



Diocese of Kohima

Most Rev. Dr. James Thoppil
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September 18, 2026

BPKOH/CIR/03/2026

Dear Rev. Fathers, Sisters, Brothers and Lay Faithful,

Greetings from Bishop's House, Kohima!!

We are already in the second half of the month of September and will be entering into the month of October soon. October month holds a special place in Catholic spirituality, particularly because of its association with the Holy Rosary. This devotion to the Rosary has deep roots in the Church's history and continues to be a powerful tool for prayer and reflection. In 1571, Pope Pius V called upon Christians to pray the Rosary for victory in the Battle of Lepanto, a naval battle against the Ottoman Empire. The Catholic fleet, under the protection of the Blessed Virgin Mary, emerged victorious on October 7, 1571. To commemorate this miraculous event, Pope Pius V established the Feast of Our Lady of the Rosary, although devotion to the Rosary has a much earlier origin.

The Rosary: a powerful meditative prayer that focuses on the life, death, and resurrection of Jesus Christ through the eyes of Mary. It is a contemplative journey that invites believers to reflect on the mysteries of the faith in four facets of joy, sorrow, glory and light. Praying the rosary helps deepen one's relationship with God and Mary. It is a source of peace and solace, especially in times of trouble. Praying the Rosary together, as a family or as a community, fosters family bonds and community spirit.

In our diocese we have the practice of praying the rosary during the month of October in groups such as village communities, groups of families or sector wise, and in individual families, etc. Therefore, I request all our Priests, Sisters, Catechists and Leaders to continue and strengthen this salutary spiritual practice. In the midst of many problems we face: wars, communal and tribal conflicts, famine, natural disasters, economic and social disparities, etc. we need the help and grace of God that we can obtain through the powerful intercession of Mary, our Blessed Mother. Whether you pray alone or with others, the Rosary is a powerful tool for spiritual growth and peace.

One Million Children Praying the Rosary

Global developments highlight, among other things, the limitations of political solutions and cry

out for a response that is rooted in God's omnipotence. The Church in Need (Kirche in Not) in Germany receives powerful testimonies about the immense impact of prayer in general and of the Rosary in particular. With this in mind, the agency is calling to support and promote annual prayer campaign, with the call, **"One Million Children Praying the Rosary" on October 10th, 2026.** This initiative is based on the call of Our Lady of Fatima and inspired by the words of Saint Padre Pio of Pietrelcina: **"When one million children pray the Rosary, the world will change."**

Therefore I request all the Priests, Sisters, Catechists and Lay Leaders to encourage children and others to join this prayer campaign, by praying the rosary on Saturday, October 10th, 2026.

Half Yearly Account

As you are all aware the process of income tax filing, 12A registration, FCRA reporting, etc. is becoming more and more cumbersome and complicated. We have no choice but to adhere meticulously to the norms of the government. Everyone dealing with finance and accounts need to be cautious, vigilant and follow strictly the directions from the Financial Administrator, especially with regards to account opening, change of signatures, obtaining a PAN card, transferring money, cash payment, cash balances, scholarships and concessions, paying PF and other government schemes, and keeping documents such as appointment letters, payment registers, fee collection receipts, activity reports with photos, etc. Failure on the part of one individual / institution can affect the entire diocese. Therefore I request everyone to be more vigilant and accountable.

As already communicated earlier, every parish/center/institution must submit a quarterly financial report to the Finance Office (April to June by the 20th of July; July to September by 20th October; October to December by January 20 and that of the entire financial year April to March by May 10th). To those who have not prepared and submitted the quarterly report I request you to prepare and submit the half yearly account by 30th October 2026. Kindly consider it a priority and do not make excuses. During the month of November Fr. Loyola Antony and one accountant will come to the parish/centers/institutions for the half yearly audit. The Finance Office will send the schedule of their visit.

Vocation Camps – 2026

As you are all informed we will have the second vocation camp from 16-19 October 2026, at St. Joseph Parish, Chümoukedima. I encourage and exhort all the priests, religious, catechists, leaders, and families to encourage and pray for more vocations. I also remind all that as a diocesan policy we do not permit any religious groups to visit parishes and centers to recruit vocations in order to avoid unnecessary rivalry, competition, strained relationships, etc.

Northeast India Regional Pastoral Conference 2026

As you know the Northeast India Regional Pastoral Conference is a unique feature of the Church in the region. The Catholic Church in the Northeast, although spread over seven states and comprising of three metropolitan sees (with a total of 15 dioceses) still maintains its unity and cohesiveness because of its close bonds and identity. The annual pastoral conference is both a sign and a way of maintaining this unity and identity of the Church. The pastoral conference has a long history. It is represented by all the bishops, religious superiors, lay representatives, ex officio members,

delegates and invited guests. Each year the pastoral conference deals with a specific theme (topic) relevant to the times and to the region.

This year the pastoral conference was held from 4th to 7th September 2026 at NEDSSS, Guwahati on the theme: **“Journeying with Indigenous People of God in the Synodal Church in NE”**. This year it was a joint meeting with the North East Catholic Council and so there was a lot of lay participation. The total number of participants was 210. Expert resource persons expounded the theme from various perspectives, while three sets of panelists further elaborated on the theme in the Northeast context and group discussions elaborated the theme in greater depth. The conclusions of this pastoral conference will be published soon as a Pastoral Letter from the Bishops of the region.

St. Luke Centre, Yasogei, Phezoucha, Kohima

St. Luke Church was blessed in the year 2014, creating another village Community in Yasogei, Phezoucha, near the NPSC office for the spiritual life of the faithful in the area and Priests from the Christ King Parish, Kohima village, has been taking care of the Church and community. In 2017 a school (St. Luke School) was started by the leaders of the community and is managed by them. Now the school has reached up to class VIII.

The community has made various representations requesting to start a new Parish / Centre with the approval of the Parish Pastoral Council (PPC) of Christ King Parish (28/03/2023). We could not take up the matter due to various factors including finance. The matter was discussed in the different meetings of the diocesan Consulters, which approved for the creation of a Centre. The diocese has therefore decided to create a Centre by bifurcating it from Christ King parish, Kohima with Fr. Alex Vizo as the first Centre In-charge on 4th October 2026. For the time being the new Centre will have only the community around the new Secretariat with no other villages attached to it. Later we may be able to attach other villages of Christ King Parish to this Centre. We hope to erect the Centre officially on Sunday, 4th October 2026 with the installation of the new Centre In-Charge.

Fr. Carolus Neisalhou Kuotsu will take the place of Fr. Alex Vizo in Kidima. We wish Fr. Alex and Fr. Carolus fruitful and grace filled ministry.

Practice of Holy Water at the entrance of the Church

We know that in most Catholic Churches, Holy water is kept at the entrance of the Church and people bless themselves while entering into the Church. It has been a practice from the 4th century and by the 9th century, Pope Leo IV mandated that every church should provide a holy water font for the faithful. Holy water is kept at the entrance of a church to help people spiritually prepare, remember their baptism, and cleanse their hearts before they worship. When one dip the fingers into the water and make the Sign of the Cross, it has three main meanings:

- 1. Reminder of Baptism:** It reminds one of the time one first joined God's family and belong to Christ.
- 2. Spiritual Purification:** It acts as a prayer to ask God to wash away minor faults and cleanse your heart.
- 3. Sign of Reverence:** It helps you transition from the busy outside world into a sacred and holy space.

Many people also use holy water when leaving the church to remember that they carry their faith out into the world. This tradition also has roots in ancient practices of washing before entering sacred places

During the period of Corona, for health reasons we gave up this practice. I believe it would be a good practice to begin it again in all our Churches. Blessing oneself with holy water before entering the Church and leaving the Church has great salutary spiritual meaning. Therefore, I suggest that we begin this practice in all our Churches.

Updating Program for Priests – by Bishop Gerald Lobo

Some of our priests attended the Pastoral Management Course organized by CCBI in Goa during the month of July. They found it very useful and enlightening and requested me to find out whether the main resource person, Bishop Gerald Lobo could be contacted and a program could be arranged in our diocese. Accordingly I contacted the bishop and he was more than willing to come to animate the priests. The schedule of the program is November 3-6, 2026 at Mt. Tabor, Kohima. (arrival on 3rd and departure on 6th). Some of the topics that the Bishop will deal with are:

1. Discovering your Parish: Understanding your Parish, People and Culture
2. Vision to Action: Crafting a Dynamic Action Plan
3. Leading Together: Managing and Empowering Pastoral Bodies
4. Shepherding Families: Pastoral Care in Everyday Life
5. Trust and Society Minutes/Land Records Maintenance
6. Order and Accountability: Effective Record Keeping
7. Extending Mission/Public Relations and Parish Image Building
8. Shared Leadership: The Power of Decentralization in the Parish Life
9. Principles of Financial budgeting and Labour laws
10. Managing Parish based Charitable and Educational Institutions.

I request as many priests as possible to take part in this two day program. Kindly inform Fr. Alex Tep about your participation and register your name with him on or before 15th October 2026.

CEDOK General Body Meeting

This year CEDOK General Body Meeting will be held on Tuesday, 20th October 2026, at Holy Cross campus, Dimapur. An animation session on AI and its use in school administration will be held in the morning. The general meeting will be held in the afternoon. All Catholic Schools in Nagaland, irrespective of Diocese or Religious affiliation are members of CEDOK. It is an occasion to come together and put our heads together for framing our educational strategy in the diocese.

Recollection for Priests

The Diocese organizes common recollections for Priests on three occasions in a year, one before Christmas, another in October and the third on the day of the Chrism Mass. The next recollection

for priests will be held on Tuesday, 20th October 2026 at 5.00 pm in the Holy Cross Church, Dimapur.

