



**Baptized
and sent**

The Church Of Christ On Mission In The World

**EXTRAORDINARY
MISSIONARY MONTH
October 2019**

Missionary Animation Guide



October 2019 will be the Extraordinary Missionary Month (EMM)

On October 22, 2017, on the occasion of the 91st World Mission Sunday, Pope Francis called for an Extraordinary Missionary Month. In his message the Pope emphasizes that: "On 30 November 2019, we will celebrate the hundredth anniversary of the promulgation of the Apostolic Letter *Maximum Illud*, with which Pope Benedict XV sought to give new impetus to the missionary task of proclaiming the Gospel", thus responding to Jesus's perennial command to "go into the whole world and proclaim the Gospel to every creature" (Mk16:15)

With this in mind, the words spoken by Jesus when he sent forth his disciples inspired the theme for the extraordinary missionary month: ***Baptized and sent: the Church of Christ on mission in the world.*** The Holy Father suggested this initiative with a double objective. On the one hand, the Pontiff wants "to foster an increased awareness of the *missio ad gentes*" (mission to the nations) and on the other hand, "to take up again with renewed fervour the missionary transformation of the Church's life and pastoral activity."

In this animation guide, you will find:

- Various quotations on the mission theme by Pope Francis, John-Paul II and Benedict XVI
- Theological reflection on the theme: Baptized and Sent
- Suggestions for the parish bulletins
- Prayer for the Extraordinary Missionary Month
- Homily hints for World Mission Sunday
- Biblical reflection on the theme: Baptized and Sent
- Prayers of the Faithful
- Poster for EMM

This material is also available on our Website: (www.missionsocieties.ca)

The Website www.october2019.va, offers resources in several languages for your Mission Sunday preparations.

We look forward to An Extraordinary Missionary Month that has been well prepared in each diocese!

An extraordinary Missionary Month that is fully experienced so that we might intensify our life as missionary disciples, baptized and sent!

It is up to you! Make it an... Extraordinary Month for local missions and those throughout the world!



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Quotations by Popes Francis, Benedict XVI and John Paul II

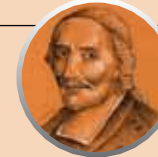
At www.missionsocieties.ca, you will find several quotations by the Popes on the theme of Baptism and the Church of Christ on mission in the world.



They are listed by date and title of the document.

Great Canadian missionary figures

Great Canadian missionary figures are suggested for each Sunday and week of the Extraordinary Missionary Month 2019, in order to respond to the Holy Father's invitation to learn more about the mission's witnesses. Our presentation can be published in the parish bulletin. We offer you:

SUNDAY, OCTOBER 6 Holy Canadian Martyrs, models of the <i>ad gentes</i> mission!					
					
Gabriel Lalemant	Isaac Jogues	Jean de Brébeuf	René Goupil	Jean de Lalande	Charles Garnier
	SUNDAY, OCTOBER 13 Saint Marie of the Incarnation, <i>ad gentes</i> missionary model!			SUNDAY, OCTOBER 20 Saint François de Laval, audacious missionary shepherd!	
					SUNDAY, OCTOBER 27 Saint Marguerite d'Youville, precursor of the social mission!

You can also choose any other model or offer two of them per Sunday. Last year, we suggested as Canadian missionary models, holy women related to young people: Saint Marguerite Bourgeoise, Blessed Catherine of Saint-Augustin, Saint Kateri Tekakwitha and the venerable Délia Têtreault (Consult the guide for Missionary Month 2018).

You can also consult the electronic guide for the Extraordinary Missionary Month, which suggests 25 great missionary witnesses to discover or to know better.

Biblical reflection on the theme

Baptized and sent: the Church of Christ on Mission in the World

Baptized

1

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” (Mt 28:19). The Gospel of Matthew talks about baptism “in the name of the Father and of the Son and of the Holy Spirit.” This Trinitarian expression, unique in the New Testament, talks about baptism “in the name of Jesus” or “in the Spirit.” The triple designation comes from the baptismal liturgy, which is in effect in Matthew’s Church¹. Mission continuously intends to create a community of people whom, through baptism, want to root their mutual relationships into a common belonging “in the name of the Father and of the Son and of the Holy Spirit.”

Baptism is a missionary sacrament par excellence. It is by receiving baptism that a person makes public his or her decision to believe, to become a Christian. The baptized person enters the Kingdom’s realm and openly becomes a citizen, and he or she enters the Church². Baptism is the most beautiful and magnificent gift from God... We call it gift, grace, unction, illumination, incorruptible cloth, regenerating bath, seal, and everything that is most precious³.

Baptism is the rite that enables a complete adherence to Christ. It allows the baptized person to enter into the mystery of Easter, the “death and resurrection of Jesus Christ.” It is through Him that every person who is baptized in water and in the Spirit is immersed to be reborn into a new life. Baptism is the sacrament of faith in God the Trinity. The faith necessary for baptism is not a mature and perfect faith, but rather a beginning that is called to grow within the Church. Faith still grows after baptism. That is why, each year, the Church celebrates during Easter Vigil, the renewal of the baptism’s “profession of faith.”⁴ Let us remember this expression by Tertullian, Father of the Church: “Christians are made, not born.” Baptism is not a formality, but rather an act that deeply marks our existence by immersing us in life’s infinite source.

