

Pastoral Plan for the Church in India

Conference of Catholic Bishops of India

December 8, 2013

To: All Member Bishops Conference of the Catholic Bishops of India

Your Eminence / Grace / Excellency,

At the 23rd Plenary Assembly of the Conference of Catholic Bishops of India (CCBI), the Bishops decided that they would prepare a National Pastoral Plan. The CCBI, conscious of its identity as the Episcopal Conference of Bishops of the Church in India (Latin Rite) and of the great necessity of collaboration, co-operation and co-ordination in carrying out the mission entrusted to us was responding to the call of Vatican II for a renewed Church in India.

Accordingly Committees were formed, programmes were made and the Pastoral Plan began to take shape. A major step in the process which lasted over two years was the National Colloquium organized in Bangalore in June 2012, when in an atmosphere of prayer, conscious of our oneness in faith and the presence of the Holy Spirit, 223 delegates from all over the country – bishops, priests, religious and lay faithful – discussed the pastoral priorities for the Church in India.

A Committee comprising of Archbishop Prakash Mallavarapu, Bishop Agnelo Gracias and Bishop Singaroyan Sebastianappan was setup to formulate the text for final deliberation. The Bishops went through this text carefully and at the end of the Silver Jubilee Plenary Assembly from February 5 to February 10, 2013 at the Shrine of Our Lady in Vailankanni, the Bishops of India (Latin Rite) unanimously endorsed and accepted the Pastoral Plan. This was to be the way forward for the Church in India in the next few years.

The Standing Committee Meetings of April 2013 and September 2013 made some suggestions and gave the finishing touches. The Drafting Committee took into consideration all the suggestions that were made and finalized the text which is now being presented.

The Committee appointed by the Conference of Catholic Bishops of India having carefully prepared a Draft for discussion based largely on the conclusions of the National Colloquium, the Plenary Assembly of the CCBI having unanimously adopted the amended Draft at its Plenary Assembly at Vailankanni, all the further suggestions made by the Bishops having been carefully considered, I hereby promulgate this Pastoral Plan for India and present it to all our dioceses for appropriate implementation. The Pastoral Plan is a response to the call for a New Evangelization – new in ardour, methods and expression.

We entrust the Church in India, all our dioceses, the bishops, clergy, religious and laity, and this Pastoral Plan to Mary our Mother for her guidance and protection. May Mary, the Star of New Evangelization, intercede for us along our pilgrim way.

With kind regards and best wishes, I remain

Yours fraternally in Christ,

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* Oswald Cardinal Gracias

Archbishop of Bombay & President, CCBI & President, Conference of the Catholic Bishops of India

Given at Archbishop's House, Mumbai December 8, 2013 Feast of the Immaculate Conception of Mary

(I) Preamble

- 1. The Conference of Catholic Bishops of India (CCBI) sees its 25th anniversary as an opportune time for the aggiornamento and renewal of the Latin Church in India. The Silver Jubilee of the CCBI providentially coincides with the commencement of the Golden Jubilee of the Second Vatican Council and the Holy Father's call for the Year of Faith and New Evangelization. These grace-filled events were the occasion for prayerful reflection and deliberation among the Bishops, who, while acknowledging the existence of the pastoral plans at Regional, Diocesan and Parish levels, saw the need for a PASTORAL PLAN FOR THE CHURCH IN INDIA (LATIN-RITE) to serve as an inspirational guide for the ongoing life and mission of the Church.
- 2. We praise God for the Church instituted by Jesus Christ on the rock of the faith of St. Peter and its spread all over the globe by "the blood of martyrs" (Tertullian, Apologeticum, 50) and zealous missionaries. The Church in India is grateful for the sacrifices in blood, sweat and tears of St. Thomas, St. Bartholomew, St. Francis Xavier, St. John de Britto, St. Gonsalo Garcia, St. Alphonsa, Blessed Joseph Vaz, Blessed Mother Teresa, Blessed Kuriakose Chavara, Blessed Devasahayam Pillai and numerous other zealous men and women like the Servant of God, Bishop Athanasius Hartmann, who traversed much of the north India, Fr. Constant Lievens, the great pioneering Chota Nagpur missionary, and the pioneers of mission work in the North-Eastern and other parts of India. Their evangelizing witness has contributed to the proclamation of the Good News of Jesus and deepened the Catholic faith in different parts of India.