Diocesan Eucharistic Procession

With the celebration of the Golden Jubilee of the diocese celebrated in October 2023, we decided to continue the practice of having the Diocesan Eucharistic Procession in Kohima at the Cathedral Church on the last Sunday in the month of October. This year the last Sunday in the month of October is on 25th. Hence we shall have the Diocesan Annual Eucharistic Procession after the Holy Eucharistic celebration at 10.00 am. I exhort all the faithful in and around Kohima to take part in the Eucharistic procession and be blessed and receive graces associated with such practices in the Church.

Great Jubilee 2033

As part of the preparation for the great jubilee 2033 for which the Church in North East is gearing up, the diocese of Dibrugarh will be hosting this year's preparation on the theme, "Vocation, Life, and Ministry of Priests and Religious" coinciding with the Platinum Jubilee of the diocese of Dibrugarh. The animation program for priests and women religious will be held from 27th to 29th November 2026 at Boniface Pastoral Centre, Mancotta, Dibrugarh. Each diocese is to send 10 delegates for the animation program (five priests and five women religious). Those who would like to join the animation program, from our diocese (on the basis of first come first served) may give the names to Fr. Alex Tep, the Secretary. Arrangement for travel will be made by the diocese. The Platinum Jubilee celebration of the diocese of Dibrugarh will be on Sunday (29th November).

11th World Day of Prayer for the Care of Creation

The 11th World Day of Prayer for the Care of Creation is observed this year on Sunday, 20th September 2026. In his message, (enclosed) the Holy Father Pope Leo XIV reminds us that war has consequences that extend far beyond the battlefield, causing deep wounds to people, communities and creation. He calls us to imitate the Lord, who offers peace, and to become instruments of peace by working for reconciliation, justice and the care of our common home. The message has great relevance in our times and let us heed the call of the Holy Father to be instruments of peace and stewards of creation.

World Day of Migrants and Refugees.

The 112th World Day of Migrants and Refugees will be observed on Sunday, 27th September 2026. The Holy Father Pope Leo XIV has given a powerful message (enclosed) with the theme, "Even Just One of These Children". I humbly request you to kindly share this message with our people. A prepared liturgical resource is also enclosed to help for more meaningful and focused liturgical celebration.

Pope Leo XIV's intention for October – Mental Health

Pope Leo had taken the theme of "Mental Health" as the theme for the month of October 2026. Enclosed, a brochure on the same for your perusal.

A National Conference on Mental Health will be held at NEDSSS, Kharghuli, Guwahati from 5-6 November 2026. The conference will provide an opportunity to understand emerging mental health challenges, gain practical knowledge, strengthen the pastoral response and build a network of Church personnel committed to mental health ministry. Those who would like to take part in the conference may contact the Director of NEDSSS (Fr, Anil – Mobile - 6003457308) before 20th October 2026. (only six participants from each diocese – two priests, two religious and two lay leaders). For more details one may contact Fr. Esack Rayappan: 8413052490 (directornecha@gmail.com) or Sr. Teresa Joseph: 9706775055.

Message of Pope Leo XIV for the World Mission Sunday

This year the World Mission Sunday is on 18th October 2026. On this day all the faithful are invited to help the mission, especially financially, so that the mission of the Church can be continued. The money collected in our diocese is sent to the Pontifical Mission Office in Bangalore. At the request of the office of the Propaganda Fide, the amount is distributed to various projects sanctioned by Propaganda Fide. We are also a beneficiary of this collection. We have distributed Mission Sunday Envelops for supporting the mission and I request you to be generous and join the Pope for the mission worldwide. The message of Pope Leo XIV is enclosed, which should be read out in all the Parish and village churches along with the liturgical resource for a meaningful celebration of the Mission Sunday is enclosed.

Communio Sunday

In India the first Sunday of Advent is observed as the Communio Sunday. This year Communio Sunday falls on 29th November 2026. It is one Sunday in a year when the entire Latin Church in India comes together to support the Church's mission in our country. Every single donation from Communio Sunday goes to support rural missions and missionaries working in the areas where the Church is new, young or poor. Our diocese has also been a beneficiary of the generosity of our people.

This is our opportunity and privilege to show love and solidarity to our Church family. Through our prayers, we support missionaries everywhere in spreading the Good News. By donating, we respond to Christ's call to feed the hungry and clothe the naked. Communio brings the Church together in compassion and communion. Together, we provide mission dioceses with the essential support they need to become self-sufficient. Communio works with local bishops, churches and missionary congregations, to distribute resources and funds fairly, on the basis of need. The letter from the President of CCBI and the liturgical and pastoral resource to celebrate the day's liturgy is attached which everyone can use on the day

Enclosures

1. Message for the 11th World Day of Prayer for the Care of Creation - 2026
2. Message for the 112th World Day of Migrants and Refugees
3. Liturgical resources for World Day of Migrants and Refugees
4. Holy Father's intention for October – Mental Health
5. Message of the Holy Father for the 100th World Mission Day

6. Resource for the celebration of the World Mission Day

Bishop's Program

September 2026

18	Fri	Kohima – Mass at LFS: To Songlhu
19	Sat	Dimapur – Blessing of Vincentian Prayer Centre (10.00 am) GB Palliative Centre (2.00 pm)
20	Sun	Kohima - Christ King Church, Mass and blessing of the new Presbytery 9 th Death Anniversary of Fr. Matthew Keemattam
21	Mon	To Kiphire
22	Tue	Kiphire - Kiusam
23	Wed	Kiphire
24	Thu	Kohima
25	Fri	Kohima
26	Sat	Dimapur – SABS Profession (9.30 am); Kohima: Mass for Jesus Youth
27	Sun	Dimapur – Feast of St. Vincent de Paul – Mass at Vincentian Seminary
28	Mon to	October 02 – Propaedeutic Rectors meet – Guwahati
29	Tue	Guwahati
30	Wed	Guwahati

October 2026

1	Thu	To Kerala
2	Fri	Kerala - Episcopal Ordination - returns
3	Sat	Dimapur – NEISSR Graduation 2.00 pm
4	Sun	Lazami – Feast of St. Francis of Assisi; Jakhama: St. Joseph Jakhama men's hostel jubilee
5	Mon	Kohima
6	Tue	Diphu – DFNEI Convention
7	Wed	Diphu – DFNEI Convention
8	Thu	Diphu – DFNEI Convention
9	Fri	Chizami – Golden Jubilee of the school
10	Sat	Kohima – CFC Anniversary, FC meeting (2.30 pm, BHK)
11	Sun	Dimapur: Feast of Holy Cross Parish; Medziphema – SFS Seminary; (6.00 pm) Confirmation
12	Mon	Kohima
13	Tue	Jakhama :St. Joseph College (Autonomous) - Pastoral visit
14	Wed	Jakhama :St. Joseph College (Autonomous) - Pastoral visit
15	Thu	Kohima
16	Fri	To Mangkolemba -Mokokchung
17	Sat	VK Town: Silver Jubilee of St. Thomas School
18	Sun	Mission Sunday : Dimapur – Mass and meeting with Vocation camp participants;
19	Mon	Dimapur – Franciscan Family gathering and Mass (11.00am) 2.00 pm Senate BHD, 5.00 Regional Animators meeting (BH D)
20	Tue	Dimapur – CEDOK meeting, Recollection for Priests
21	Wed	Dimapur (Consulters meeting 9.00 am BH D)
22	Thu	Kohima
23	Fri	Kohima

24	Sat	Dimapur – Jubilees of SDB priests
25	Sun	Kohima – Diocesan Eucharistic Procession
26	Mon	Jalukie -St. Xavier Seminary, Pastoral visit
27	Tue	Jalukie – St Xavier College, Pastoral visit
28	Wed	Jalukie – Farm – Pastoral visit
29	Thu	Kohima
30	Fri	Dimapur: Peace Award
31	Sat	Kohima – Diamond Jubilee: Sr. Dorothy FMA (10.30 am)

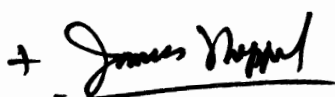
November 2026

1	Sun	Inauguration of SD Convent, Sounghuh
2	Mon	Kohima – Meeting with the General of the Pallottines (SAC)
3-6		Kohima – Animation program for Priests- Bishop Gerald Lobo
6	Fri	To Meluri – Pastoral visit
7	Sat	Meluri – Pastoral visit
8	Sun	Meluri – Pastoral visit
9	Mon	Meluri – Pastoral visit
10	Tue	Meluri – Pastoral visit
11	Wed	Meluri – Pastoral visit
12	Thu	Razeba – Marriage of Ronald, President of NCYM
13	Fri	Dimapur – GB : NEISSR & Peace Channel
14	Sat	To Chessore – Pastoral visit
15	Sun	Chessore – Pastoral visit
16	Mon	Chessore – Shamator
17	Tue	Shamator - Noklak
18	Wed	Noklak, Tuensang; 29 th Death Anniversary of Late Bishop Abraham Alangimattathil
19	Thu	Tuensang – Longleng-Dimapur
20	Fri	Dimapur – SJU Convocation
21	Sat	Dimapur
22	Sun	Dimapur – Golden Jubilee, Christ King Church, Naga United Village
23	Mon	Kohima – Meeting with RJM Provincial
24	Tue	Kohima – 4 th Death anniversary of Fr. Dominic Selosie
25	Wed	To Kerala
26	Thu	Kerala
27	Fri	Kerala – To Dibrugarh
28	Sat	Dibrugarh
29	Sun	1 st Sunday of Advent: Dibrugarh,
30	Mon	Jotsoma – Feast of St. Andrew and blessing of the new Church

