Oblati Pakistan

"A Voice of Faith, Mission, and Hope"





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Editorial



With profound joy, gratitude, and a deep sense of mission, we present the first Edition of ***Oblati Pakistan*** *our Magazine*. This inaugural issue marks not merely the beginning of a magazine, but the unfolding of a vision rooted in faith, service, and the enduring charism of our beloved founder, St. Eugene de Mazenod. It is a humble yet significant step toward sharing the life, mission, and spiritual journey of the Missionary Oblates of Mary Immaculate in the Islamic Republic of Pakistan.

The charism of St. Eugene de Mazenod is a charism of compassion, zeal, and dedication to the most abandoned. It is a call to see the world through the eyes of Christ, to feel with His heart, and to act with His love. This charism, born in the context of post-revolutionary France, has transcended time and geography, finding fertile ground in diverse cultures and communities across the globe. Today, it continues to flourish in Pakistan, a land rich in history, culture, and faith diversity.

In Pakistan, the Oblate mission stands as a beacon of hope, embodying the Gospel values in a society that is predominantly shaped by Islamic traditions. As followers of Christ and sons of St. Eugene, the Oblates strive to live out their calling by being "the light of the world" and "the salt of the earth" (Matthew 5:13–14). This mission is not one of dominance, but of dialogue; not of imposition, but of witness; not of separation, but of solidarity.

The light we are called to be is the light of Christ radiating love, peace, justice, and truth. In a world often marked by division and misunderstanding, the Oblates in Pakistan endeavor to foster harmony, mutual respect, and interreligious dialogue. Through education, pastoral care, social services, and community development initiatives, they seek to uplift the marginalized, empower the weak, and give voice to the voiceless.

To be the salt of the land is to preserve, to enrich, and to give flavor. The Oblates, through their presence and ministry, aim to contribute positively to the social and moral fabric of Pakistani society. Their commitment to the poor, the youth, and the vulnerable reflects the very heart of the Gospel. Whether in remote villages or urban centers, their mission is to serve with humility, integrity, and unwavering faith.

This publication, *Oblati Pakistan*, is envisioned as a platform to document, reflect upon, and share the diverse dimensions of this mission. It will highlight stories of faith, testimonies of hope, and accounts of service that often remain unseen. It seeks to inspire not only members of the Oblate family but also all people of goodwill who believe in the power of love and service.

As we launch this first issue, we acknowledge with gratitude the contributions of all those who have made this endeavor possible writers, editors, contributors, and supporters. We also remember with reverence the pioneers of the Oblate mission in Pakistan, whose sacrifices and dedication have laid the foundation for what we witness today.

We entrust this publication to the intercession of Mary Immaculate, our patroness, that she may guide and protect this mission. May *Oblati Pakistan* become a source of inspiration, a means of

evangelization, and a bridge of understanding among all people.

A special note of joy accompanies this milestone, as *Fr. Cecil Paul OMI*, Director of the Oblate Media Centre Multan, expresses his heartfelt happiness and gratitude at the launch of *Oblati Pakistan*. He recognizes this publication as a significant achievement in the field of print media in Pakistan, a meaningful step forward in sharing the mission, values, and voice of the Oblates with a wider audience. This initiative stands as a testament to dedication, creativity, and the desire to evangelize through modern means of communication.

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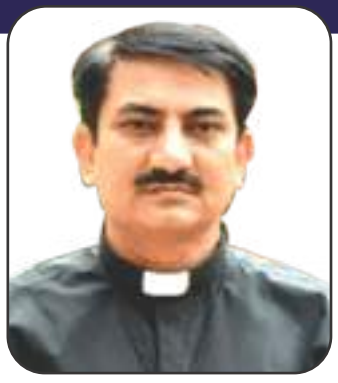
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Let this be not just a publication, but a mission in print a reflection of the living charism of St. Eugene, shining brightly as light and enriching deeply as salt in the beloved land of Pakistan.

Editor-in-Chief
Oblati Pakistan

Rev. Fr. Cecil Paul OMI

Message from the Fr. Superior



On the First Publication of the "Oblati Pakistan" Magazine

With great joy and gratitude to God, I am pleased to present the first publication of **"Oblati Pakistan"**, a magazine dedicated to sharing the missionary life, history, and pastoral work of the Missionary Oblates serving in Pakistan. This publication marks an important moment for our Oblate family, as it provides a platform to document and communicate the inspiring journey of the Oblate mission in this country.

The Oblate missionaries came to Pakistan with a deep commitment to serve the poor, the marginalized, and those who are most in need of the Gospel message. Over the years, they have dedicated themselves to pastoral ministry, education, social development, interfaith dialogue, and the formation of vibrant Christian communities. The story of the Oblate mission in Pakistan is a story of faith, sacrifice, courage, and hope. Through this magazine, we hope to preserve these stories and share them with a wider audience so that the spirit of our missionary vocation may continue to inspire others.

I would like to express my sincere appreciation for the dedicated efforts of **Rev. Fr. Cecil Paul omi**, whose vision and perseverance made this publication possible. His commitment to documenting the life and ministry of the Oblates in Pakistan has been instrumental in bringing this magazine to print. Through careful research, writing, and coordination, he has worked diligently to gather valuable information, historical reflections, and pastoral experiences that highlight the presence and mission of the Oblates in different parts of the country.

This first issue of *Oblati Pakistan* stands as a testimony to the collaborative efforts of many individuals who believe in the importance of sharing our missionary journey. It is my hope that this magazine will not only record our past and present ministries but will also encourage future vocations and strengthen the sense of unity among the Oblate communities and our collaborators.

May this publication continue to grow and serve as a voice of the Oblate mission in Pakistan, reminding us of our calling to proclaim the Good News and to serve the people of God with dedication and love.
May God bless this humble initiative and all those who contributed to its realization.

Oblate Delegation Superior-Pak

OBLATE DELEGATION SUPERIOR PAKISTAN

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L.J.C. et M.I.

Dear Oblates and brothers and sisters of our charismatic family in Pakistan,

On February 17, we celebrated the 200th anniversary of our pontifical approval and of our Constitutions and Rules. In this special context of our jubilee year, a new publication from the Pakistan delegation will be released: Oblati Pakistan. This coincidence leads me to reflect on the importance of gratefully remembering our history while opening ourselves to a future full of hope that springs from a creative fidelity to our own charism.

In my letter to the charismatic family on February 17, I wrote, "Recognizing our dignity requires preserving our collective memory and seeking the best means to ensure that God's presence does not fall into oblivion.... I invite everyone to collaborate with those dedicated to the task of preserving our memory. I also invite you to study and publish everything that helps us to revitalize the charism." The new magazine Oblati Pakistan strikes me as a response to this call. I appreciate the effort to bring this new reality to life and invite perseverance in this task.

Oblati Pakistan can be a place of communion, not only within the Pakistan Delegation, but also with the rest of the congregation, both with other Units and with the General Administration. Communion arises from the action of the Holy Spirit and is embodied in local communities that live according to the Constitutions and Rules. It is precisely this action of the Spirit that we are called to reflect in all that we are and do, including everything we write. I invite you to adopt this perspective of faith as you produce the Oblati Pakistan magazine, so that we may proclaim the works God is doing among us and His calls to personal and collective conversion.

Pilgrims of hope in communion. I pray that the new magazine will serve as a support on our pilgrimage and assist us in our ongoing formation, ever more deepening our Oblate identity. I hope that Oblati Pakistan will also be a tool for renewal in our mission to the poor, to whom we must bring the hope of Jesus Christ. May Oblati Pakistan serve to strengthen our communal identity and the communion among all the Oblates of the Delegation and with the Congregation. May it be able to promote our Oblate identity and our call to be holy missionaries to the poor. May Oblati Pakistan help us to be mystics, prophets, and missionaries, as I noted in my homily on February 17 of this year.

I entrust this new magazine to Mary Immaculate and our Oblate saints, that it may help us to live our Oblate identity with renewed zeal.

In Rome, April 1, 2026.

With my blessings, your brother, a pilgrim of hope in communion.

Luis Ignacio Rois Alonso, OMI
Superior General

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It is with profound joy and heartfelt congratulations that I extend my cordial greetings to this groundbreaking magazine-the very first of its kind dedicated to the Oblate Mission in Pakistan and beyond. In a world thirsting for the Gospel's light, this publication stands as a beacon, chronicling the tireless labors of Oblate missionaries who bring Christ's love to the peripheries.

First and foremost, I offer my deepest gratitude to the visionary souls who took the bold initiative to launch this endeavor. Your commitment breathes fresh life into our shared mission, ensuring that stories of faith, sacrifice, and transformation are not lost to time but shared widely to inspire new generations.

How fitting it is that this magazine bursts into the light precisely as the Oblate Congregation marks the 200th anniversary of the Approbation of our Constitutions and Rules—a true landmark in our storied history! It was on February 17, 1826, that Pope Leo XII granted official approval from the Holy See to the Missionary Oblates of Mary Immaculate. From those humble beginnings in revolutionary France-a "tiny little seed," as our Founder might say-this Congregation has flourished like a mighty tree, extending its branches across every continent and into countless countries. Today, we number over 3,700 members serving in 70 nations, from the frozen missions of Alaska to the vibrant parishes of Africa, Asia, and Latin America.

Pakistan, with its rich cultural tapestry and spiritual hungers, is a shining testament to this global outreach. Here, Oblate pioneers have planted the seeds of evangelization amid challenges, fostering communities of faith, education, and service. This magazine, born in such fertile soil, underscores the enduring importance of missionary endeavor: it is the heartbeat of our charism. As St. Eugene de Mazenod exhorted, we are called to "go to the ends of the earth" proclaiming the Gospel especially to the poor and most abandoned. In an era of secularism, conflict, and isolation, missionary work remains our sacred duty-not merely an option, but the very fire that ignites our identity. It demands courage, adaptability, and an unwavering trust in the Immaculate Virgin, who guides us as our patroness.

May this publication not only document our past triumphs but propel us forward, rallying Oblates, collaborators, and friends to embrace the New Evangelization with renewed fervor. Let it remind us that every mission post, every converted heart, every act of charity echoes the Founder's vision: a world redeemed by Christ's boundless mercy.

I wish all the members of the Delegation of Pakistan all the very best. May God bless you.

Fr. Roshan J. L. Silva OMI
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April 07, 2026.

MESSAGE OF REV. FR. EUGENE BENEDICT, OMI
GENERAL COUNCILLOR FOR THE REGION OF ASIA-OCEANIA

It is with deep joy and gratitude to God that I share this message on the occasion of my visit to the Delegation of Pakistan after a span of twenty-five years. This visit has been a moment of grace, renewal, and profound thanksgiving as I reconnect with the Oblate confreres and witness firsthand the growth and vitality of the mission in this beloved land. Although I had not been able to visit in the intervening years, this visit held special significance for me.

During my stay in Pakistan, I had the privilege of visiting various Oblate communities, the communities of the formation houses and the mission stations. I was able to visit Quetta, where I had worked for 25 years ago. I traveled there on March 29 and spent three days and two nights in the city. It was a very exciting experience, and I had the opportunity to meet many people. I was deeply touched by the dedication, simplicity, and missionary zeal of our Oblates who continue to serve faithfully in challenging yet grace-filled circumstances. Their commitment to proclaiming the Gospel, especially among the poor and the marginalized, is truly a living testimony to our Oblate charism.

I was particularly encouraged by my visits to the formation houses, where I encountered young and enthusiastic candidates who are preparing themselves to embrace the Oblate way of life. Their openness, discipline, and the desire to serve the Church are signs of hope for the future of the mission in Pakistan. The efforts of the formators in shaping these young minds and hearts are commendable and deserve our sincere appreciation.

Likewise, my visits to the mission stations revealed the tireless pastoral work carried out by our confreres. Despite many challenges, they continue to be instruments of God's love and compassion, fostering faith, promoting unity, and serving people of all backgrounds with humility and dedication. Their presence among the faithful is a powerful witness of Christ's enduring love.

This visit has also strengthened my conviction that the Delegation of Pakistan holds a special place within the Asia-Oceania Region. The faith, resilience, and spirit of fraternity that I have experienced here are truly inspiring. I encourage all Oblates to remain steadfast in their vocation, rooted in prayer, united in community, and committed to our mission of evangelizing the poor.

As we journey forward, let us continue to entrust ourselves to the loving care of Mary Immaculate, our Mother and Patroness. May she guide and protect the Oblate mission in Pakistan and inspire many more young men to respond generously to God's call. I would also like to commend and encourage the initiative of the new magazine Oblati Pakistan, which is a significant step forward in strengthening the print media presence of the Delegation of Pakistan. This valuable venture, under the dedicated leadership of Rev. Fr. Cecil Paul, OMI, serves as an important platform to highlight and promote the rich missionary activities and charism of the Oblates in Pakistan. Through this publication, the stories of faith, service, and

commitment of our confreres can reach a wider audience, inspiring many and fostering a deeper understanding of our mission. I wholeheartedly support and appreciate this endeavor and pray that it may continue to grow as a strong voice of evangelization and communication within the Church and society.

I express my heartfelt gratitude to all the Oblates and collaborators for their warm hospitality and fraternal welcome. Be assured of my prayers and support as you continue your noble mission.

May God bless you all abundantly..!

Eugene **BENEDICT,**OMI
General Councillor for the Region of Asia – Oceania
Rome.



May God bless you all abundantly..!

