity because it is His giving that people encounter once with Him. His

effect is long-term and far-reaching so much so that those who experience Him also want to proclaim aloud what He has done for them.

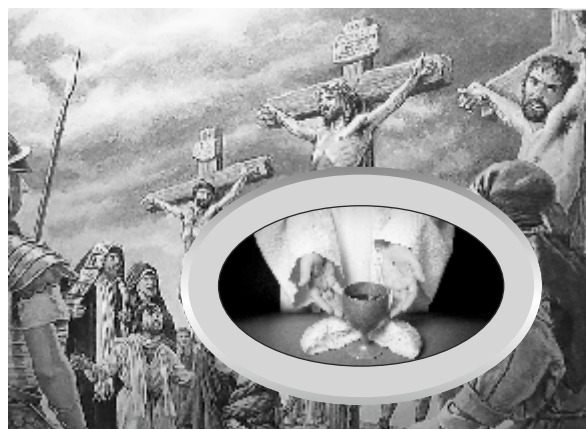
It is these dimensions of our faith that the Extraordinary Missionary Month wishes to explore and evaluate, so as to expand and enrich the meaning of our relationship with Lord Jesus Christ alive in His Church, Who we adore and worship, through a committed relationship that is far more intense and intimate than from where we began.

### THE LOGO

An event gathers a unifying understanding through a logo that signifies its meaning and right enough, the Extraordinary Missionary Month October 2019 has a universal logo that unifies ALL the nations into THE CHURCH OF CHRIST ON MISSION IN THE WORLD.

There is no Christianity without The Cross of Christ Jesus and so His timeless sacrifice gathers prominence in the Logo with its four wings, along with the five colours indicative of the five groups of nations and the

humanity that breathes in there the living Christ. Again, it is from The Cross that we have a new-found baptism in Christ Jesus Who is ALIVE, which we are called to proclaim with the faith in Him.



# Pontifical Mission Societies

## Promoting missionary enthusiasm



The Pontifical Mission Organizations in INDIA (also known as *Missio* Organizations the world over) is a set of four distinct Pontifical Mission Societies with one principal aim, that of the promotion of the universal missionary enthusiasm within the

hearts of the faithful.

This is made possible through: (a) the dissemination of information, making others aware of the significance of the missions, (b) the promotion of missionary vocations and (c) the gathering and distribution of material help for the missions for its systematic structural works and for young Churches who seek to build communion with other Churches for the sharing of goods and mutual assistance.

### Four Pontifical Societies in One Mission of Christ

Each of the four Pontifical Mission Societies have a unique identity and a specific social spectrum within which they operate, whether it is with regard to their goals or in the means and initiatives that are used to accomplish it. They are each adapted and renewed according to the diverse ecclesiastical and socio-cultural situations which regulate their scope, although aligned within the universal framework.

The four Pontifical Mission Societies are:

(1) Pontifical Society for the Propagation of the Faith (PSPF) passes on the mission flame by promoting a world-wide mission enthusiasm with the missionary co-operation of all in the Christian community, especially through World Mission (Sunday) activities that includes the collection of material help for the missions, the promotion of missionary vocations and the aid for the formation and growth of the missionary spirit.

(2) Pontifical Society of St Peter the Apostle (PSSPA) serves The Mission through the spiritual and intellectual formation of apostolic personnel (E.g. priests, catechists, men and women in the Institutes of consecrated life) in mission territories by also providing financial help.

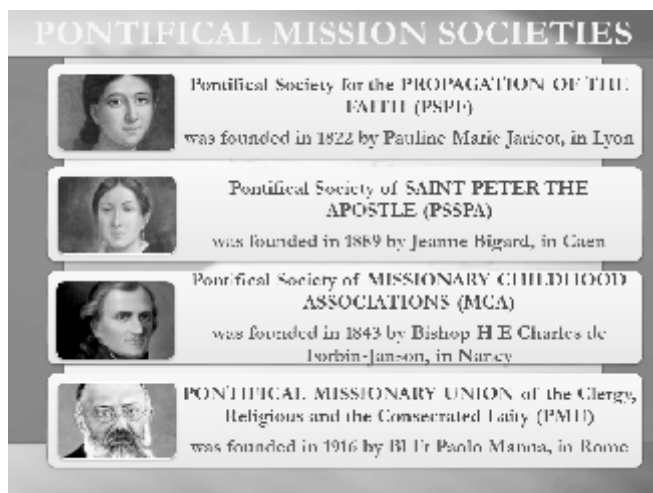
(3) Pontifical Society of Missionary Childhood

Associations (MCA) fosters mission awareness, formation of the missionary spirit and the commitment of children through its “children-helping-children” initiatives, reaching out to their contemporaries with their prayers and material support.

(4) Pontifical Missionary Union of

the Clergy, the Religious and the Consecrated Laity (PMU) promotes the missionary dimensions of priestly life especially the missionary animation of the clergy and the laity, while also praying for an increase in missionary vocations.

It is remarkable to note that while preserving the unique character of each Pontifical Mission Society, they each bear witness in togetherness, to a unity of spirit and of intention as works of the Holy Father and of the bishops, committed to the formation of the faithful for a fruitful missionary spirit. ♦





## EMM 2019

# Joyful giving for the Mission of Christ

Based on the works of the four Pontifical Mission Societies, which are so aligned to the growth and spread of the Mission of the Church of Christ, this Extraordinary Missionary Month (EMM) October 2019 has also been entrusted to them as an extension of their World Mission

Sunday event, to be celebrated all through the entire month.

When Lord Jesus took note of the temporal hunger of the people listening to Him during a time of sermon and recollection (mission), it took the courage and enthusiasm of a little boy who joyfully came forward to share his five loaves of bread and



two fish, for The Saviour of all humanity to work a marvellous miracle of the multiplication of the loaves and fish that served a little society that had gathered before Him.

It is this spirit of joyful-giving that the Pontifical Mission Societies encourages and propagates during the World Mission Sunday



festivals everywhere. Needless to say, that each person can choose his or her own count and type of “loaves and fish” to be donated for the success of The Church of Christ on mission in the world.

Some of the programmes that can extend this giving in the spiritual and ecclesial context are

listed below and are recommended for the Dioceses and Parishes to adapt or imbibe:

- To organize an orientation on the Extraordinary Missionary Month (EMM) October 2019 for various (Prayer/Pious Associations) groups in the Parish at the earliest.
- To concelebrate the Most Holy Eucharist at the Parish/Diocesan level focussing on MISSIONARY DISCIPLESHIP.
- To propose to ALL PRAYER GROUPS in the Parish/Diocese, to pray the Holy Rosary for the missionary work of the Church.
- To promote a pilgrimage to a Marian shrine or to that of a missionary saint or martyr to inculcate learning from such exemplary lives.
- To organize a public activity by which the young people of the Parish/Diocese are involved in PROCLAIMING THE GOSPEL.
- To propagate (make known) works of the four Pontifical Mission Societies so as to help increase participation in their missionary works.



- To ensure that four Sunday Liturgical Celebrations in the Extraordinary Missionary Month (EMM) focus on Evangelization with four Themes (dimensions) for Liturgy and other missionary activities (i.e., personal encounter, testimony, missionary formation, missionary charity).
- To inaugurate (if not already present) a Missionary Movement in any/more of the categories: Children Missionaries, Young Missionaries, Couple Missionaries, Fulltime Lay voluntary Missionaries etc.

The above list can get much longer with the contribution of projects and programmes to support EMM from each Diocese, based on the faithful's enthusiastic creativity and generous participation.

The Church of Christ on mission in the world, looks forward to the joyful participation of all the faithful in this mega celebration that will invigorate not just individual fervour for the mission but will also unify the significance of it in the heart of all the faithful – The Church.

Come! Join us to make the Extraordinary Missionary Month October 2019 truly fruitful in INDIA!

For more information contact us at:  
PONTIFICAL MISSION ORGANIZATIONS,  
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560042, Karnataka, INDIA.

Tel: 080 2558 5946

Email: pmorgbindia@gmail.com

Website: www.pmoindia.org ♦

#### Continued from Page 7: Criterion for Church's effectiveness

Hence the words ***“baptised and sent”*** accompany The Cross that engulfs our world in a sphere of sanctification, renewal and nourishment, as per the Eternal Salvation Plan of God, which is being fulfilled through the living Jesus Christ and His Church in which He lives.

The colour red recalls the blood of the martyrs and the passion of the missionaries who have remained faithful to the Gospel.

Green is indicative of growth and fertility, the colour of life, nature and vegetation, which is also of hope – one of the three theological virtues.

White announces the beginning of a new life



in Christ while rediscovering the evangelizing force, that of proclaiming the living God.

Yellow feeds on light by invoking The Light – the Son of God, Lord Jesus Christ. Blue unites the sky and the water of the seas like the transcendence that is earthly and sensitive, that which quenches while pointing to the dwelling of God.

America has been assigned with the colour red, Africa with green,

Europe with white, Asia with yellow and Oceania with blue, all-together in the Universal Church proclaiming The Mission of Jesus Christ Who lives through His Church. ♦

# To speak and to give

[Homily of Pope Francis on the solemnity of the Most Holy Body and Blood of Christ at Church of Santa Maria Consolatrice, in the Roman quarter of Casal Bertone, Sunday, 23 June 2019]



Today, God's word helps us to appreciate more deeply two verbs that are simple, yet essential for daily life: *to speak* and *to give*.

*To speak.* In the first reading, Melchizedek says: “*Blessed* be Abram by God Most High... and *blessed* be God Most High” (*Gen*14:19-20). For Melchizedek, *to speak* is *to bless*. He blesses Abraham, in whom all the families of the earth will be blessed (cf. *Gen*12:3; *Gal* 3:8). Everything begins with blessing: words of goodness create a history of goodness. The same thing happens in the Gospel: before multiplying the loaves, Jesus blesses them: “Taking the five loaves, he looked up to heaven and *blessed* and broke them, and gave them to the disciples” (*Lk* 9:16). A blessing turns five loaves into food enough for a great crowd: the blessing releases a cascade of goodness.

Why is it good to bless? Because it turns a word into a gift. When we bless, we are not doing something for ourselves, but for others. Blessing

is not about saying nice words or trite phrases. No, it is about speaking goodness, speaking with love. That is what Melchizedek did, when he spontaneously blessed Abram, who had not said or done anything for him. Jesus did the same thing, and he showed what the blessing meant by freely distributing the loaves.

How many times too, have we been blessed, in church or in our homes? How many times have we received words of encouragement, or a sign of the cross on our forehead? We were blessed on the day of our baptism, and we are blessed at the end of every Mass.

The Eucharist is itself a school of blessing. God blesses us, his beloved children, and thus encourages us to keep going. And we, in turn, bless God in our assemblies (cf. *Ps* 68:26), rediscovering the joy of praise that liberates and heals the heart. We come to Mass, certain that we

will be blessed by the Lord, and we leave in order to bless others in turn, to be channels of goodness in the world.

This is also true for us: it is important for us pastors to keep blessing God's people. Dear priests, do not be afraid to give a blessing, to bless the People of God. Dear priests, continue to bless: the Lord wants to

bless his people; he is happy to make us feel his affection for us. Only as those who are themselves blessed, can we in turn bless others with that same anointing of love.

It is sad to think of how easily people today do





the opposite: they curse, despise and insult others. In the general frenzy, we lose control and vent our rage on everything and everyone. Sadly, those who shout most and loudest, those angriest, often appeal to others and persuade them.

Let us avoid being infected by that arrogance; let us not let ourselves be overcome by bitterness, for we eat the Bread that *contains all sweetness within it*. God's people love to praise, not complain; we were created to bless, not

grumble. In the presence of the Eucharist, Jesus who becomes bread, this simple bread that contains *the entire reality of the Church*, let us learn to bless all that we have, to praise God, to bless and not curse all that has led us to this moment, and to speak words of encouragement to others.