(II) The Latin Church In India Today

3. We 'give thanks to the Lord' (Ps 118:1) for the communion of the Church in all the rich diversity of the particular Churches over which Bishops preside in charity (Ecclesia in Asia 25 & 26, hereafter EA). The Church in India consists of three sui iuris Churches: the Latin Church, the Syro-Malabar Church and the Syro-Malankara Church. The CCBI is the Episcopal Conference of the Latin rite Church in India with 18 million

Catholics spread out in 129 Dioceses all over India, embracing about 75% of the total number of Catholics in India. All matters concerning the faith, life and mission of the Catholics of the Latin Church are taken care of by the CCBI, while the Catholic Bishops' Conference of India (CBCI) concerns itself with matters supra-ritual and common to the three sui iuris Churches. The CCBI was established on April 22, 1988, following the letter of Blessed Pope John Paul II, dated May 28, 1987, to the Bishops in India, directing the establishment of a Conference for the Latin rite Bishops of India, in accordance with the Code of Canon Law. The CCBI, with its own approved Statutes has, over the years, attained greater consciousness and clarity of its identity and mission. During the past 24 Annual Plenary Assembly meetings, the CCBI studied various themes of concrete pastoral and missionary importance. The CCBI now looks forward to carry on its mission with greater determination and commitment with 'new ardour, methods and expressions' (John Paul II, Poland, 1979).

Organization

4. The CCBI has its own organizational structure: General Body, Executive Committee, Office-bearers and Commissions with their Chairmen, member bishops and executive secretaries. The official functions of the CCBI are being carried out from the National Secretariat in Bangalore. The mission of living and proclaiming the Gospel of Christ to all is animated at the national, regional and diocesan levels through the various National Commissions: Bible, Catechetics, Liturgy, Family, Laity, Women, Youth, Canon Law & Legislative Texts, Theology & Doctrine, Vocations-Seminaries-Clergy-Religious,. Ecumenism.

A New Way Of Being Church

5. Responding to the signs of the times, the Church in India has recognized the need of expressing her identity and beliefs in a "new way of being Church". The Church has been successful in forming many Small Christian Communities (SCCs) which have helped build up parish communities. "These communities are a sign of vitality within the Church, an instrument of formation and evangelization, and a solid starting point for a new society based on a 'civilization of love'" (Redemptoris Missio, 51, hereafter RM).

- 6. In a country where Catholics live amidst the members of other churches and other religions, the CCBI aims at promoting the formation of Basic Human Communities (BHCs) consisting of people of all religious traditions and ideologies. The Church has become conscious of the need of engaging in dialogue with people of other religions and members of other Christian Churches. The Church is also aware that her way of functioning, at times, undermines her commitment to her evangelizing mission. There is a need to change the mindsets and attitudes of bishops, priests and religious so that they are more oriented to pastoral work rather than administration.
- 7. God has blessed the Church in India with an abundance of priests and religious men and women. They are called to be men and women of God empowering the people of God through their servant leadership. Our seminaries and formation houses need to be geared to preparing men and women capable of providing transforming leadership and ushering in a new society.
- 8. The CCBI has encouraged dioceses to ensure transparency, accountability and a participative process of decision-making and functioning. In line with the spirit of the Second Vatican Council and the 1983 Code of Canon Law, the CCBI has taken initiatives to promote participatory structures such as Pastoral Councils and Finance Committees at the parish and diocesan levels. As a result, participatory structures have been established in several parishes, dioceses and regions. It is a matter of concern that not all dioceses as yet have appropriate participatory structures in administration. While women and youth do experience freedom and empowerment through training programs and services, much more needs to be done to provide them with leadership opportunities in the various bodies of the Church.

(III) Basic Dimensions of the Life and Mission of the Church

9. The four basic dimensions of the Life and Mission of the Church are: the Profession of the Church's faith in the Triune God, the Celebration of the faith in Worship and Prayer, the Living out of the faith in Service and the Sharing of the faith through Proclamation.