General Councilor for Asia Oceana

Rev. Fr. Eugene Benedict OMI

Oblate Province of Mexico

Introduction

I, Father Robinson Mehtab Gill OMI from the delegation of Pakistan, have been serving in the Oblate Province of Mexico for one and half year. I was given the first obedience by the former Superior General Father Louis Logan to the Oblate Province of Mexico. I was born on the 8th of May 1991 in



Sargodha, Punjab. We have four brothers and no sister. My parents, Peter Wilson and Loviza are very devout and staunch Catholic. I was 17 years old when I felt the call for the Oblate way of life and joined the Oblate Juniorate Seminary in Multan in 2008. I was inspired by the life of Saint Eugene and there was a strong desire in me to work as missionary one day. This desire became stronger when I went to Sri Lanka for my Pre-Novitiate, Novitiate and Philosophy. I stayed almost 5 years in Sri Lanka and learnt their Culture, Language, Belief System, Food Pattern and Oblate Missionary zeal. When I returned to Pakistan and started Theology, I was inspired by the biblical text "Therefore, go and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit" (Mathew 28:19). After my ordination, Superior General Father Louis Logan gave me the first obedience to the delegation of Guatemala (province of Mexico) in 2022. It took me two years to work for my visa and documentations and finally,



I was able to enter Guatemala through the United States in 2024. I served the mission in Guatemala for 4 months and I was called by the Provincial to serve in Mexico. Now, I have been serving in



Mexico for more than one year in the missions. Mexicans speak Spanish and it is a very enriched culture of Mexicans where I have been serving. Although Spanish is the official language but there are many dialects that people speak in the south of Mexico. I had a chance to serve in the rural missions in the south. First, I served in Tequisistlan, Oaxaca and then in Guerrero, Cuajinicuilapa. Although Mexican culture in general is a Latin American culture, but every state has its own rich culture, food pattern, dress code, way of thinking, belief system and way of life. I came with the Pakistani culture to adjust in the Mexican way of life. It is a very fruitful experience to broaden my perspective of looking at the reality of life. In my report, I would like to share my missionary experience of foreign missions in Mexico, meantime, I would also explain the Oblate missionary life and the missionary vision that we follow in Mexico.



Missionary work

Mission of the oblates, as we know, is with the poor and most abandoned in any society. The mission of the Oblates in Mexico includes Rural missions in the Parishes and mission stations, missions in the city parish and ministries, mission in the College(education) and mission with the Youth and Oblate associates (leity). I have been serving in the rural missions of the Oblate Parish in Cuajinicuilapa, the state of Guerrero in Mexico. This is an Afro-Mexican culture in Guerrero. The descendants of this place were from Africa and now they have mixed blood of Afro-Mexicans. The Culture is very enriched and different from the other states of Mexico. People are loving and hospitable in their cultural setup. The name of the Parish is



"Parroquia de San Nicolas de Tolentino" and there are almost 30 sub stations of the Parish, and we have many groups in the Parish with their proper responsibilities. Our Parish is very active in celebrating the feasts of the saints throughout the whole year. The social and economic state of the people are stable, but when we go little far, the situation of the churches in the colonies is not well organized. We have been organizing almost 10 sectors of our Parish from the zero level. I have these sectors with me to look after and organize. In these 10 sectors of the mission zone, we do not have proper liturgy and organized communities. I have been organizing groups and communities to make it an established sector. This is one of the challenges that we face in this sector to gather and unite the people for the Holy Mass and Catechism. We are three fathers in the Parish Father Editson OMI



(Parish Priest), Father Juan Manuel OMI, and Father Robinson Mehtab Gill OMI. Every one of us has 10 sectors to organize, it makes our work more flexible to divide and serve better. We have our community activities and community prayers because we as Oblates believe that our community and Oblate life come first and it helps to serve better in the mission. We are very thankful to God for giving us this opportunity to be missionaries like our Founder Saint Eugene de Mazenod with zeal of serving the people of God. I am very thankful to my parents and my formators who have given me the formation to serve God and prepared me for the missionary service. I am very happy to share my personal experience with all of you, and I pray always for my Oblate brothers all around the world that Mother Mary, Our Beloved Mother may protect us always and guide us for the service of the people. I will continue my missionary information with you as we march forward, so that you can see with the pictures our Oblate missionary work in the mission land. It gives me pleasure to preach the word of God and the serve the people in faraway areas of the



mission where people are seeking the presence of God in their lives and our preaching gives them peace and consolation in their situations of poverty, violence, crisis of personal life and desperation of faith. May God bless you all and I will keep sharing my missionary information with all of you.
MAY GOD BLESS US (AMEN)

Oblate Juniorate Formation House, Multan

By: Fr. Cecil Paul OMI



A Holistic Journey of Formation

The Oblate Juniorate Formation House in Multan stands as a beacon of hope, nurturing young men who aspire to embrace the missionary life of the Missionary Oblates of Mary Immaculate. Established in 1986 in the Industrial Estate area, this formation house has played a vital role in shaping the spiritual, intellectual, and human lives of countless students who seek to dedicate themselves to the service of God and humanity.

A significant milestone in its history was reached in 1986 when Rev. Fr. Lucian Smith, OMI, the Sri Lankan Provincial then, officially blessed and inaugurated the newly erected building known as *Bait-ul-Mariam Oblate Juniorate* in Multan. This historic occasion marked the formal beginning of a structured formation program for young candidates in Pakistan. On the same occasion, Bro. Alfred Rayppu, OMI, was appointed as the first Rector of this formation house, laying a strong foundation for its future growth and development.



Therefore we can say that the Oblate Juniorate Formation House in Multan stands as a beacon of hope. The Juniorate is not merely an academic institution; it is a formative environment where young candidates grow holistically. It integrates academic excellence, spiritual depth, moral integrity, physical development, and creative expression, preparing students to become future missionaries and responsible members of society.

1. Historical Background and Vision of the Oblates in Pakistan

The presence of the Missionary Oblates of Mary Immaculate (OMI) in Pakistan is rooted in a deep missionary vision inspired by their founder, St. Eugene de Mazenod, who dedicated his life to evangelizing the poor and the most abandoned. The Oblate charism, centered on proclaiming the Gospel to those who are spiritually and materially in need, found fertile ground in Pakistan, where the Church continues to live as a minority yet vibrant community.



The Oblates first arrived in Pakistan in **1971**, marking the beginning of a new chapter in the missionary history of the country. Initially, the mission was entrusted to members of the Sri Lankan Province, who generously responded to the call of the Church to serve in this region. These pioneering missionaries laid the foundation of the Oblate presence through pastoral work, parish ministry, youth formation, and the promotion of vocations.

In the early years, one of the major challenges faced

by the Oblates was the lack of local vocations. Recognizing the importance of forming indigenous clergy and religious, the missionaries began to invest in vocation promotion and the establishment of formation houses. This vision led to the creation of structured formation programs that would prepare young Pakistani candidates to embrace the Oblate way of life.

The establishment of the **Oblate Juniorate Formation House in Multan in 1986** was a decisive step in realizing this vision. It provided a stable and nurturing environment where young aspirants could begin their journey of discernment and formation. The Juniorate became a seedbed of vocations, fostering spiritual growth, academic excellence, and missionary zeal among its students.

Over the years, the Oblates expanded their mission across various parts of Pakistan, including Multan, Lahore, Faisalabad, Karachi, and Quetta. Their ministries have included parish work, education, social services, interreligious dialogue, and outreach to marginalized communities. Through these efforts, the Oblates have contributed significantly to the life of the Church and the wider society.

The vision of the Oblates in Pakistan is deeply rooted in their charism: **to evangelize the poor, to live in apostolic community, and to be witnesses of hope in challenging environments.** This vision is expressed through:

- **Commitment to the Poor:** Serving marginalized communities, especially those facing social and economic hardships.
- **Formation of Local Vocations:** Investing in the training and development of young candidates to ensure the continuity of the mission.
- **Community Living:** Living as brothers in unity, reflecting the love of Christ in their relationships.
- **Interfaith Harmony:** Promoting peace and dialogue in a religiously diverse society.
- **Education and Empowerment:** Providing opportunities for growth and development through schools, formation houses, and social initiatives.

The Oblates in Pakistan continue to respond courageously to the challenges of their mission. Despite being a minority, they remain committed to witnessing the Gospel through their presence, service, and dedication. Their mission is not only about preaching but also about living among the people, sharing their struggles, and becoming a sign of God's love and compassion.

Today, the Oblate mission in Pakistan stands as a testimony to faith, perseverance, and missionary commitment. The Juniorate in Multan, along with other formation houses, continues to play a vital role in shaping future missionaries who will carry forward the legacy of St. Eugene de Mazenod.

2. Academic Formation: Building Intellectual Excellence

Academic development is one of the core pillars of formation in the Juniorate. Students are encouraged to pursue excellence in their studies, recognizing that intellectual formation is essential for effective missionary work.



The academic program includes:

- Formal education at intermediate collage
- Language development, especially English
- Research, reading, and writing skills
- Exposure to modern technology and knowledge resources
- Leaning about computer internet research work
- Oblate History, Bible, Liturgy, Church History, Philosophy, World History, Sacraments and Methodology

Students are trained to think critically, communicate effectively, and engage with contemporary issues. The formation process emphasizes that knowledge is not only for personal growth but also for the service of others.

Academic discipline is maintained through structured study hours, assignments, and regular assessments. The use of libraries and digital resources further enhances their intellectual capacity. This academic grounding prepares students for future philosophical and theological studies, which they pursue in later stages of formation.

3. Spiritual Formation: The Heart of Oblate Life



Spiritual formation is the foundation upon which all other aspects of life in the Juniorate are built. The students are guided to develop a deep personal relationship with Jesus Christ and a strong commitment to the Church.

Daily spiritual practices include:

- Holy Mass
- Morning and evening prayers
- Meditation and reflection
- Rosary and devotions
- Eucharistic adoration and confession



The life of prayer fosters inner peace, discipline, and a sense of divine purpose. Community prayer also strengthens unity among the students, helping them to live as a family rooted in faith.

Retreats, recollections, and spiritual guidance sessions are regularly organized to deepen the students' spiritual journey. These experiences help them discern their vocation and understand the meaning of missionary life.

The spiritual dimension is centered on the Oblate charism: evangelizing the poor and living in apostolic community. Students are constantly reminded that their vocation is not just a career but a calling to serve Christ in the most abandoned.

4. Moral and Human Formation: Shaping Character

Moral formation is essential in developing responsible and mature individuals. The Juniorate emphasizes virtues such as honesty, humility, obedience, discipline, and respect for others.

Students are guided to:

- Develop strong ethical values
- Practice self-discipline and responsibility
- Respect community life and authority
- Grow in emotional maturity and interpersonal relationships

Living in a community teaches students the importance of cooperation, forgiveness, and mutual support. They learn to share responsibilities, resolve conflicts, and live harmoniously with others.

Human formation also includes personality development, leadership skills, and social awareness. Students are encouraged to become compassionate individuals who can respond to the needs of society with sensitivity and courage.

5. Community Life: Learning Brotherhood

One of the most distinctive aspects of the Oblate Juniorate is its emphasis on community life. Students live together as brothers, sharing their daily activities, meals, prayers, and responsibilities.

- Community life helps in:
- Building strong relationships
- Developing a sense of belonging
- Learning teamwork and cooperation
- Growing in mutual respect and understanding

Events such as formation gatherings and communal celebrations strengthen the bond among students and formators, fostering a spirit of unity and joy.

This communal living prepares students for the Oblate life, which is deeply rooted in fraternity and shared mission.

6. Sports and Physical Development

Physical development is an integral part of formation. The Juniorate provides opportunities for students to



engage in various sports and physical activities, promoting health, discipline, and teamwork.

Common sports include:

- Cricket
- Football
- Basketball
- Badminton

Sports help students to:

- Maintain physical fitness
- Develop team spirit
- Learn discipline and perseverance
- Relieve stress and refresh the mind

Regular games and competitions create a healthy and energetic environment, encouraging students to balance their academic and spiritual commitments with physical well-being.

7. Music, Singing, and Choir Formation

Music plays a vital role in the life of the Juniorate.



Students are encouraged to develop their musical talents, particularly in singing and playing instruments.

Activities include:

- Choir practice for liturgical celebrations
- Learning musical instruments such as guitar and violin
- Participation in parish and community events

Music enhances the liturgical life of the community and fosters creativity and confidence among students. Choir participation also strengthens unity and provides a joyful expression of faith.

Through music, students learn discipline, harmony, and the beauty of collective expression, which are essential qualities for community living and pastoral ministry.



8. Art and Cultural Development

The Juniorate encourages students to explore their artistic and cultural talents. Art is seen as a means of expressing creativity and understanding cultural identity.



Activities include:

- Drawing and painting
- Drama and stage performances
- Cultural celebrations and events
- Creative writing and publications

Cultural programs allow students to appreciate their heritage and develop confidence in public expression. These activities also prepare them for future pastoral work, where communication and cultural sensitivity are essential.

Art and culture help in shaping well-rounded individuals who can engage with diverse communities and express their faith in creative ways.

9. Gardening and Agriculture: Learning through Nature

One of the unique aspects of formation in the Juniorate is the emphasis on manual labor, particularly ardening and agriculture. Students actively participate in maintaining gardens and cultivating plants.



This aspect of formation teaches:

- Respect for nature and creation
- Responsibility and hard work
- Self-reliance and sustainability
- Appreciation for simple living

Working in the garden provides a sense of peace and

connection with nature. It also instills values of patience and perseverance, as students learn to nurture and care for living things.
Gardening is not only a practical activity but also a spiritual experience, reminding students of God's presence in creation.

10. Entertainment and Recreation: Balanced Living

Recreation and entertainment are essential for maintaining a healthy and balanced life. The Juniorate ensures that students have time for relaxation and enjoyment.

Recreational activities include:

- Watching educational and inspirational programs
- Indoor games such as Table Tanis, Carrom Board, Cards and Scrable
- Community outings and picnics
- Celebrations of feasts and special occasions

These activities help students to relax, build friendships, and develop a positive outlook on life. Recreation is seen as a necessary part of formation, contributing to overall well-being.

11. Formation for Mission and Service

The ultimate goal of the Juniorate is to prepare students for missionary life. Formation is oriented towards service, especially to the poor and marginalized.

Students are trained to:

- Develop a missionary spirit
- Serve with compassion and dedication
- Engage with the realities of society
- Respond to the needs of the Church

They are encouraged to see their vocation as a commitment to evangelization and social transformation. The Juniorate instills in them the values of sacrifice, generosity, and love for the poor.