The second verb is *to give*. "Speaking" is thus followed by "giving". This was the case with Abraham who, after being blessed by Melchizedek, "*gave him a tenth of everything*" (Gen 14:20). It was the case, too, with Jesus who after reciting the blessing, *gave* the loaves to be distributed among the crowd.

This tells us something very beautiful. Bread is not only something to be consumed; it is a means of sharing. Surprisingly, the account of the multiplication of the loaves does not mention the multiplication itself. On the contrary, the words that stand out are: "break", "give" and "distribute" (cf. Lk 9:16). In effect, the emphasis is not on the multiplication but the act of sharing. This is important.

Jesus does not perform a magic trick; he does not change five loaves into five thousand and then to announce: "There! Distribute them!" No. Jesus first prays, then blesses the five loaves and begins to break them, trusting in the Father. And those five loaves never run out. This is no magic trick; it



is an act of trust in God and his providence.

In the world, we are always trying to increase our profits, to raise our income. But why? Is it to give, or to have? To share or to accumulate? The "economy" of the Gospel multiplies through sharing, nourishes through distributing. It does not sate the greed of a few, but gives life to the world (cf. Jn 6:33). The verb Jesus uses is not *to have* but *to give*.

He tells his disciples straight out: "You *give* them something to eat" (Lk 9:13). We can imagine the thoughts that went through their minds: "We don't have enough bread for ourselves, and now we are supposed to think about others? Why do we have to give them something to eat, if they came to hear our Teacher? If they didn't bring their own food, let them go back home, it's their problem; or else give us some money to buy food".

This way of thinking is not wrong, but it isn't the way Jesus thinks. He will have none of it: "*You give them something to eat*". Whatever we have can bear fruit if we give it away – that is what Jesus wants to tell us – and it does not matter whether it is great or small. The Lord does great things with our littleness, as he did with the five loaves. He does not work spectacular miracles or wave a magic wand; he works with simple things. God's omnipotence is lowly, made up of love alone. And love can accomplish great things with little.

The Eucharist teaches us this: for there we find God himself contained in a piece of bread. Simple, essential, bread broken and shared, the Eucharist we receive allows us to see things as God does. It inspires us to give ourselves to others. It is the antidote to the mindset that says: "Sorry, that is not my problem", or: "I have no time, I can't help you, it's none of my business". Or that looks the other way...

In our city that hungers for love and care, that

...Continued on Page 23

# Witnesses to life, forgiveness and Jesus

[Homily of Pope Francis at the holy mass and blessing of the sacred pallium for the new metropolitan archbishops on the solemnity of Sts Peter and Paul, apostles, 29 June 2019.]



records and impeccable lives? Why Peter, when there was John? Why Paul, and not Barnabas?

There is a great teaching here: the starting point of the Christian life is not our worthiness; in fact, the Lord was able to accomplish little with those who thought they were good and decent. Whenever we consider ourselves smarter or better than others, that is the beginning of the end.

The Apostles Peter and Paul stand before us as witnesses. They never tired of preaching and journeying as missionaries from the land of Jesus to Rome itself. Here they gave their ultimate witness, offering their lives as martyrs. If we go to the heart of that testimony, we can see them as *witnesses to life, witnesses to forgiveness* and *witnesses to Jesus*.

*Witnesses to life.* Their lives, though, were not neat and linear. Both were deeply religious: Peter was one of the very first disciples (cf. *Jn* 1:41), and Paul was “zealous for the traditions of [his] ancestors” (*Gal* 1:14). Yet they also made great mistakes: Peter denied the Lord, while Paul persecuted the Church of God.

Both were cut to the core by questions asked by Jesus: “Simon son of John, do you love me?” (*Jn* 21:15); “Saul, Saul, why do you persecute me?” (*Acts* 9:4). Peter was grieved by Jesus' questions, while Paul was blinded by his words. Jesus called them by name and changed their lives. After all that happened, he put his trust in them, in one who denied him and one who persecuted his followers, in two repentant sinners.

We may wonder why the Lord chosen not to give us two witnesses of utter integrity, with clean

The Lord does not work miracles with those who consider themselves righteous, but with those who know themselves needy. He is not attracted by our goodness; that is not why he loves us. He loves us just as we are; he is looking for people who are not self-sufficient, but ready to open their hearts to him.

People who, like Peter and Paul, are transparent before God. Peter immediately told Jesus: “I am a *sinful man*” (*Lk* 5:8). Paul wrote that he was “least of the apostles, unfit to be called an



apostle” (*1 Cor* 15:9). Throughout life, they preserved this humility, to the very end. Peter died crucified upside down, since he did not consider

himself worthy to imitate his Lord. Paul was always fond of his name, which means “little”, and left behind his birth name, Saul, the name of the first king of his people.

Both understood that holiness does not consist in exalting but rather in humbling oneself. Holiness is not a contest, but a question of entrusting our own poverty each day to the Lord, who does great things for those who are lowly. What was the secret that made them persevere amid weakness? It was the Lord's forgiveness.

Let us think about them too as *witnesses to forgiveness*. In their failings, they encountered the powerful mercy of the Lord, who gave them rebirth. In his forgiveness, they encountered irrepressible peace and joy. Thinking back to their failures, they might have experienced feelings of guilt.

How many times might Peter have thought back to his denial! How many scruples might Paul have felt at having hurt so many innocent people! Humanly, they had failed. Yet they encountered a love greater than their failures, a forgiveness strong enough to heal even their feelings of guilt.

Only when we experience God's forgiveness do we truly experience rebirth. From there we start over, from forgiveness; there we rediscover who we really are: in the confession of our sins.

Witnesses to life and witnesses to forgiveness, Peter and Paul are ultimately *witnesses to Jesus*.

In today's Gospel, the Lord asks: “Who do people say that the Son of Man is?” The answers evoke figures of the past: “John the Baptist, Elijah, Jeremiah or one of the prophets”. Remarkable people, but all of them dead. Peter instead replies: “You are the Christ” (*Mt* 16:13-14.16). The Christ,

that is, the Messiah.

A word that points not to the past, but to the future: the Messiah is the one who is awaited, he is newness, the one who brings God's anointing to the world. Jesus is not the past, but the present and the future. He is not a distant personage to be remembered, but the one to whom Peter can speak intimately: *You are the Christ*.

For those who are his witnesses, Jesus is more

than a historical personage; he is a living person: he is newness, not things we have already seen, the newness of the future and not a memory from the past. The witness, then, is not someone who knows the story of Jesus, but

someone who has experienced a love story with Jesus. The witness, in the end, proclaims only this: that Jesus is alive and that he is the secret of life. Indeed, Peter, after saying: “*You are the Christ*”, then goes on to say: “the Son of the *living* God” (v. 16).

Witness arises from an encounter with the living Jesus. At the centre of Paul's life too, we find that same word that rises up from Peter's heart: *Christ*. Paul repeats this name constantly, almost four hundred times in his letters! For him, Christ is not only a model, an example, a point of reference: he is life itself. Paul writes: “For me to live is Christ” (*Phil* 1:21). Jesus is Paul's present and his future, so much so that he considers the past as *refuse* in comparison to the surpassing knowledge of Christ (cf. *Phil* 3:7-8).

Brothers and sisters, in the presence of these witnesses, let us ask: “Do I renew daily my own encounter with Jesus?” We may be curious about Jesus, or interested in Church matters or religious news. We may open computer sites and the papers, and talk about holy things. But this is to remain at





the level of *what are people saying*? Jesus does not care about polls, past history or statistics. He is not looking for religion editors, much less “front page”



or “statistical” Christians. He is looking for witnesses who say to him each day: “Lord, you are my life”

Having met Jesus and experienced his forgiveness, the Apostles bore witness to him by living a new life: they no longer held back, but gave themselves over completely. They were no longer content with half-measures, but embraced the only measure possible for those who follow Jesus: that of boundless love. They were “poured out as a libation” (cf. 2 Tim 4:6).

Let us ask for the grace not to be lukewarm Christians living by half measures, allowing our love to grow cold. Let us rediscover who we truly

are through a daily relationship with Jesus and through the power of his forgiveness. Just as he asked Peter, Jesus is now asking us: “Who do you

say that I am?”, “Do you love me?” Let us allow these words to penetrate our hearts and inspire us not to remain content with a minimum, but to aim for the heights, so that we too can become *living witnesses to Jesus*.

Today we bless the pallia for the Metropolitan Archbishops named in the past year. The pallium

recalls the sheep that the shepherd is called to bear on his shoulders. It is a sign that the shepherds do not live for themselves but for the sheep. It is a sign that, in order to possess life, we have to lose it, give it away.

Today our joy is shared, in accordance with a fine tradition, by a Delegation from the Ecumenical Patriarchate, whose members I greet with affection. Your presence, dear brothers, reminds us that we can spare no effort also in the journey towards full unity among believers, in communion at every level. For together, reconciled to God and having forgiven one another, we are called to bear witness to Jesus by our lives. ♦

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### ***Continued from Page 5: The Church of Christ on Mission in the World***

Pontifical Society for the Propagation of the Faith), in the formation of local clergy (the Pontifical Society of Saint Peter the Apostle), in raising missionary awareness in children (Pontifical Society of Missionary Childhood) and in encouraging the missionary dimension of Christian faith (Pontifical Missionary Union). In renewing my support for these Societies, I trust that the extraordinary Missionary Month of October 2019 will contribute to the renewal of their missionary service to my ministry.



To men and women missionaries, and to all those who, by virtue of their baptism, share in any way in the mission of the Church, I send my heartfelt blessing. ♦

# Salvation and liberation

[Homily of Pope Francis at the holy mass for migrants in Saint Peter's Basilica on Monday, 8 July 2019.]

Today the word of God speaks to us of salvation and liberation.

*Salvation.* During his journey from Beersheba to Haran, Jacob decides to stop and rest in a solitary place. In a dream, he sees a ladder: its base rests on the earth and its top reaches to heaven

(cf. *Gen* 28:10-22). The ladder, on which angels of God are ascending and descending, represents the connection between the divine and the human, fulfilled historically in Christ's incarnation (cf. *Jn* 1:51), which was the Father's loving gift of revelation and salvation. The ladder is an allegory of the divine action that precedes all human activity.

It is the antithesis of the Tower of Babel, built by men with their own strength, who wanted to reach heaven to become gods. In this case, however, it is God who comes down; it is the Lord who reveals himself; it is God who saves. And Emmanuel, God-with-us, fulfils the promise of mutual belonging between the Lord and humanity, in the sign of an incarnate and merciful love that gives life in abundance.

Faced with this revelation, Jacob makes an act of trust in the Lord, which becomes a work of recognition and adoration that marks a key moment in the history of salvation. He asks the Lord to protect him on the difficult journey he must make, and says: "The Lord shall be my God" (*Gen* 28:21).



Echoing the words of the patriarch, we repeated in the psalm: "O my God, I trust in you". He is our refuge and our strength, our shield and our armour, our anchor in times of trial. The Lord is a refuge for the faithful who call on him in times of

tribulation.

For it is indeed at such moments that our prayer is made purer, when we realize that the security the world offers has little worth, and only God remains. God alone opens up heaven for those who live on earth. Only God saves.

This total and absolute trust is shared by the head of the synagogue and the sick woman in the Gospel (cf. *Mt* 9:18-26). These are scenes of *liberation*. Both draw close to Jesus in order to obtain from him what no one else can give them: liberation from sickness and from death.