According to Pope Francis, “Baptism is the foundation of our faith. It makes us members of Christ and his Church. Together with the Eucharist and Confirmation, these sacraments form the Christian initiation, which is a great sacramental event that configures us to the Lord and turns us into a living sign of his presence and of his love... Throughout history, a chain of grace was formed from baptism to baptism, a chain of brotherhood and filiation to the Church,” because that sacrament “is a gift which is bestowed in a context of care and fraternal sharing. In its celebration, we can see the most genuine features of the Church, who like a mother continues to give birth to new children in Christ, in the fecundity of the Holy Spirit⁵.”

Sent

2

“He summoned the Twelve and began to send them out two by two.” (Mk 6:7) Jesus established a group of twelve “to be with him” and share his ministry (Mk 3:13–19). He then sends them on a mission. The Twelve will later receive the title of Apostles, in other words, to be sent out on a mission (Mk 6:30). Jesus gives some fundamental instructions about their mission. He begins

1. Claude Tassin, “L’Évangile de Matthieu” (Matthew’s Gospel), in Gruson, P. (dir.). Les Évangiles. Textes et commentaires (The Gospels. Texts and annotations), Paris, Bayard Compact, 2001, p. 296.
2. Marc Spindler, « Baptême et mission » (Baptism and mission), in Cent mots pour la mission. Dictionnaire œcuménique de missiologie (A hundred words for the mission. Ecumenical dictionary of missiology), Paris, Éditions du Cerf, 2001, p. 34.
3. S. Gregory of Nazianzus, or. 40, 3–4: PG 36, 361C.
4. Mgr André Vingt-Trois, Petit guide de la Foi Catholique (A short guide of the Catholic Faith), Paris, Éditions Le Sénevé/Cerf, 2001, p. 58.
5. Reflection by Pope Francis during Catechesis on the Sacraments, in particular on Baptism, January 2014.

by sending out his disciples “two by two.” According to Moses’ law, it is necessary to have two witnesses to authenticate a disposition (Dt 19:15). The number two also represents the symbol of a community: the missionaries must not work alone, but rather in a team. The first Christians took Jesus’s practice literally. In the Acts of the Apostles, the missionaries always walk along by two: Peter and John (Ac 3:1); Paul and Barnabas (Ac 13:2); Judas and Silas (Ac 15:22).

This sending out on a mission may seem to us today as very archaic in its form. In fact, it is marked by the period that witnessed its birth, the rustic customs of the antiquity. But it remains because of its very current substance. The Good News must always be brought with mobility everywhere, through poor means. It is offered freely, and it calls upon the free welcome of consciences. It is a Word that must accompany the signs of Christ’s victory upon evil and death. The message of that old tale remains relevant⁶.

“Go into the whole world and proclaim the Gospel to every creature” (Mk 16:15). According to Pope Francis, obeying this mandate of the Lord is not an option for the Church: in the words of the Second Vatican Council, it is her “essential task,” for the Church is “missionary by nature.” Evangelizing is in fact the grace and vocation proper to the Church, her deepest identity; she exists in order to evangelize⁷.

In his encyclical *Redemptoris Missio*, Saint John Paul II exhorted the Church to renew her missionary commitment, firmly believing that mission renews the Church. We would like to reiterate his words, that is, “The Mission of Christ the Redeemer, which is entrusted to the Church, is still very far from completion. An overall view of the human race shows that this mission is still only beginning and that we must commit ourselves wholeheartedly to its service. Faith is strengthened when we give it to others! It is in commitment to the Church’s universal mission that the new evangelization of Christian peoples will find inspiration and support⁸.” In the Church’s life, all the baptized people are in charge of the mission. They have ecclesial, ethical and missionary responsibilities. They constantly meditate these words: “woe to me if I do not preach it!” (1 Cor 9:16)

The Church of Christ

3

“But they went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs” (Mk 16:20). The early Church had a keen awareness to be sent out on mission throughout the world. She had to announce the crucified and risen Messiah, who opens the sources of the universal salvation to all humans. The Lord’s active and efficient presence in the missionary activity is also emphasized. The Risen Christ works with the believers. The Gospel is the power of Salvation for all; those who bear witness of it and those who welcome it through faith (Rm 1:1–7).

Christ’s Church is always called to correspond with her missionary identity, to preach Jesus, crucified and risen for all, the living and merciful Saviour, as stated by Pope Francis.⁹ Therefore, the Pope recalls the Council’s affirmation that it is necessary that the Church “prompted by the Holy Spirit, must walk the same path Christ walked: a path of poverty and obedience, of service and self-sacrifice.” In this way, she will effectively proclaim the Lord, “model of that redeemed humanity, imbued with brotherly love, sincerity and a peaceful spirit, to which all aspire.”¹⁰

Furthermore, it is important to consider the dynamic and historical nature of the Church. Missiology opens a new perspective on ecclesiology. On mission, the Church is made, not born. She seeks her form, she feels like a creature of the Word, fully subject to the contingencies