December 2026

1	Tue	Statehood day
2	Wed	Kohima
3	Thu	Kohima
4	Fri	Kohima
5	Sat	Kohima

6	Sun	2 nd Sunday of Advent:
7	Mon	Kohima
8	Tue	Kohima ; Feast of the Immaculate Conception
9	Wed	Kohima
10	Thu	Kohima
11	Fri	Kohima
12	Sat	Kohima; FC Meeting (2.00 pm BHK)
13	Sun	3 rd Sunday of Advent: Tenyiphe: Golden Jubilee and blessing of the new Church
14	Mon	Kohima
15	Tue	Kohima
16	Wed	Dimapur: Senate (10.00 am BHD) Regional Animators meeting (2.00 pm BHD) DF meeting
17	Thu	Priests meeting (9.00 am, Holy Cross Campus) Recollection for Priests (5.00 pm)
18	Fri	Dimapur: Consulters meeting (9.00 am BHD)
19	Sat	Kohima – to Lozaphuhu
20	Sun	4 th Sunday of Advent: Lanezho : Blessing of the new Church and Silver Jubilee
21	Mon	Kohima
22	Tue	Thenyizumi: School Jubilee
23	Wed	Kohima
24	Thu	Kohima – Dimapur Vigil service at Holy Cross)
25	Fri	Christmas – Cathedral Church
26	Sat	Kohima
27	Sun	Feast of Holy Family: Viswema : Youth Golden Jubilee
28	Mon	Kohima
29	Tue	Chizami – Priestly Ordination: Deacon Martin Ao, SJ
30	Wed	Sanis : Silver Jubilee cum blessing of the new Church
31	Thu	Kiusam- Priestly Ordination: Deacon Henry Tikhir



Most Rev. Dr. James Thoppil
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World Day of
Migrants and
Refugees

27·IX·2026



"Even just one of these children"

"Whoever welcomes
one such child in my name
welcomes me"
(Mt 18:5)

EVEN JUST ONE OF THESE CHILDREN

112TH

WORLD DAY
OF MIGRANTS
AND REFUGEES

27TH SEPTEMBER 2026





GUIDE FOR THE HOLY MASS

Greeting and Introduction

In the name of the Father, and of the Son, and of the Holy Spirit.

Dear brothers and sisters,

We are gathered here and in all the other churches throughout the world to celebrate the World Day of Migrants and Refugees together. As a Church, we wish to show our closeness, faithfully responding to the urgent appeal of Jesus himself in Matthew 18:5: "Whoever receives one such child in my name receives me."

The Church, responding to the Lord's call, the Church keeps its compassionate gaze upon the suffering members of her Body, especially those who have left their homelands, their family, and their friends... This year, that gaze is turned toward children - the little ones - who live in degrading conditions due to their status as migrants or refugees. This is the message of the Gospel passage.

During this Eucharistic celebration, let us unite our hearts to bring migrants and refugees - those forced to leave their lands due to war, violence, poverty, and persecution - into the heart of Jesus. Let us especially entrust the little children and other vulnerable people to Him, that God may grant each of them the grace of a hope that does not disappoint.

Let us pray for those who dedicate themselves to serving migrants and refugees, welcoming and protecting them, upholding their dignity, and fostering their integration. Let us ask forgiveness for all the ways we have failed migrants and refugees. Let us pray for those who cause such suffering, that God's forgiveness, in His mercy, may set us all free.

Kyrie





Lord Jesus, You who identify with the little ones, the poor, and the stranger: forgive us when we fail to recognize Your face in our migrant and refugee brothers and sisters, especially in the youngest among them. Lord, have mercy.

O Christ, you who welcome each of us without distinction and desire to make us one people belonging to you in love, forgive us for our divisions, our prejudices, and our failures in hospitality and communion, especially when we close our doors to the little ones and the vulnerable. Christ, have mercy.

Lord Jesus, you who call us to welcome the least of our brothers and sisters in your name, forgive us when we remain indifferent to the suffering of those seeking protection, peace, and hope. Lord, have mercy.

Prayer

Lord Jesus, by dying for us on the Cross, you opened your heart to all, and now no one is a stranger to you. You desire to gather us together as brothers and sisters, and no one is so far away that you cannot hear their cry.

Come to the aid of refugees, exiles, and children separated from their families, so that their suffering may end. Grant us a new heart to welcome with love and respect those with whom you identify, especially the little ones.

You who live and reign with the Father and the Holy Spirit, forever and ever. Amen.

READINGS

FIRST READING: Deut. 10:17-19

For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome, who has no favorites, accepts no bribes; ¹⁸ who executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. ¹⁹ So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt.

The Word of the Lord.





Ps. 107

**R/ Give thanks to the Lord for he is good,
his mercy endures forever!**

² Let that be the prayer of the Lord's redeemed,
those redeemed from the hand of the foe,

³ those gathered from foreign lands,
from east and west, from north and south.

⁴ Some had lost their way in a barren desert;
found no path toward a city to live in.

⁵ They were hungry and thirsty;
their life was ebbing away.

⁶ In their distress they cried to the Lord,
who rescued them in their peril,

⁷ Guided them by a direct path
so they reached a city to live in.

⁸ Let them thank the Lord for his mercy,
such wondrous deeds for the children of Adam.

⁹ For he satisfied the thirsty,
filled the hungry with good things.

SECOND READING: Rm 12:9-16

⁹ Let love be sincere; hate what is evil, hold on to what is good;

¹⁰ love one another with mutual affection; anticipate one another in showing honor.

¹¹ Do not grow slack in zeal, be fervent in spirit, serve the Lord.

¹² Rejoice in hope, endure in affliction, persevere in prayer.

¹³ Contribute to the needs of the holy ones, exercise hospitality.





¹⁴ Bless those who persecute (you), bless and do not curse them.

¹⁵ Rejoice with those who rejoice, weep with those who weep.

¹⁶ Have the same regard for one another; do not be haughty but associate with the lowly; do not be wise in your own estimation.

The Word of the Lord

GOSPEL: Mt 18:1-5

¹ At that time the disciples approached Jesus and said, "Who is the greatest in the kingdom of heaven?". ² He called a child over, placed it in their midst, ³ and said, "Amen, I say to you, unless you turn and become like children, you will not enter the kingdom of heaven. ⁴ Whoever humbles himself like this child is the greatest in the kingdom of heaven. ⁵ And whoever receives one child such as this in my name receives me.

The Word of the Lord

PRAYER OF THE FAITHFUL

R/ Lord, hear us; Lord, hear our plea.

Let us pray for Pope Leo XIV, that he may be strengthened by the Holy Spirit to proclaim the Gospel that liberates humanity - especially children, who are victims of migration. Lord, hear us.

For the Church and her shepherds: may they be enlightened by the Word of God and always make the liberation of the human person - especially the most vulnerable - their priority. Lord, hear us.

Let us pray for nations and their leaders: that they may open themselves to the words of Jesus, which guide us toward justice, charity, the sharing of the gifts we have received, and the welcoming of the little ones. Lord, hear us.





For the victims of war and conflict, especially those who have left their loved ones behind to find refuge elsewhere: may the Lord open a path for them so that one day they may find rest in their own land. Lord, hear us.

Let us pray for migrant children, for vulnerable people left without aid, and for the little ones who reach out their hands but find no help: Lord our God, reach out to each of them and wipe the tears from their eyes. Touch hearts, that all may be moved to compassion. Lord, hear us.

OFFERTORY

Suggestions: Organize a procession with the gifts:

Introduction

As we present the bread and wine, we also bring the joys, sufferings, hopes, and commitments of the entire human family. The gestures we perform today express our desire to build a welcoming Church, where everyone finds their place as a child of God.

1. The bread and wine, presented by a family in procession



Through this gesture, we entrust all families to the Lord - especially those of migrants and refugees - so that they may find open doors to welcome them wherever they go. May this offering remind us that the Church is one family gathered around the Lord's table,

where everyone is welcomed as a brother or sister.





2. A globe, carried by a political representative



This gesture reminds us that all people - regardless of nation, language, or culture - belong to a single family: the Church. May our world become a land of welcome, peace, and protection for migrants and refugees.

3. Bouquet of flowers, carried by a child



We offer this bouquet, composed of flowers of various colors gathered in a single vase: an invitation to live in communion despite the diversity of cultures and languages... May our world be a well-watered garden where every person finds their place and can flourish fully

in Christ.

4. Basket of the fruits of the earth, carried by a migrant child



We present this basket containing the fruits of the earth - a sign of the gifts the Lord entrusts to all humanity and of our willingness to share with our migrant and refugee brothers and sisters.

Holy Mass continues as usual.





Suggestions for Mass Hymns

Entrance: Christ, Be Our Light

Offertory: In Bread We Bring You, Lord

Communion: One Bread, one Body

Thanksgiving: Bless the Lord (Taizé)

Dismissal: As I Kneel Before You



PASTORAL HOMILY

Beloved brothers and sisters in Christ,

Today, as the Church celebrates the World Day of Migrants and Refugees, the Word of the Lord speaks to us with disarming simplicity: ‘Whoever welcomes even one of these little ones in my name welcomes me’ (Mt. 18:5).

Jesus does not say, ‘whoever welcomes many,’ but ‘even just one of these little ones.’ This means that, for God, every person counts. Every face has infinite value. Every child, every migrant, every refugee is known and loved by the Father.