The Profession of Faith

- 10. The profession of faith crystallized in the Creed, begins with God, the beginning and the end of everything. "Faith in God leads us to turn to him alone as our first origin and our ultimate goal, and neither to prefer anything to him nor to substitute anything for him" (Catechism of the Catholic Church 229, hereafter CCC). The Incarnate Son of God, Jesus Christ, reveals that God is the eternal Father and that the Son is consubstantial with the Father. The Paschal mystery of Christ's Cross and Resurrection accomplished God's saving plan "once and for all" (Heb 9:26). The Holy Spirit, who "proceeds from the Father as the first principle and, by the eternal gift of this to the Son, from the communion of both the Father and the Son" (St. Augustine, De Trinitate 15), remains with us to teach and guide us "into all the truth" (Jn 14:17, 26; 16:13). Our faith in the Triune God is handed down to us by the Apostles to the present day through Sacred Scriptures, Sacred Tradition and the Teachings of the Church. Our faith finds its expression in the celebration of the Word of God and Sacraments, especially the Holy Eucharist and in loving our neighbour as ourselves (Mk 12:31) and culminating in loving one another as Jesus loved (Jn 15:12). The Blessed Virgin Mary, Mother of God, is our model and guide in our journey of faith.
- 11. We realize that appropriate faith formation through the Word of God, catechesis and liturgical instruction remains inadequate. Though family ties remain fairly strong, contemporary divergent thinking on sexuality, marriage, divorce, contraception and abortion and the drastic decline in family prayer affect the faith life of our people. We face the onslaught of the 'New Religious Movements' which constantly seek to allure Catholics away from the Church to the mushrooming sects or churches.
- 12. The pressing need of the hour is to strengthen and nurture the faith through a well-formed family life, catechesis for all (children, youth, adults), training of catechists, better participation in the liturgy, liturgical catechesis, study of the Word of God, and the formation of conscience. Therefore, a comprehensive catechesis based on the CCC is urgently needed. In

addition to the vital role of the clergy and the religious in renewing and deepening the faith, the various movements and associations of the lay faithful can be instruments of faith formation. Effective dissemination of the content of faith can also be actively promoted by means of literature, social communication, information technology and mass media. It is essential to bring faith to those who lack it, renew faith in those who are weak in it and deepen faith in those who walk in it. The faithful are thereby transformed to be genuine disciples of Christ leading them to be ardent evangelizers.

The Celebration of Faith: Worship and Prayer Life

- 13. In the liturgy, the Church celebrates the Paschal Mystery by which Christ accomplished the work of our salvation (cf. CCC 1067). The liturgy makes the Church present and manifests her as the visible sign of the communion in Christ between God and people. The liturgy is also a participation in Christ's own prayer addressed to the Father in the Holy Spirit. In the liturgy all Christian prayer finds its source and goal (CCC 1073). Thus, the Church's prayer life flows from her liturgical celebration of "the Great Mystery of Faith" (CCC, 2558). Taught by the biblical revelation and by the example of Christ, the Church has held prayer as one of the fundamental experiences in Christian life (CCC, 2568-2617).
- 14. Reflecting on the present situation, it can be said that the liturgy is at times celebrated ritualistically and mechanically. The fact that a meaningful celebration of liturgy can bring about a transformation in the life of the faithful making them authentic disciples and credible witnesses of Jesus is often overlooked. "The liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows" (SC10). It is therefore the privileged place for catechizing the People of God.
- 15. We need to celebrate the liturgy meaningfully, celebrating what we believe and living what we celebrate. For this, the laity has to be catechized and trained to participate actively in the liturgy especially by taking up the ministries allotted to them in the liturgical celebrations. The training of lectors and preparation of the homily have to be attended to. The liturgical celebration needs to reflect the life situations, important events and

experiences in the life of the faithful. Special Eucharistic celebrations could be held for workers, specialized groups like youth, children and migrants. We must respect the right of all Christ's faithful to worship in their own rite and language. The importance of the Sacrament of Reconciliation in Christian life must be stressed.