On the one hand, there is the daughter of one of the city authorities; on the other, a woman afflicted by a sickness that has made her an outcast, marginalized, someone impure. But Jesus makes no distinctions: liberation is generously given to each of them. Their longing places both the woman and the girl among the "least" who are to be loved and raised up.

Jesus reveals to his disciples the need for a preferential option for the least, those who must be given the front row in the exercise of charity. There are many forms of poverty today; as Saint John



migrant issues! “*This is not just about migrants*”, in the twofold sense that migrants are first of all human persons, and that they are the symbol of all those rejected by today's globalized society.

We spontaneously return to the image of Jacob's ladder. In Christ Jesus, the connection between earth and heaven is guaranteed and is accessible to all. Yet climbing the steps of this ladder requires commitment, effort and grace. The weakest and most vulnerable must to be helped. I like to think that we could

Paul II wrote: “The 'poor', in varied states of affliction, are the oppressed, those on the margin of society, the elderly, the sick, the young, any and all who are considered and treated as 'the least'” (Apostolic Exhortation *Vita Consecrata*, 82).

On this sixth anniversary of the visit to Lampedusa, my thoughts go out to those “least ones” who daily cry out to the Lord, asking to be freed from the evils that afflict them. These least ones are abandoned and cheated into dying in the desert; these least ones are tortured, abused and violated in detention camps; these least ones face the waves of an unforgiving sea; these least ones are left in reception camps too long for them to be called temporary. These are only some of the least ones who Jesus asks us to love and raise up.

Unfortunately the existential peripheries of our cities are densely populated with persons who have been thrown away, marginalized, oppressed, discriminated against, abused, exploited, abandoned, poor and suffering.

In the spirit of the Beatitudes we are called to comfort them in their affliction and offer them mercy; to sate their hunger and thirst for justice; to let them experience God's caring fatherliness; to show them the way to the Kingdom of Heaven. They are persons; these are not mere social or

be those angels ascending and descending, taking under our wings the little ones, the lame, the sick, those excluded: the least ones, who would otherwise stay behind and would experience only grinding poverty on earth, without glimpsing in this life anything of heaven's brightness.

This is, brothers and sisters, a tremendous responsibility, from which no one is exempt if we



wish to fulfil the mission of salvation and liberation in which the Lord himself has called us to cooperate. I know that many of you, who arrived just a few months ago, are already assisting brothers and sisters who have come even more recently. I want to thank you for this most beautiful example of humanity, gratitude and solidarity. ♦



# Struggle, Resurrection, Hope

## Pope Francis' homily for Assumption

Dear Brothers and Sisters!

At the end of its Constitution on the Church, the Second Vatican Council left us a very beautiful meditation on Mary Most Holy.

Let me just recall the words referring to the mystery we celebrate today: “the immaculate Virgin preserved free from all stain of original sin, was taken up body and soul into heavenly glory, when her earthly life was over, and exalted by the Lord as Queen over all things” (no. 59).

Then towards the end, there is: “the Mother of Jesus in the glory which she possesses in body and soul in heaven is the image and the beginning of the church as it is to be perfected in the world to come. Likewise, she shines forth on earth, until the day of the Lord shall come” (no. 68).

In the light of this most beautiful image of our Mother, we are able to see the message of the biblical readings that we have just heard. We can focus on three key words: struggle, resurrection, hope.

The passage from Revelation presents the vision of the struggle between the woman and the dragon. The figure of the woman, representing the Church, is, on the one hand, glorious and triumphant and yet, on the other, still in travail.

And the Church is like that: if in heaven she is already associated in some way with the glory of her Lord, in history she continually lives through the trials and challenges which the conflict between God and the evil one, the



perennial enemy, brings. And in the struggle which the disciples must confront – all of us, all the disciples of Jesus, we must face this struggle – Mary does not leave them alone: the Mother of Christ and of the Church is always with us. She walks with us always, she is with us.

And in a way, Mary shares this dual condition. She has of course already entered, once and for all, into heavenly glory. But this does not mean that she is distant or detached from us; rather Mary accompanies us, struggles

with us, sustains Christians in their fight against the forces of evil.

Prayer with Mary, especially the rosary – but listen carefully: the Rosary. Do you pray the Rosary every day? But I'm not sure you do... [the people shout “Yes!”] Really? Well, prayer with



Mary, especially the Rosary, has this “suffering” dimension, that is of struggle, a sustaining prayer in the battle against the evil one and his

accomplices. The Rosary also sustains us in the battle.

The second reading speaks to us of resurrection. The Apostle Paul, writing to the Corinthians, insists that being Christian means believing that Christ is truly risen from the dead. Our whole faith is based upon this fundamental truth which is not an idea but an event. Even the mystery of Mary's Assumption body and soul is fully inscribed in the resurrection of Christ.

The Mother's humanity is "attracted" by the Son in his own passage from death to life. Once and for all, Jesus entered into eternal life with all the humanity he had drawn from Mary; and she, the Mother, who followed him faithfully throughout her life, followed him with her heart, and entered with him into eternal life which we also call heaven, paradise, the Father's house.

Mary also experienced the martyrdom of the Cross: the martyrdom of her heart, the martyrdom of her soul. She lived her Son's Passion to the depths of her soul. She was fully united to him in his death, and so she was given the gift of resurrection. Christ is the first fruits from the dead and Mary is the first of the redeemed, the first of "those who are in Christ". She is our Mother, but we can also say that she is our representative, our sister, our eldest sister, she is the first of the redeemed, who has arrived in heaven.

The Gospel suggests to us the third word: hope. Hope is the virtue of those who, experiencing conflict – the struggle between life and death, good and evil – believe in the resurrection of Christ, in the victory of love.

We heard the Song of Mary, the Magnificat: it is the song of hope, it is the song of the People of

God walking through history. It is the song many saints, men and women, some famous, and very many others unknown to us but known to God:



mums, dads, catechists, missionaries, priests, sisters, young people, even children and grandparents: these have faced the struggle of life while carrying in their heart the hope of the little and the humble. Mary says: "My souls glorifies the Lord" – today, the Church too sings this in every part of the world.

This song is particularly strong in places where the Body of Christ is suffering the Passion. For us Christians, wherever the Cross is, there is hope, always. If there is no hope, we are not Christian. That is why I like to say: do not allow yourselves to be robbed of hope. May we not be robbed of hope, because this strength is a grace, a gift from God which carries us forward with our eyes fixed on heaven. And Mary is always there, near those communities, our brothers and sisters, she accompanies them, suffers with them, and sings the Magnificat of hope with them.

Dear Brothers and Sisters, with all our heart let us too unite ourselves to this song of patience and victory, of struggle and joy, that unites the triumphant Church with the pilgrim one, earth with heaven, and that joins our lives to the eternity towards which we journey. Amen. ♦

# Mary is the “Gate of Heaven”

*[In his brief message at the Angelus on the feast of Assumption, Pope Francis invites us to “look upwards” because, thanks to Mary’s assumption: “Heaven is open” and we need no longer be afraid.]*



In St Luke's Gospel on this Solemnity of the Assumption, the Evangelist records the words of Our Lady as she prays: "My soul magnifies the

Lord and my spirit rejoices in God my Saviour". Before reciting the Angelus, Pope Francis reflected on the two verbs in that prayer: to rejoice and to magnify.

## To rejoice

“We rejoice when something so beautiful happens that it is not enough to rejoice inside, in the soul, but we want to express happiness with the whole body”, said the Pope. “Mary rejoices because of God... she teaches us to rejoice in God, because He does "great things".

## To magnify

“To magnify means to exalt a reality for its greatness, for its beauty”, continued Pope Francis. “Mary proclaims the greatness of the Lord... she shows us that if we want our life to be happy, God must be placed first, because He alone is great”. The Pope warned of getting lost in the pettiness of life, chasing after things of little importance: “prejudices, grudges, rivalries, envy, and superfluous material goods”. Mary, on the other hand, invites us to “look upward at the 'great things' the Lord has accomplished in her”.

## The Gate to Heaven

“Mary, who is a human creature, one of us, reaches eternity in body and soul”, said Pope Francis. This is why we invoke her as the “Gate of Heaven”. “There she awaits us, just as a mother waits for her children to

come home”. The Pope said we are like pilgrims on our way home to Heaven. Seeing that “in paradise, together with Christ, the New Adam, there is also her, Mary, the new Eve, gives us comfort and hope in our pilgrimage down here”.

## Heaven is open

For those who are afflicted with doubts and sadness, “and live with their eyes turned downwards”, the Feast of the Assumption is a call to “look upwards” and see that “Heaven is open”, continued Pope Francis. It is no longer distant, and we need no longer be afraid: “because on the

threshold of Heaven there is a Mother waiting for us”. Mary constantly reminds us that we

are precious in the eyes of God, and that we are made for the great joys of Heaven. “Every time we take the Rosary in our hands and pray to her”, he said, “we take a step forward towards our life's great goal”.

## The greatness of Heaven

“Let us be attracted by true beauty”, said the Pope, “let us not be drawn in by the petty things in life, but let us choose the greatness of Heaven”. Pope Francis concluded by praying that the Blessed Virgin Mary, Gate of Heaven, may help us daily to fix our gaze

with confidence and joy “on the place where our true home lies”. ♦





# Sacrament of Holy Orders - 1

## Biblical Background - Part I

By Fr Dr S Joseph Lionel

### 1. Scripture and Ministries

In seeking to define Christian priesthood, we should not begin with merely a generic concept of priesthood in the history of world religions and verify its application in the Church. It is in Christ himself that we must try to understand the Christian priesthood. Only this Christological dimension can shed full light for our comprehension of the priesthood. Such perspective is essential because of two reasons: 1) It was Christ who instituted the Christian priesthood, and 2) He realized the same in his own self, the model of that priesthood.

#### 1.1. Ministries in the OT

The notion of priesthood in the OT and evolution of its various functions, offer a backdrop, and prepare us to understand the Christian priesthood. The OT uses the Hebrew word *Kōhēn* for priest. It occurs 740 times in the OT. The scripture uses only this term to indicate the priests of Yahweh. Some biblical authors use another word *kōmer* for idolatrous priests (II Kings 23:5; Hos 10:5; Zaph 1:4). The derivatives of *Kōhēn* have varieties of meaning such as “seer,” “soothsayer,” “bow down in worship,” “bring abundance,” “stand before God,” “serve” (Deut. 10:8), “lay down,” “set forth,” and “sacrifice” (Job 31:15). The Septuagint (Greek Bible = LXX) translates *Kōhēn* on most occasions with a Greek word *hiereús* or one of its derivatives. The LXX acknowledges the cultic activity in its translations (Lev 4:3, Josh 22:13, I Kings 1:25). The translation *leitourgein* (II Chron 11:14) also puts emphasis on



the cultic ministry.

#### 1.1.1. Stages of Development

In the OT history there was a gradual development of the function and theology of priesthood. The evolution can be categorized into three stages: 1) from the early period to the Josiah's reform, 2) from Josiah to Ezra, and 3) from post-exile period to the time of Jesus.

Generally, during the time of the patriarchs, the priestly functions were carried out by heads of families of clans. In the book of Exodus we see evidence of the priesthood of Aaron (Ex 28:1). The age of Judges, witnessed a specialized priestly function with the tribe of Levi. From

the early period to Josiah's reform, the priestly function was mainly uttering oracles, and later on offering sacrifices.