12. Conclusion: A Holistic Formation for Life

The Oblate Juniorate Formation House in Multan is a place where young men are transformed into mature, responsible, and mission-oriented individuals. Through a balanced integration of academic, spiritual, moral, and human formation, the Juniorate prepares students for a life of service and dedication.
It is a journey of growth intellectual, spiritual, and personal guided by the charism of the Oblates. The formation house continues to play a crucial role in



building the future of the Church in Pakistan by nurturing committed and capable missionaries.
In a world filled with challenges and uncertainties, the Oblate Juniorate stands as a symbol of hope, shaping lives that are rooted in faith, enriched by knowledge, and inspired by a deep commitment to serve humanity.
Under the kind and dedicated care and supervision of Rev. Fr. Cecil Paul OMI, and Rev. Fr. Adnan Barkat OMI, the Oblate Juniorate Formation House in Multan continues to flourish in all dimensions of formation. Their committed leadership and fatherly guidance have greatly contributed to the holistic development of the students. The Juniorate is steadily progressing in its academic excellence, deepening spiritual life, strengthening moral values, and enhancing pastoral awareness. At the same time, special attention is given to nurturing artistic talents, encouraging students in music, creativity, and cultural expression. Through his vision and tireless efforts, the formation house remains a vibrant center where young aspirants are formed into disciplined, faith-filled, and mission-oriented individuals, ready to serve the Church and society with dedication and zeal in future to come as an Oblate priest & brothers.



Life at Oblate Scholasticate, Karachi



Fr. Gasper James OMI

Introduction

Oblate Scholasticate is a post-Novitiate Formation House situated in Karachi, Pakistan. This Formation House is for all newly-professed young Oblates for further growth and studies.



The post-synodal Apostolic Exhortation *Pastores Dabo Vobis* by Pope John Paul in 1992 highlights that the overall goal of priestly formation is to transform and transfigure the *Formandi* as shepherds of the souls on the image of the Good Shepherd. It further points out the four main areas of the initial formation: Human, Intellectual, Spiritual and Pastoral. The *Formators* and *Formandi* are disposed to this stage of formation in the light and elaboration of this document, General Norms of the Oblate Formation, Directives of OMI Delegation of Pakistan, *Ratio Nationalis Institutionis Sacerdotalis* (2024) and Guideline of National Catholic Institute of Theology (NCIT). Thus, there are drawn many aspects for this post-Novitiate Formation House from such sources.

1. The Existing Oblate Community

Oblate Scholasticate, Karachi community is comprised of thirteen members: Three Oblate priests: Frs. Khan Paulus, Gasper James, and Nadeem Rafiq, one scholastic: Bro. Noman Arif at Oblate International Scholasticate, Rome, doing his licentiate studies in biblical studies, four scholastics: Bros. Adeel Qaisar, Fahad Warris, Kashif Masih and Touqeer Masih in Theology-IV, three scholastics: Bros. Ashbeel Zulfiqar, Joel Yousaf and Suleman Yousaf in Theology-III and one scholastic: Bro. Mohsin Luka in Theology-I. We are blessed, this year, with one OMI student Bro. Hanry Affaq who has said YES to the call to Brotherhood in Oblates of Mary Immaculate-Pakistan Delegation. He is also part of the Oblate Scholasticate community. He professed his vows after completion of his Novitiate in Sri Lanka in 2025. Presently, Bro. Hanry is doing his two years Religious Formation Course at Franciscan Friary, Karachi.





2. Human Formation

The students are specified various House responsibilities and they are guided them to do them freely in a mature way. They are highlighted, often: "*Character formation should lead the new Oblate to come to a realistic assessment of himself, to assume responsibility, and to relate in a mature way to his brothers and to those in authority. It should promote leadership qualities and a sense of daring and creativity. Such formation should, moreover, enable him to face with love, peace and joy the renunciation inherent in religious commitment*" (Rule 65b of OMI Constitutions and Rules). The *Formandi* are to inculcate genuineness, mutual respect and human dignity in a mature way.

Formators accompany the *Fomandi* to help them in a mature growth. The *Formandi* are required to depict maturity in common life at Oblate Scholasticate specifically in prayers, study, commitment, sense of belonging, maintaining physical life and financial management. They are guided to have proper attitude and praxis towards clear comprehension of freedom and responsibility. They are directed for proper use of automobile, cellular phone, high-tech gadgets, internet and social media. They are advised to maintain cordial and good relationships with their own families, classmates of different Dioceses of Pakistan and religious Congregations.

3. Intellectual Formation

Most of the time of a day at Oblate Scholasticate, Karachi is consumed in the academic or intellectual formation. The three residential Oblate priests are very much engaged in the academic life at the Oblate Scholasticate, Karachi. They are also dedicated and committed to the teaching at National Catholic Institute of Theology (NCIT). The students go for classes to NCIT from Monday to Friday. They intermingle with the students of all Dioceses of Pakistan and some Religious Congregations. In general, all Oblate students give ample time to studies and witness good results, consequently. This year, three Oblate students are writing their Research Papers (Thesis).

Besides theological studies, the Oblate Scholasticate organizes a bimonthly Conference and daily readings on *Oblatology* under the supervision of one priest. In this regards, the community is divided into groups to organize and have these bimonthly conferences on the themes



connecting and pertaining to the Oblate way of life. Moreover, a regular reading from the Oblate literature is being read during dinner, daily.

4. Spiritual Formation

The theological studies and the spirituality are essentially connected to each other. The spirituality balances the theological approaches, discoveries and exploration. It is the approach of interdependency of academic and practical life, not being exclusive rather inclusive. Thus, this immersion and involvement in academic life is actualized in practical spirituality. The *Formators* and *Formandi* are participating in daily liturgical celebrations. It is encouraged to spend more time in meditation. There is organized a Holy Hour to spend some time before the Blessed Sacrament, once a week. A quality spiritual accompaniment and direction is an essential and indispensible aspect in



formation. Thus, the *Formandi* are advised to schedule a regular meeting with their Spiritual Directors, once a month.

5. Pastoral Formation

The Church is missionary by her very nature to find and evangelize the people of God by pastoral endeavor and venture. The pastoral activities and endeavor are the privileged moments in the formation. The Oblate students are provided the regular pastoral involvements in parishes and houses for destitute & special people. National Catholic Institute of Theology (NCIT) imparts pastoral ministry for all students on every Saturdays and Sundays.

Pastoral ministry is an essential part of Theology students. The Brothers go to spend one semester of six months in an assigned parish or institute for supervised pastoral ministry. It is meant to implement the concepts and learning during the classes.



Bro. Mohsin, in Theology-I, is involved and launched in pastoral ministry, weekly. He is to get in touch with the "wounded" realities while going to the hospitals, homes for the aged, special people and children. It gives him a valuable experience and develop in him a willingness in serving others. Bro. Hanry is involved and launched in pastoral work weekly, as well. He is to work and experience with the wounded realities at *Franciscan Centre* (A House for the Special People), Karachi. He is very much involved in the House maintenance, the computer and electric works in the House, as well.

Bros. Ashbeel, Joel and Suleman, in Theology-III, are involved and launched into pastoral ministry, weekly. They go to pastoral work with the social workers, in self-help projects and community development. They also go for house visiting to learn more about the problems in the families and how to help people towards finding solutions.

Bros. Adeel, Fahad, Kashif and Touqeer, in Theology-IV, are involved and launched in pastoral ministry, weekly. They go in an assigned parish on every Saturday and come back to the community on Sunday. They have house and sick visitations where they have the tangible experience of the difficulties and sufferings of the people. They conduct small community prayers, whenever the need arise in the parish. They also prepare the faithful for sacraments and to have Sacrament of Confession, properly explaining its steps. They are also given the opportunities to organize seminars on some current issues and conduct small community prayer services. They assist the priests in the liturgical celebrations such as distributing the Holy Communion especially in the Holy Mass on Sundays. They practice their liturgical ministries of Lector and Acolyte, proficiently. In a special manner, Brothers are initiated to improve and refine their preaching skills and finally present and deliver a comprehensible and effective homily. They observe the priests carefully to learn and administer the Sacraments such as Baptism and Eucharist.

Conclusion

In this globalized yet polarized, pleasure-loving, consumerist and selfish culture, Religious/ Priestly Formation is not robotic enactment, blocking abilities, controlling willingness, oppressing fundamental rights, suppressing curiosity, carrying out favoritism and paralyzing coherency rather, it an accompaniment in discovering and learning goal of life, henceforth, fullness of life.

The meritorious and effectiveness in Oblate formation, based on human, intellectual, spiritual, pastoral, missionary, communitarian oriented, is to foster and yield pure hearted future church leadership inculcating Gospel values of truth, love, care, genuineness, and zeal for the Church in general and OMI Congregation in particular. There is a gigantic need to fostering human, intellectual, spiritual, pastoral and missionary disposition in the Formation. Thus, the Oblate Scholasticate Karachi does it.







Hope in the Desert

By: Adnan Barkat OMI



"'The desert shall rejoice and blossom like the crocus' (Isaiah 35:1). Derekabad is the living fulfillment of this promise, a place where faith and perseverance have transformed emptiness into a sanctuary of hope."

I am very pleased to write this reflection with a heart full of gratitude and missionary zeal about the mission of Derekabad. This place is not only a small settlement in the desert of southern Punjab, but a living witness of faith built through the sacrifices and dedication of the Missionary Oblates of Mary Immaculate. In the quietness of the desert, among simple and faithful people, one can truly experience the presence of God and the serenity that comes from deep faith. The Marian shrine known as the Queen of the Desert has become a special place of prayer where many believers come to find peace,



strength, and spiritual renewal. Inspired by the missionary spirit of St. Eugene de Mazenod, the mission continues to serve the poor and marginalized, reminding us that even in remote and difficult places the Gospel can grow and bring hope to many hearts. The journey in the desert is not easy; it asks for sacrifices and challenges. Yet, approaching it with a pure and sincere heart allows one to write and reflect on experiences that truly touch the soul and resonate with God's presence.

Faith at the Margins of the Desert

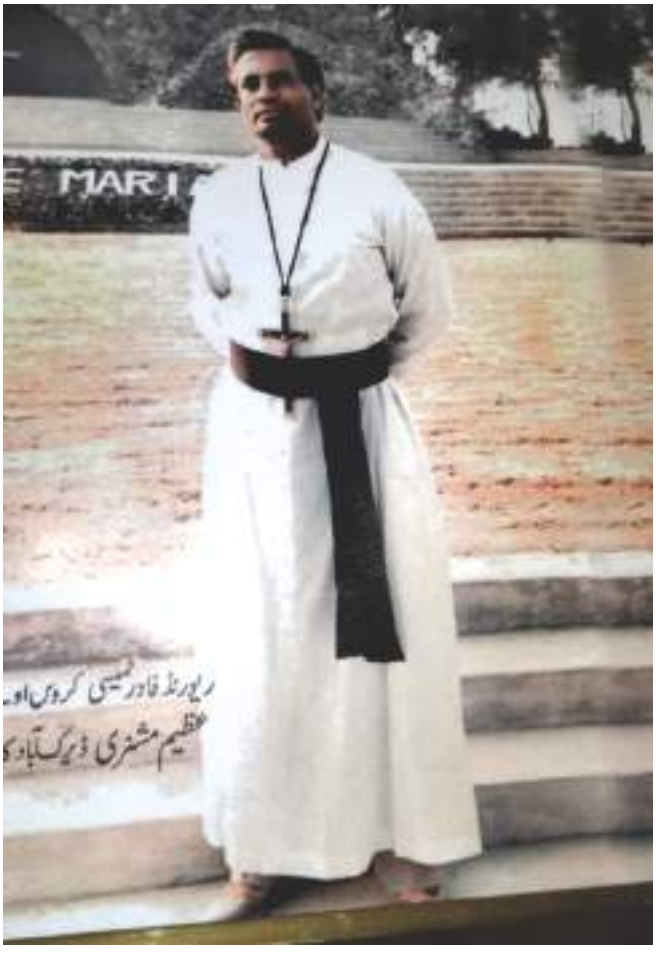
Far from the busy cities of Pakistan, in the desert lands of southern Punjab, lies the mission of Derekabad. At first glance, the desert appears harsh, with strong winds, difficult paths, and scorching summers and cold winter nights. Yet in this simple and challenging place, faith has grown strongly among the Christian families who live there. In the midst of these small communities stands a Marian grotto called the Shrine of the Queen of the Desert, which has become a place of prayer and hope for many believers from nearby villages. For them, the shrine is not only a devotional place but also a reminder that God



remains close to His people even in the most remote areas of life. The desert itself has deep biblical significance, often being the place where God meets His people. As the prophet Isaiah says, "The wilderness and the dry land shall be glad; the desert shall rejoice and blossom like the crocus" (Isaiah 35:1). The place itself embodies the vision of St. Eugene de Mazenod, and for me, it was a blessing to visit under the guidance of Rev. Fr. Inayat Gill, OMI. Father Inayat understood the depth of the desert mission and the surrounding community better than anyone, knowing the people intimately and ministering to them with true compassion.

Social and Historical Background of the Christian Community

Before the mission began, many Christian families in this region lived under extremely difficult social and economic conditions. Many were forced into bonded labor, particularly in brick kilns, while



others worked as sanitation workers in cities. These hardships meant that most families did not own land, lacked stable employment, and had limited access to education, leaving them socially marginalized and economically weak.

The desert land that later became Derekabad, though mostly empty and undeveloped, offered these families a chance for a new beginning and a life of dignity and stability. It reminds us how, in every sphere of life, people wait for relief, prosperity, and smooth living. Sacrifices, though challenging, always bring renewal, relief, and redemption.

The Founding Vision of Fr. Derek Misquita

The Derekabad mission traces its origins to 1975 when Fr. Derek Misquita, a diocesan priest, welcomed Christian families migrating from various parts of Pakistan in search of a better future. Many arrived with few possessions and little security, yet carried deep faith and a desire for a more dignified life.