Living the Faith: Service

- 16. God's Incarnate Son, Jesus Christ, came to the world "not to be served, but to serve" (Mk 10:45). He reminded his disciples: "You know that the rulers of the Gentiles lord it over them, and their great ones are tyrants over them. It will not be so among you; but whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave" (Mt 20:25-27). Hence, as distinct from worldly power, all authority in the Church remains a form of service. As a community of disciples, the Church continues on earth the diaconia of her Master. The servant nature of the Church is made visible in the multifarious forms of service rendered by her to all irrespective of caste, creed or cult, with a preferential option for the poor and the suffering. It is operative also in the prophetic involvement of the members of the Church in various forms of activity for the establishment of justice and peace. The Church seeks thereby to transform the world from within as "salt", "light" (Mt 5:13-16) and "leaven in the dough" (Mt 13:33).
- 17. Our services (health, education, social action) are valued by the people of India. We are appreciated for our immediate steps to respond to natural calamities, for our unbiased outreach to the poor, needy and vulnerable sections of society, and for the quality of our service. However, there is a concern whether our health, educational and social service institutions are portraying us as mere service providers rather than agents of transformation. It is also alleged that the Church is slow to respond to issues of social concern unless they impinge on our rights.
- 18. We need to reach out to business enterprises, governmental organizations, political and social institutions to demonstrate to them that spiritual and human values are essential for their functioning and growth. It is important

to train the laity to fulfill this important aspect of the Church's mission, because their specific function is "penetrating and perfecting of the temporal order through the spirit of the Gospel. ... Since the laity, in accordance with their state of life, live in the midst of the world and its concerns, they are called by God to exercise their apostolate in the world like leaven, with the ardour of the spirit of Christ" (Apostolicam Actuositatem 2, hereafter AA).

Sharing the Faith: Proclamation

- 19. Just as the Father sent His Son Jesus Christ into the world to save humankind, so also Jesus sent his disciples (In 20:21) saying, "go into the whole world and proclaim the good news to the whole creation" (Mk 16:15; Mt 28:18-20). The Church is "the universal sacrament of salvation" (Lumen Gentium 48, hereafter LG). "The pilgrim 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" (Ad Gentes 2, hereafter AG.). The centrality of being sent is affirmed by Jesus before his Ascension underlining missionary work as the task of the Church in the era of the Holy Spirit (Acts 1:8). Since the whole People of God is sent forth to preach the Gospel, evangelization is never an individual and isolated act; it is always an ecclesial task which has to be carried out in communion with the whole community of faithful (AG 2, 35). This missionary task has been carried forward by the Church for two millennia by her preaching and life witness, her works of charity and involvement in activities for establishing justice and peace in the world (cf. Evangelii Nuntiandi 31, hereafter EN).
- 20. Our involvement in the ministry of proclamation entails our facing a double challenge. The first challenge is from within the Church herself. There is a measure of apathy towards the proclamation of the Gospel due to lack of zeal and the influence of materialism, secularism, individualism and relativism. Discrimination based on caste, gender and other divisions is a counter-witness to the Gospel. The second challenge comes from the multi-religious, socio-political situation in India, where evangelization is not always properly understood.

21. We are called to proclaim by our life witness and by word. Evangelization demands that we explain the faith in ways understandable in the languages and cultures of India. In order to cultivate zeal for proclamation among the clergy and religious, priestly and religious formation has to underline the missionary dimension of every apostolic work. Efforts should be made to identify gifted and interested lay people and train them to be evangelizers in their milieu. Various ecclesial movements and associations actively involved in proclamation should be encouraged and supported. We need to constantly evaluate the allocation of resources of the Church in terms of personnel and finance for the proclamation of the Gospel.

(IV) Vision And Mission

22. Reflecting on these four dimensions in the context of the present situation in India, the 25th Plenary Assembly of the CCBI spelt out the Vision and the Mission of the Church in India as follows:

Vision

The Catholic Church in India, a Community of Christ's faithful, called to proclaim the Gospel and to be at the service of God and all people.

Mission

We commit ourselves:

- To deepen our faith in Jesus Christ through the Word of God and Prayer
- To live lives of love and service
- To proclaim the Gospel in word and deed
- To promote integral human development with a preferential option for the poor and marginalized for the salvation of all.

(V) Pastoral Priorities For The Church Today

23. All areas of Church life and mission are surely important and none can be neglected, but keeping in mind the Vision-Mission of the Church in India spelt out at Vailankanni during the 25th Annual Plenary Assembly, the Bishops felt that, while continuing the Church's initiatives in the field of pastoral care, education, health care and social work, the Church will focus on certain priority areas for the next few years – aware that these priorities would have to be adapted according to the needs, conditions and possibilities of each diocese/region.