In a world in which the sheer number of migrants can sometimes make us forget the value of the individual human person, Jesus invites us to see things in a new light: behind every statistic there is a story, a face, a family, and suffering, but also hope. Therefore, the migrant, the refugee, is neither a category nor a number, but a *life*.

Pope Leo reminds us that migrants are neither numbers nor files, but ‘people who have left behind families and homes,’ with ‘dreams that no one has the right to despise’ (Pope Leo XIV, *Address to Organisations working with Migrants, Las Palmas de Gran Canaria*, 11 June 2026). Indeed, human dignity has no passport, nor does it lose its value when it crosses a border.

1. To welcome the little one is to welcome Jesus himself

Brothers and sisters, when Jesus says, ‘*Whoever welcomes even one of these little ones in my name welcomes me*’ (Mt. 18:5), he reveals a truth that profoundly challenges the way we live out the Gospel. He identifies with the little ones, with those who are most vulnerable and most in need of love, protection, and hope.

The Son of God chose to share our human condition from the very beginning of his life. By becoming a child, he chose to enter into our world in simplicity and weakness,

showing that God's greatness is revealed in humility and love. For this reason, every child possesses a dignity that no one can take away, for each child loved by God and called to be a sign of his loving presence.

These words of our Lord take on an even greater significance when we think of migrant and refugee children. They are not merely people in need of our help: they are brothers and sisters entrusted to our care. In their fears, their hopes, and their vulnerability, Christ continues to knock at the door of our hearts.

To welcome children, to listen to them, to protect them, and to restore their hope means welcoming Jesus himself. This is the criterion by which the Lord invites us to measure the authenticity of our faith: not by the words we speak, but by the concrete love we show to little ones. Pope Leo XIV says that their presence must therefore be recognised and appreciated as a true divine blessing, an opportunity to open ourselves to the grace of God, which gives new energy and hope to his Church: 'Do not neglect to show hospitality to strangers, for by so doing some have, without realising it, welcomed angels' (Heb. 13:2; cf. Pope Leo XIV, *Message for the 111th World Day of Migrants and Refugees*, 4–5 October 2025).

The Church never ceases to remind us that Christian charity is not merely external aid offered to someone who is suffering; it is an encounter with a person who is loved by God (cf. Pope Benedict XVI, Encyclical Letter *Deus Caritas Est*, no. 34). To welcome a child or any other vulnerable or migrant person with love is to become an instrument of God's tenderness.

2. Looking upon the little ones with God's merciful gaze

Brothers and sisters, having invited us to welcome little ones in his name, the Lord also teaches us to look upon them through his eyes. God's gaze does not stop at appearances, nor at the social conditions or the wounds that mark a person's life. God sees, first and foremost, a beloved child, created in his image and worthy of his love.

On this World Day of Migrants and Refugees, we are called to purify our gaze. When faced with children who are forced to leave their homeland, we cannot focus solely on the difficulties of migration or the challenges it entails. Our faith in Jesus Christ invites us to recognise in every child a person with inviolable dignity, a story to be heard, and a hope to be cherished.

To look with God's merciful gaze means allowing ourselves to be moved by the suffering of these little ones without succumbing to indifference. It means learning to see beyond the wounds, recognising the gifts, riches, and possibilities that the Lord has placed in their lives. It is a gaze that does not judge, exclude, or condemn, but encourages, supports, and opens up paths of hope.

3. Migrant children: A responsibility entrusted to our love

Among those who experience migration, children bear a particular burden, for they often face situations marked by war, poverty, violence, and other hardships that affect their lives.

They sometimes bear visible wounds, but the most painful wounds are those hidden from view: the fear of death and the unknown; deep-seated trauma; the loss of one's home and familiar points of reference; a lack of affection, security, and belonging; separation from their families; unbearable poverty; and uncertainty about the future. For these reasons and more, our families, schools, parishes, and religious communities are called to be places of welcome where these children can rediscover security, dignity, and support.

4. A Church that welcomes, protects, promotes, and integrates

Faced with the challenges of migration, we join with the whole Church in pursuing the following four pathways in support of young migrants. As Pope Francis reminded us, these four practices help us to commit ourselves in concrete terms (cf. Pope Francis, *Message for the 104th World Day of Migrants and Refugees*, 14 January 2018):

a. Welcome

We are asked to open our hearts and our communities to young migrants. This means following God's example, and making room for others, so that every child and every vulnerable person may find an open door and hear the words: 'You have a place among us.'

b. Protect

Like Jesus himself, we are called to defend the dignity of vulnerable persons, especially children, against all forms of exploitation and violence. The Lord said, 'Let the children come to me... for it is to such as these that the kingdom of heaven belongs' (Mt. 19:13–14).

c. Promote

As Christians, it is our duty to help each of these little ones to develop the gifts that God has entrusted to them through education, formation, and guidance.

The potential of a child lies not, first and foremost, in what they receive, but what they are capable of achieving.

d. Integrate

We are builders of a community of communion in which every human person, including the youngest and most vulnerable, can contribute their own richness, culture, and experience.

This is the path of personal conversion in the face of the complex waves of migration that show no sign of abating. We cannot close our hearts to Christ who knocks at our doors.

But is our community truly a home that is open to others? Are our hearts open to welcoming Christ who comes even to disturb us in the person of the young migrant, of the vulnerable person who cries out?

5. Welcoming migrants: A witness to the Gospel

The Second Vatican Council teaches us that the Church is called to be ‘a sign and instrument of intimate union with God and of the unity of the whole human race’ (*Lumen Gentium*, no. 1).

Thus, the Church does not welcome migrants out of mere human solidarity, but because she recognises in them the presence of the Lord. This means that every parish, every Christian family, every religious community must become a place where no one feels rejected.

Pope Paul VI said that the world listens more willingly to witnesses than to teachers (cf. Pope Paul VI, Apostolic Exhortation *Evangelii Nuntiandi*, no. 41).

In this light, our welcome thus becomes a silent yet tangible proclamation of the Gospel. When we welcome a child, when we protect a vulnerable person, when we share with those in need, we proclaim that God is our Father and that he cares for all his children.

6. Conclusion

In conclusion, Jesus’ words today are clear: ‘Whoever welcomes even one of these little ones in my name welcomes me’ (Mt. 18:5).

Though we cannot alleviate all the suffering of migrants, we can at least bear witness to our love for them. The Lord asks us never to refuse love to that little hand which is held out before us, for in every suffering child is found the face of Christ.

Jesus asks us for:

A smile to restore hope.

An outstretched hand to lift up a life that is bowed down.

An open door to foster encounter.

We ask you, Lord, for a heart like yours: a heart that sees, that listens, that welcomes, that protects; in short, a heart that loves.

Make all migrants and those who welcome them witnesses of fraternity and hope.

Virgin Mary, you who experienced exile with Saint Joseph and the Child Jesus, accompany all migrant and refugee children and take care of each one of them, as only a good Mother knows how.

Amen.



BIBLICAL HOMILY

THEME: 'Even one of these children'

Dear Brothers and Sisters,

Every year, for over a century, the Church has celebrated the World Day of Migrants and Refugees. The theme chosen by Pope Leo XIV for this 112th World Day of Migrants and Refugees (WDMR) is deeply thought-provoking: 'Even one of these little ones.' This Word of God points us to the Gospel of Matthew 18:5: 'And whoever welcomes even one child like this in my name welcomes me'.

Here lies a challenge and an appeal that is addressed to us in a global context troubled by real insecurity. We experience human fragility at every level. We are called upon to act for the sake of the little ones, yet we too are also vulnerable people who await God's consolation.

1. Jesus, this little one to be welcomed among us despite the new challenges posed by the reality of migration today

Jesus has always shown us the path that he himself first walked. When he invites us to welcome the little ones, he invites us to welcome his very self: he who became small, a migrant, a refugee, poor and destitute, to 'enrich us through His poverty' (2 Cor. 8:9). Jesus himself is the poor little one knocking at our door, seeking to be welcomed (cf. The Flight into Egypt, Mt. 2:13–15).

And Jesus goes on to add these most important words: 'Whoever welcomes this child in my name welcomes me; and whoever welcomes me welcomes the one who sent me' (Lk 9:48). Whoever welcomes the Lord Jesus receives the strength to welcome those whom He chooses as His beloved friends: children, the poor, and the most vulnerable, including migrants and refugees. The sure path that leads to God passes by way of caring for the little ones. Welcoming them is a necessary path towards God, who became one of us in Jesus. In this way, God opens up for us the path of spiritual childhood lived out in faith, nourished by hope, and made tangible through closeness to the little ones and those who are least in the eyes of the world.

2. Why is it urgent to welcome Jesus? 'The poor cry out, and the Lord hears them' (Ps 34 [33])

As Holy Scripture reminds us, 'The Lord's love has not come to an end, his compassion is not exhausted; it is renewed every morning' (Lam. 3:22–23).

God remains ever faithful; he never ceases to love his children. His mercy is not exhausted by our weaknesses, our sufferings, or our mistakes. Every new day is a grace that offers us the chance to start afresh with new hope. God walks with us, consoles us, and helps us to rise again in the face of our difficulties. (Ex. 3:7–8). These words also invite us, following God's example, to become witnesses to his compassion towards our brothers and sisters, especially the most vulnerable.

Let us open our eyes to see the suffering of the young migrants who cry out in anguish; above all, let us come to their aid. Let us care for all those living on the margins of society, including migrants and refugees, for 'whatever you did to one of the least of these brothers and sisters of mine, you did it to me' (Mt 25:40).