The early years were extremely difficult. The settlers faced shortages of food, shelter, and basic infrastructure, while the harsh desert climate made survival challenging. Adapting as a foreigner to a new culture was no easy task. Yet, when a person approaches life with love, humility, and an open heart, free from prejudice, one begins to understand the true meaning of life and divine purpose through service to others. The perseverance of the community reflected Christ's words: “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied” (Matthew 5:6).

Political Uncertainty and Fragile Beginnings

The early community developed during a period of political uncertainty in Pakistan. Under the episcopacy of Bishop Bertrand Boland (1960–1976), the Christian settlers struggled to survive under harsh environmental and social conditions. Later political upheavals, including the overthrow of Prime Minister Zulfikar Ali Bhutto by General Zia-ul-Haq, added instability. Fr. Derek Misquita was compelled to leave the country for safety, leaving the community fragile and uncertain about its future.

During such times, poor communities often suffer most, their lives half-destroyed by political instability. Stabilizing the mission amidst these challenges required immense faith, perseverance, and divine guidance.

The Arrival of the Missionary Oblates of Mary Immaculate

A new chapter began when the pastoral care of the mission was entrusted to the Missionary Oblates of Mary Immaculate (OMI). In 1985, Bishop Patras Yousaf appointed Fr. Temsey Croos, OMI, as the





first parish priest of Derekabad. The parish covered a vast desert territory, including Muzaffargarh, Dera Ghazi Khan, Kot Addu, and Azizabad.

Traveling across these scattered communities demanded long and difficult journeys through the desert. Fr. Temsey immersed himself completely to understand the struggles of the people, providing essentials like tube wells, peter engines, donkey carts, and other tools to ease their lives. His dedication demonstrated genuine compassion and commitment to the spiritual and practical well-being of the desert communities.

"Building the Foundations of Community Life: Overcoming Hardships, Promoting Education, and Nurturing Faith in the Early Years"

One of the greatest challenges was the lack of educational opportunities. Fr. Temsey recognized that education was not just a basic need but a cornerstone for the long-term growth and empowerment of the community. He took the initiative to establish schools for children in the area, planting seeds for future generations. The early years were marked by simplicity and hardship: there were no church buildings, and the faithful gathered under trees to celebrate the Eucharist, illuminated only by the gentle glow of oil lamps in the evenings. Yet, through unwavering perseverance and communal effort, gradual improvements were made, including better facilities and, eventually, the introduction of electricity in 1992, signaling a new era of hope and progress for the community.

Shrine of the Queen of the Desert

A major spiritual milestone was the creation of a Marian grotto by Fr. Temsey Croos, inspired by his devotion to the Blessed Virgin Mary. The shrine, known as the Queen of the Desert or Malka-e-Thal, became a place of prayer, reflection, and divine presence. Quietly rising in the vast desert, it symbolizes Mary's maternal care, offering comfort, hope, and guidance to communities often facing hardship and isolation. Over time, the shrine drew pilgrims from across Pakistan seeking healing, thanksgiving, or guidance. Its serene desert setting provides space for reflection, prayer, and renewal. Today, the shrine stands as a living testament to devotion, perseverance, and divine grace.

Oblates at the Heart of Derekabad

The mission of Derekabad has been sustained and enriched through the devoted service of many Oblate missionaries, whose presence has been at the very heart of community life.



Pioneering Leadership:

Fr. Temsey Croos, OMI, served as the first parish priest from 1985 until his tragic death in a road accident on 27 December 1995. His vision, dedication, and pastoral care laid the foundational spirit of faith and service that continues to guide the community.

Continuity and Guidance:

After Fr. Temsey's passing, Fr. Inayat Gill, OMI, assumed responsibility for the mission. His tireless work has included providing spiritual guidance, fostering education, and advocating for the welfare of the settlers, ensuring that the mission remained a place of hope and growth.

Contributions of the Oblate Community:
Over the years, several Oblates have played vital roles in nurturing the faith and life of the Derekabad community:

Fr. Gunther, OMI

Fr. Alex, OMI

Fr. Mukhtar Alam, OMI

Fr. Attaullah, OMI

Fr. Muqsood, OMI

Each of these missionaries brought their unique dedication and pastoral care, strengthening the spiritual and social life of the community. Today, Fr. Inayat Gill continues to guide and nurture the Derekabad mission, embodying continuity, compassion, and unwavering commitment to the people. Their combined efforts reflect the enduring heart of the Oblate mission in Derekabad, where faith, service, and community thrive together.



Personal Experience

"When I first stepped into Derekabad, I did not see only sand and struggle—I saw a community whose faith shone brighter than the desert sun. This reflection is my attempt to capture that light."

In 2014, I had the privilege of spending nearly six months in Derekabad for pastoral exposure under the guidance of Fr. Mukhtar Alam, OMI. Living among the people allowed me to witness firsthand the remarkable strength of their faith and devotion, despite the daily hardships they face. The Marian grotto became a special place for prayer and reflection, where one could feel the comforting presence of Mother Mary. Observing the community's prayer life, I realized how deeply their faith sustains them, bringing hope, unity, and courage in the midst of challenges.

Teaching in the Parish schools was another source of great joy, as I worked with children of golden hearts—eager to learn, humble, and open to God's love. Living closely with the people, traveling with them to meet spiritual and educational needs, and sharing in their daily lives taught me invaluable lessons about perseverance, humility, and the power of faith in action. My time in Derekabad was profoundly formative, deepening my own spiritual journey and reinforcing the truth that pastoral ministry becomes most meaningful when it is lived directly among those it seeks to serve.

Hope Blossoming in the Desert

Nearly five decades after its founding, the Derekabad mission remains a powerful symbol of faith and perseverance. What was once barren desert has become a flourishing community of prayer, service, and missionary dedication. At the heart of this transformation stands the Shrine of the Queen of the Desert, reminding believers that God's grace shines brightest in simplicity, struggle, and steadfast faith.

As St. Paul writes: "We have this treasure in earthen vessels, to show that the surpassing power belongs to God and not to us" (2 Corinthians 4:7). Through the dedication of missionaries and the devotion of the faithful, Derekabad has become a land of hope, where the Gospel continues to take root in sincere hearts. May God bless the Oblates, and through the intercession of Mary Immaculate, continue to guide and protect this mission.



200 Year of Constitutions & Oblates

By: Fr. Waqas Raza OMI



The Missionary Oblates of Mary Immaculate (OMI) are currently celebrating the **bicentennial of the papal approval** of their Constitutions and Rules. This milestone marks 200 years since **Pope Leo XII** formally recognized the congregation and its guiding "Book of Life" on **February 17, 1826**.

Key Historical Milestones

- **1816 Foundation**: St. Eugene de Mazenod founded the Society of the Missionaries of Provence in Aix-en-Provence, France, to evangelize the poor.
- **1818 First Rule**: The first internal version of the Constitutions and Rules was adopted by the small community.
- **1826 Papal Approval**: Seeking universal reach, de Mazenod travelled to Rome. Pope Leo XII granted pontifical approval and bestowed the name **Missionary Oblates of Mary Immaculate**.

Significance of the Constitutions and Rules

- **Spiritual Guidebook**: They provide the canonical foundation for the Oblates "communal life, apostolic zeal, and personal oblation" (total self-offering to God).
- **Core Charism**: Constitution 2 defines them as "men set apart for the Gospel," ready to leave everything to serve the most abandoned.
- **Living Document**: While the 1826 text is the foundation, a definitive revision was approved in **1982** to reflect contemporary needs while remaining faithful to the original spirit.

2026 Bicentenary Celebrations

- **Jubilee Year**: The 200th anniversary year officially opened on **February 17, 2026**.
- **Rome Gathering**: A week-long celebration was held in Rome, including liturgies at the **Basilica of St. Mary of the Campitelli**, where de Mazenod prayed during the approval process in 1826.
- **New Commentary**: To mark the occasion, the Superior General commissioned a new commentary on the Constitutions and Rules to reflect how the charism is lived in the 21st century.

Audience with the Pope Leo XIV

Pope Leo XIV met with the **Missionary Oblates of Mary Immaculate (OMI)** to commemorate the **200th anniversary** of the papal approval of their **Constitutions and Rules**, originally granted by Pope Leo XII on 17 February 1826.

The summary of his address and the significance of the 200-year milestone includes:

- **A "Moment of Grace":** The Pope

described the bicentennial as a sacred milestone that affirms the congregation's mission, way of life, and permanent place within the Church.

- **Preferential Openness to the Least**: He emphasized that the Oblates must maintain a "preferential openness toward the least," echoing the vision of their founder, **St. Eugene de Mazenod**, to evangelize the most forgotten and abandoned.
- **The Power of "Family Spirit"**: Pope Leo XIV highlighted that the Oblate charism is rooted in a "sincere and generous family spirit".
    - This spirit arises from a personal encounter with God through the **Eucharist**, prayer, and the sacraments.
    - He described it as growing from "the altar and the tabernacle" to fill hearts with communion and affection.
- **Missionary Vocation**: He noted that despite diverse histories, the Oblates are united by a singular missionary vocation to be a "reflection of God's love in the world".
- **Global Impact**: The Pope recalled how the approval in 1826 transformed the group from a small regional society in France into a congregation with **universal reach**, now serving in over 70 countries across Europe, Africa, Asia, and the Americas.
- **Call to Renewal**: He challenged the "Oblate family" to use this anniversary not just as a look back with gratitude, but as a call to renew their commitment with **humility, creativity, and boldness** in the face of modern challenges.

The Struggles of St. Eugene for Approval

Eugene achieved the formal approval of the **Constitutions and Rules** for the Missionary Oblates of Mary Immaculate (OMI) on **February 17, 1826**, following a rigorous process of drafting, internal debate, and papal negotiation.

1. Composition and Internal Acceptance (1818)

- **Drafting in Solitude**: In 1818, Eugene withdrew to his family manor in Saint-Laurent-du-Verdon to write the initial Rule, seeking to preserve the "God-given inspiration" of the community founded two years earlier.
- **The Struggle over Vows**: During the first General Chapter in October 1818, Eugene presented the text to his companions. He faced significant opposition from priests who wished to remain a simple association of diocesan missionaries without permanent religious vows.
- **First Approval**: The inclusion of vows was eventually accepted by a slim **6 to 4 vote**, after Eugene granted three scholastics a deliberative vote to help carry the motion.

2. The Journey to Rome (1825–1826)

- **Seeking Pontifical Right**: To ensure the continuity and universal reach of his work, Eugene took the "bold step" of traveling to Rome in late 1825 to seek recognition as a religious congregation of pontifical right.
- **Negotiations and Revisions**: While in Rome, Eugene worked closely with officials, including **Cardinal Pedicini**, to revise specific sentences of the text based on ecclesiastical observations. He also finalized the **Preface**, which remains an integral part of the Rule today.
- **Vatican Prayer**: During the final stages of

the process, Eugene spent many hours in prayer at churches like **San Silvestro al Quirinale** and **St. Mary in Campitelli**, waiting for the decision of the Cardinals.

3. Final Papal Approbation (February 17, 1826)

- **Formal Approval**: On **February 17, 1826**, Pope Leo XII officially approved the Institute, its Rules, and its Constitutions.
- **A New Name**: The Pope himself chose the name for the society: the Missionary Oblates of Mary Immaculate.
- **Universal Reach**: This approval transformed the group from a regional society in southern France into a congregation with the authority to expand across the world, protected from interference by local ecclesiastical authorities.



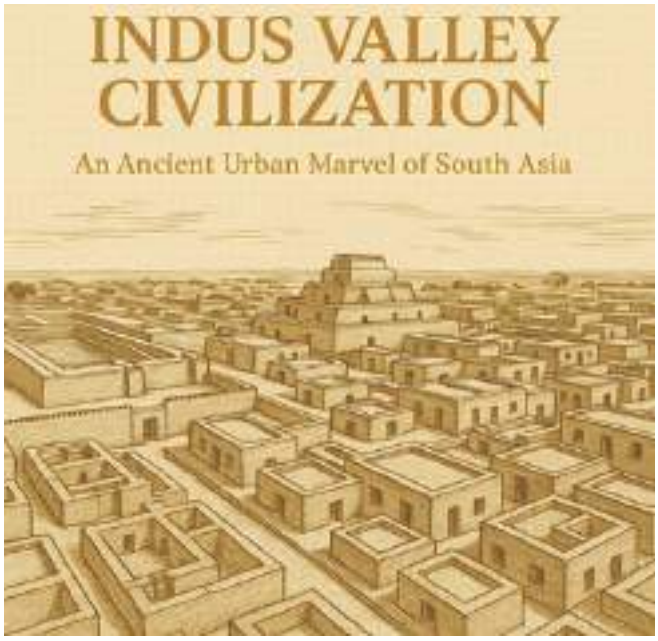
Multan, a Land of Sufis (Saints)



By: Sr. Zunaira Anwar OP

Connection to old civilization

Multan is one of the oldest continuously inhabited cities in South Asia, with a history that spans over 5,000 years. It is deeply connected to the Indus Valley Civilization, which existed around 3000–2800 BC. Historically known as Kasyapapura, Mulasthana, and the **"City of the Sun,"** Multan was a significant center for early Aryan civilization and the Trigarta Kingdom, as well as a site for sun worship. Over time, it became a renowned hub for Sufism.



Key connections to old civilizations include:

- **Indus Valley Roots:** Archaeological sites in the region date back to the early Harappan period, suggesting it was a key outpost of the Indus Valley civilization.
- **Ancient Names & Mythical Origins:** Hindu texts suggest the city was founded by the sage Kashyapa. It was known by various names, including *Kasyapapura*, *Hansapura*, *Bhagapura*, *Sambapura*, and *Mulasthana*.
- **Mahabharata Era:** It is believed to have been the capital of the Trigarta Kingdom, ruled by the Katoch dynasty during the Kurukshetra War.
- **Greek & Classical Accounts:** The city was visited by the Greek admiral Skylax in 515 BCE and mentioned by Herodotus in 400 BCE. It was later conquered by Alexander the Great in 326 BCE.
- **The Sun Temple:** Historically famous for its ancient Sun Temple, which was a major pilgrimage site in the pre-Muslim period.
- **Historical Mentions:** The city was visited and recorded by Chinese traveller Hiuen Tsang in 641 AD and later by Alberuni, who noted its ancient origins.