6. Jacques Hervieux, “L’Évangile de Marc” (Mark’s Gospel), in Gruson, P. (dir.). Les Évangiles. Textes et commentaires. (The Gospels. Texts and annotations), Paris, Bayard Compact, 2001, p. 388.
7. “Ad Gentes” decree on the Church’s missionary activity (December 7, 1965), n. 7: AAS 58 (1966), 955–948.
8. Encyclical letter “Redemptoris Missio” (December 7, 1990), n. 1: AAS 83 (1991), 249–251.
9. Letter of the Holy Father Francis for the centenary of the promulgation of the apostolic letter “Maximum Illud” of Pope Benedict XV.
10. “Ad Gentes” decree, no. 5: AAS 58 (1966), 952–957.

of the history of populations in which she recruits herself, while being fully promised to the glory of God's Kingdom. In this sense, the mission is an ecclessiogenesis¹¹: it is born from its own mission. In this missionary work for the glory of God and the salvation of the world, the Lord accompanies his Church.

For the Church is compelled by the Holy Spirit to do her part so that God's plan may be fully realized, whereby He has constituted Christ as the source of salvation for the whole world. By the proclamation of the Gospel, she prepares her hearers to receive and profess the faith. She gives them the dispositions necessary for baptism, and incorporates them in Christ. Through her work, whatever good is in the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse peoples, is not only saved from destruction but is also cleansed, raised up and perfected unto the glory of God. In this way the Church both prays and labours in order that the entire world may become the People of God, the Body of the Lord and the Temple of the Holy Spirit, and that in Christ, the Head of all, all honour and glory may be rendered to the Creator and Father of the Universe¹².

On Mission

4

"Jesus said to them again, Peace be with you. As the Father has sent me, so I send you." (Jn 20:21–23). The Paschal apparitions lead to a mission. The disciples are sent out, literally becoming apostles, in order to continue Jesus's work. It is the first time that John assigns the title of Apostles to the Eleven in his gospel. The theme of the sending out is exposed in the priestly speech (Jn 17:17–19). Just as God breathed his spirit of life into Adam (Gn 2:7), just as the Spirit descended upon Jesus (Jn 1: 33–34), Jesus breathed his spirit on his disciples (Jn 14:26)¹³.

In this time of exaltation of humanitarian activism, the theological reflection on the mission's foundation becomes necessary again. The mission's theological foundation cannot be different from the Church's foundation, gathered through the Holy Spirit and the Word of God, passed on by the ministers given by the Lord. The Church has meaning only if she bears the project of God. The mission's source can be found in the living heart of the Trinitarian God: God himself is "mission." Well understood, the order of Mt 28:18–20 reflects the "missionary" dynamism of the divine life; throughout the world, the Father, the Son and the Holy Spirit's creative energy, creates disciples, gathers them in order to form a new community, which in turn, is sent out on the Kingdom's path¹⁴.

The conciliar decree on the ad gentes mission, in turn defines the mission as "nothing else and nothing less than an epiphany, or a manifesting of God's decree, and its fulfillment in the world and in world history" and assures that "the Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father."¹⁵ This double theocentric and ecclesiological perspective is biblically founded based on the sending out notion (apostolate) that is at the heart of the New Testament.

It is important to emphasize on this double impulse of mission. God's sending out, the *missio Dei*, means that mission depends on God; it belongs to him from its origin to its end, and God himself is his agent. The Church's sending out, the *mission ecclesiae*, designates the sending out of people throughout the world by the Father and the Son, and the sending out of people by

11. Word taken by Marc Spindler in "Dictionnaire œcuménique de missiologie" (Ecumenical dictionary of missiology) Paris, Éditions du Cerf, 2001, p. 102.

12. Dogmatic Constitution on the Church, "Lumen Gentium", no. 17.

13. Alain Marchadour, « Évangile de Jean » (the Gospel of John), in Les Évangiles, textes et commentaires (The Gospels. Texts and annotations), op. cit., p. 1078.

14. Marc Spindler, « Fondement théologique de la mission » (Mission's theological foundation), in Cent mots pour la mission. Dictionnaire œcuménique de missiologie (A hundred words for the mission. Ecumenical dictionary of missiology.), op. cit., p. 140.

15. « Ad gentes », no. 2.

other people, the sending out to which the Church proceeds¹⁶. In short, the mission remains a logical and theological sequence of the Gospel. Every Church has her challenges, opportunities and crises. A continuous theological and biblical reflection on the mission is then necessary to find the elements to resolve these different challenges, by taking into consideration the knowledge of the missionary experience, all for the glory of God and the salvation of the world.

In the World

"As you have sent me into the world, so I have sent them into the world" (Jn 17:18). The mission of the Christians who are sent out into the world following Jesus' steps, is therefore identical to his mission: engage in combat against the reign of the children of darkness, to be exposed to the same risks of Jesus. This hostility is not tragic; it is experienced through joy because Jesus ensures victory to his loved ones (see Mt 5:11; 1 Th 1: 6). Saint John the Evangelist talks about the world with nuances¹⁷.

5

In order to refer to the world, John uses the Greek word *kosmos*, which designates the ordered universe, in opposition to chaos. In this world, mankind plays an important role, because it is through this setting of order, inaugurated during the Creation that it continues. The expression "world" can also designate the whole human society (humankind). Moreover, in the Gospel of John, two aspects are brought up from the conception of the world. On the one hand, the world is described as a space in which God manifests his love (Jn 3:16) and his willingness of salvation for the world (Jn 1:12). On the other hand, the world represents the universe which is under the influence of evil, where the disciple can only expect hate and hostility (Jn 13:21). Today, we know that the world is a place called to salvation and that the believer has the mission not to desert it but rather to evangelize it¹⁸.