AREA 1 FAITH FORMATION

24. The first priority area which the Church in India will focus on is Faith Formation. Realizing that faith formation through the Word of God, catechesis and liturgical instruction has not been sufficiently imparted, the bishops propose that the Church in India engage in a massive campaign of faith formation. They desire that catechesis in each diocese be strengthened by communicating, in a graded manner, the essentials of faith to all the sections of the faithful, including adults. This would entail among other things, having a qualified secretary for Catechetics and suitable text books for Sunday and School Catechesis based on the Catechism of the Catholic Church. The family is the first school of faith formation and hence the Bishops wish to stress the role of parents, the first teachers of faith, in fostering genuine love for the Word of God in their children. The Bishops envision the Catholic Youth Movements taking up the challenge of strengthening Youth Catechesis by encouraging the use of YouCat. One can never forget that Liturgy too is one of the great means of catechesis. Hence, liturgical celebrations conducted with decorum and adapted to the age and condition of the people will go a long way in having a Church well grounded in the faith.

AREA 2 SAFEGUARDING OF THE FAMILY

- 25. Realizing the vital importance of the family for the Church and for society, the Church in India encourages Catholic spouses to be open to life (HV 10), to be educators of faith and morals of their children (AA 11), accompanying them from the cradle to the time when they are able to choose a career and form their own family (CCC 2230). For this, a 'Catholic atmosphere' in the home must be fostered through family prayer and traditional pious devotions, through celebrating parish Sunday Eucharist together as a family and continuing their Sunday celebration from the altar to their table at home. Parish infrastructure (such as Parish Family Cells and Catholic Family Movements) must be established to accompany couples in the first few years of marriage and in general to look after the welfare of the family.
- 26. There is need of adequate Marriage Preparation and Family Life Catechesis to foster the unity and stability of family life. Special care has to be given to migrant families uprooted from their ancestral moorings. Steps must be taken to stem the degradation of moral values brought about by the propagation of contraception and abortion.

AREA 3 PROMOTION OF THE LAITY

27. The Church in India will seek to make lay people aware of their specific mission of transforming the world. Formation of the laity is the need of the hour. The bishops envision a laity well formed in Sacred Scripture and Theology so as to be true disciples of Jesus witnessing by their lives of love and service in the Church and in the world. This will entail appointing a Director for the Lay apostolate in each diocese and pledging the allocation of adequate diocesan funds for the training of the Laity.

AREA 4 EMPOWERMENT OF WOMEN

28. India is a country where women are victims of discrimination and violence. The Church will strive to bring about an attitudinal change with regard

to the dignity and role of women in the Church and society, in keeping with the CBCI Gender Policy. She will work to root out domestic violence and crimes against women in our Catholic homes. She will enter into the campaign against female foeticide and insist that parents treat the girl-child on par with boys in the family by giving her equal opportunities. She will ensure active participation of women in the Parish Pastoral Councils and other ecclesial bodies.

AREA 5 MOBILIZATION AND ANIMATION OF YOUTH

29. Knowing the importance of the youth for the present and for the future, the bishops direct the Youth Commissions to conduct regular Faith formation programs like Youth Retreats, Conventions, Bible study and Seminars at parish and diocesan levels and to take initiatives for the Training of Trainers (TOT) in order to foster leadership among youth of different backgrounds. The bishops will ensure due representation of youth in Parish Pastoral Councils, other associations and movements. Even more, they wish to help youth to enter into civil services (IAS, IPS, IFS) to enable them to make their contribution to society and nation and to empower them to take part in political life from the grassroots so as to become agents of social transformation.

AREA 6 PROCLAMATION OF THE GOSPEL

30. The Bishops sense the urgency of proclaiming the Gospel in India. In the first place, the Church must resist theological relativistic trends that water down the command to proclaim the Good News. She realizes too that the best form of proclaiming Jesus is through the witness of one's life. The Church plans to adopt different ways of proclamation according to concrete situations: one-to-one proclamation, group proclamation and mass proclamation. The Church wants to use different forms of the media for evangelization, such as films, television, music and drama, the internet, radio, the social media and to promote evangelization through existing Church institutions, Small Christian Communities, Pious Associations,

Ecclesial Movements and Youth Movements. In particular, she looks to the CCBI School for Evangelization at Pachmarhi (Suvarta Kendra) to create "an evocative pedagogy, using stories, parables and symbols so characteristic of Asian methodology in teaching" (EA 20) and to embark on a programme to form teams of priests, religious and lay faithful trained for evangelization.