3. What challenges must we be mindful of?

The Word of God teaches us that evil is not a new reality. From the very first pages of Scripture, violence enters the human heart and causes suffering. 'The earth was corrupt before God and full of violence' (Gen. 6:11). Still today we live in a world of violence, and children are its first victims. Their cry rises up to God, like the cry of the people who lived in oppression in Egypt: 'I have seen the misery of my people in Egypt and have heard their cry' (Ex. 3:7). God does not remain indifferent to the tears of the little ones.

We also live in a world that flaunts power. Yet Sacred Scripture shows us that power, when not lived out as service, becomes oppression. Pharaoh oppressed Israel (Ex. 1:8–14); King Herod, to preserve his throne, ordered the massacre of the innocents (Mt. 2:16–18). Jesus himself, while still a child, had to flee to Egypt with Mary and Joseph (Mt. 2:13–15). He personally shared the plight of migrant and refugee children. For this reason, today's children on the move are the first victims of every form of power that seeks to humiliate, exclude, and force them to flee.

Their journey is fraught with physical dangers. They cross the sea, traverse the desert, and endure cold and hunger in their search of a safe and better life. The Bible is well acquainted with this experience. The people of Israel journeyed through the desert amidst trials, hunger, and thirst (Ex. 16:2–3; Deut. 8:2–4), and the Lord walked alongside his people. The psalmist also proclaims: 'In my distress I cried out to the Lord, and he answered me' (Ps. 120:1). How many children today are travelling paths of suffering, waiting for someone to hear their cry!

The thirst for wealth and power continues to generate wars and divisions. The Apostle James asks: 'Where do wars and fights come from amongst you? Do they not come from your passions?' (James 4:1–2). The prophets strongly denounce those who oppress the weak: 'Woe to those who pass unjust decrees... to deny

justice to the poor' (Isaiah 10:1–2); 'They have sold the righteous for silver and the poor for a pair of sandals' (Amos 2:6). In this context, many children fall into the hands of traffickers, suffering from human trafficking, violence, and severe forms of exploitation, because their vulnerability is turned into an opportunity for profit. But God hears their cry and will call everyone to account for every injustice (Wis. 6:1–8; Prov. 31:8–9).

Due to the lack of a stable homeland, many children wander in search of survival. Their story recalls that of Abraham, called to leave his own land (Gen. 12:1), as well as that of the people of Israel journeying through the desert (Deut. 26:5–9) and that of the Holy Family forced into exile (Mt. 2:13–15). Young people forced to migrate carry invisible wounds in their hearts: the trauma of separation, the loss of their points of reference, a longing for their origins, and a lack of even the bare necessities. Yet the Lord remains faithful: 'The Lord protects the stranger; he upholds the orphan and the widow' (Ps. 146:9).

Faced with this reality, Sacred Scripture does not allow us to remain mere spectators. The Lord commands his people: 'You shall therefore love the stranger, for you yourselves were strangers in the land of Egypt' (Deut. 10:19); 'You shall not mistreat the stranger or oppress him, for you yourselves were strangers in the land of Egypt' (Ex. 22:20); 'You shall treat the stranger who resides among you as one born among you; you shall love him as yourself' (Lev. 19:34). Restoring these children's humanity means recognising the dignity that God has imprinted on each of them from the very beginning of creation (Gen. 1:26–27), leaving no one out. This is why Jesus identifies himself with the little ones: 'Whoever welcomes a child like this in my name welcomes me' (Mt. 18:5); 'I was a stranger and you welcomed me' (Mt. 25:35). Welcoming a migrant child is not merely an act of solidarity: it is an encounter with Christ himself, present in the face of the little one, the poor, and the stranger.

4. Urgent and effective responses to the phenomenon of migration, a serious threat to the rights and dignity of children and the young

The parable of the Good Samaritan teaches us that our neighbour is anyone in need of our help, regardless of nationality, religion, or origin, and irrespective of the socio-economic or ethnic group to which they belong. Just as the Good Samaritan stopped, cared for the wounded man, and offered him concrete help, so too we are called to care for migrants today, especially children and the most vulnerable. They are often fleeing war, poverty, and persecution, and risk having their rights and dignity violated. Jesus calls on us not to 'pass by' as the priest and the Levite did, but to respond with compassion, solidarity, and effective action that ensures a warm welcome, protection, and respect for the person. Jesus' final

command, **‘Go and do likewise,’** reminds us that love for our neighbour is shown through concrete acts in solidarity with those in need (cf. Lk. 10:29–37).

We cannot remain unmoved, letting our hearts become numb, in the face of the misery of so many innocent people. We cannot help but weep. We cannot help but respond. Let us ask the Lord for the grace to weep, to shed tears that will convert our hearts.

5. The Church’s concern for migrant children reminds us of our duty to welcome, as the Gospel teaches

The Church’s concern for migrant youth does not stem solely from humanitarian concern, but is rooted in the mystery of the Incarnation. In Jesus Christ, God drew near to every person, especially the youngest and most vulnerable. This is why the Lord says: ‘Whoever welcomes a child like this in my name welcomes me’ (Mt. 18:5). Children who experience migration are not merely the recipients of our solidarity, but the very face of Christ asking to be welcomed.

In the light of the Gospel, welcoming a migrant child means recognising their dignity as a child of God, created in his image (Gen 1:27).

I invite you to look upon every child and young person through the eyes of God, who ‘examines the heart’ (1 Sam. 16:7), and not to allow anyone to be excluded from the Church’s loving embrace. I ask you to defend the youngest among us from violence, trafficking and every form of exploitation, bearing in mind the exhortation of the Word of God: ‘Open your mouth on behalf of those who have no voice’ (Prov. 31).

I urge you to accompany them with the compassion of the Good Samaritan (Lk. 10:33–35), offering them closeness, comfort, and hope (2 Cor. 1:3–4). I also encourage you to build communities where every child can feel welcomed as a child of God and a brother or sister to all (Gal. 3:26–28), transforming every act of charity into a seed of the Kingdom, destined to bear fruit (Mk. 4:30–32).

I entrust this mission to the whole Church: caring for migrant children and young people on the move means making Christ’s love visible and bearing witness to the Gospel through our lives.

6. Conclusion

Let us not forget that we too are ‘strangers and pilgrims on earth’ (Heb. 11:13), for ‘our citizenship is in heaven’ (Phil. 3:20). This fundamental truth of who we are makes us humbler and more fraternal towards those who are seeking a home,

peace, and hope. By welcoming migrant and refugee children and youth, we become witnesses to God's love and help to build an ever more fraternal Church, where no one is regarded as a stranger, for 'you are no longer strangers and sojourners, but fellow citizens with the saints and members of the household of God' (Eph. 2:19).

Let us ask the Lord to grant us a new heart (Ezek. 36:26): a heart that sees with mercy, listens attentively, welcomes with joy, protects with love, and serves with humility. In this way, we shall be recognised as true disciples of Christ, for 'by this everyone will know that you are my disciples, if you have love for one another' (Jn 13:35).

Finally, let us entrust all migrants, refugees, and their families to the intercession of the Blessed Virgin Mary, who, together with Saint Joseph, lovingly cared for the Child Jesus and faced life's trials with faith and hope. May she accompany those who live far from their homeland and help us to be 'peacemakers' (Mt 5:9), so that the Church may always be a sign of Christ's presence and a reflection of his merciful love in the world.

Amen.



PRAYER OF THE DAY

God of Mercy,
Father of children and the poor,
Your Son Jesus became man,
embracing the frailty and misery of the little ones.
You who saw Your Son, in the innocence of childhood,
walk the paths of exile in Egypt,
know the suffering of children without a home or a future
due to the lack of love from adults.
Have mercy on young migrants
and on those wandering the paths of exile.
Have compassion,
and awaken Your ineffable tenderness in the hearts of the powerful of this
world.
Reach out to and accompany every child on a journey
without hope for tomorrow; console,
comfort, and save those who trust in Your power
to be delivered from their suffering.
Convert hearts, awaken charity,
and grant that each of us may be attentive to the tears
and cries of young migrants seeking help.
Amen.



ACTIVITIES FOR YOUNG PEOPLE

"EVEN ONE OF THESE CHILDREN"



112th WORLD DAY OF MIGRANTS AND REFUGEES

ACTIVITIES FOR YOUNG PEOPLE

Young people should have writing materials available, specifically sheets of paper, markers, pens, erasers, and colored pencils. The program begins with an opening prayer (This can be spontaneous or the prayer of the day).

1. **Each young person introduces themselves, stating their name, their country or region of origin, and one thing they appreciate about their own culture.**
2. **Reading of the Gospel according to Saint Matthew 18:1-5**, followed by a brief discussion on the presence and importance of children and vulnerable people in the community.



3. Our Round Table



To facilitate a discussion or a time of sharing based on this photograph, here are three main themes for reflection:

Theme A: "Sharing our stories" (Welcoming vulnerability)

The question of dialogue: look at the faces. The expressions show empathy and seriousness, but also warm smiles.

- **Question for the young people:** "Is it easy today to sit down with someone who has a life story completely different from our own and listen to them without prejudice? What kind of inner attitude does this require?"

Theme B: "Building the future" (From welcome to collaboration)

Active inclusion: these young people do not simply "coexist" in the same space; they work together.

• **Question for the young people:** "Does welcoming a migrant or a refugee mean only offering them shelter and food, or does it also mean offering them a space where they can become active participants in our society? How can we - in our daily lives (at school, in sports clubs, at the parish, or in the neighborhood) - build projects with them, rather than just for them?"

Axis C: The Tree and the Environment (The Protective Environment)

The symbol of the tree: The group is gathered beneath a large tree in the center of a green space - perhaps a courtyard or a community garden. The tree symbolizes life, roots (sometimes left behind), and branches reaching toward the sky (the future).