Speaking about the world, we can evoke an old testimony about Christians in the world in the Letter to Diognetus. We can read the following words: "Christians are indistinguishable from other men either by nationality, language or customs. They do not inhabit separate cities of their own, or speak a strange dialect, or follow some outlandish way of life. Their teaching is not based upon reveries inspired by the curiosity of men. Unlike some other people, they champion no purely human doctrine... They live in their own countries as though they were only passing through... Any country can be their homeland, but for them their homeland, wherever it may be, is a foreign country... To speak in general terms, we may say that the Christian is to the world what the soul is to the body."¹⁹ A Latin saying informs us about the conception of the identity of the Christian in the world: *communia non communiter*. It means that Christians, then and now, share the common life of all humans, men and women, but they don't live in the same way as those who are not Christian. They are in the world without belonging to the world.

In the farewell prayer (Jn 17:18), the world designates, at the same time, the place in which mission happens as well as its recipient, following the example of the Son's mission; "Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him." (Jn 3:17).

May the Virgin Mary, Queen of the Apostles, Mother of God and Mother of the Church, pray for us with the intercession of Saint Thérèse, Patroness of the Missions, so that the work of the world's salvation continues throughout the world until its realization, and that the baptized people and those who are sent out in the Church of Christ, work together for the mission in the world, in the name of the Father, and the Son and the Holy Spirit, amen.

16. Jean-François Zorn, in Cent mots pour la mission. Dictionnaire œcuménique de missiologie (A hundred words for the mission. Ecumenical dictionary of missiology), op. cit., p. 217.

17. Alain Marchadour, « Évangile de Jean » (the Gospel of John) in Les Évangiles, textes et commentaires (The Gospels. Texts and annotations.), op. cit., p. 1039.

18. Ibid., p. 1040.

19. « Les chrétiens dans le monde » (Christians in the world.), in La lettre à Diognète. (Letter to Diognetus)

Collection for World Mission Sunday

A Universal Collection

The collection on World Mission Sunday stands as a “mandatory” universal collection. This means that all the Catholic communities of the world must remit it to the Society for the Propagation of the Faith in its entirety. All the donations gathered within the churches of the world on that day constitute the Universal Solidarity Fund for the poorest dioceses of the Church.

Statutes of the Pontifical Mission Societies (PMS)

Vatican — Chapter 2, articles 7, 8 and 10

This day is celebrated in all the particular churches as the feast of catholicity and universal solidarity. On this day, Christians throughout the world become aware of their common responsibility to the evangelization of the world. (Article 7)

Bishops are invited to ask the people in charge of Catholic organizations and also all Christians, to renounce, during all the celebrations of that special Sunday any other collection of particular nature. They should also ensure that all donations for World Mission Sunday are exclusively remitted to the Universal Solidarity Fund and they should encourage their priests and laity in that spirit. (Article 8)

A Liturgical Sign

The collection during the Eucharistic celebration represents an act and a sign of solidarity and sharing. It represents our communion and our participation in the mission of Christ through our solidarity with the poorest Churches of the world. It is impossible to substitute this collection by a collection at the doors of the church, neither by a remittance of a surplus in comparison to the ordinary collection. Also, we cannot put into a common fund all the “mandatory” collections of the year and distribute them fairly between various projects of the parish. This would mislead the intention of the donor. The Society for the Propagation of the Faith remains the only recipient of the collection for World Mission Sunday (Statutes PMS, art. 10).

A Sign of Fraternity & Solidarity

The universal collection for World Mission Sunday is unique: its fruits are distributed worldwide, according to the needs of the poorest dioceses. Everyone contributes to the cause and this allows the survival of the poorest dioceses, especially those who do not benefit from twinning or privileged contact with the West. The universal collection provides each bishop the means and freedom of action for the formation of catechists, solidarity, priestly vocations and consecrated life, education, health care, etc. Therefore, it represents a tool of justice and fraternity between all the dioceses. Furthermore, it allows supporting the permanent effort of the Universal Church to go and proclaim the Gospel to all nations. This mandate, received from Christ, is assumed by the baptized people and those who are jointly responsible for the Universal Mission along with the Church of Africa, Asia, South America, Central America, Europe and Oceania.



Exhortation of Pope Francis, World Mission Sunday 2016:

It is appropriate then to recall the wise instructions of my Predecessors who ordered that to this Society (Propagation of the Faith) be destined all the offerings collected in every diocese, parish, religious community, association and ecclesial movement throughout the world for the care of Christian communities in need and for supporting the proclamation of the Gospel even to the ends of the earth. Today, too, we believe in this sign of missionary ecclesial communion. Let us not close our hearts within our own particular concerns, but let us open them to all of humanity.