The unconditional requirement of cultic centralization is first found in the reforms of Josiah in the year 622 BC. It was championed by the Levites as representatives of the Mosaic tradition and also by the prophets. They demanded complete suppression of idolatry. The temple of Yahweh at Zion came to be the only legitimate center for worship. This trend contributed much towards a better organization and correction of abuses. However, it triggered a tendency towards undermining the instruction of the Law which was overshadowed by sacrifice. Such dominant ritualism without respect for the law of the Lord was strongly criticized by the prophets (Amos 5:21; Hos 6:6). The parallel development of priestly identity and prophecy helped to maintain



context (Hag 2:1), because it affected cult as well as everyday life. Fourth, they performed cultic duties. During the monarchic period all sacred acts came to be reserved to the priesthood. King Uzziah (748-740) was rebuked when he attempted to offer sacrifice by himself. “It is not for you, Uzziah, to burn incense to Yahweh, but for the priests” (II Chr 26:18). The expressions “Come near to God” (Ex 19:22, Lev 21:17), “enter into God's presence”

the balance. They both were on the same page in rejecting the Canaanite influences on their religion.

#### 1.1.2. Duties of OT Priests

The OT priests did not have all the duties from the beginning. The functions evolved as the necessity arose in the community due to historical situations. Such evolutionary process also contributed to deepen the theology of priesthood and priestly duties. First, they were guardians of sanctuaries (I Sam 2:16). Second, they uttered oracles. When difficult decisions are to be made they were consulted as the official mediator to “inquire of God” (Judg 18:5, I Sam 23:2). Generally “yes” or “no” answers are given by casting lots (Num 27:21, Judg 17:5). Third, they were teachers during the monarchic period. For example, the Prophet Hosea castigates the priests for forgetting the law of God (*tôrâ*) and neglecting their duties to instruct (Hos 8:12). The prophet Jeremiah attacks the priests' refusal to learn from Yahweh, and consequently their failure to teach the people (Jer 2:8). Isaiah prays, “May Yahweh teach us his ways” (Is 2:3) referring to his priestly instruction. Such instructions were given in a cultic

(Ex 28:35), “minister” (Ex 19:22, Lev 21:17), and “ascend the altar” (II Sam 2:28) are essentially technical terms for priestly duties. The Book of Leviticus explains in detail the altar ministries of the priests such as sacrifice (Lev 1-3, Num 15:7), incense offering (Lev 16:12), replacing the Bread of the Presence on the Sabbath (Lev 24:8), lamps in the holy place (Ex 30:7), and sounding the festal trumpets (Num 10:8, 10). The “blessing in the



name of Yahweh” (Dt 10:8, 21:5, I Chron 23:13) is a liturgical function reserved to the priesthood (Num 6:22-27). Together with this priestly office of reconciliation and atonement, special rituals of lustration took on great importance. The various

priestly duties share the common basis of mediation. In oracles and instruction, the priest represents God to the people whereas in sacrifice



and intercession, he represents the people of God. Fifth, there arose a combination of three functions, namely priest, prophet, and king. During the course of time, the priesthood came to have a unique relationship to the other spiritual leaders such as kings and prophets. This interaction between priests, kings and prophets, is an outstanding feature of Israel's history. The

priesthood in Israel predates the monarchy. Nonetheless, it was the monarchy that created the possibility of an extensive priesthood (II Sam 6:12ff, 8:17ff). Through the ministry of the priesthood, holiness and spiritual powers are mediated to the king. The king was always anointed by a priest. The faithful kings bring blessings upon their people. The king depended on the priesthood in his role as supreme judge to know the divine will. Though only a priest could offer sacrifice, the king has the privilege of being present when the sacrifice is offered.

Besides these professional prophets we also see individual prophets who performed their ministry by virtue of their call, and not members of a special class (Amos 7:14). They are neither cultic nor royal officials. Often they were at odds with the priests and professional prophets when they failed in their sacred responsibilities (Amos 7:10-17, Hos 4:4-14, 5:1, Is 28:7-13, Mic 3:11, Zep 3:4, Ezek 22:26, Jer 6:13). ♦

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***Continued from Page 12: To speak and to give***

suffers from decay and neglect, that contains so many elderly people living alone, families in difficulty, young people struggling to earn their bread and to realize their dreams, the Lord says to each one of you: “You yourself give them something to eat”. You may answer: “But I have so little; I am not up to such things”. That is not true; your “little” has great value in the eyes of Jesus, provided that you don't keep it to yourself, but put it in play. Put yourself in play! You are not alone, for you have the Eucharist, bread for the journey, the bread of Jesus.

Tonight too, we will be nourished by his body given up for us. If we receive it into our hearts, this bread will release in us the power of love. We will feel blessed and loved, and we will want to bless



and love in turn, beginning here, in our city, in the streets where we will process this evening. The Lord comes to our streets in order to *speak* a blessing for us and to *give us* courage. And he asks that we too be blessing and gift for others. ♦



## SAINT OF THE MONTH - I

# St Marie Teresa Couderc

01 February 1805 - 26 September 1885

Feast Day: 26 September

Marie-Victoire Couderc was born on 01 February 1805 in Le Mas as the fourth of twelve children to Claude Michel Couderc and Anne Méry. One sibling was Jean and two others died in their childhood. The surviving children were eight males and two females that included herself (she was the eldest of the girls). In her childhood she attended mass twice a week. She made her First Communion at Pentecost on 15 May 1815.

In 1822 her parents sent her to a boarding school at Vans and she remained there until 1825 in Lent when her father wanted her to attend a school in their local area.

Couderc underwent her period of the novitiate with the Sisters of Saint Regis in Lalouvesc in 1825; she made her perpetual vows on 6 January 1837 with one other. She entered the novitiate after she had met Father Jean-Pierre Etienne Terme in late March 1825 and confided in him her desire to become a religious. Couderc assumed a religious name when she became a novice.

She grew concerned with the welfare of female pilgrims visiting the shrine of Saint John Francis Regis and so decided to establish a religious congregation in order to deal with this issue.

Couderc co-founded the Sisters of the Cenacle with Father Terme in 1826 and became its superior in 1828 - and when the mother house was established - its Superior General until 1838. In 1828 Terme began to hold Ignatian retreats for the sisters and the Jesuits led these after Terme died in December 1834.

Terme's death prompted the order to split into the Sisters of Saint Regis and the Sisters of the

Cenacle; problems continued till 23 October 1828 when a scheming religious issued an incorrect financial report in order to undermine Couderc. This tribulation led to the Bishop of Viviers Abbon-Pierre-François Bonnel de la Brageresse to remove her from her office and replace her with a new novice as the "Foundress Superior" in a severe humiliating move; she resigned in full on 27 October 1838. This novice led for a few months but did so bad a job that the bishop removed her. Under Couderc's influence the order elected Contenet but she further humiliated the former.



In 1842 she was sent for almost eighteen months alone with one other sister to a small house in Lyon while the later death of Contenet in 1852 saw her go to Paris due to a crisis within the order as a result of this. In November 1856 she was appointed as the superior of the Tournon house until it was to be sold off and so she returned to Lyon. On 20 October 1859 a Jesuit gave a retreat on the topic of Christian sacrifice that had a profound impact on her. At the end of August 1860 she was sent to the house at Montpellier but its closure in 1867 saw her return to Lyon once more.

In the beginning of 1885 she fainted and was unconscious for several hours in an occurrence that left her bedridden until her death. Couderc died on 26 September 1885 and was buried in Lalouvesc. In her suffering, she prayed: "Lord Jesus, I unite myself to your perpetual, unceasing, universal sacrifice. I offer myself to you every day of my life and every moment of every day, according to your most holy and most lovable will. You have been the victim of my salvation; I wish to be the victim of your love. Accept my desire, take my offering, and

## SAINT OF THE MONTH - II

# St John Paul II

18 May 1920 - 02 April 2005

Feast Day: 22 October

Karol J Wojtyla, known as John Paul II since his October 1978 election to the papacy, was born in Wadowice, a small city 50 kilometres from Cracow, Poland, on May 18, 1920. He was the second of two sons born to Karol Wojtyla and Emilia Kaczorowska. His mother died in 1929. His elder brother Edmund, a doctor, died in 1932 and his father, a non-commissioned army officer, died in 1941.

He made his First Holy Communion at age 9 and was confirmed at 18. Upon graduation from Marcin Wadowita high school in Wadowice, he enrolled in Cracow's Jagiellonian University in 1938 and in a school for drama. The Nazi occupation forces closed the university in 1939 and young Karol had to work in a quarry (1940-1944) and then in the Solvay chemical factory to earn his living and to avoid being deported to Germany.

He participated in daily Mass, spiritual exercises, Marian devotion and Bible study. Friends said that when his father died in 1941, Karol knelt for 12 hours in prayer at his father's bedside.

Soon after, he withdrew from the theatrical group and began studying for the priesthood, a decision that surprised many of his friends, who tried to convince him his talent lay in the theater. He studied in a clandestine seminary operated in Cardinal Adam Sapieha's Krakow residence in defiance of Nazi orders forbidding religious education.

The archbishop saw him as a future church leader. Yet the young man who wrote poems and a doctoral dissertation on the mysticism of St John of



the Cross was attracted to monastic contemplation. Twice during these years he tried to join the Discalced Carmelites but was turned away with the advice: "You are destined for greater things."

After the Second World War, he continued his studies in the major seminary of Cracow, once it had re-opened, and in the faculty of theology of the Jagiellonian University, until his priestly ordination in Cracow on November 1, 1946. Soon after, Cardinal Sapieha sent him to Rome where he worked under the

guidance of the French Dominican, Garrigou-Lagrange. He finished his doctorate in theology in 1948 with a thesis on the topic of faith in the works of St John of the Cross. At that time, during his vacations, he exercised his pastoral ministry among the Polish immigrants of France, Belgium and Holland.

In 1948 he returned to Poland and was vicar of various parishes in Cracow as well as chaplain for the university students until 1951, when he took up again his studies in philosophy and theology. Later he became professor of moral philosophy and social ethics in the major seminary of Cracow and in the Faculty of Philosophy at the Catholic University of Lublin.

On July 4, 1958, he was appointed Auxiliary Bishop of Cracow by Pope Pius XII, and was consecrated on September 28, 1958, in Wawel Cathedral, Cracow, by Archbishop Baziak.

On January 13, 1964, he was nominated Archbishop of Cracow by Pope Paul VI, who made him a cardinal June 26, 1967. Besides taking part in Vatican Council II with an important contribution

to the elaboration of the Constitution *Gaudium et Spes*, Cardinal Wojtyla participated in all the assemblies of the Synod of Bishops.

Since the start of his Pontificate on October 16, 1978, Pope John Paul II has completed 95 pastoral visits outside of Italy and 142 within Italy. As Bishop of Rome he has visited 301 of the 334 parishes. His principal documents include 14 encyclicals, 13 apostolic exhortations, 11 apostolic constitutions and 42 apostolic letters. The Pope has also published three books: "Crossing the Threshold of Hope" (October 1994); "Gift and Mystery: On the 50th Anniversary of My Priestly Ordination" (November 1996) and "Roman Tryptych - Meditations", a book of poems (March 2003).

John Paul II promoted ecumenical and interfaith initiatives, especially the 1986 Day of Prayer for World Peace in Assisi. He visited Rome's main synagogue and the Western Wall in Jerusalem; he also established diplomatic relations between the Holy See and Israel. He improved Catholic-Muslim relations, and in 2001 visited a mosque in Damascus, Syria.

The Great Jubilee of the Year 2000, a key event in John Paul's ministry, was marked by special celebrations in Rome and elsewhere for Catholics and other Christians. Relations with the Orthodox Churches improved considerably during

his papacy.

"Christ is the center of the universe and of human history" was the opening line of John Paul II's 1979 encyclical, *Redeemer of the Human Race*. In 1995, he described himself to the United Nations General Assembly as "a witness to hope." Further, he established the feast of Divine Mercy on the Second Sunday of Easter.