Why Multan is Called the City of Saints

Multan, a historic city placed inside the southern part of Pakistan's Punjab province, is often known as the "City of Saints." This name is deeply rooted in the city's spiritual, religious, and cultural history, which has witnessed the upward push of numerous Sufi saints, mystics, and non-secular pupils over the centuries. The town's affiliation with Sufism, its abundance of revered shrines, and its centuries-old traditions of non-secular tolerance and non-secular gaining knowledge make Multan a unique and historically important region in South Asia.

A City with an Ancient Spiritual Heritage

Multan's connection to spirituality dates back to

ancient instances, long before the advent of Islam. As one of the oldest constantly inhabited cities in the world, Multan has witnessed the rise and fall of outstanding civilizations, including the Indus Valley Civilization, Persians, Greeks, and later, the Islamic dynasties. However, its reputation as a centre of spirituality definitely took off with the spread of Islam inside the Indian subcontinent, particularly via the advent of Sufi saints who made Multan their home.

Multan's geography also contributed to its historic significance. As a crossroads for change and cultural trade among Central Asia, Persia, and South Asia, the metropolises have become a melting pot of ideas and non-secular practices. This precise positioning made it fertile ground for the lessons of mysticism and Sufism, which preached love, tolerance, and devotion to God — messages that resonated deeply with the neighbourhood population.

The Influence of Sufi Saints

Sufism played a quintessential position in shaping the cultural and spiritual identity of Multan. Sufi saints, regarded for their piety and simplicity, came to the region with the task of spreading Islam peacefully. Unlike the orthodox clerics of the time, these saints periodictargeted on spirituality, tolerance, and love for humanity, which drew people from all walks of life, regardless of their caste, creed, or religion.

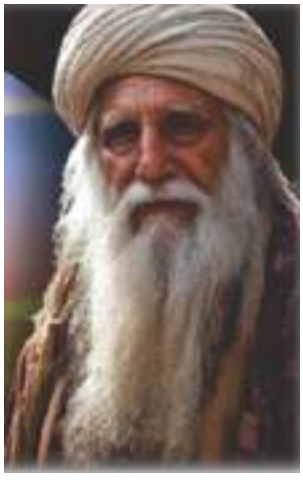
The most famous of those saints turn out to be:

Hazrat Bahauddin Zakariya:



An outstanding Sufi determiner of the Suhrawardi order. He established a significant Centre of spiritual learning in Multan at some stage in the 12th century, which attracted fans from across the Muslim world. His shrine, positioned within the heart of Multan, remains a first-rate pilgrimage site to this day. Hazrat Bahauddin Zakariya's teachings emphasised simplicity, humility, and devotion to God, and his have an effect on performed a crucial role inside the non-secular existence of Multan for generations.

Hazrat Shah Rukn-e-Alam:



The grandson of Hazrat Bahauddin Zakariya. His tomb, an iconic image of Multan, is a masterpiece of Islamic structure and draws thousands of visitors each year. Hazrat Shah Rukn-e-Alam's teachings further solidified Multan's recognition as a centre of Sufi concept and practice, where people sought solace, religious guidance, and divine benefits. Other renowned saints, such as Hazrat Shams-ud-Din Sabzwari, Hazrat Musa Pak Shaheed, and Hazrat Hafiz Muhammad Jamal Multani, additionally left an indelible mark on the metropolis, with their shrines continuing to be locations of pilgrimage and spiritual reflection.

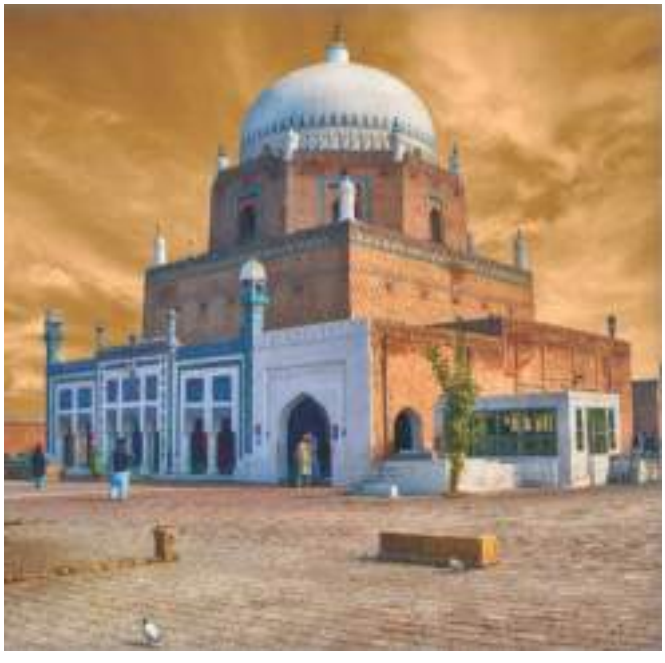
The Role of Shrines in Multan's Spiritual Landscape

Multan is home to endless shrines, tombs, and mausoleums, which are not simply architectural marvels but also symbols of the town's deep-rooted spirituality. These shrines function as focal points for non-secular gatherings, fairs, and rituals, in which devotees come to provide prayers and search for benefits from the saints buried within.

One of the most famous shrines is that of Hazrat Bahauddin Zakariya, positioned close to Multan's antique fort. Its towering structure, with its striking blue tile paintings, is a testimony to the architectural splendour of the era, but more than that, it stands as a beacon of religious enlightenment. Devotees visit the shrine in large numbers, especially in the course of the saint's annual urs (death anniversary), which

is celebrated with terrific fervour.

Similarly, the shrine of Hazrat Shah Rukn-e-Alam, another architectural gem, is an image of Multan's spiritual historical past. Its octagonal shape and intricately designed outdoors draw traffic no longer best for its splendor however for the spiritual ecosystem that surrounds it. Pilgrims from throughout Pakistan and beyond visit the shrine to pay their respects and hook up with the Sufi traditions of the location. These shrines, scattered throughout the town, have played a critical position in shaping Multan's identification as the City of Saints. The presence of so many respected religious figures and their resting locations has made Multan a pilgrimage destination for Sufi followers and devotees of Islam alike.





Spiritualism and Religious Tolerance

One of the important thing motives Multan earned its name because the City of Saints is the ethos of spiritual tolerance and harmony that has prevailed right here for centuries. The Sufi saints of Multan, via their teachings and movements, promoted inclusivity and rejected divisiveness. They emphasized that spirituality transcends sectarian divides, and their message of love, tolerance, and compassion resonated with Muslims and non-Muslims alike.

Sufi teachings in Multan recommended people to focus on the inner, private dating with God instead of outward spiritual rituals, which brought humans together in a shared spiritual enjoyment. This openness and acceptance helped create a society in Multan that became recognized for its concord, in which humans of different non-secular backgrounds could stay collectively peacefully.

This way of life of tolerance and inclusivity continues to be an indicator of Multan's identification. Even these days, Multan remains an area where humans from various spiritual and cultural backgrounds can gather at shrines, fairs, and spiritual events, united by a shared reverence for the metropolis's saints and the values they constitute.

Christianity in Multan, Pakistan,

Largely took root during British colonial rule in the mid-19th century, marked by the construction of 'St. Marys Cathedral in 1848. Missionaries, particularly from the Church Mission Society (CMS), established schools and health services, contributing to the city's infrastructure and the conversion of local, mainly rural, communities.

Key Historical Christian Sites in Multan:

St. Mary's Cathedral (1848):

- Located near the cantonment, this is one of the oldest churches in the region, built to serve British troops after the annexation of Multan.

The Most Holy Redeemer Cathedral (1940):

- Located in the Cantonment area, this is a significant Roman Catholic cathedral with distinctive architecture.

Christian Graveyard (Gora Qabristan) ©. 1850s): Located near the Multan International Airport, this historic cemetery contains graves and architectural memorials that are over 170-185 years old, serving as a resting place for British engineers, soldiers, and their families

Key aspects of the arrival and development of Christianity in Multan include:

- **Establishment & Growth: Following the British occupation of Punjab, Christian infrastructure grew, with the Apostolic Prefecture of Multan being created in 1936 and elevated to a diocese in 1939.**

- **Missionary Work: The** Church Mission Society (CMS) played a significant role in education and healthcare, which modernization efforts in the region.



Key Institutions:

St. Mary's Cathedral (1848). Saint Mary's Cathedral was constructed in 1848 when Punjab was part of British India. Over the years, the building has deteriorated significantly. In a collaborative effort, the Pakistan Army and the civil society of Multan undertook extensive renovation work to restore the cathedral. Following comprehensive restoration and repair, the cathedral reopened its doors to the public in December 2013. The restoration project, costing over five million rupees, was funded through contributions from the Cantonment Board



Multan and civil society

• The Dominican missionaries of the school sisters, since 1948, have played a pivotal role in reinforcing the local church by addressing the need for support in pastoral work and education. Bishop Cialeo, the inaugural Bishop of Multan, reached out to the provincial Father in Rome, requesting the assistance of a sister capable of aiding the fathers in their educational initiatives. The missionaries were the first group approached for collaboration with Bishop Cialeo in Multan, India. At that time, the provincial was the esteemed Fr. Ludivico Fanfani, one of the co-founders. Mother Luigia Tincani, the foundress, corresponded with her sisters to convey the bishop's request, highlighting her conviction that any sacrifice required should be viewed not as an imposition, but as an expression of love for God. She asserted that such voluntary acts of sacrifice would yield divine rewards. With this mindset, she encouraged her sisters to respond to the request with genuine sincerity and commitment.

On February 7, 1947, under the leadership of Mother Carmelina Giambusso, a cohort of seven sisters was dispatched to Multan, which was then part of India, to disseminate the gospel truth through education. Educational institutions serve a critical function in combating and alleviating issues such as famine, poverty, disease, crime, and drug abuse. This objective can be fulfilled through rigorous teaching that upholds authentic moral, ethical, and religious values.

• The institutions have successfully educated a diverse range of individuals, including religious and

political leaders, advocates, physicians, nurses, and educators, while simultaneously fostering the development of robust Christian families. For more than 100 years, their schools have provided students with the necessary opportunities to cultivate their talents, acquire knowledge, and specialize in various fields, thereby enabling them to serve both the Church and their respective countries effectively.

Demographics: The community largely consists of local converts, often from rural backgrounds, who make up a small minority within the larger, diverse population of Southern Punjab.
The Diocese of Multan now spans a large area of Southern Punjab, covering districts like Khanewal, Vehari, and Bahawalpur.



Top Cultivations in Multan

Mangoes (Primary): Renowned as the "King of Fruits" in Pakistan, with huge orchards specializing in varieties like Chaunsa and Anwar Rataul, which are popular in many countries.



Cotton: Known as the "king" of fiber crops here, this fluffy "white gold" is a top crop, taking advantage of the hot climate.



Sugarcane: A major cash crop that thrives in the region's fertile, water-rich environment.



Wheat & Other Crops: Wheat is a staple crop for the region. Other staples include rice, maize, sunflower, and various fodder crops.



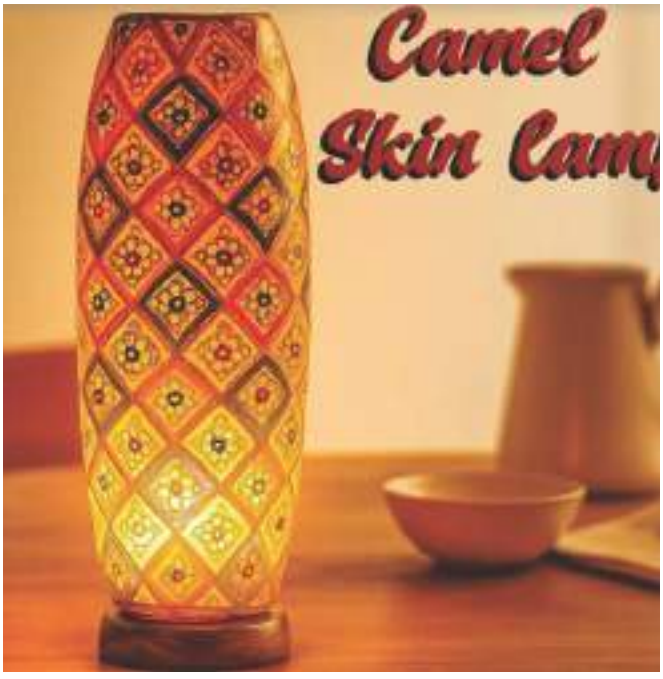
Citrus & Other Fruits: Besides mangoes, citrus (kinnow) and guavas are popular fruits.

.Key Factors for Success:

- Climate: The extremely hot, sunny climate is ideal for mango production.
- Soil: The area boasts fertile soil that supports high-nutrient-demanding crops.
- Export: Multan's mangoes are highly popular in over 50 countries, making them a major agricultural export product.

Conclusion

.The title of "City of Saints" isn't always simply a poetic or romantic label for Multan; its miles a reflection of the metropolis's rich non-secular and cultural legacy. Over the centuries, Multan has been a centre for Sufi saints who've left an indelible mark on the city's records, architecture, and religious life. The shrines and tombs that dot the panorama of Multan aren't just places of worship, but symbols of the town's identification as an area of spiritual refuge, religious tolerance, and cultural range. For those who visit, Multan gives greater than just historical monuments or architectural wonders — it gives an opportunity to connect with centuries-old traditions of love, peace, and spiritual understanding. This enduring legacy is what makes Multan, rightfully, the "City of Saints." The city's ancient, medieval, and Islamic history is preserved in its Old City (Androon Sheher), the Fort Kohna Qasim Bagh, and the numerous, centuries-old



shrines.

Travel Tips for Visitors

- Best Time to Visit: October –March (cooler Weather)
- How to reach: Flight via Multan International Airport, or by train, /highway from Lahore, Karachi and Islamabad.
- Don't Miss: Sunset views from Multan fort and shrine courtyard lit with lamps at night.
- Perfect Souvenirs: Blue Pottery, Camel skin lamps, and Sohan Halwa.