• **Question for the young people:** "What role does our community (our school, our youth group) play? Are we this warm, protective 'tree' that allows others to pause safely, grow, and rebuild their lives?"

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• **Question for the young people:** "What role does our community (our school, our youth group) play? Are we this warm, protective 'tree' that allows others to pause safely, grow, and rebuild their lives?"

4. Creative writing

Ask each young person to choose one of the characters in the photograph. For 5 minutes, have them written in the first person: "Who am I? Where do I come from? What am I telling the group at this very moment?"

Sharing

Read out some of these imagined stories. This helps develop empathy and gives words and emotions to realities that sometimes remain abstract.

Concrete commitment

Using the notebook on the table as a starting point, ask the group to list three concrete local actions that can be taken to foster integration or raise awareness about the situation of migrant and refugee children in their own community.

5. Small-group activity: Young people identify the main challenges faced by migrant and refugee children during their journeys and in the places where they live.

6. **Facilitator's presentation** on the various forms of support young people can offer migrant and refugee children: welcoming, listening, protection, accompaniment, and sharing.
7. **Presenting the situation through role-play:** Participants act out various scenarios involving a migrant or refugee child, a host family, local young people, and those who come to their aid.
8. **Creative activity:** Each group creates a poster or drawing representing a concrete gesture of welcome and solidarity towards a migrant or refugee child.
9. **Group cooperation game:** An activity that allows young people to work together, overcome differences, and value mutual aid, unity, and friendship—for example, a soccer match.
10. **Personal and community commitment:** Each young person chooses a concrete action they can take to welcome, protect, accompany, or support a migrant or refugee child in their own community.

11. Closing prayer:

Lord Jesus, we entrust all migrant and refugee children to You.

Protect them on their journey and grant them peace, safety, and hope.

Open our hearts so that we may welcome every child with love, recognizing Your presence in them.

Mary, Mother of Jesus, accompany and protect all children who are far from their home.

Make us instruments of your love and mercy.

Amen.



Message of the Holy Father for the 100th World Mission Day, 25.01.2026

Message of the Holy Father

One in Christ, united in mission

Dear brothers and sisters,

For World Mission Day 2026, which marks the centenary of a celebration established by Pius XI that is very dear to the Church, I have chosen the theme “One in Christ, united in mission.” Following the Jubilee Year, I wish to encourage the whole Church to continue its missionary journey with joy and zeal in the Holy Spirit. This requires hearts united in Christ, reconciled communities and, in everyone, a willingness to cooperate with generosity and trust.

As we reflect on being *one in Christ* and *united in mission*, let us allow ourselves to be guided and inspired by divine grace, “to renew in ourselves the fire of our missionary vocation” and advance together in the commitment to evangelization, in this “new missionary age” in the history of the Church (Homily, *Jubilee of the Missionary World and of Migrants*, 5 October 2025).

1. One in Christ – Missionary disciples united in him and with our brothers and sisters

The mystery of union with Christ lies at the heart of mission. Before his Passion, Jesus prayed to the Father, “that they may all be one. As you, Father, are in me and I am in you, may they also be in us” (*Jn* 17:21). These words reveal Jesus’ deepest desire, as well as the identity of the Church as a community of his disciples. That is, a communion that flows from the Trinity, and continues to be sustained by the Trinity. A communion at the service of fraternity among all human beings and harmony with all creation.

Being a Christian is not primarily about practices or ideas; it is a life in union with Christ, in which we share in his filial relationship with the Father in the Holy Spirit. It means abiding in Christ, like branches on the vine (cf. *Jn* 15:4), immersed in the life of the Trinity. This union gives rise to mutual communion among believers and is the source of all missionary fruitfulness. Indeed, just as Saint John Paul II taught, “communion represents both the source and the fruit of mission” (Apostolic Exhortation *Christifideles Laici*, 32).

In this context, the Church’s primary missionary responsibility is to renew and sustain spiritual and fraternal unity among its members. In many situations, we encounter conflicts, polarization, misunderstandings and a lack of mutual trust. When this occurs even within our communities, it undermines our witness. The evangelizing mission that Christ entrusted to his disciples requires, above all, hearts that are reconciled and eager for communion. Consequently, it is important to intensify ecumenical efforts with all Christian Churches, building upon the opportunities arising from the joint celebration of the 1700th anniversary of the Council of Nicaea.

Last but not least, being “one in Christ” calls us to keep our gaze fixed on the Lord, so that he may truly be at the center of our lives and communities, the center of every word, action and interpersonal relationship, leading us to say with amazement: “It is no longer I who live, but it is Christ who lives in me” (*Gal* 2:20). By constantly listening to his word and through the grace of the Sacraments, it will be possible for us to become living stones in the Church. Today, the Church is called to take up the fundamental themes of the Second Vatican Council and the subsequent Papal Magisterium, in particular that of Pope Francis. In fact, as Saint Paul says, “we do not proclaim ourselves; we proclaim Jesus Christ as Lord” (*2 Cor* 4:5). For this reason, I reiterate the words of Saint Paul VI: “There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed”

(Apostolic Exhortation *Evangelii Nuntiandi*, 22). This process of genuine evangelization begins in the heart of every Christian in order to reach all of humanity.

Therefore, the more united we are in Christ, the better able we will be to carry out together the mission that he entrusts to us.

2. United in mission – That the world may believe in Christ the Lord

The unity of disciples is not an end in itself; it is directed towards mission. Jesus states this clearly: "So that the world may believe that you have sent me" (*Jn* 17:21). It is through the witness of a reconciled, fraternal and united community that the proclamation of the Gospel acquires its full communicative power.

From this perspective, it is worth recalling the motto of Blessed Paolo Manna, "All the Churches united for the conversion of the whole world," which succinctly expresses the ideal that inspired the establishment of the *Pontifical Missionary Union* in 1916. On its 110th anniversary, I convey my gratitude and my blessing for its commitment to inspiring and forming the missionary spirit of priests, consecrated persons and lay faithful, promoting the unity of all evangelizing efforts. In fact, no baptized person is exempt from or indifferent to mission: everyone, each according to their own vocation and condition of life, participates in the great work that Christ has entrusted to his Church. As Pope Francis repeatedly reminded us, proclaiming the Gospel is an action that is always harmonious, communal and synodal.

For this reason, unity in mission means safeguarding and nurturing the spirituality of communion and missionary cooperation. By daily fostering this attitude, divine grace gradually teaches us to see our brothers and sisters through the eyes of faith. We also learn to recognize joyfully the good that the Spirit inspires in each person, to embrace diversity as a treasure, to bear one another's burdens and always to seek the unity that comes from above. Indeed, we all share in one mission in "one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (*Eph* 4:5-6). This spirituality constitutes the daily expression of missionary discipleship. It helps us to recover a universal vision of the Church's evangelizing mission, and to overcome a lack of coordinated efforts and the creation of factions among the followers of the one Lord — such as "I belong to Paul," "I to Apollos" (cf. *1 Cor* 1:10-12).

Needless to say, missionary unity should not be understood as uniformity, but rather as the convergence of different charisms for the same purpose, namely to make Christ's love visible and to invite everyone to encounter him. Evangelization is achieved when local communities cooperate with one another and when cultural, spiritual and liturgical differences are fully and harmoniously expressed in the same faith. I therefore encourage all institutions in the Church to strengthen their sense of ecclesial missionary communion and to develop creative and concrete ways of cooperating with one another for and in the mission.

In this regard, I would like to thank the *Pontifical Mission Societies* for their service to missionary cooperation, which I experienced with gratitude during my ministry in Peru. These Societies — *Propagation of the Faith*, *Holy Childhood*, *Saint Peter the Apostle* and *Pontifical Missionary Union* — continue to nurture and form missionary awareness for the faithful of all ages, and to promote a network of prayer and charity that connects communities throughout the world. Here, it is worth noting that the founder of the *Society of the Propagation of the Faith*, Blessed Pauline Marie Jaricot, established the Living Rosary two hundred years ago. Even today it continues to bring together many of the faithful throughout the world to pray for every spiritual and missionary need. It is also worth remembering that, following a proposal from the *Society of the Propagation of the Faith*, Pius XI established World Mission Day in 1926. The annual offerings collected on this day are distributed by the Society, on behalf of the Pope, to support the various needs of the Church's mission. The four Societies, therefore, as a whole and each in its own specificity, still play a valuable role for the entire Church. They are a living sign of unity and ecclesial missionary communion. I invite everyone to work with them in a spirit of gratitude.

3. Mission to love – Proclaiming, living and sharing God's faithful love

If unity is the condition of mission, love is its essence. The Good News that we are sent to proclaim to the world is not an abstract ideal; it is the Gospel of God's faithful love, which became flesh in the face and life of Jesus Christ.

The mission of the disciples and the Church as a whole is to continue the mission of Christ in the Holy Spirit: a mission born of love, lived in love, and leading to love. In fact, the Lord himself, in his great prayer to the Father before his Passion, after invoking unity among his disciples, concludes: "so that the love with which you have loved me may be in them, and I in them" (*Jn* 17:26). Impelled by the love of Christ, the Apostles then went out to evangelize for Christ (cf. *2 Cor* 5:14). In the same way, throughout the centuries, multitudes of Christians — martyrs, confessors and missionaries — have given their lives to make this divine love known to the world. Thus, guided by the Holy Spirit, the Spirit of love, the Church's evangelizing mission will continue until the end of time.