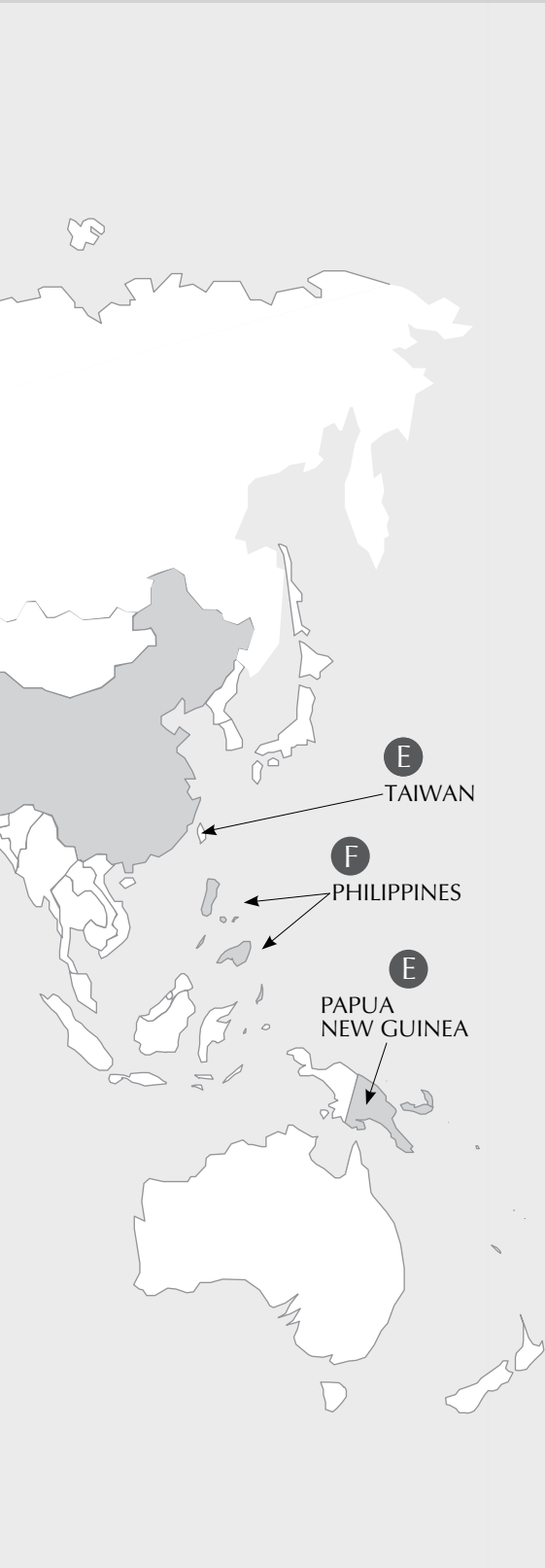
**Message from Pope Francis for
World Mission Sunday 2016**

2018 Subsidies

Donations of the Pontifical Mission Societies in Canada



Your donations are sent to the poorest Churches of the world.



E ENGLISH-SPEAKING CANADA'S CONTRIBUTION (\$ CAD)	
Propagation of the Faith	
Taiwan	197,790
Peru	101,294
Ghana	511,966
Nigeria	540,627
Papua New Guinea	307,696
Liberia	312,260
Fondazione <i>Domus Missionalis</i>	220,630
SUB-TOTAL	2,192,263
Missionary Dioceses of the Great Canadian North via CCCB*	209 909
TOTAL	\$ 2 402 172

F FRENCH-SPEAKING CANADA'S CONTRIBUTION (\$ CAD)	
Œuvre pontificale de la propagation de la foi	
Madagascar	237420
Philippines	25 825
Democratic Republic of Congo	243 515
Fondazione <i>Domus Missionalis</i>	83 240
SUB-TOTAL	590 000
Mass stipends	8 460
Missionary Dioceses of the Great Canadian North via CCCB*	37 350
TOTAL	\$ 635810

GRAND TOTAL OF ENGLISH AND FRENCH CANADA'S CONTRIBUTIONS	\$ 3 037982
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OTHER CONTRIBUTIONS FROM CANADA	
St. Peter the Apostle and Œuvre pontificale de Saint-Pierre-Apôtre	\$ 2 026 994
Holy Childhood Association and Œuvre pontificale de l'enfance missionnaire – Mond'Ami	\$ 440 149

* CCCB – Canadian Conference of Catholic Bishops

World Mission Sunday Donations for 2018 Compared to 2017

Thank you for your generosity!