John Paul II began World Youth Day and traveled to several countries for those celebrations. He very much wanted to visit China and the Soviet Union, but the governments in those countries prevented that. One of the most well-remembered photos of John Paul II's pontificate was his one-on-one conversation in 1983, with Mehmet Ali Agca, who had attempted to assassinate him two years earlier.

He died on April 2, 2005, at the age of 84, at his Vatican City residence. More than 3 million people waited in line to say good-bye to their beloved religious leader at St Peter's Basilica before his funeral on April 8. The official sainthood ceremony, held on April 27, 2014, brought together four popes. Pope Francis led the event to elevate Pope John Paul II and Pope John XXIII to sainthood, which was also attended by Francis's predecessor Emeritus Pope Benedict.

**Source:** [www.usccb.org](http://www.usccb.org); [www.catholic.org](http://www.catholic.org); [www.biography.com](http://www.biography.com) ♦

*Continued from Page 24: St Marie Teresa Couderc*



graciously hear my prayer: let me live by love, let me die of love, and let my last heartbeat be an act of the most perfect love".

Some of her best recited short prayers are: "I have just one desire, that God be glorified". "My heart embraces the whole world". "Let me live by love, let me die of love, and let my last heartbeat be an act of the most perfect love". "All places are alike to me, because everywhere I expect to find God, who is the only

object of all my desires".

"What does it matter if my feet, bare and torn, fill my wooden shoes with blood? I would willingly begin the journey all over again, for I have indeed found the good God"!

Pope Pius XI proclaimed Couderc to be Venerable on 12 May 1935. Pope Pius XII beatified her on 4 November 1951 after approving two miracles attributed to her intercession while the cause was resumed in a decree issued on 26 July 1953. Pope Paul II canonized Couderc as a saint on 10 May 1970 after approving two more miracles attributed to her intercession.

**Source:** <https://catholicsaints.info>; [www.catholic.org/saints](http://www.catholic.org/saints); <https://en.wikipedia.org/Couderc> ♦



## **Do not give up on your dreams**

Sometimes we feel down because something did not work out successfully. We might have failed to achieve something that we set out as a goal a long time ago. Or we might blame the circumstances that currently surround us.

Nevertheless, we constantly hear the inspirational stories that tell us the tales on how we can navigate through the thick jungle that is our current situation. Whatever the context of the stories, there is always one lesson to be learned – you can achieve everything that you set your mind to. No matter the difficulties, there is always a way to reach your target.

And Jessica Cox is a living proof of that. Dealt with a very unfair hand when she was born, Jessica never gave up on her dreams. She never let her fears distract her from the goals Jessica wanted to achieve.

Jessica Cox was born on February 2<sup>nd</sup>, 1983. The first time her parents saw her, they were in shock – Jessica had no arms. Doctors could not explain why she was born that way. All previous pregnancy tests showed nothing irregular or that something is wrong.

However, neither the parents nor the doctors could do anything. Nevertheless, Jessica's parents never wanted to exclude her from regular activities. They wanted her to feel like a normal child. Jessica Cox went to a regular school, not to a special needs school or a private one; she would do everything that all the other kids did in their childhood.

She danced in front of a crowd when she was little. Although fearful and nervous at first, after the performance she crushed her fears. She loved it



so much that she waited for the next occasion when she would perform again. That set the tone for the rest of her life. Jessica never let her fears stop her from doing the things that she set her mind to.

That's why one day on her way to school, she decided not to ever wear her prosthetic arms ever again. After 11 years of wearing them every day, however never really feeling comfortable with them, Jessica Cox swore to herself to never put them on. Simply put, she felt more connected with her feet rather than her prosthetic arms.

In an older interview, Jessica Cox said that “I knew people were going to make fun of me and I knew people were going to laugh at me. And ask me “where are your arms and how are you going to do things”, but when the bus doors shut, I promised myself I would never wear them to school anymore. I never did.”

After finishing high school, Jessica Cox enrolled at the University of Arizona to study



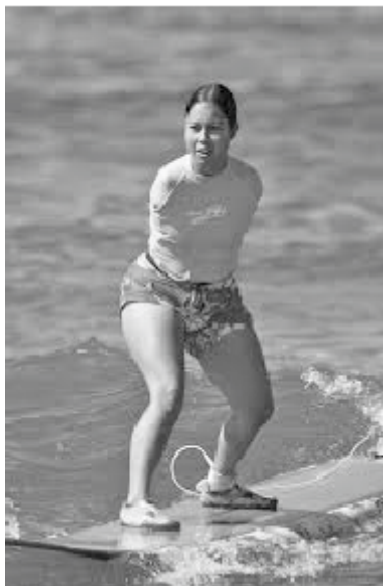
psychology. Jessica Cox said that psychology fascinated her because it influences how we think about things.

In addition to having a bachelor's degree, she has a driver's license and even a black-belt in Taekwondo. She is the first armless person in the United States to do so! After finishing university, she became a professional motivational speaker. Jessica inspires people to achieve their dreams, no matter their situation. She has carried her message throughout the world, holding seminars and conferences to inspire humanity to change for the better.

Nevertheless, there was always one thing Jessica Cox dreamed of --- Flying. Even though Jessica Cox was never left out and her parents made sure that she would be included in regular everyday activities that every child experiences throughout their lifetime, she always had one thought on her mind.

Whenever kids would play in the playground, she could not climb on Monkey bars. Jessica Cox would only be able to play on the swings.

Yet she imagined how she was a superwoman that can fly above the skies, and see the round and



wonderful world that surrounds us. Additionally, Jessica always imagined how she would take fellow kids and show them how beautiful it is up in the sky. Ironically, as she grew older, Jessica Cox realized she was terrified of flying. But even

so, Jessica has always turned negative feelings into positive things. Ever since she was little!

A former fighter pilot, named Robin Stoddard, who represents a charity organization called Wright Flight, offered her the chance to learn to fly an aircraft. Reluctant and very hesitant at first, Jessica Cox again turned negative thoughts into a positive thing. She eventually realized that it was a challenge with a capital C.

Able Flight, another charity organization has provided her with a scholarship and helped her achieve the goal of becoming a pilot. She earned

her license in an ERCO Ercoupe 415C, a low-wing monoplane with a single engine.

In three years she completed her training with the help of her instructor, Parrish Traweek. Jessica Cox passed her check-ride on October 10<sup>th</sup>, 2008, and became a fully-licensed pilot, able to fly light-sport aircraft.

Oh, and did I mention she can also play the piano, drive a car, put her contact lenses in, was an Arizona State Taekwondo champion in 2014 with a Third Degree Black Belt? And yes, all of that with her feet only!

Throughout the years, Jessica Cox visited 23 countries and delivered her motivational message about Positive Thinking. She continues changing the lives of the people that hear Jessica's speeches.

And her story is just further proof that no matter what, you have to dream. You have to believe that no matter what happens to you if you just keep working at it, you will achieve your goal. And in terms of aviation, there are numerous examples like these that showcase that you can become a pilot, you just have to never give up on your dreams.

<https://www.aviationcv.com/aviation-blog/2019/pilot-without-arms-jessica-co> ♦

# Liturgy for 27th Sunday in Ordinary Time

06 OCTOBER 2019

## Introduction

In order to celebrate the 100<sup>th</sup> anniversary of the Apostolic letter 'MAXIMUM ILLUD' of Pope Benedict XV, the Holy Father Pope Francis asked the Prefect of the Congregation for the Evangelization of Peoples and President of the supreme Council of Pontifical Mission Societies (PMS), Cardinal Fernando Filoni, to prepare for this event, by raising awareness among the particular churches, the Institutes of Consecrated Life, the Societies of Apostolic life, among Associations, Movements, other Ecclesial Bodies, and the whole people of God.

The theme of the EMM of October 2019 is 'BAPTISED AND SENT.'

Pope Francis wants this EMM to reflect on the following 4 points:

1. A personal Encounter with Jesus Christ living in His Church: In the Eucharist, in the Word of God, and in personal and communal prayer
2. Testimony : Missionary Saints, Martyrs and Confessors of the Faith
3. Missionary Formation: Biblical, Catechetical, Spiritual and Theological.
4. Missionary Charity

It is truly a unique opportunity for all of us to celebrate and reignite our ardor and passion for the Mission of Christ. We through Baptism are immersed in that inexhaustible source of life which in the death and resurrection of Jesus, the greatest act of love in all of history, gave us new life.

Many years ago, Pope Benedict XV laid emphasis on renewing the Mission to preach the Gospel. It is still relevant today and even more so if we consider the current state of the world and the church.

## Penitential Rite

1. Lord, you were sent by the Father, to bring



good news to the poor. You created us and called us for a specific purpose to carry forward your mission. But we have lost our focus and gone after the things of this world for our own selfish purposes, for name and for fame.

We come to you now in repentance  
*-Lord Have Mercy*

2. Our Father, as we are celebrating the Extraordinary Missionary Month, we look into ourselves, at our sins of omission and commission, our lukewarmness and our indifference, our tepidity and our hard heartedness, our lack of fervour and our waywardness and we place them at your feet. We come to you now in repentance *-Christ Have Mercy*
3. Gracious Lord, we acknowledge before you and our brothers and sisters that we have sinned. Significantly we make this confession as a community, yet in the Confiteor each of us acknowledge we are unworthy before God and of His gift of mercy, we invoke the Blessed Mother Mary, all the Angels and Saints to sustain us in our faith and conversion, by their intercession. We come to you now in repentance *-Lord Have Mercy*

## Readings

1. Habakkuk 1:2-3; 2:2-4

The theme of the first reading can be summed up in the following words: "The righteous live by their faith." The prophet cries to the Lord for help and the Lord promises the prophet that He would be on the side of the upright.

2. 2 Tim:1:6-8, 13-14

The second reading promises us that the spirit of God fills us with power, love, and self-control. Barclay comments on Paul's letter to



Timothy “Look what Christ has done for us.” If someone like me can be saved, there is hope for everyone. This is the main burden of Paul's pleading with Timothy. Hold fast.” We have equal need of the same exhortation to hold fast to God's word.

3. Lk 17:5-19

The Apostles request for greater faith. Jesus' saying concerning a mustard seed suggests that the Apostles lack even such minimal faith. In return Jesus suggests that they should not expect any reward or praise for their service. Discipleship requires ordinary and daily practices of fidelity and service. And having done all to the best of our abilities, we need to be saying “We are unworthy servants” we have only done what we ought to have done.



### Prayer of the Faithful

*Introduction:* The Joy of the Gospel fills the hearts and lives of all who encounter Jesus Christ. Those who accept this offer of salvation are set free from sin, sorrow and loneliness. With Christ, joy is constantly born anew (*Evangelii Gaudium*). Let us pray for the various needs that joy may be born anew in our lives.