Living a Call of Communion Sisters of St. Joseph

By: Sr. Sumaira CSJ

In a world often marked by division, conflict, and isolation, the **Sisters of St. Joseph** offer a powerful witness to unity, love, and connection. Founded in 1650 in France, this Catholic religious' apostolic community continues to live out a mission that is both simple and profound: to bring all people into communion with God and with one another.

At the heart of their life is the idea of "communion." But what does this really mean? For the Sisters of St. Joseph, communion is not just a spiritual concept—it is a way of living. It is about forming deep relationships rooted in love, respect, and compassion. It is about recognizing the presence of God in every person and responding with kindness and care.

The sisters begin by nurturing their communion with God. Through daily prayer, reflection, and participation in the sacraments, they develop a strong spiritual foundation. This relationship with God guides their actions and helps them see the world through the lens of faith and love.

Equally important is their communion with one another. Living in community, the sisters share their lives, support each other, and grow together spiritually. Their daily interactions—whether in prayer, work, or simple conversation—reflect their commitment to unity. In this shared life, they become a living example of harmony and mutual respect.

However, their mission does not end within their community. The Sisters of St. Joseph are called to extend this spirit of communion to the wider world. They dedicate themselves to serving others, especially the poor, the marginalized, and those in need. Whether through education, healthcare, social work, or advocacy, they strive to heal divisions and bring people together.

A key aspect of their spirituality is the love of the "dear neighbor" without distinction. This means reaching out to all people, regardless of background, religion, or status. It is a call to build bridges in a world that often builds walls.

Today, the message of the Sisters of St. Joseph remains deeply relevant. Their lives remind us that true peace begins with relationships—our relationship with God, with one another, and with the world around us. By living a call of communion, they show us that unity is not only possible but essential.



In their quiet yet powerful way, the Sisters of St. Joseph continue to inspire others to choose love over division, connection over isolation, and hope over despair. Their mission is a timeless reminder that we are all called to be instruments of communion in our own lives.

—A message of unity for a divided world

The Spirituality of Littleness in the Life of the Sisters of St. Joseph

In a world that often values power, recognition, and success, the **Sisters of St. Joseph** quietly witness to a different way of living—the spirituality of littleness. Rooted in humility, simplicity, and love, this spirituality shapes their mission and daily life, guiding them to serve others with compassion and grace.

This "Little Way" resonates deeply with the Sisters of St. Joseph, whose mission is to live in communion with God and with all people.

For the Sisters of St. Joseph, littleness begins with humility. It is the recognition that all they are and all they have comes from God. Instead of seeking attention or praise, they choose to serve quietly, often working behind the scenes in education, healthcare, and social outreach. Their focus is not on being important, but on being loving.

This spirituality also invites them to trust completely in God. Like a child who depends on a parent, the sisters place their confidence in God's providence. This trust allows them to face challenges with courage and to continue their mission even in difficult situations.

Littleness is also expressed in their daily actions. The Sisters of St. Joseph believe that even the smallest acts—listening to someone in need, offering a kind word, or performing simple duties with care—can become powerful signs of God's

love. These small acts, done faithfully each day, help build a spirit of unity and communion in the world.

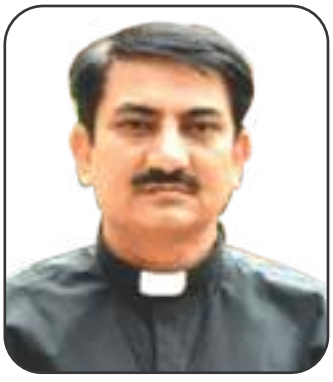
Another important aspect of this spirituality is their love for the “dear neighbor” without distinction. The sisters reach out to all people, especially those who are poor, marginalized, or forgotten. They do not seek recognition for their work; instead, they find joy in serving others quietly and selflessly.

In living the spirituality of littleness, the Sisters of St. Joseph remind us that true greatness lies in humility and love. Their lives show that we do not need to do extraordinary things to make a difference. Rather, it is through small, faithful acts of kindness that we bring God's presence into the world.

In a society that often overlooks the value of simplicity, their example invites us to slow down, to trust more deeply, and to love more sincerely. The spirituality of littleness teaches us that even the smallest person, doing the smallest act with great love, can transform the world.



Chairperson of Mazenod College Lahore



It gives me immense joy and deep gratitude to present this Magazine of azenod College, Lahore. This publication reflects not only the academic achievements of the year but also the spirit, dedication, and vibrant growth of our institution.

Mazenod College is more than an academic center; it is a mission, a home of learning shaped by the charism of the Oblates of Mary Immaculate. Rooted in the mission of Christ and guided by the loving protection of Mother Mary, we strive to form students who are intellectually capable, spiritually grounded, and socially responsible.

Throughout this year, our college has taken significant steps toward strengthening its educational programs, supporting our students, and reaching out to the wider community. I am proud of our teachers and staff who, with unwavering commitment, accompany our young people with passion, patience, and professional excellence. Their dedication continues to create an environment where every student can discover their potential and flourish.

To our students, I extend my heartfelt encouragement. In a world of rapid change and many challenges, may you remain steadfast in your values, courageous in your aspirations, and compassionate in your actions. Remember that education is not only about gaining knowledge but also about shaping character, embracing responsibility, and building a future grounded in dignity and hope.

I commend the editorial team, contributors, and all those who have worked tirelessly to bring this magazine to life. Your creativity and effort have captured the heart and journey of Mazenod College throughout this academic year.

As we look ahead, may God continue to bless our institution with wisdom, unity, and perseverance. May St. Eugene de Mazenod inspire us always to serve with love, and may Mother Mary guide and protect our mission.

With prayerful wishes and warm regards,
Rev. Fr. Basharat Exupear OMI
Delegation Superior of Pakistan Chairperson, Mazenod College, Lahore

Principal Message



"The future belongs to those who believe in the beauty of

It fills me with great pride and joy to witness another milestone in our academic journey-the publication of this year's college magazine. This magazine is not merely a compilation of words and images; it is a reflection of the vibrant intellectual life, creative energy, and moral strength that define our institution.

Education, to me, is not confined to the walls of a classroom. It is the art of awakening the human spirit-nurturing minds to think critically, hearts to feel deeply, and souls to act nobly. Each article, poem, and reflection within these pages speaks of that awakening-of young thinkers who are learning not just what to think, but how to think.

Our students, with their boundless curiosity and creativity, remind us that learning is a lifelong journey-one that continues beyond examinations and classrooms. They are the torchbearers of tomorrow, carrying forward the light of knowledge, compassion, and integrity.

I extend my sincere appreciation to the magazine committee, faculty advisors, and all those who contributed to this beautiful endeavor. May this publication continue to inspire our students to explore, to express, and to excel.

"Let knowledge be the seed, character the soil, and service the flower of true education."

With warm regards,

Miss Reeta Nazir
Principal Mazenod College Lahore

Faculty Group Photo



VISION

We, the Missionary Oblates of Mary Immaculate at Mazenod College, are committed to promoting professional education among the youth, enabling them to become effective, responsible and creative citizens.

MISSION

We envisage achieving our vision by providing equal opportunities to students, irrespective of religious, cultural and social differences, to prepare them to meet the demands and exigencies of the third millennium, engaging them in academic, scientific, professional and ethical fields of learning.



Report on the Special Children Care Initiative at Mazenod College

Introduction

Mazenod College, run by the Oblates of Mary Immaculate (OMI) in Pakistan, embodies the missionary spirit of the Oblates-an international religious congregation founded by St. Eugene de Mazenod to serve the poor, the abandoned, and the most vulnerable. Rooted in Christ's mission and guided by the loving intercession of Mother Mary, the Oblates are dedicated to education, compassion, and the uplift of every human person.

In this spirit, Mazenod College has undertaken a special initiative to support children with special needs, offering them quality education, care, and opportunities to grow as valued and active members of society.

Background of the Initiative

Understanding the importance of integrating special children into mainstream society, Fr. Basharat Exupear, OMI,the Delegation Superior, introduced this program as part of the college's social, pastoral, and educational mission. Inspired by the Oblate charism of serving the most vulnerable, this initiative reflects the values of compassion, dignity, and inclusiveness.

Objectives of the Program

- To provide foundational education to children with special needs.
- To help them develop essential life skills and discipline.
- To create a supportive and nurturing learning environment.
- To promote social integration so they may become active members of society.



Program Activities

The program includes:

- Daily learning sessions focused on basic academic concepts.
- Activities aimed at building discipline, structure, and routine.
- Character and moral formation reflective of Christian values.
- Interactive opportunities designed to integrate them with the broader Mazenod College student community.

Impact and Progress

Since its establishment, the initiative has demonstrated significant positive outcomes. The children are steadily learning fundamental skills, gaining confidence, and growing in discipline. Their visible progress is a testament to the commitment of the Oblates, the college administration, teachers, and supporting staff.



Official Visitation from Rome & Colombo Sri Lanka



From **March 27 to April 12**, the Oblate Delegation of Pakistan had the privilege of hosting **Rev. Fr. Eugene Benedict OMI**, Asia-Oceania General Councilor, together with **Rev. Fr. Roshan Silva OMI**, Provincial of Colombo, for an official visitation and peer consultation. This visit was part of the Congregation's process of accompanying the Delegation as it moves towards the possibility of becoming a fully recognized **Province**.

During their stay, the visitors engaged in **meetings with Oblates across formation houses and mission stations**, reviewing community life, apostolic ministries, and ongoing formation programs. They held **consultations with local leadership**, including the Delegate, and discussed strategic plans for the Delegation's growth, sustainability, and alignment with the **Constitutions and Rules of the Missionary Oblates of Mary Immaculate**.



The visitation provided a unique opportunity for **peer reflection, guidance, and encouragement**, particularly emphasizing the Delegation's progress in formation, missionary outreach, and community structures. Both Fr. Eugene Benedict and Fr. Roshan Silva expressed appreciation for the **dedication and zeal of the Oblates in Pakistan** and offered valuable insights for strengthening the Delegation's journey toward Provincial status.

The visit concluded with a **joint liturgical celebration and community gathering**, marking a moment of fraternity, prayer, and shared mission. The Delegation looks forward to implementing the guidance received and continuing its commitment to the service of the poor and the Church in Pakistan.



Later Very Rev. Fr. Roshan Silva OMI, Provincial Colombo Sri Lank led the Oblate Delegation of Pakistan in the mood of Annual Retreat at Renewal Centre Yohanabad, Lahore. As members of the Missionary Oblates of Mary Immaculate is a sacred time of grace invites us to step aside from the demands of our apostolic ministries and enter into a deeper encounter with the Lord who calls each one of us by name.

In the spirit of our Founder, St. Eugene de Mazenod, we come together not merely to rest, but to renew



our zeal, rekindle our missionary fire, and rediscover the profound meaning of our vocation. This retreat is a privileged moment to listen once again to the voice of God echoing in our hearts: *"Where are you?"* (Genesis 3:9). It is a question that invites us to reflect on our relationship with God, our fidelity to our vows, and our commitment to the poor and the most abandoned.



Gathered in this atmosphere of prayer, silence, and fraternity, we are called to deepen our identity as Oblates men set apart for the Gospel, living in community, and dedicated to the service of the Church. As the Constitutions and Rules of the Missionary Oblates of Mary Immaculate remind us, our mission flows from a personal encounter with Christ and is sustained by a life rooted in prayer and conversion.

May this retreat be for each one of us a moment of grace a time to return to the Lord with all our hearts, to be renewed in our vocation, and to respond generously to His call. Under the loving guidance of Mary Immaculate, our Mother and Patroness, may we open ourselves fully to the transforming power of God's love.







Tribal Mission in Interior Sindh:

A Journey of Faith, Struggle, and Hope



In the vast and often neglected regions of interior Sindh, within the Roman Catholic Diocese of Hyderabad, a quiet yet powerful missionary story continues to unfold. The mission among the tribal and marginalized communities particularly among the low-caste Hindus stands as a living witness to the Gospel. It is carried forward through the dedicated efforts of the Missionary Oblates of Mary Immaculate in collaboration with the Missionary Society of St. This mission is not built on structures or institutions alone, but on **presence, sacrifice, and deep solidarity with the people**.

A Mission Born in the Margins

The tribal mission in interior Sindh emerged from the Church's preferential love for the poorest and most abandoned. These communities, often belonging to low-caste Hindu groups, live on the fringes of society socially excluded, economically deprived, and frequently denied their basic human dignity.



The Church recognized in their suffering the face of Christ Himself. Thus, the mission was not merely an expansion of territory, but a **response to a cry** a cry for dignity, justice, and hope. The presence of missionaries among them is a sign that the Church does not forget those who are pushed aside.

Here, evangelization begins not with preaching, but with **listening, sharing life, and building trust**.

The First Pioneer: A Courageous Beginning

The beginnings of this mission are closely linked with the courageous step taken by **Rev. Fr. Khaliq Saleem OMI**, a son of Derrickabad, Multan in the Roman Catholic Diocese of Multan.

Responding to the missionary call of Christ, Fr. Khaliq left behind familiar surroundings and ventured into an unknown and challenging environment. With limited resources but a heart full of zeal, he began his ministry among people who were often neglected by society.

His mission was not easy. He had to:

- Learn the local language and culture



- Build relationships from the ground up
- Gain the trust of communities that had long been marginalized

Through patience and perseverance, he became not just a priest, but a **brother, companion, and shepherd** to the people.

Missionary Adventures: Walking with the People

The life of a missionary in interior Sindh is filled with experiences that go beyond ordinary pastoral ministry. It is a journey of daily encounters with both beauty and hardship.

Missionaries travel long distances across dusty and uneven roads, often under the scorching sun. Sometimes, reaching a small village can take an entire day. Yet, these journeys are not burdens they are **paths of grace**, where the missionary meets Christ in the people.

Living among the poor means sharing their realities:

- Sitting with families in simple mud houses
- Listening to their struggles
- Celebrating their joys and festivals



These moments create deep bonds. The missionary is no longer an outsider but becomes part of the community.