Organization	DONATIONS FOR THE YEAR (\$ CAD)	
	2018	2017
Diocese Of Antigonish	13,045.00	13,025.99
Diocese Of Calgary	140,514.00	143,141.52
Diocese Of Charlottetown	11,711.67	22,821.83
Archdiocese Of Edmonton	89,523.67	94,505.00
Diocese Of Grand Falls	5,293.55	7,201.65
Diocese Of Halifax	5,070.00	5,120.00
Diocese Of Hamilton	90,000.00	90,000.00
Diocese Of Kamloops	18,842.95	18,581.11
Diocese Of Grouard-McLennan	12,966.05	20,002.86
Diocese Of Keewatin - Le Pas	2,745.06	3,166.70
Archdiocese Of Kingston	36,041.15	42,381.69
Diocese Of Prince Albert	9,521.05	15,632.00
Diocese Of London	102,731.11	108,277.27
Diocese Of Mackenzie-Fort Smith	4,056.00	3,524.50
Rc Military Ordinariate Of Canada	3,035.70	2,940.45
Diocese Of Churchill-Hudson Bay	1,200.00	1,563.00
Diocese Of Nelson	30,785.52	22,322.95
Diocese Of Ottawa	46,911.80	46,330.84
Diocese Of Pembroke	10,790.00	14,225.30
Diocese Of Peterborough	26,854.74	35,700.34
Diocese Of Prince George/Rupert	15,381.66	13,433.60
Archdiocese Of Regina	22,529.50	43,647.96
Diocese Of St. Catharines	32,094.20	32,593.80
Diocese Of Corner Brook And Labrador	7,850.15	5,653.80
Diocese Of Saint John Nb	19,864.55	26,370.23
Diocese Of St John Nfl	12,507.50	13,099.44
Diocese Of Saskatoon	36,150.05	42,930.75
Diocese Of Sault Ste-Marie , Eng Sec(Excess 2016)	18,227.45	22,141.25
Diocese Of Thunder Bay	9,500.00	11,000.00
Diocese Of Toronto	451,265.89	615,320.72
Diocese Of Vancouver	166,580.12	154,731.48
Diocese Of Victoria	13,000.70	13,907.39
Diocese Of Whitehorse-Bishop's Office	1,122.65	1,334.65
Archdiocese Of Winnipeg	28,193.20	38,339.23
Diocese Of Moosonee (Christ The King)	-	178.50
Ukrainian Eparchy-Edmonton	-	2,000.00
Diocesan Total As Per GI	1,495,906.64	1,747,147.80

Homily Reflection for the 29th Sunday

for the 29th Sunday in Ordinary Time
World Mission Day

The Yahwist's story of Moses' feat and Luke's parable of the unjust judge speak to the needs of our world. We need to show the steady hands of Moses and the persistent pressure of the widow. We need to begin anew each day. While our ongoing human efforts can be presupposed, we are reminded that we draw strength from our God. To persist in prayer does not mean endless repetition or painfully long prayer sessions. Constant prayer means keeping our request before God continually as we live our everyday lives, believing he will answer. When we live by faith, we are not to give up. God may delay answering, but his delays always have good reasons. The Gospel calls us to properly care for widows, orphans and the vulnerable in Society.

**we must be willing
to listen to it so
we can fully
obey God.**

In the second reading, besieged by false teachers and the inevitable pressures of a growing ministry, Timothy could have easily abandoned his faith or modified his doctrine. Paul again counseled Timothy to look to his past and to hold to the basic teachings about Jesus that are eternally true.

Like Timothy, we are surrounded by false teachings and doctrines. But we are encouraged not to allow our society to distract us or crowd out God's eternal truth. The church today calls us to spend time and reflect on the foundation of our Christian faith grounded in God's word, the greatest truth that builds life.

As baptized Christians, we should always be ready to serve God in any situation and be sensitive to the opportunities God gives us.

In the reading, Paul instructs Timothy to "correct, rebuke and encourage." It is difficult to accept correction, to be told we have to change. But no matter how much the truth hurts, we must be willing to listen to it so we can fully obey God.

Suggestions for the Parish Bulletin

October is the Extraordinary Missionary Month

Please use these incentives to highlight the importance of Mission Sunday in your Parish.
Bulletin inserts/announcements for World Mission Sunday.

INSERT #1

Sunday, October 6, 2019

"Go! Make disciples of all nations." (Mt 28:19) These words—the imperative mission of Christ—call each baptized Catholic to action. The Church has a lasting mission to perform in this world, a mission that is ever more apparent, and the need for it is ever more urgent. In fact, mission isn't something the Church does. It is what the Church is!

This year, World Mission Sunday is on October 20. This is a worldwide collection for the missionary Church that offers emergency aid when disaster strikes, cares for refugees in war-torn countries, provides rural health clinics and transportation for priests, catechists, religious and lay pastoral workers. It offers financial support for the daily

needs of all missionaries. Please pray for the missions and be generous on World Mission Sunday.



INSERT #2

Sunday, October 13, 2019

For the week before World Mission Sunday

Next Sunday is World Mission Sunday. Every parish across the globe will celebrate this event. It is a global sign of the Universal Church and mission. On this day, Pope Francis invites all Catholics to contribute to a special collection for the Propagation of the Faith. Your support will help missionaries in proclaiming the Gospel of joy and peace around the world. Please join in this special day that unites Catholics from all over the world through prayer and care for the Church's mission. Your donations will support churches, hospitals, schools and train seminarians and religious Brothers and Sisters in Asia, Africa, Latin America, Oceania, and some of our Canadian dioceses.

INSERT #3

Sunday, October 20, 2019

For World Mission Sunday

Today, on World Mission Sunday, we are invited to celebrate our mission's vocation, to pray for the people who are actively engaged in mission, and to generously contribute to our worldwide mission solidarity fund through this collection. Your gift on this day helps:

People in remote villages, towns and cities, through the witness and work of missionaries and local priests;

Children, the elderly, refugees, the sick, and orphans through the services of religious Sisters and Brothers;

To bring the Gospel to the poorest of our human family;

Catechists proclaim the message of hope and peace that only Christ can give.