I would like to express my special gratitude to today's *ad gentes* missionaries. Like Saint Francis Xavier, they have left their homeland, their families and all sense of security in order to proclaim the Gospel and bring Christ and his love to places that are often challenging, poor, conflict-ridden or culturally distant. Despite adversity and human limitations, they continue to give themselves joyfully, because they know that Christ himself, and his Gospel, are the greatest treasures we can offer. Through their perseverance, they demonstrate that God's love transcends all barriers. The world still needs these courageous witnesses of Christ, and ecclesial communities still need new missionary vocations. We must always keep them close to our hearts and continually pray to the Father for them. May he grant us the gift of young people and adults who are willing to leave everything behind to follow Christ on the path of evangelization even to the ends of the earth!

Filled with admiration for men and women missionaries, I make a special appeal to the whole Church to join them in the mission of evangelization through the witness of our lives in Christ, through prayer and through our contributions to the missions. As Saint Francis of Assisi said, "Love is not loved," and we look to him in a special way on the eight hundredth anniversary of his passing to heaven. Let us find inspiration in his desire to live in the love of the Lord and to transmit it to those both near and far, because, as he said, "this love Who hath loved us much is much to be loved" (Saint Bonaventure of Bagnoregio, *The Life of Saint Francis*, chap. IX, 1; *Fonti Francescane*, 1161). Let us also draw inspiration from the zeal of Saint Thérèse of the Child Jesus, who declared that she would continue her mission even after death: "I shall desire in heaven the same thing as I do now on earth: to love Jesus and to make him loved" (*Letter 220 to l'Abbé Bellière*, 24 February 1897).

Inspired by these testimonies, let us all commit to contributing to the great mission of evangelization — which is always a work of love — according to our own vocation and the gifts we have received. Your prayers and practical support, particularly on World Mission Day, will be a great help in bringing the Gospel of God's love to everyone, especially the poorest and those most in need. Every gift, no matter how small, becomes a meaningful act of missionary communion. I renew my heartfelt gratitude "for everything you will do to help me help missionaries throughout the world" (*Video Message for World Mission Day 2025*, 19 October 2025). To foster spiritual communion, I give you my blessing with this simple prayer:

Holy Father, make us one in Christ, rooted in his love that unites and renews. May all members of the Church be united in mission, docile to the Holy Spirit, courageous in bearing witness to the Gospel, proclaiming and daily embodying your faithful love for all creatures.

Bless all missionary men and women, support them in their efforts, and watch over them in hope!

Mary, Queen of Missions, accompany our work of evangelization in every corner of the earth: make us instruments of peace, and grant that the whole world may recognize in Christ the light that saves. Amen.

From the Vatican, 25 January 2026, Third Sunday in Ordinary Time, Feast of the Conversion of Saint Paul

LEO PP. XIV



AR - DE - EN - ES - FR - IT - PL - PT

MESSAGE OF HIS HOLINESS
POPE LEO XIV

FOR THE 11th WORLD DAY OF PRAYER
FOR THE CARE OF CREATION 2026

[1st of September 2026]

[\[Multimedia\]](#)

***“They shall beat their swords into plowshares
and their spears into pruning hooks” (Isaiah 2:4)***

Dear Brothers and Sisters,

Our Lord Jesus Christ came so that we might have life and have it in abundance (cf. *Jn* 10:10). This gift of life lies at the very heart of our mission as disciples and of our shared calling to build a civilization of love. As we observe this World Day of Prayer for the Care of Creation, we are once again invited to contemplate the gift of life and to cherish the earth that sustains it, for they are tangible ways of offering praise to our Creator.

Today, we are witnessing many crises and much human suffering. At the same time, it seems that the disruption to the harmonious balance of creation is accelerating. These phenomena are not unrelated; they are a single plea for healing and peace arising from a wounded world.

The God of life, revealed in Jesus Christ, offers a peace that the world cannot give: “Peace I leave with you; my peace I give to you” (*Jn* 14:27). This peace is neither superficial nor fleeting; it flows from the enduring love of Christ and his care for every human person.

Yet this promise of peace stands in stark contrast to the realities we see in many parts of the world. The prophet Isaiah spoke of a time when nations “shall beat their swords into plowshares” (*Is* 2:4), transforming what destroys life into what sustains it. But today, we too often witness the very opposite, as efforts continue to be directed toward violence and war.

War leaves wounds that extend far beyond the battlefield. It claims lives, tears families apart and forces millions to flee their homes, thereby deepening fear, injustice and division (cf. *Gaudium et Spes*, 77-82). War also leaves behind social and ecological destruction that endures for generations. Moreover, the interaction between armed conflicts and environmental degradation often creates a vicious cycle, which destroys ecosystems, contaminates essential resources, such as air and water, and undermines food security. This fuels poverty, inequality, and new social tensions that can contribute to the emergence of further conflicts.

What is more, war creates wounds that damage the whole fabric of life, harming not only individual persons and communities, but also their broader network of relationships with the whole human family, and their harmony with creation. It reveals a deeper failure to live in God’s image and likeness, to respect life and to care for the earth entrusted to us. This is not only a political failure, but also a moral and spiritual one. Rooted in distorted desires and the misuse of human freedom and power, war stands as a counter-witness to the Gospel of peace.

The above-mentioned crises call not only for responsibility but also for a conversion of heart that will bear fruit in a deeper fidelity to God, love of one another and respect for the gift of creation. Indeed, the discord we see in the world, such as violence, injustice and ecological degradation, is not simply the result of flawed systems or structures; it is a “symptom of the deeper dichotomy that is rooted in humanity itself” (*Gaudium et Spes*, 10). In fact, the human heart is the place where the deepest struggles unfold and our fallen condition reveals itself. It is not merely the seat of emotion, but the center of the person — the place where reason, desire, will and conscience converge. It is here that we wrestle with the contradictory desires within us between love and indifference, truth and illusion, justice and injustice (cf. *Jas* 1:14–15). The wounds of war and the degradation of the earth, then, are profoundly linked to the condition of the human heart. The conflicts that torment humanity are in many ways the outward expression of interior discord and division. When the heart is distorted, relationships suffer, and the structures we build begin to reflect that disorder.

Pope Benedict XVI reminded us that “the external deserts in the world are growing, because the internal deserts have become so vast” (*Homily for the Solemn Inauguration of the Petrine Ministry*, 24 April 2005). This calls us to recognize that, in some way, what is broken around is also broken within us. In order to build a peaceful society, therefore, we must not only reform structures but also renew our hearts. The deep-set causes of conflict and the exploitation of creation stem from an ethical and cultural crisis, including the loss of a sense of limits, the desire for domination, the pursuit of immediate profit, and the inability to recognize the God-given dignity of each human person.

The prophetic call to “beat swords into plowshares” (*Is* 2:4) is therefore not only a vision for nations, but a call to each person. It invites us to transform harm into life. Yet this transformation cannot be achieved through external change alone. It requires, through cooperating with God’s grace, a deeper personal and collective conversion — a returning to God, who will reorder our desires, heal our wounds and help us grow in virtue.

Without this inner transformation, peace will remain fragile and short-lived. But where hearts are renewed, new possibilities begin to open. What has been used for destruction can be redirected toward life, toward the care of the poor, the nourishment of the hungry, and the safeguarding of creation. This is the path of authentic ecological conversion, where the effects of our encounter with Jesus Christ become evident in our relationship with the world around us (cf. Francis, *Laudato Si’*, 217). Peace, then, begins in the heart and flows outward to our relationships, communities and the broader world.

Although the challenges before us are enormous, God does not leave us without the means of healing and transformation. In place of the weapons of war, the God of peace grants us the strength to heal, to reconcile and to build a civilization of love. In this way, we are called to safeguard the many “ecosystems” entrusted to us: the ecosystems of creation, of human relationships and of the human heart itself.

Let us imagine a world in which the energies currently invested in war are directed toward integral human development, to overcoming poverty, protecting human dignity and reconciling divided peoples. Such a vision reflects faith in the coming of God’s Kingdom.

The true tools for building peace are not weapons of destruction, instead they are truth, dialogue, patience, goodness, justice, mercy, understanding, care and love. These flow from hearts shaped by the Gospel and sustained by God’s grace. Only these qualities possess the power to transform individuals, renew communities and heal the wounds of our world.

Dear brothers and sisters, the path before us is clear, though it is not easy. We are called to allow our hearts to be renewed, so that we might seek peace and care for creation. Scripture tells us to guard our hearts, for everything we do flows from them (cf. *Prov* 4:23).

If we take up this task with humility and faith, we will become collaborators in God’s work of renewal. We will move, slowly but surely, from desert to garden, from division to communion, and from violence to peace.

May the Lord grant us the courage to walk along this path, so that in our time, swords may indeed be beaten into plowshares, and the promise of the Gospel may take deeper root in our world, and the peace of Christ may reign over all of creation.

From the Vatican, 15 August 2026, Assumption of the Blessed Virgin Mary.

LEO PP. XIV



WORLD MISSION SUNDAY

18 OCT 2026



**ONE IN
CHRIST
UNITED IN
PROCLAMATION**



**LITURGICAL-PASTORAL
RESOURCES**

I. Holy Mass

a. Mass Introduction

Dear brothers and sisters in Christ, today the Church celebrates the 100th World Mission Day, a century of prayer, sacrifice and solidarity for the spread of the Gospel. On this XXIX Sunday in Ordinary Time, we gather under the theme, “One in Christ. United in Proclamation.”