Often, evangelization happens through:

- Acts of kindness
- Presence during suffering
- Small gestures of care

It is a silent proclamation of the Gospel **a Gospel lived rather than spoken**.

Difficulties and Challenges

The mission is also marked by serious challenges that test the strength and faith of the missionaries.

One of the most painful realities is **social discrimination**. The low-caste communities face exclusion and injustice in many forms. Missionaries often find themselves advocating for their rights, standing with them in moments of oppression, and affirming their dignity as children of God.

Poverty is another harsh reality. Many families struggle for daily survival, and illiteracy limits their opportunities. The missionaries, therefore, extend their work beyond pastoral care to include:

- Promoting education
- Encouraging awareness
- Supporting small development initiatives

Isolation is also deeply felt. Mission stations are often far from urban centers, with limited facilities and support systems. Missionaries experience loneliness, health challenges, and physical exhaustion. Yet, in these moments, their strength comes from prayer and their deep sense of vocation.

In a multi-religious environment, sensitivity is essential. The missionaries must carefully balance their witness to Christ with respect for the beliefs and traditions of the people. Dialogue, patience, and mutual respect become essential tools of mission.

Collaboration in Mission

One of the most beautiful aspects of this mission is



the collaboration between the Missionary Oblates of Mary Immaculate and the Missionary Society of St. Columban.

This partnership reflects the universal nature of the Church, where missionaries from different backgrounds come together for a common purpose. The Columban missionaries, with their long experience in interfaith dialogue and mission in Asia, bring valuable insights and support.

Together, they:

- Share pastoral responsibilities
- Encourage one another in difficult times
- Strengthen the mission through unity and collaboration

This shared mission becomes a powerful witness of **fraternity and communion in the Church**.

A Mission of Hope

Despite the many challenges, the mission in interior Sindh is a **mission of hope**. Over time, small but meaningful changes can be seen in the lives of the people.

There is a growing awareness of human dignity. Families are beginning to value education. Communities are becoming more united and confident. The presence of the Church has brought a sense of belonging and hope to those who once felt abandoned.

Above all, the people experience a profound truth: They are loved, valued, and remembered.

The missionary presence becomes a sign that:

- God walks with them
- The Church stands beside them
- Their lives have meaning and dignity

Conclusion

The tribal mission in interior Sindh is a powerful testimony of the Gospel lived in its most authentic form. It is not a story of grand achievements, but of **faithful presence, quiet sacrifice, and enduring love**.

Through the dedication of missionaries like Rev. Fr. Khaliq Saleem OMI, and the collaboration between the Missionary Oblates of Mary Immaculate and the Missionary Society of St. Columban, the Church continues to reach out to those on the margins.

In these remote villages, far from the spotlight of the world, the mission reminds us of a profound truth:

The Gospel is most alive where it is lived among the poor.
The Church is most authentic when it walks with the least.

And in the hidden corners of Sindh, Christ continues His mission through His missionaries, among His people.



The Importance of Print and Social Media in Evangelizing the Nations

By: Sr. Sobia Ashiq FSP



Introduction

In every age, the Church has sought new and effective ways to proclaim the Gospel of Jesus Christ. From the early apostolic preaching to handwritten manuscripts, and later the invention of the printing press, communication has always been at the heart of evangelization. Today, we are living in a digital and media-driven world where **print and social media have become essential tools** for spreading the Good News.

For missionary congregations such as the Missionary Oblates of Mary Immaculate, the call to evangelize goes beyond physical boundaries. In a rapidly changing world especially in countries like



Pakistan where Christians are a minority media serves as a powerful means to proclaim Christ, strengthen faith, and promote unity. Thus, the use of communication tools carries not only practical importance but also deep **biblical, theological, and social significance**.

1. Biblical Foundation of Evangelization through Communication

The mission of evangelization is firmly rooted in Sacred Scripture. Jesus Christ Himself is the perfect communicator the Word made flesh who revealed God's love through His life, teachings, and actions.

- **The Great Commission (Matthew 28:19–20)**

  Jesus commands His disciples to "go and make disciples of all nations." This command is universal and timeless. Today, media enables this mission to reach beyond geographical limitations, allowing the Gospel to enter homes, communities, and even personal devices. In this sense, social and print media become modern tools to fulfill Christ's command.

- **The Letters of St. Paul**

  St. Paul used written communication as a powerful tool for evangelization. His letters were circulated among early Christian communities, providing guidance, correction, and encouragement. These writings became foundational texts of the Church. Similarly, today's publications books, articles, and online content serve to instruct and strengthen believers in their faith.

- **Jesus as the Communicator of the Kingdom** Jesus used parables, stories, and personal encounters to communicate deep spiritual truths. His approach teaches us that communication must be **clear, relatable, and transformative**. Modern media continues this mission by presenting the Gospel in ways that are accessible and engaging for contemporary audiences.

2. Theological Understanding of Media in Evangelization

Communication is deeply rooted in the nature of





God, who reveals Himself to humanity out of love. Therefore, evangelization through media is not merely a human activity but a **participation in God's self-revelation**.

- **Media as a Gift of God**

  The document Inter Mirifica teaches that modern means of communication are wonderful gifts that, when used properly, contribute to the advancement of God's kingdom. Media, therefore, is not neutral it carries a moral responsibility.

- **A Moral Obligation of the Church**

  Evangelii Nuntiandi (EN 45) strongly emphasizes that the Church would be guilty if it failed to use these powerful means for evangelization. This highlights that media is not optional but an essential part of the Church's mission.

- **Reflection of the Trinity**

  The Trinity is a communion of love and communication between the Father, Son, and Holy Spirit. When the Church communicates the Gospel, it reflects this divine relationship. Thus, media becomes a tool of **communion, relationship, and love**, rather than mere information sharing.

3. Importance of Print Media in Evangelization



Even in the digital age, print media continues to play a crucial role, especially in regions where technology is not fully accessible.

- **Preservation of Faith and Teaching**

  Printed materials such as books, catechisms, and magazines provide a stable and lasting source of knowledge. Unlike digital content, which can be quickly forgotten or lost, printed texts can be preserved for generations. They allow readers to reflect deeply, revisit teachings, and grow spiritually over time.

- **Accessibility and Credibility**

  In many parts of Pakistan, particularly rural areas, access to the internet is limited. Print media becomes the primary means of communication and education. Additionally, printed materials often carry a sense of authority and reliability, especially when published by Church institutions.

- **Cultural and Linguistic Relevance**

  Print media allows the Gospel to be communicated in local languages such as Urdu, Punjabi, and Sindhi. This ensures that the message is not only understood but also deeply rooted in the cultural context of the people. It fosters a sense of belonging and identity within the local Church.

4. The Power of Social Media in Modern Evangelization

Social media has transformed the way people communicate, offering new opportunities for the Church to reach a global audience.

- **Global Reach**

  Platforms such as Facebook, YouTube, and WhatsApp allow the Gospel to be shared instantly across the world. A message created in one country can inspire people in another within seconds, making evangelization truly universal.

- **Engaging the Youth**

  Young people spend a significant amount of time on social media. By using these platforms, the Church can connect with youth in meaningful ways, addressing their

concerns, guiding them spiritually, and helping them discover their purpose in life.

- **Interactive Evangelization**

  Social media allows for two-way communication. People can respond, ask questions, and engage in discussions. This creates a dynamic and participatory form of evangelization, where individuals feel heard and valued.

5. Social Implications in Pakistan

In Pakistan, the use of media for evangelization must be approached with wisdom and sensitivity.

- **Minority Context**

  Christians form a small minority in Pakistan. Media provides a platform to express their identity, share their faith, and promote interreligious harmony. It helps present a positive image of the Christian community.

- **Education and Awareness**

  Media plays a vital role in educating people about social issues such as human rights, justice, and peace. It empowers marginalized communities and encourages them to seek dignity and equality.

- **Challenges and Sensitivity**

  Evangelization through media must respect cultural and religious diversity. It requires careful language, respect, and dialogue to avoid misunderstandings or conflicts. The goal is to build bridges, not divisions.

6. Global Implications of Media Evangelization

On a global level, media has opened new horizons for the Church's mission.

- **A New Evangelization**

  The Church calls for a new evangelization characterized by new methods and expressions. Media provides innovative ways to present the Gospel in a modern context, making it relevant to today's world.

- **Addressing Modern Challenges**

  In a world influenced by secularism and materialism, media offers a platform to present Christian values and teachings. It helps people rediscover meaning, purpose, and faith.

- **Building a Global Community**

  Media connects believers from different parts of the world, creating a sense of unity and shared faith. It fosters solidarity and mutual support among Christians.

7. Ethical Responsibilities in Media Evangelization

With great power comes great responsibility. The use of media must be guided by ethical principles.

- **Commitment to Truth**

  Evangelization must always be based on truth. False information or manipulation can damage credibility and harm the mission of the Church.

- **Respect and Sensitivity**

  Communication should respect the dignity of all people, regardless of their beliefs. It should promote understanding and dialogue.

- **Promoting Unity and Love**

  Media should be used to build relationships and foster peace. It should reflect the love of Christ and bring people together rather than divide them.

8. The Role of Missionaries Today

Missionaries today are called to embrace both traditional and modern methods of evangelization.

- **Creative Use of Media**

  Missionaries must learn to use media effectively to share the Gospel. This includes writing articles, creating videos, and engaging with people online.

- **Sharing Stories of Hope**

  Media provides a platform to share real-life stories of faith, courage, and transformation. These stories inspire others and strengthen the Church.

- **Giving Voice to the Marginalized**

  Media allows missionaries to highlight the struggles and needs of the poor, advocating for justice and compassion.

Conclusion

The importance of print and social media in evangelizing the nations is undeniable. Rooted in Scripture and supported by the teachings of the Church, these tools offer powerful means to spread the Gospel in today's world.

In Pakistan and globally, media serves as:

- A channel of proclamation
- A tool for education
- A bridge for dialogue
- A source of hope

The challenge for the Church is to use these tools wisely, creatively, and responsibly, always guided by the truth and love of Christ.

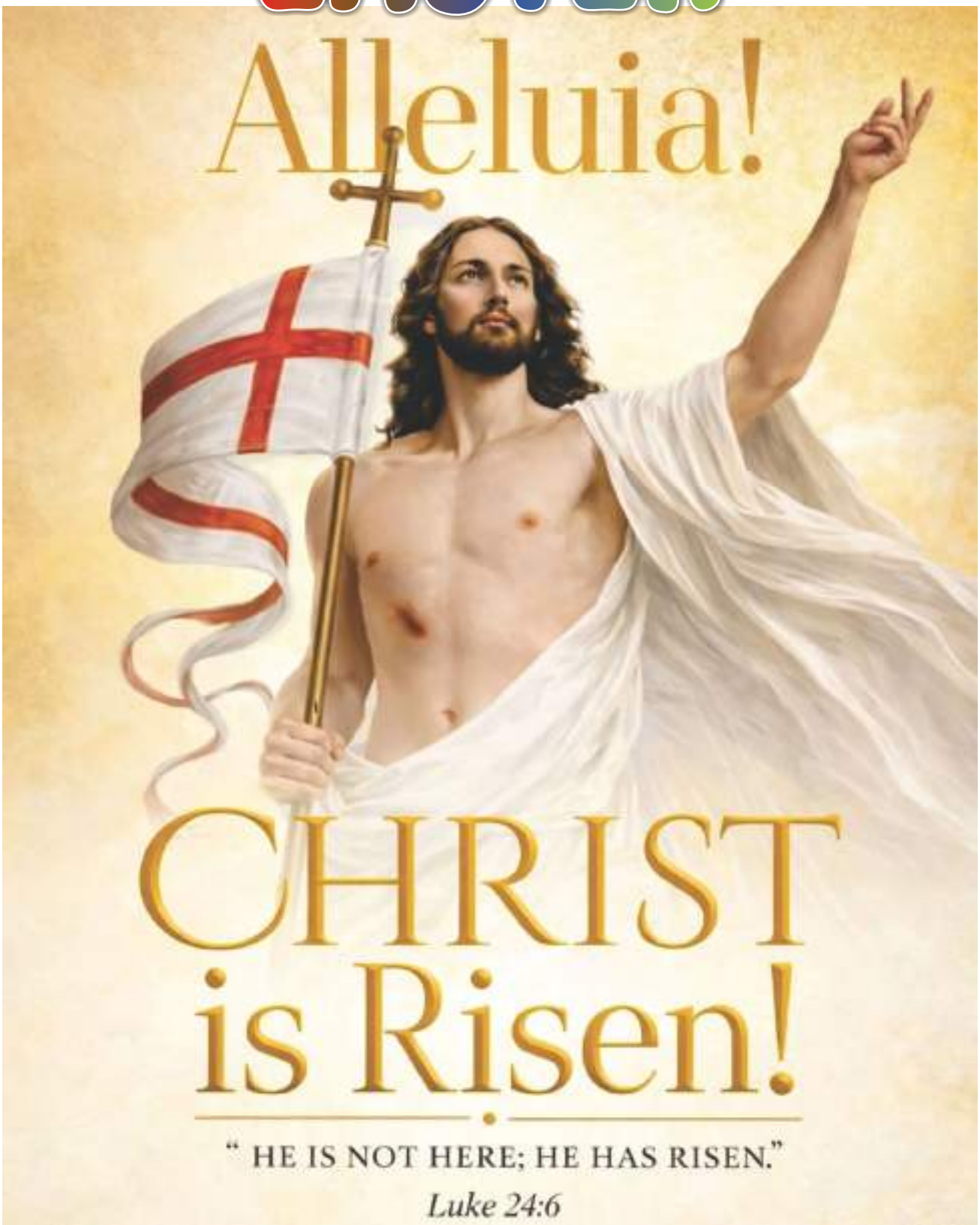
As we embrace these means of communication, we continue the mission of Christ:

 “Go into all the world and proclaim the Good News to all creation.” (Mark 16:15)