Please offer your prayers for the work of the Church in the missions today and be as generous as you can on World Mission Sunday.

INSERT #4

Sunday, October 27, 2019

For the week after World Mission Sunday

Thank you very much for your generous contribution to last week's World Mission Sunday collection. This support is a blessing for the Bishops, the Priests, the Sisters, the Brothers and the Lay Catechists who depend on this help from the Society for the Propagation of the Faith. Please continue to pray for those who serve in mission countries so that they may remain steadfast in their vocation to bring Christ's message of love to those they serve.

Prayers of the Faithful

Introduction

My beloved brothers and sisters, on this day that we celebrate the universal mission of the Church, let us entrust the mission's work to the generosity of our Father's grace; so that the Church of Christ carries out, through the commitment of the baptized people, the transformation of our world.

R/Lord grant us your grace!

1 We are a family of baptized sent into the world. Let us pray for the leaders of our great ecclesial family in its diversity, the Pope, the bishops, the priests, the deacons, the religious congregations and the laity who are committed to the work of evangelization. May Jesus, the Master of the Mission, enlighten them with the light of the Holy Spirit; so that they are always coherent, attentive, strong and courageous in order to edify our faith by remaining conscious about our baptismal commitment and by evolving in their missionary zeal; despite the hostility, the indifference and the aggression of a world which is becoming more and more affected and infected by so many anti-values. Let us pray. R/

2 Many Christians are sent throughout the world to proclaim the Gospel and cultivate the faith. Let us entrust to Christ, the first missionary; the efforts, the weaknesses, the difficulties and the hopes of the Gospel's workers, who are scattered throughout the world, sometimes risking their own lives or living under harsh conditions; let us also entrust to the Lord the efforts of the missionary disciples whom, without being sent outside their environment, actively take part in the mission actively, spiritually, morally and financially; may Jesus Christ, who is triumphant against all difficulties, bless their discipleship, comfort them, console them in their respective commitments, and grant them a hundredfold in return for all their generosity. Let us pray. R/

3 The Church of Christ is constantly battling against the forces of evil. Let us pray for all who are faithful to Christ. May the Holy Spirit fill us so that we may be able to perceive and elude traps such as disbelief, religious indifference, ungratefulness, idolatry and the tempting illusions of money, weapons, violence, racism, institutionalized deception, occultism and fetishism. Let us pray. R/

4 Let us ask Jesus, who was able to defeat and elude all the plans and all the forces of evil, to teach the whole missionary Church, so that she may be able to convert the world. May the missionary Church, constituted by us, obtain from the Lord, the graces of kindness, patience, tenderness and the Good Shepherd's mercy; so that she may be able to convince even the most skeptical people, the most recidivists of evil, and those of us who think that they are not ready yet to encounter the Lord in his Word; the shared Bread, the fraternal charity and attention towards the poor, the sick, and those who are refugees or migrants. Let us pray. R/

5 In the contemporary world, the thirst for God is obvious, but also for his Kingdom of justice and peace! Many people suffer from social inequalities between the rich and the poor, corruption and all kinds of injustices! May the values of sharing and solidarity help us build a true fraternity, worthy of God's children. May a passion for human rights, justice and peace spread throughout the world. Let us pray. R/

6 Let us pray for all of us, gathered here; let us ask the Lord Jesus Christ for the permanent assistance of the Holy Spirit, the Mission's guide, so that each of us may always be able to follow Christ. Let us pray. R/

Conclusion

Lord, you are the Author and the Term of the Church's Mission, bless and consolidate the work of our hands within the Church of baptized and sent on mission throughout the world. You, who reigns with the Father and the Holy Spirit, forever and ever. Amen.

Theologic reflection on the theme: Baptized and Sent

The Sacrament of Baptism is the foundational sacrament and the gateway to all other sacraments in the Church. It is the sacrament which makes us adopted children of God and initiates us into the community of the Church, Christ's body. The grace of this sacrament, celebrated by the Church, makes its deeper and transformative realities present to us. One reality we encounter through Baptism is Christ's presence in the Church community, his body. The transformation that Baptism brings about and the recognition of Christ's presence in the community should lead to a stronger awareness of being sent on mission to engage in love inspired action in the world. The basis for inspired action is our adoption as sons and daughters of God; our incorporation into a missionary community and the sharing in the life of Christ.



Baptized and Sent: the Church of Christ on Mission

The sacrament of Baptism transforms us into the adopted children of God. This gives us the capacity to imitate Christ. Christ becomes our model and we live in constant awareness of the example of his sacrificial life, striving in thought, word and action to make concrete his love in our daily existence. This means working to heal the wounds of sin, living the beatitudes, practicing the two-fold commandment of love of God and neighbour, and imitating the lives of the saints. (CCC, Nos. 1694-1697) Having been anointed by the Spirit, Christians can repeat in an individual way the words of Jesus: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor..." (Luke 4:18-19) (Christifideles Laici, No. 13). Our lives, therefore, become an extension of the risen Christ, as we make him visible to the world.