Response: *Hear thy people, have mercy, o Lord!*

1. We pray for Pope Francis and the ministers of the Church, the Religious and the Laity that each of us recognize our call and mission and be living witnesses of the Gospel in word and deed: *Hear thy people, have mercy, o Lord!*
2. Faith and the Resurrection are the starting points of mission. When we have strong faith in Jesus we are confident whilst facing any situation in life. Lord, like the Disciples, we pray to you, 'increase our faith.' Make us conscious of the gifts you have given us and commit all our energies to proclaim your kingdom: *Hear thy people, have mercy, o Lord!*
3. There is a decline in vocations to the

Priesthood and Religious Life in most of the countries of the world and the existing vocations are shaken by the winds of uncertainty. Lord, sustain all those who consecrate their lives to the proclamation of your kingdom, and may reach out in loving service to all especially, the poor and the suffering: *Hear thy people, have mercy, o Lord!*

4. We pray for friends and benefactors who by their generosity and sacrifices help and support the work of the missions. We also remember and pray for all the missionaries especially in remote and hostile locations who toil from dawn to dusk without counting the

cost: *Hear thy people, have mercy, o Lord!*

5. In a special manner, we pray today that the Extraordinary Missionary Month will be a grace for each one of us to recognize God's call by His commission “Go into the whole world and make disciples of all nations even to the ends of the earth. Lo! I am with you to the end of the age” [Mt.28:18-20]. That we may be able to proclaim the good news by glorifying the Lord through our lives, we pray to the Lord: *Hear thy people, have mercy, o Lord!*

*Let us now together recite the Prayer composed for the EMM:* Heavenly Father, when your only begotten Son Jesus Christ rose from the dead, he commissioned his followers to “go and make disciples of all nations” and you remind us that through our Baptism we are made sharers in the mission of the Church. Empower us by the gifts of the Holy Spirit to be courageous and zealous in bearing witness to the Gospel, so that the mission entrusted to the Church, which is still very far from completion, may find new and efficacious expressions that bring life and light to the world. Help us make it possible for all peoples to experience the saving love and mercy of Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, One God, forever and ever. Amen. ♦

# Liturgy for 28th Sunday in Ordinary Time

13 OCTOBER 2019

## Introduction

The theme for this Sunday in the Extraordinary Missionary Month is: *Testimony: Missionary Saints, Martyrs and Confessors of the Faith*. We are called to be witnessing missionaries in our life.

In today's Gospel, we hear that ten lepers were healed by Jesus but only one of the 10 comes back to say "Thank You" to the Lord.



Consider ing all that the Lord has done for us, the little that we can do is to thank him and give our lives in full surrender to

him. At the same time we need to be witnesses of the graces received from the Lord so that others may be attracted to the power of Christ.

Let us pray in this Eucharistic celebration that the Church may have more missionaries to testify to the truth.

## Penitential Rite

*Introduction:* As we acknowledge our failures and shortcomings today, we remember the Biblical figures like the prodigal son and the woman caught in adultery, who prayed to the Lord sincerely with a contrite heart. Let us examine ourselves, responding to the following questions, and strike our breast saying, '*LORD we have sinned.*'

1. Have I truly set my heart on God so that I really have him above all things and am faithful to all his commandments?
2. Have I a genuine love for my neighbour or do I use them for my own ends?
3. What use have I made of time, health and strength God has given me, or do I think only

of my own rest and convenience?

4. Have I been patient in accepting the difficulties of life?
5. Do I take care of nature and its resources, or do I feel guilty for spoiling the environment by my negligence?
6. Do I purchase a lot of material goods that I do not need or how much do I help my needy brethren?
7. Do I spend time in prayer or habitually neglect it with the excuses citing the demands of my work?

For the times we have been ungrateful to God for the gift of life, and have taken for granted the lavish gifts, graces, and blessings with no merit our ours, let us from the depth of our hearts say together: *Lord, Have Mercy! Christ, Have Mercy! Lord, Have Mercy!*

## Readings

1. 2Kings 5:14-17 *How mighty is God, what great things can he do.*

We shall hear from the first reading the mighty work of God in the life of Naaman who was a leper. Leprosy is a symbol of human sin. For, like leprosy, sin gradually spreads its malignant virus and creates a gulf between man and God.

Naaman had the grace and good sense to fall in line with the Divine. He went down and dipped himself and his flesh became like that of a little child. The fatal flaw is remedied. At once, he recognised God who had healed him. This healing he experienced by yielding to the will of God. Conformity to God's plan will secure a man's salvation. He who accepts God's plan is wholly renewed, recreated and made anew in Christ Jesus.

2. 2 Tim:2: 8-13

The Apostle Paul says "whatever tribulations or death may befall us, let us remember that

Jesus Christ who was slain by the Jews rose again from the dead and His Resurrection is the pledge and proof of ours.” “If we die together with Him we shall live with Him.”

The Resurrection of our Lord is a tangible proof that there is another life; we also shall rise again to a life of glory and blessedness. Only through the sacrifice of himself in his death, our resurrection has been guaranteed. Those who wish to be His disciples must follow him in the path of suffering. We are promised by His resurrection that there is a new life within us.

3. Lk 17: 11-19.

In the Gospel today we are told that we should respond to God's blessings.

We all should see ourselves as these lepers who were unclean before God and man. Just as the lepers were separated from the community, so sin causes rupture and distance in human relationships. Just as God could heal this dreaded disease, only God can heal and cleanse the human heart. We should do as these lepers did, call out to Jesus the master of mercy. We all should respond as the leper's did by obedient faith. We all should respond as the one leper who glorified God and fall at the feet of Jesus with thankful hearts.

### Prayer of the Faithful

*Introduction :* God, our creator, your gifts to us are countless, and your goodness without limit. As we stand before you, grant our hearts to know the needs of others that we may give as freely as we receive from you.

*Response: Lord, Hear our prayer.*

1. We pray for Pope Francis and the ministers of the Church, who teach us the way of compassion and love. May we in like manner reach out to others. With grateful hearts we pray to you Lord: *Lord, hear our prayer*

2. That we may have the eyes of faith, for seeing and believing, in the presence of God, especially in times of distress and anxiety, with grateful hearts we pray to you Lord: *Lord, hear our prayer*

3. Healer of the sick, we pray for doctors and Nurses, who labour day and night in the hospitals to relieve the pain and suffering, we ask you to bless their hands with the gift of healing. With grateful hearts we pray to you Lord: *Lord, Hear Our Prayer*

4. Lord, we thank you for anointing us with the Holy Spirit, to be instruments of healing in our apostolic life. Help us to be witnesses of the gospel. With grateful hearts we pray to you Lord: *Lord, hear our prayer*

5. Lord all that we have, all that we are, all that we own, has been given by you. We thank you most of all for your unconditional love. Bless us to utilize all your gifts for sharing your love with others. With grateful hearts we pray to you Lord: *Lord, hear our prayer*

*Let us now together recite the Prayer composed for the EMM:* Heavenly Father, when your only begotten Son Jesus Christ rose from the dead, he commissioned his followers to “go and make disciples of all nations” and you remind us that through our Baptism we are made sharers in the mission of the Church. Empower us by the gifts of the Holy Spirit to be courageous and zealous in bearing witness to the Gospel, so that the mission entrusted to the Church, which is still very far from completion, may find new and efficacious expressions that bring life and light to the world. Help us make it possible for all peoples to experience the saving love and mercy of Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, One God, forever and ever. Amen. ♦





# Liturgy for 29th Sunday in Ordinary Time

20 OCTOBER 2019

## Introduction

Today is the “World Mission Sunday.” It has a special significance this year as Pope Francis has invited us to celebrate this month as the 'Extraordinary Missionary Month' with the goal of fostering an increased awareness of our Baptismal call to be Missionaries in the Church.



We are asked for a response by way of our prayers, to help reawaken the call to be a missionary and work with a new impulse to increase missionary zeal.

The Pontifical Mission Societies were born of devoted hearts as means of supporting the preaching of the Gospel to every nation, contributing also to the human and cultural growth of all those who thirst for attaining truth. The Church needs men and women who are willing to live their faith radically and heroically and carry the gospel into every corner of the earth. The theme for this Sunday is “Missionary Formation: Biblical, Catechetical, Spiritual and Theological.”

Hence it is essential that everyone is formed holistically to spread the faith we have received. Prayer and faith are very closely connected. It is because of our faith we pray and in turn our prayer sustains our faith.

## Penitential Rite

Today's celebration of Mission Sunday concerns all of us, for mission is the task given to all. The whole church is the fruit of the Mission;

we want all peoples to know God and to know Jesus Christ, the one whom God has sent to be our Saviour.

For having failed to bring all people to the knowledge of Truth: *Lord, Have Mercy*

For having failed to be a light that shines on all nations, *Christ: Have Mercy*

For having failed to take your command seriously to preach the Good News: *Lord, Have Mercy*

## Readings

1. Ex 17:8-13

In the first reading, we have a beautiful example of perseverance in prayer. Moses keeps his eyes set towards heaven until the battle is successfully over. When he was confronted by a mortal enemy, Moses responds quickly and gives commands and instructions to his trusted servant Joshua. When we are challenged by our mortal enemies: the world, the flesh and the devil, do we respond quickly to our Joshua - our Jesus?

2. 2 Tim 3:14–4:2

St Paul is telling Timothy to have great faith and self-discipline. He speaks of salvation through faith in Christ who is Truth and Life. Timothy must persevere in the faith and teach others to do likewise by passing along the instructions he has received. When people see the works of salvation that Christ has done in us through our faithful works empowered by Him, they will encounter Jesus. And when they encounter Jesus, he begins a new work of salvation in them, by means of His body the church.

3. Lk 18:1-8

Jesus presents a parable to show that it is necessary always to pray and not to lose heart. The widow was the symbol of all who

were poor and defenseless. It was obvious that she was without resources of any kind. She was without any hope but she had one weapon, persistence. In the end her persistence won the day.

This parable is similar to another parable: the midnight friend, who knocks persistently, because of which the friend eventually agrees to help him. The help offered, was not because of friendship but because of persistence (Luke 11:5-8). Only those who put Christ at the center of their lives, pray with perseverance.

### Prayer of the Faithful

*Introduction:* On this Mission Sunday, we raise our minds and hearts to God, for the harvest is great but the labourers are few, we pray to the Lord of the harvest to send many generous souls to gather more souls into his vineyard:

*Response: Lord, make us true missionary disciples.*

1. Faith in the resurrection is the starting point of the mission. That those who have abandoned Christianity may be brought back by Generous souls to the true fold, we pray to you Lord,
2. The great danger in today's world is consumerism. That it may not invade the Church, and may we support the Holy Father who strives to make it a Church of the poor and for the poor, we pray to the Lord.
3. Our Holy Father calls the Church to repentance. We pray for the Cardinals, Bishops, Priests and those consecrated to God's service that they may realize the grave harm done to the integrity of the Church by their misbehaviour and misdeeds and may

make penance and reparation for their infidelity, we pray to the Lord.

4. We pray for married couples and families, who live in a society in which the bond of marriage is losing its value that they may be helped to live their life in faith and love, we pray to the Lord.



5. May Mary, the queen of the Apostles and of the missions accompany and sustain all those who consecrate their lives to the proclamation of God's kingdom, we pray to you Lord.

*Let us now together recite the Prayer composed for the EMM:* Heavenly Father, when your only begotten Son Jesus Christ rose from the dead, he commissioned his followers to “go and make disciples of all nations” and you remind us that through our Baptism we are made sharers in the mission of the Church. Empower us by the gifts of the Holy Spirit to be courageous and zealous in bearing witness to the Gospel, so that the mission entrusted to the Church, which is still very far from completion, may find new and efficacious expressions that bring life and light to the world. Help us make it possible for all peoples to experience the saving love and mercy of Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, One God, forever and ever. Amen. ♦

# Liturgy for 30th Sunday in Ordinary Time

27 OCTOBER 2019



hold on to the faith he has accepted and lived. Like St. Paul we are called to make a total sacrifice of ourselves. We must accept all the suffering without complaint. Like Paul, we must remember that even if everyone fails us, God will continue to stay beside us because He is always faithful and his mercy endures forever.

## 3. Lk 18:9-14

Like the Gospel of the previous Sunday, today's gospel also continues the same theme of

prayer; however, today's gospel emphasizes one's attitude towards prayer. The parable of the Pharisee and the publican explains the attitude one should have in prayer. Jesus emphasizes that we need to focus more on interior disposition rather than external purity. He who humbles himself will be exalted, humility is essential in prayer. When we pray do we speak from the height of our pride or out of the depths of a humble and contrite heart?