Mission begins not with programmes but with belonging to Christ. Because we are one in him, we are sent together to make his love known through word, witness and service. The first reading reminds us that God can work through unexpected persons and events. Saint Paul shows us a community whose faith becomes visible in work, love and steadfast hope. In the Gospel, Jesus teaches us to give to Caesar what belongs to Caesar and to God what belongs to God. We are responsible citizens, yet our deepest identity belongs to God, whose image every human person bears.

In India, rich in religions, cultures and languages, Christian proclamation must be confident yet humble, joyful yet respectful, rooted in truth and expressed through love. We remember missionaries, pray for vocations, and support the Church’s mission. As we begin this Eucharist, let us ask pardon for our indifference and renew the missionary grace of our Baptism.

b. Introduction to Mass Readings

First Reading (Isaiah 45:1, 4-6)

The prophet Isaiah presents Cyrus, a foreign king, as an instrument in God’s hands. God’s saving purpose is larger than human boundaries and works even through unexpected people. This reading invites us to recognize God’s action beyond familiar circles and to cooperate humbly with his mission in the world today.

Second Reading (1 Thessalonians 1:1-5)

Saint Paul gives thanks for the Thessalonians because their faith is active, their love is laborious, and their hope is steadfast. The Gospel has reached them not in words alone, but in power and in the Holy Spirit. Authentic proclamation becomes credible when faith is visible in transformed lives today.

c. Prayers of the Faithful

Celebrant: Dear brothers and sisters, united as one family in Christ and sharing responsibility for his mission, let us place before the Father the needs of the Church and the world.

Response: Lord, make us one in Christ and united in proclamation.

1. For the Holy Church: that, one in Christ, all the baptized may rediscover their missionary vocation and proclaim the Gospel with courage and love daily.
2. For Pope Leo XIV, bishops, priests, religious and missionaries: that the Holy Spirit may strengthen them to serve faithfully, especially in difficult and forgotten places.
3. For our nation, India: that people of every religion, culture and language may grow in mutual respect, justice, peace, and commitment to the common good.
4. For missionaries and young Churches throughout the world: that prayers, sacrifices and offerings may sustain their evangelizing work, pastoral ministries, formation and works of charity.
5. For our community: that this centenary World Mission Day may renew our baptismal calling to witness to Christ in families, workplaces, neighbourhoods and digital spaces.
6. For the Pontifical Mission Organizations in India and the world: That their works may flourish and bear fruit, bringing the Gospel to the ends of the earth. Let us pray to the Lord.

Celebrant: Father of all peoples, hear the prayers of your children. Make us one in your Son and strengthen us by your Spirit, that together we may proclaim your saving love to all. Through Christ our Lord. Amen.

II. Homily Notes

Today the Church celebrates a hundred years of World Mission Day. The centenary invites us not merely to remember missionaries of the past, but to ask a personal question: What does it mean for me to be missionary today? The readings offer three answers.

1. Mission Begins with God

In Isaiah, Cyrus is a foreign ruler who does not know the God of Israel, yet God calls him by name and uses him for a saving purpose. God is already at work beyond the boundaries we know. Mission therefore begins with humility. We do not carry God to places where God is absent. We enter peoples, cultures and situations believing that God has gone before us. In a religiously plural country like India, this conviction helps us proclaim Christ without arrogance, meet others with respect, and recognize whatever is true and good.

2. Mission Becomes Credible through Life

Paul praises the Thessalonians for their “work of faith,” “labour of love” and “steadfastness of hope.” The Gospel came to them not in word alone, but in power and in the Holy Spirit. Proclamation is more than speaking about Jesus. It is making his presence visible. A family that forgives, a parish that welcomes, a young person who chooses integrity, a religious who serves quietly, and a Christian who stands beside the poor are all missionary signs. Our words become believable when our lives resemble the Gospel we proclaim.

3. Mission Flows from Belonging to God

Jesus asks for the coin and says, “Give to Caesar what belongs to Caesar and to God what belongs to God.” The coin bears Caesar’s image. But the human person bears God’s image. We fulfil our responsibilities as citizens, yet no earthly power possesses the human conscience, dignity or ultimate destiny. We belong to God.

This gives special meaning to today’s theme: “One in Christ. United in Proclamation.” We are one not because we are identical, but because Christ is our centre. India’s Catholic community contains many languages, cultures, traditions and rites. These differences need not divide mission; they can enrich it. Unity does not mean uniformity. It means different gifts serving the same Gospel.

On this centenary, mission cannot remain the work of a few priests, religious or people who travel overseas. Every baptized person is sent. Some go across borders; others cross the street, enter a classroom, visit a suffering family, defend a vulnerable person, share faith through digital media, or support missionaries through prayer and sacrifice.

The question is no longer, “Who are the missionaries?” The question is, “How will I live my mission here and now?” One in Christ, let us become united in proclamation.

III. Post-Communion Events

a. Mission Prayer: Heralds of Hope among the People

Father of all peoples, you have made us one in your Son and sent us to share the joy of the Gospel. Renew in us the grace of Baptism and the fire of the Holy Spirit. Make our communities places of communion, reconciliation and welcome. Give courage to missionaries, generosity to those who support them, and new missionary vocations to your Church. In our diverse nation, teach us to proclaim Christ with humility, respect and love, serving especially the poor and vulnerable. Mary, Queen of Missions, walk always with us. One in Christ, may we be united in proclamation. Amen.

b. Post-Communion Announcement

Dear brothers and sisters, as we conclude this Eucharistic celebration, let us remember that World Mission Day continues beyond this Mass. For one hundred years, Catholics across the world have prayed, sacrificed and contributed so that the Gospel may be proclaimed and young Churches may be strengthened.

Our mission offering today is not merely a collection. It is a sign that we belong to one Church and share responsibility for one mission. Through our generosity, we stand with missionaries, seminarians, catechists, religious communities, children, families and pastoral initiatives in places where the Church has fewer resources.

Yet mission is not completed by giving money. Each of us is invited to carry the Gospel into the coming week: through kindness at home, honesty at work, compassion for the suffering, friendship across religious and cultural boundaries, care for the poor, and a courageous but respectful witness to Jesus Christ.

Please continue to pray for missionaries and for new missionary vocations from our families and communities. May this centenary become a new beginning for us. As we leave the church, let us remember our calling: one in Christ, united in proclamation, sent today to make his love visible wherever we live and serve.

c. Creative Pastoral Ideas to Celebrate the World Mission Day

1. 100 Lights for 100 Years. Before or after Mass, prepare a large “100” near the mission cross or parish display using one hundred lamps or LED candles. Each light represents a year of prayer, sacrifice and missionary witness. Invite one hundred families, children or youth to light them.

2. Mission Map. From India to the World. Place a large map of India and the world at the church entrance. Mark places where missionaries from the diocese or religious communities are serving. Add photographs and brief stories so that “mission” acquires real faces and names.

3. 100 Acts of Missionary Love. Invite parishioners to complete 100 concrete acts of love during Mission Month: visiting the sick, helping a poor family, teaching a child, reconciling with someone, planting trees, accompanying an elderly person, or helping a migrant family.

4. One Family – One Mission Commitment. Give each family a small card after Mass with three commitments: Pray for one missionary. Perform one missionary act. Make one missionary sacrifice. Families may place the card near their family Bible or altar.

5. Missionary Witness in Three Minutes. Before or after Sunday Masses during October, invite missionaries, religious, lay missionaries or returned mission volunteers to share a three-minute personal testimony: one person, one experience, one lesson from mission.

6. 100 Minutes of Prayer for Mission. Organize a special 100-minute prayer vigil during Mission Week with Scripture, silence, Eucharistic adoration where appropriate, the Rosary, missionary testimonies and prayer for every continent. Involve children, youth, families, religious and clergy.

7. Mission Through Friendship. Encourage parish groups to undertake one initiative with neighbours of other faiths: visiting a home for the elderly, helping vulnerable children, environmental cleaning, or supporting persons with disabilities.

8. Digital Mission Challenge. Invite young people to create a 60-second digital testimony answering one question: “What difference does Jesus make in my life?” Selected testimonies may be shared through parish social media during Mission Week, turning digital spaces into places of authentic Christian witness.

9. Centenary Mission Partnership. As a lasting fruit of the centenary, encourage the parish, with diocesan guidance, to establish a relationship with a mission parish, formation house, catechetical centre or missionary project.

10. Many Languages – One Gospel. Create a parish display of one Gospel verse in the different languages spoken by parishioners.



Pope's Intention

Oct 2026



For mental health ministry

Let us pray that the mental health ministry be established throughout the Church, helping to overcome the stigma and discrimination of persons with mental illnesses.



Pope's Worldwide Prayer Network

INDIA





PWPN & EYM SOUTH ASIA

The Apostleship of Prayer was founded in 1844
and Pope Francis recreated it as PWPN

Accompanying Young Minds: A New Horizon of the Church's Mental Health Ministry

Pope Leo's Monthly Intention for October invites us to deepen our concern for the mental health ministry. In particular, young people face problems related to education, identity, social media, unemployment etc. The Church is called to accompany them with compassion, listening, acceptance and hope. Mental health ministry can create spaces where young people feel valued, understood and supported. Most. Rev. Dr. Ignatius D'Souza, Bishop of Bareilly Diocese, the CCBI & CBCI chair for Youth Commission, provides a reflection regarding the importance of the Holy Father's Mental health ministry intention among the young people.



1st October, 2026 (Thursday)



4PM TO 5PM



Join us on Google Meet



**Pope's Worldwide
Prayer Network**

INDIA



Most. Rev. Dr. Ignatius D'Souza

(Bishop of Bareilly Diocese, CCBI & CBCI Chairman for
Youth Commission)

PWPN & EYM
National Director
South Asia Coordinator