The communal dimension of Baptism is obvious and has a telling implication. Incorporated into Christ and into the community of the people of God means agreeing to take part in, and to self-identify with, its mission to become disciples in the world (CCC, No. 1276). St. John Paul II writes, "Because of the one dignity flowing from Baptism, every baptized person shares a responsibility for the Church's Mission" (Christifideles Laici, No. 15). The baptized must work as Disciples of Christ by caring for the sick, the oppressed, and the sinner. We are called to carry out this work not only in our local communities, but also in the global community of which we are also members. In this way, we can extend to all the love, compassion, and mercy of God that we ourselves have come to know. We are recipients of God's love through Baptism; our sense of community enables us extend the same grace to those within and outside our local community.

Though Baptism initiates us into a mystical union with Christ, its external implications must not be undermined. The context of operation is defined for us during the blessing of the baptismal waters at the Easter vigil. Here, we recall God's action within history. We hear, for example, about the liberation of Israel from slavery in Egypt. Consequently, Christians believe that "Baptism does not take the baptized from the world; instead, the world becomes the place for the lay faithful to fulfill their Christian vocation". (Christifideles Laici, No. 15) We give expression to our baptismal reality in our daily lives in the "field" of the world (Pope Benedict XVI, Sacramentum Caritatis, No. 79).



To be faithful to the spirit of Jesus, however, this engagement must be done with complete missionary undertone. The Church is missionary because that was the way of Christ. The mission of Jesus to proclaim the Kingdom of God to all people is handed to the Church and individual believers, guided by the Holy Spirit. The sacrament of Baptism initiates believers into mission. All members of the Church are called to share their gifts in faith to build up the Body of Christ and to make the name of Jesus known and loved in our time. The Church continues Jesus' mission of "bringing good news to the poor, liberty to captives, recovery of sight to the blind, freedom for those who are oppressed and to proclaim a year acceptable to the Lord" (Luke 4:18-19).

The Church carries out this mission in four fields:

Pastoral mission:
The ongoing internal work to build up the members of the Church.

The Mission to share Christ's Message in the world:
Travelling to remote and troubled areas to bring the Gospel.

The mission field of transforming the world
Contributing toward bringing about God's kingdom in our time, through engagement in activities that may be social in nature.

The mission of the new evangelization
Which is the attempt to reach out to those who may have lapsed from the Church or become separated for any number of reasons.

The scope of mission, outlined above, is multidimensional and calls for active participation. No baptized Christian, worthy of the name, can afford the luxury of remaining a spectator. It calls for a proactive engagement within one's context, in the spirit of the Gospel.

Baptism, which is the foundational sacrament, is transformative, it empowers and invites the baptized on a journey to imitate Christ. This vocation is not lived out in isolation but within the context of the community of disciples, the Church. Though called to a mystical union with Christ, the theatre of action is within the world, embracing all its challenges. Engagement must, however, be undertaken with a great sensitivity to mission. It is pertinent to note that mission is variegated, with many ways and opportunities for believers to engage in, according to their individual charisma and the prompting of the Holy Spirit.

Daily meditations

Daily meditations for the month of October are available in the EMM Guide.

Visit www.missionsocieties.ca to see all the meditations.

October 1st, 2019: Tuesday, 26th week of Ordinary Time

Memory of Saint Thérèse of the Child Jesus

Zech 8:20-23 Ps 87:1b-7 Lk 9, 51-56

The Book of Zechariah is the eleventh book of the Twelve Prophetic Books. It was written by one of the last active prophets and Haggai, after the Babylonian exile, in the epic of the Hebrew community's religious and civil restoration on the "land of the fathers," during the Temple of Jerusalem's reconstruction. The prophetic promise in Zech 8:20-23, belongs to the third part of the book (cf. Zech 8:12-14), but it is already anticipated in the first part in Zech 2:10-11, in harmony with a prophetic tradition on the nation's pilgrimage in Jerusalem and the establishment of peace, as in Isaiah 2:1-4, a text practically identical to Micah 4:1-4.

Jesus's reference to the days of his taking up (cf. Lk 9:51) not only concern his ascension to heaven (cf. Lk 24:50-51; Ac 7:56), but also involves the mystery of his passion and death, in Jerusalem. Jesus had already announced it to his disciples once, when he clarifies to Peter the meaning of his profession of faith in him, Jesus, the Messiah: "The Son of Man must suffer greatly and be rejected by the elders, the chief priests, and the scribes, and be killed and on the third day be raised." (Lk 9:22) He repeats it again to these same disciples after his transfiguration (cf. Lk 9:44), and then a third time to the Twelve, before his last ascent from Jericho to Jerusalem (cf. Lk 18:31-33). In each of these three circumstances, the disciples did not understand the meaning of his words.

Somehow, a variation of the evangelical tradition, preserved in Greek, Syrian and Latin, adds an explanatory element to the question of the two disciples: "Lord, do you want us to call down fire from heaven to consume them, as Elijah did?" in reference to this prophet (cf. 2 Kings 1:10-12; Sir 48:3). To Jesus, this request is erroneous and constitutes an inappropriate resort to the authority of the Holy Scripture: "Jesus turned and rebuked them" (Lk 9:55).



“I am a mission on this earth;
that is the reason why I am here in this world.”
“We achieve fulfillment when we break down walls
and our heart is filled with faces and names!”

Evangelii Gaudium, 273-274

Find your mission!

**Participate in Extraordinary Missionary Month.
Start sharing your mission today.**

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