## Introduction

Today is the last Sunday of the Extraordinary Missionary Month. However the call for mission does not end here, but it is just a beginning. During this month we have sowed the seed of the New Evangelization. We have received lots of inputs, from the media, from the teachings of the Church. We have tried to reflect a lot on the missions. Let us now pray during this Eucharistic celebration that with the help and mandate of our Lord, we might venture forth as Missionaries of Christ.

## Readings

### 1. Sir. 35:15b-17, 20-22a

This Chapter admonishes us to keep God's commandments: to be kind, to be generous in charity, to avoid bribes and to act with justice. The examples of Elijah who was sent to the Phoenician widow and Elisha who healed the Syrian leper Naaman are evidence that God is merciful. The reading also reveals how the prayer of the lowly pierces the clouds.

### 2. 2 Tim:4 : 6-8, 16-18

The Apostle Paul says, "I have fought the fight, I have kept my faith." Paul's life was about to come to an end. He is writing these words in a Roman prison as expects to be executed. So he makes his last ministry recommendation to Timothy charging him to

## Prayer of the Faithful

*Introduction:* The Church is missionary by nature, and was born to 'go forth'. We pray Lord that your mission may be the central concern and aspiration of every Christian as we come to the close this mission month. We place our intercessions before you as we look forward with greater zeal to continue our work to expand your vineyard.

*Response: Lord, hear our prayer*

1. For our Holy Father Pope Francis, the Cardinals, Bishops and Priests who by their office have the special mandate to govern the Church, may together be one with the flock of Christ entrusted to them, in the field and activities of Evangelization, let us pray to the



Lord: *Lord, hear our prayer*

2. For our Seminarians and Religious, and all those in formation that the call of Christ may deepen their vocation to be holy witnesses, as they venture into the Mission, let us pray to the Lord: *Lord, hear our prayer.*
3. We pray for our country: that the leaders may seek the common good by extending the resources they have for the uplift of the poor, we pray to the Lord: *Lord, hear our prayer*
4. We pray for the youth, the future of the Church, that they may make the church vibrant and become salt to the earth and light of the world, Let us pray to the Lord: *Lord, hear our prayer*
5. We pray for all the departed Missionaries who have shown us the path of faith and loyalty to the church; may they now enjoy the fruit of their labours in the bliss of heaven. Let us pray to the Lord: *Lord, hear our prayer*

*Let us now together recite the Prayer composed for the EMM:* Heavenly Father, when your only begotten Son Jesus Christ rose from the dead, he commissioned his followers to “go and

make disciples of all nations” and you remind us that through our Baptism we are made sharers in the mission of the Church. Empower us by the gifts of the Holy Spirit to be courageous and zealous in bearing witness to the Gospel, so that the mission



entrusted to the Church, which is still very far from completion, may find new and efficacious expressions that bring life and light to the world. Help us make it possible for all peoples to experience the saving love and mercy of Jesus Christ, who lives and reigns with you in the unity of the Holy Spirit, One God, forever and ever. Amen. ♦

### **Medjugorje: Vatican official cautions prudence**

KNOCK, Ireland — Medjugorje, Bosnia-Herzegovina, is a place of prayer, conversion and pilgrimage for millions of people, but the Church must be prudent and not rush to any judgment on the alleged Marian apparitions there, said Archbishop Rino Fisichella, president of the Pontifical Council for Promoting New Evangelization.

Speaking to Catholic News Service at Knock Shrine in County Mayo Aug. 15, the feast of the Assumption, Fisichella spoke of attending the first officially approved church festival at Medjugorje in early August.

“I confess the experience was very beautiful, seeing about 70,000 young people praying and living together and listening to catechesis,” he told CNS, describing it as a mini-World Youth Day.

The presence of so many young people there was, he suggested, “one of the fruits” of the pastoral efforts of Medjugorje.

Visionaries claim to have seen more than 40,000 Marian apparitions since June 1981, when six teenagers first claimed they saw an apparition of Our Lady while herding sheep.

Sl.no	Diocese	Collection 2018		
		PF	HC	SPA
1	ADILABAD	1,90,000.00	26,000.00	25,000.00
2	AGARTALA	7,29,554.00	1,82,074.00	2,57,303.00
3	AGRA	7,29,755.00	3,84,759.00	19,688.00
4	AHMEDABAD	5,11,619.00	1,42,646.00	40,117.00
5	AIZAWL	3,53,681.00	2,77,399.00	-
6	AJMER	1,82,250.00	1,33,325.00	24,545.00
7	ALLAHABAD	9,55,163.00	3,75,405.00	52,229.00
8	ALLEPPEY/ALAPPUZHA	32,00,000.00	2,00,000.00	2,00,000.00
9	AMBIKAPUR	60,000.00	-	30,500.00
10	AMRAVATHI	1,80,160.00	1,68,709.00	10,000.00
11	ASANSOL	3,09,000.00	1,70,000.00	33,000.00
12	AURANGABAD	2,25,000.00	2,00,000.00	75,000.00
13	BAGDOGRA	3,77,856.00	1,31,300.00	47,000.00
14	BALASORE	4,47,473.00	2,52,662.00	1,46,558.00
15	BANGALORE	2,52,83,756.00	18,22,078.00	17,34,725.00
16	BAREILLY	7,50,000.00	1,95,000.00	32,000.00
17	BARODA	8,36,152.00	2,84,167.00	1,40,000.00
18	BARUIPUR	2,10,000.00	3,00,000.00	25,000.00
19	BATHERY	-	-	-
20	BELGAUM	28,04,876.00	2,53,365.00	1,58,930.00
21	BELLARY	5,41,240.00	1,64,251.00	36,883.00
22	BELTHANGADY	2,84,116.00	16,000.00	-
23	BERHAMPUR	14,13,113.00	1,88,413.00	2,82,620.00
24	BETTIAH	2,31,000.00	40,000.00	40,000.00
25	BHADRAVATHI	2,31,323.00	66,348.00	28,060.00
26	BHAGALPUR	23,11,925.00	6,91,454.00	6,42,911.00
27	BHOPAL	5,30,000.00	2,65,000.00	1,56,000.00
28	BIJNOR	1,27,100.00	14,351.00	4,970.00
29	BOMBAY	94,89,968.00	20,74,885.00	1,00,000.00
30	BONGAIGAON	2,25,732.00	47,700.00	57,785.00
31	BUXAR	82,755.00	27,315.00	10,231.00
32	CALCUTTA	8,10,222.00	6,18,292.00	2,06,827.00
33	CALICUT	38,76,567.00	1,10,054.00	28,000.00
34	CHANDA	1,80,000.00	1,10,000.00	1,08,206.00
35	CHANGANACHERRY	16,00,000.00	1,00,000.00	1,50,000.00
36	CHIKMAGLUR	22,40,104.00	1,87,211.00	1,08,425.00
37	CHINGLEPUT	36,29,900.00	1,54,000.00	75,000.00
38	COCHIN	17,83,871.00	-	-
39	COIMBATORE	69,05,031.00	3,66,566.00	3,98,195.00
40	CUDDAPAH	13,50,000.00	1,30,000.00	38,000.00
41	CUTTACK-BHUBANESWAR	7,64,000.00	2,03,000.00	1,75,000.00
42	DALTONGANJ	75,000.00	36,000.00	35,000.00
43	DARJEELING	5,93,838.00	3,30,191.00	2,94,282.00
44	DELHI	13,04,887.00	6,77,201.00	2,05,328.00
45	DHARMAPURI	10,01,000.00	1,36,000.00	1,11,000.00

46	DIBRUGARH	1,80,000.00	2,72,000.00	75,000.00
47	DINDIGUL	8,50,000.00	1,00,000.00	60,000.00
48	DIPHU	3,49,451.00	3,07,422.00	1,37,024.00
49	DUMKA	9,99,395.00	1,25,000.00	1,21,000.00
50	ELURU	10,28,315.00	55,710.00	54,606.00
51	ERNAKULAM	-	-	-
52	FARIDABAD	18,000.00	16,500.00	16,500.00
53	GANDHINAGAR	1,82,581.00	96,787.00	13,000.00
54	GOA-DAMAN	2,32,59,374.00	39,65,354.00	36,57,996.00
55	GORAKHPUR	1,80,000.00	1,15,000.00	75,000.00
56	GULBARGA	5,70,656.00	49,519.00	17,132.00
57	GUMLA	2,20,000.00	1,20,000.00	80,000.00
58	GUNTUR	14,10,226.00	31,945.00	19,016.00
59	GURGAON (SMK)	10,000.00	10,000.00	10,000.00
60	GUWAHATI	7,90,365.00	2,49,834.00	95,600.00
61	GWALIOR	5,34,725.00	1,49,400.00	-
62	HAZARIBAGH	2,84,750.00	2,12,434.00	1,09,216.00
63	HOSUR (SMK)	46,334.00	10,000.00	-
64	HYDERABAD	21,17,000.00	1,90,000.00	1,30,000.00
65	IDUKKI	25,000.00	15,000.00	20,000.00
66	IMPHAL	5,50,000.00	1,70,000.00	1,80,000.00
67	INDORE	10,93,849.00	7,02,834.00	19,385.00
68	IRINJALAKUDA	13,00,000.00	28,000.00	35,000.00
69	ITANAGAR	5,40,000.00	4,20,000.00	1,29,000.00
70	JABALPUR	9,00,000.00	2,00,000.00	25,000.00
71	JAGDALPUR	2,08,200.00	44,300.00	42,500.00
72	JAIPUR	5,47,000.00	2,32,000.00	55,000.00
73	JALANDHAR	3,75,000.00	4,00,000.00	80,000.00
74	JALPAIGURI	1,02,000.00	62,000.00	42,000.00
75	JAMMU-SRINAGAR	2,60,000.00	65,592.00	25,000.00
76	JAMSHEDPUR	6,45,000.00	7,55,000.00	45,500.00
77	JASHPUR	2,50,000.00	3,25,000.00	70,000.00
78	JHABUA	14,50,662.00	2,22,500.00	2,15,942.00
79	JHANSI	7,77,687.00	96,767.00	22,906.00
80	JOWAI	2,90,400.00	47,500.00	51,100.00
81	KALYAN	1,50,000.00	50,000.00	50,000.00
82	KANJIRAPPALLY	1,35,000.00	45,000.00	45,000.00
83	KANNUR	21,58,644.00	85,000.00	49,000.00
84	KARWAR	73,86,882.00	4,97,167.00	1,50,524.00
85	KHADKI (SMK)	90,000.00	52,885.00	50,000.00
86	KHAMMAM	3,25,500.00	91,500.00	39,500.00
87	KHANDWA	3,90,000.00	1,70,000.00	80,000.00
88	KHUNTI	1,60,000.00	90,000.00	37,000.00
89	KOHIMA	11,00,159.00	4,26,728.00	84,841.00
90	KOTHAMANGALAM	50,000.00	20,000.00	50,000.00
91	KOTTAPURAM	23,90,000.00	1,90,000.00	1,90,000.00
92	KOTTAR	18,91,152.00	2,72,870.00	5,30,115.00