AREA 7

ECUMENISM AND INTER-RELIGIOUS DIALOGUE

- 31. There are a number of ecclesial bodies in India which owe their allegiance to Jesus without being part of the Catholic Church. Catholics must gladly acknowledge and esteem the Christian endowments of our common heritage found among our separated brethren. Besides common prayer celebrations on the occasion of the Week of Prayer for Christian Unity and Ecumenism Sunday, the Church in India will endorse practical ecumenism through joint actions in socio—economic and political fields. Thus, united with these ecclesial bodies, the Church will seek to build up the nation.
- 32. India is characterized by a rich variety of ancient cultures and religions. Hence, the bishops intend to promote greater interest, in the first place, among priests and religious for inter-religious dialogue and to equip seminarians for the apostolate of inter-religious dialogue through study of the sacred texts of other religions. They will aim at forming the laity in the teaching of the Church concerning inter-religious dialogue. They will promote dialogical intervention on occasions of communal disturbances and conflicts and build bridges of understanding and harmony across all boundaries of faith.

AREA 8 NATION BUILDING

33. The Church in India exists in the midst of dehumanizing poverty caused by unjust structures aggravated by the twin evils of corruption and casteism. The Church will continue her mission of eradicating poverty, caste discrimination, corruption and exploitation of women through her educational, health-care and social services. Even more, she would like to

- be an agent of transformation in our nation. Our faith must lead to active involvement in civic and political life.
- 34. Hence, the Bishops will promote programmes at the Diocesan, Regional and National levels to form men and women at diocesan, regional and national levels to become agents of social change according to the teachings of the Church. The Bishops commit themselves to empower people especially the poor and marginalized so as to enable people to develop their innate capacities for the good of society and to raise their voices when injustice is meted out to them. In a much stronger way than she has done hitherto, she will join hands with organizations and people committed to the cause of human rights.
- 35. To be able to do this effectively, the Church will strive to eradicate any semblance of injustice in her own institutions. She will ensure justice to workers within her institutions. She will proclaim forcefully that casteism is a direct attack on human dignity and equality, and is against the fundamental teachings of Christ, keeping in mind the words of the Pastoral letter of Catholic Bishops of India on the occasion of Yesu Krist Jayanti 2000: "We need to eradicate this sinful reality from our Christian Communities." She will condemn in unequivocal terms communal and casteist attitudes, words and action while at the same time advocating and promoting the dignity and equality of all human beings in society and in the Church. In particular, she will be united in the struggle for equal rights of Dalit Christians on par with other scheduled castes by fighting for the amendment of the 1950 Presidential Order, which discriminates against Dalit Christians.

AREA 9 CARE FOR ECOLOGY

36. The Church in India will seek to promote environmental education highlighting God's ownership and human stewardship of creation, working against air and noise pollution, inculcating green attitudes and thoughts. She will encourage concrete actions such as conserving the greenery; plantation programs; fighting against water and marine pollution. She will make Church centres and Christian homes models of eco-friendliness.

AREA 10 MEANS OF COMMUNICATION AND MASS MEDIA

37. If the Church in India is to achieve her mission, she has to become "a communicating Church", communicating Gospel values, highlighting Church activities on behalf of the poor and downtrodden, sharing precise information with the media to counteract the spread of false news. She will seek to create public opinion to uphold the dignity and human rights of all, particularly the marginalized. She will promote media education especially among the youth so that they can be appreciative, critical and discriminative users of mass media. She will identify and promote the talents of the youth for the Church's communication work and for the mainstream media.

(VI) Conclusion

38. This Pastoral Plan is offered to all the dioceses of the Latin Church across the country in order that they may effectively prepare their own planned pastoral programmes, utilizing available resources, particularly religious men and women, the associations and the vast network of SCCs existing in our dioceses to fulfill the mission for which the Church in India exists. We place this Pastoral Plan in the hands of Mary Mother of the Church and the Star of New Evangelization. May Mother Mary "awaken in us a desire to follow in his footsteps, to go forth from our own land and to receive his promise." (LF 60)