93	KOTTAYAM	3,05,000.00	1,25,000.00	98,000.00
94	KRISHNAGAR	3,50,000.00	1,00,000.00	1,00,000.00
95	KUMBAKONAM	27,00,000.00	4,00,000.00	2,00,000.00
96	KURNOOL	15,44,000.00	30,000.00	9,890.00
97	KUZHITHURAI	7,00,000.00	-	1,15,000.00
98	LUCKNOW	4,25,514.00	2,10,453.00	22,837.00
99	MADRAS - MYLAPORE	56,42,154.00	3,93,824.00	3,57,548.00
100	MADURAI	45,23,656.00	2,41,192.00	1,34,134.00
101	MANANTHAVADY	70,000.00	50,000.00	50,000.00
102	MANDYA	7,24,712.00	55,000.00	60,000.00
103	MANGALORE	1,34,59,374.00	9,80,456.00	9,47,046.00
104	MARTHANDOM	46,217.00	21,103.00	17,420.00
105	MAVELIKARA	1,10,000.00	30,000.00	30,000.00
106	MEERUT	16,20,000.00	5,00,000.00	70,000.00
107	MIAO	3,46,805.00	1,18,216.00	32,502.00
108	MUVATTUPUZHA	-	-	-
109	MUZAFFARPUR	80,700.00	31,000.00	9,300.00
110	MYSORE	59,15,100.00	1,87,878.00	1,61,074.00
111	NAGPUR	9,58,552.00	3,59,958.00	54,223.00
112	NALGONDA	1,80,000.00	15,000.00	10,000.00
113	NASHIK	4,00,796.00	65,514.00	10,000.00
114	NELLORE	3,50,000.00	1,75,000.00	50,000.00
115	NEYYATTINKAR	4,50,000.00	1,60,000.00	1,50,000.00
116	NONGSTOIN	1,13,800.00	65,900.00	24,700.00
117	OOTACAMUND	16,71,818.00	1,21,910.00	2,03,339.00
118	PALAI	8,00,000.00	-	1,50,000.00
119	PALAYAMKOTTAI	30,73,444.00	92,000.00	47,000.00
120	PALGHAT/PALAKKAD	1,95,000.00	50,000.00	-
121	PARASSALA (SMK)	-	-	-
122	PATHANAMTHITTA	1,35,000.00	45,000.00	20,000.00
123	PATNA	8,45,093.00	73,206.00	46,850.00
124	PONDICHERRY	49,23,142.00	3,07,732.00	46,883.00
125	POONA	11,58,908.00	9,11,534.00	-
126	PORT BLAIR	14,43,926.00	45,675.00	9,182.00
127	PUNALUR	4,00,000.00	40,000.00	40,000.00
128	PURNEA	2,15,000.00	1,80,000.00	14,000.00
129	PUTTUR	12,000.00	13,000.00	11,000.00
130	QUILON	29,00,000.00	-	1,50,000.00
131	RAIGANJ	4,10,000.00	1,05,000.00	50,000.00
132	RAIGARH	1,00,000.00	3,00,000.00	30,000.00
133	RAIPUR	12,25,911.00	3,92,565.00	2,70,000.00
134	RAJKOT	8,91,741.00	1,09,128.00	27,282.00
135	RAMANATHAPURAM	25,000.00	5,000.00	5,000.00
136	RANCHI	7,00,000.00	4,00,000.00	1,00,000.00
137	RAYAGADA	8,53,202.00	1,47,875.00	1,36,530.00
138	ROURKELA	3,66,000.00	95,000.00	65,600.00
139	SAGAR	2,64,254.00	1,25,000.00	60,000.00

140	SALEM	18,44,289.00	70,861.00	30,957.00
141	SAMBALPUR	2,64,628.00	1,06,023.00	31,500.00
142	SATNA	85,000.00	32,000.00	27,000.00
143	SHAMSHABAD (SMK)	40,000.00	10,000.00	10,000.00
144	SHILLONG	3,02,500.00	43,800.00	26,500.00
145	SHIMOGA	28,60,000.00	2,52,000.00	1,10,000.00
146	SIMDEGA	1,63,000.00	-	1,02,000.00
147	SIMLA - CHANDIGARH	8,72,431.00	2,80,000.00	73,000.00
148	SINDHUDURG	4,34,827.00	1,46,261.00	47,373.00
149	SIVAGANGAI	8,00,000.00	1,30,000.00	60,000.00
150	SRIKAKULAM	3,45,695.00	14,272.00	10,000.00
151	SULTANPET	5,25,000.00	26,000.00	15,800.00
152	TELLICHERRY	5,00,000.00	1,00,000.00	2,00,000.00
153	TEZPUR	14,66,630.00	6,20,490.00	2,82,045.00
154	THAMARASSERRY	1,50,000.00	30,000.00	35,000.00
155	THANJAVORE	10,83,815.00	2,20,082.00	1,95,821.00
156	THUCKALAY	1,91,000.00	13,000.00	25,000.00
157	THIRUCHIRAPALLI	37,05,593.00	1,90,500.00	65,000.00
158	TIRUVALLA	60,000.00	20,000.00	10,000.00
159	TRICHUR	18,00,000.00	30,000.00	2,00,000.00
160	TRIVANDRUM (LATIN)	27,00,000.00	7,50,000.00	4,50,000.00
161	TRIVANDRUM(MALANKARA)	4,50,000.00	50,000.00	75,000.00
162	TURA	7,20,000.00	3,50,000.00	1,60,000.00
163	TUTICORIN	51,00,000.00	2,35,000.00	15,000.00
164	UDAIPUR	14,11,900.00	1,15,800.00	18,000.00
165	UDUPI	74,27,637.00	5,07,037.00	3,84,157.00
166	UJJAIN	1,40,000.00	35,000.00	35,000.00
167	VARANASI	6,22,000.00	23,87,216.00	21,000.00
168	VASAI	97,99,313.00	12,00,969.00	5,54,173.00
169	VELLORE	13,00,000.00	3,24,232.00	1,50,000.00
170	VERAPOLY	64,99,876.00	2,50,000.00	1,75,000.00
171	VIJAYAPURAM	25,00,000.00	2,08,000.00	81,100.00
172	VIJAYAWADA	24,29,907.00	3,50,420.00	2,20,000.00
173	VISHAKHAPATNAM	27,40,000.00	1,98,000.00	1,10,000.00
174	WARANGAL	6,61,165.00	78,100.00	64,650.00

### **Holy Father's Prayer Intentions**

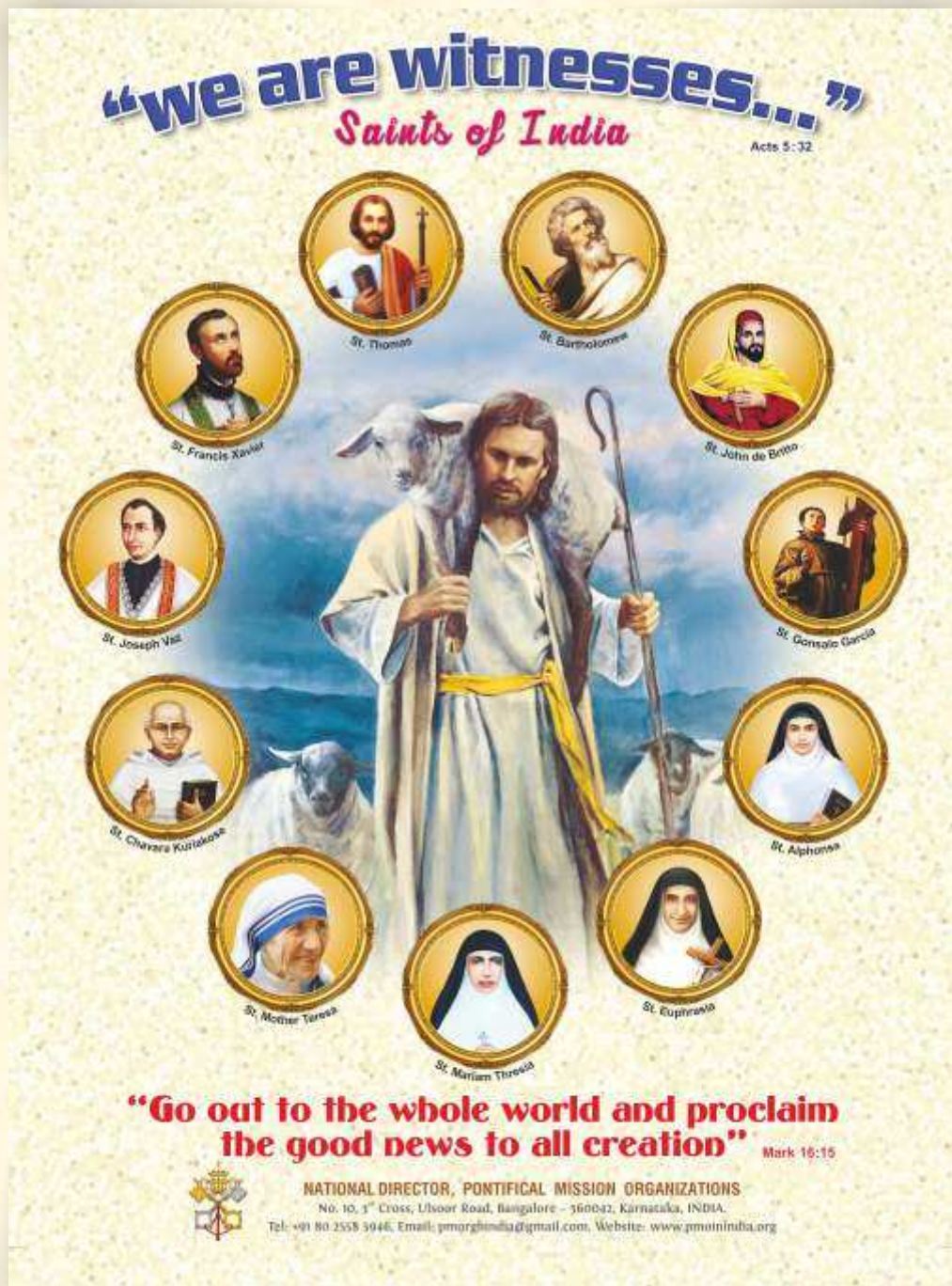
#### **September 2019: The Protection of the Oceans**

That politicians, scientists and economists work together to protect the world's seas and oceans.

#### **October 2019: A Missionary “Spring” in the Church**

That the breath of the Holy Spirit engender a new missionary “spring” in the church

**Our 2020 Calendar is out on a mission... Did you receive your copy?**



**"Go into the whole world and PROCLAIM THE GOOD NEWS to all creation" Mark 16:15**



# **Come! Make Mission a MOVEMENT!**



**PRAYER OF ST THERESE OF CHILD JESUS FOR MISSIONARIES:**  
"Divine Jesus, hear the prayer I offer you for him who wants to be your Missionary. Keep him safe amid the dangers of the world. Make him feel increasingly the nothingness and vanity of passing things and the happiness of being able to despise them for your love. May he carry out his sublime apostolate with those around him. May he be an apostle worthy of your Sacred Heart."  
(Feast Day: 15<sup>th</sup> October)

## **Would you like to be part of our mission activities in these FOUR Pontifical Mission Societies?**

- (1) Pontifical Society for the Propagation of the Faith (PSPF) passes on the mission flame by promoting a world-wide mission enthusiasm, especially through World Mission Sunday activities.**
- (2) Pontifical Society of St Peter the Apostle (PSSPA) serves the mission through the spiritual and intellectual formation of apostolic personnel (Eg: priests, catechists) in mission territories.**
- (3) Pontifical Society of Missionary Childhood Associations (MCA) fosters mission awareness and commitment of children through its "children-helping-children" initiatives.**
- (4) Pontifical Missionary Union of the Clergy, the Religious and the Consecrated Laity (PMU) promotes the missionary dimensions of priestly life; also prays for an increase in missionary vocations.**

**For more information contact us at:**

**PONTIFICAL MISSION ORGANIZATIONS (INDIA)**  
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**Karnataka, INDIA. Tel: +91 80 2558 5946**

**Email: pmorgbindia@gmail.com Website: [www.pmoinindia.org](http://www.pmoinindia.org)**



**"Go into the whole world and PROCLAIM THE GOOD NEWS to all creation" Mark 16:15**