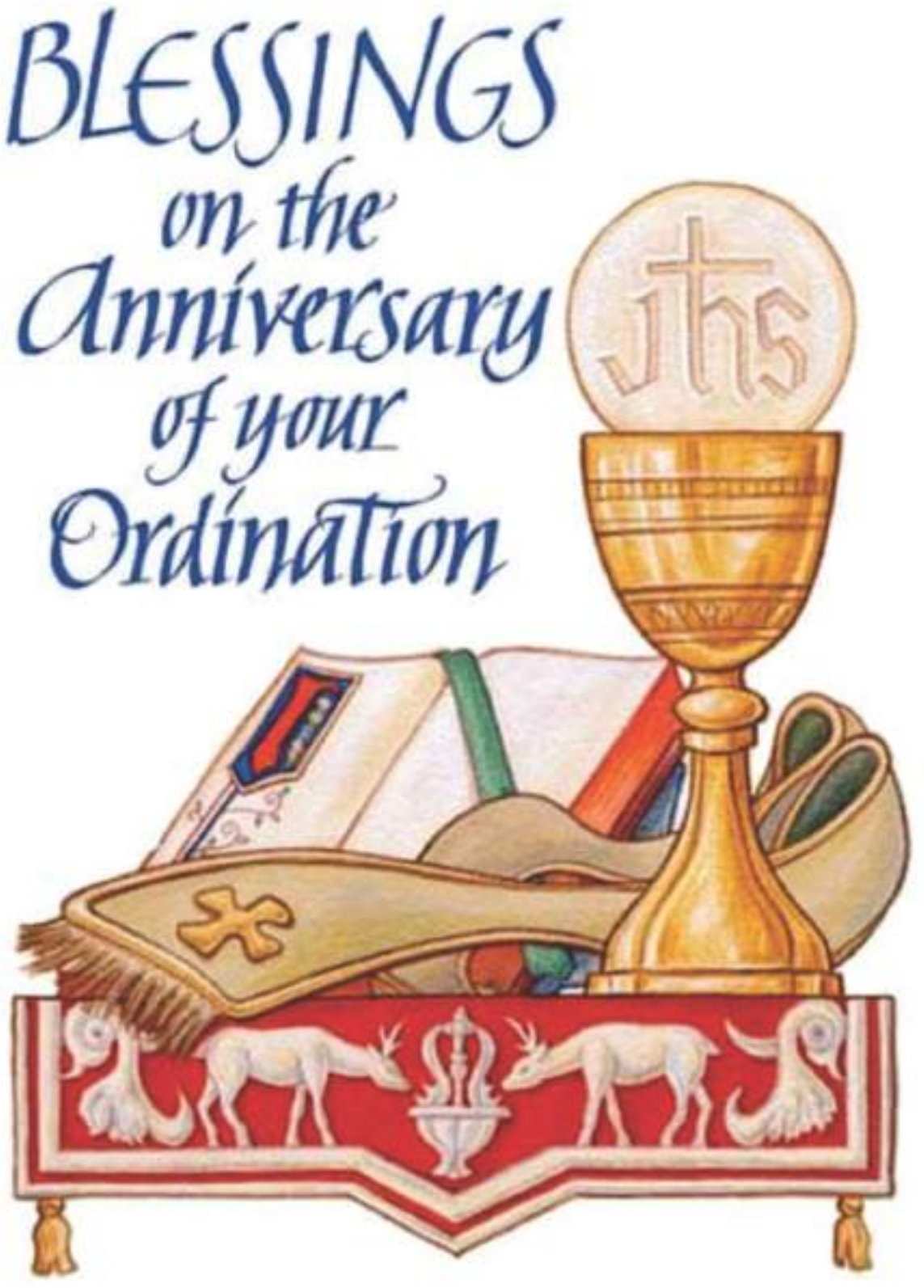
HAPPY EASTER



BORN IN MARCH-APRIL



Wishing All those Celebrating Ordination Anniversaries in February-March-April



حِصّہ ہیں اور غالباً 62-64 خ س کے دوران لِکھے گئے۔ پہلے خط میں (جو مقدونیہ سے لکھا گیا) پولُوس رسول آپ کو کلیسیا کی تنظیم؛ خادموں اور پاسبانوں کے چناؤ اور اُن کی ذمہ داریوں، ضابطوں اور طرزِ زندگی کے اصول کے بارے ہدایات دیتے ہیں۔ پاسبانی خدمت کی اِلٰہیات اور روحانیت نیز گُمراہ کُن تعلیمات کے خلاف لوگوں کو سرزنش کرنے اور ہدایات دینے کی ذمہ داری پر زور دیا گیا ہے۔ عِبادت کے بارے ہدایات اور برادری میں خیرات، مُحبت اور باہمی اِحترام کا بھی بیان ہے۔ بیواؤں اور بزرگوں سے اچھے سلُوک کی نصیحت بھی کی گئی ہے۔ آپ کے نام دوسرا خط اُنہوں نے روم کی قید سے بھیجا۔ پہلے خط کی نِسبت دوسرا خط زیادہ شخصی ہے کیونکہ رومی حکومت کی جانب سے پاسبانوں اور خادموں پر ظلم و تشدّد جاری تھا، اُنہیں قید میں ڈالا جا رہا تھا۔ اِس لئے وہ اپنے وفادار ہم خدمت کو ایمان کی وراثت کو سنبھالنے، خدمت میں دیانتدار گواہ رہنے، یسوع مسیح کا وفادار سپاہی بن کر مُشکلات اور آزمائشوں میں بھی بشارت دینے کی نصیحت اور حوصلہ افزائی کرتے ہیں۔

آپ نے تیرہ سال تک اُفسس کی کلیسیا کے اُسقف ہوتے ہوئے سرپرستی کی۔ اور پھر (تیموتاؤس کے اعمال، ایک غیر مستند کِتاب کے مُطابق) شہنشاہ نیروا (Nerva) کے دَور میں 97 خ س میں ارتھمس دیوی کی عِزت میں ایک جلوس، رسومات اور گیتوں کو روکنے کی کوشش کی۔ اِنجیل کی تبلیغ کی تو غضب ناک غیر قوم لوگوں نے آپ کو پیٹا، گلیوں میں گھسیٹا اور سنگسار کر کے شہید کر دِیا۔

آپ کو رسول، مُقدّس اور شہید کے طور پر یاد کِیا جاتا ہے۔ پیٹ اور آنتوں کے مسائل کے لئے آپ سے سفارشات طلب کی جاتی ہیں۔ کیونکہ آپ کو مُقدّس پولوس نے نصیحت کی تھی کہ ''اَب تُو صرف پانی ہی نہ پیا کر بلکہ اپنے معدہ اور اپنی اکثر اوقات کی کمزوریوں کی خاطر تھوڑی سی مے بھی اِستعمال کِیا کر'' (1 تیموتاؤس 23:5)۔ مُقدّس جان آف دمشق کا کہنا ہے کہ مُقدّسہ مریم کی زندگی اور اُٹھائے جانے کے بارے آپ نے ہی گواہی دی۔ چوتھی صدی میں آپ کی باقیات کو اُفسس سے قسطنطنیہ میں ''رسولوں کے گرجہ گھر'' مُقدّس اِندریاس اور مُقدّس لُوقا کے قریب مُنتقل کِیا گیا۔ تیرھویں صدی میں اُنہیں اِٹلی مُنتقل کِیا گیا۔



نغمہ نجات

شبِ کلوری کی فضا سحر میں ڈھل گئی
خونِ مسیح سے دہر کی قسمت بدل گئی۔

اشک بار مریم چلی جستجوئے مسیح میں
قبر کو دیکھا تو حیرت پگھل گئی۔

سکوتِ صبح میں آئی فرشتوں کی وہ صدا
وہ جی اُٹھا ہے سنتے ہی دنیا بدل گئی۔

جسے وہ باغ کا مالی سمجھ بیٹھی تھی وہاں
اسی کی "مریم" صدا سے پہچان کھل گئی۔

ربّونی" کہہ کے جھک گئی قدموں میں جب"
دل کی ہر اک شکستگی پل میں سنبھل گئی۔

موت اپنی حد میں قید ہو کر رہ گئی وہاں
قبر سے زندگی کی نئی راہ نکل گئی۔

وہ دوڑتی ہوئی گئی لے کے پیامِ حیات
ہر سمت نور پھیل گیا، تیرگی مٹ گئی۔

یہی ہے رازِ عشقِ مسیحا، یہی نجات زری
صلیب سے قبر تک ہر کہانی بدل گئی۔

کرتا ہے۔ پس کوئی اُسے حقیر نہ جانے بلکہ تُم اُسے سلامت روانہ کر دو تا کہ وہ میرے پاس آ جائے۔ کیونکہ میں بھائیوں سمیت اُس کا مُنتظر ہوں''۔

پولوس رسول آپ پر بہت بھروسہ رکھتے تھے۔ فیلپّیوں کے نام خط میں وہ فرماتے ہیں: ''مَیں خُداوند یسوع مسیح میں تیموتاؤس کو تُمہارے پاس جلد بھیجنے کی اُمید رکھتا ہوں۔۔۔ کیونکہ کوئی ایسا ہم خیال میرے ساتھ نہیں جو سچّی مُحبت سے تُمہارے لئے فکر مند ہو۔ کیونکہ سب اپنی اپنی باتوں کی فکر میں ہیں نہ کہ اُن کی جو مسیح یسوع کی ہیں۔ لیکن تُم اُس کی آزمائی ہوئی خُوبی سے واقف ہو کہ جیسے بچّہ باپ کے لئے ہوتا ہے اُس نے میرے ساتھ اِنجیل کی خدمت کی'' (فیلپّیوں 2:19-22)۔ اِس سے آپ کے کِردار کی حقیقی بصیرت کا اندازہ ہوتا ہے۔ آپ کی پسرانہ فرمانبرداری اور دوسروں کے لئے آپ کی بے لوث اور حقیقی فکر واضح ہوتی ہے۔ پولوس رسول جِس پیار سے آپ کے متعلق بات کرتے ہیں اُس سے آپ کے کردار کی ایک اور جھلک نظر آتی ہے۔ وہ اکثر آپ کو ''میرا ہم کار، ہمارا بھائی، اور کبھی کبھار جب آپ کو براہِ راست مُخاطب کرتے ہیں ''پیارا اور وفادار بیٹا'' یا ''میرا پیارا بچّہ'' کہتے ہیں (رومیوں 16 : 21، 1 قرنتیوں 4 : 17، 2 قرنتیوں 1 : 1)۔ ''جو ایمان کے لحاظ سے میرا سچّا فرزند ہے'' (2 تیموتاؤس 1:2)۔ مُقدّس پولُوس رسُول نے آپ کے نام دو خطوط تحریر کیے۔ پہلے خط میں آپ کے لئے اُن کے جذبات کُچھ پُختہ نظر آتے ہیں ''اے تیموتاؤس! امانت کی نگہبانی کر'' (1 تیموتاؤس 6:20)۔ دوسرے خط میں وہ آپ کے لئے مُحبت کے علاوہ شُکر گُزاری کے جذبات کا بھی اِظہار کرتے ہیں: ''مَیں اُس خُدا کا شُکر کرتا ہوں۔۔۔ جب اپنی دُعاؤں مَیں بلا ناغہ تُجھے یاد کرتا ہوں''۔ اور اِس خط میں جیل سے لکھتے ہوئے فرماتے ہیں کہ وہ آپ کو دوبارہ دیکھنے کے لئے ترستے ہیں اور دو دفعہ آپ سے جلد آنے کا کہتے ہیں (2 تیموتاؤس 1:4، 4:9، 22)۔

آپ کا پولوس رسول سے بہت گہرا اور قریبی تعلق تھا۔ جب پولوس رسول قید میں شہادت کے اِنتظار میں تھے تو اُنہوں نے آپ (یعنی وفادار دوست) کو آخری الوداع کے لئے بُلایا۔ پولوس رسول نے آپ کو اپنی قائم کردہ کلیسیاؤں کے درمیان مُشکل رسالتی کام بھی سونپے۔ آپ اُس کام کے لئے جو آپ پولوس رسول کے ساتھ سرانجام دے رہے تھے، بہت جوان تھے۔ اور آپ کو صحت کے حوالے سے بھی کُچھ مشکلات کا سامنا تھا۔ اِسی لئے پولوس رسول آپ کو اَب مے کے اِستعمال کی نصیحت بھی کرتے ہیں کیونکہ آپ کے پیٹ کے لئے اچھی ہے۔

مُقدّس پولُوس رسُول اَتینی گئے تو آپ سیلاس کے ساتھ کُچھ وقت کے لئے تسالونیکا اور بیرویا میں ٹھہرے اور پھر قرنتس میں اُن سے جا مِلے۔ تسالونیکیوں کے پہلے خط (1:3-6) میں مُقدّس پولُوس رسول نے آپ (''جو ہمارا بھائی اور مسیح کی اِنجیل میں خُدا کا ہم کار ہے'' 3:2) کو اَتینی سے تسالونیکی بھیجا تا کہ اُنہیں مضبوط کرے اور ایمان کے بارے اُن کی حوصلہ افزائی کرے۔ اِس کے بعد آپ رسولوں کے اعمال میں پولوس رسول کے اَفسس میں قیام (54-57 خ س) کے دوران اُن کے ساتھ نظر آتے ہیں۔ اور بعد میں 56 خ س کے آخر یا 57 خ س کے آغاز میں مُقدّس پولوس رسول آپ کو مقدونیہ میں بھیجتے ہیں تا کہ آپ قرنتس جائیں۔ 57-58 خ س کی سردیوں میں آپ پولوس رسول کے ساتھ تھے جب اُنہوں نے رومیوں کو خط روانہ کِیا۔ رسُولوں کے اعمال (20:3-6) کے مُطابق آپ مقدونیہ میں پولوس رسول کے ساتھ تھے؛ اور پولوس سے پہلے آپ وہاں سے روانہ ہوئے تا کہ اُن سے پہلے تروآس میں پہنچیں۔ اعمال میں آپ کا یہ آخری ذِکر ہے۔

آپ بے شمار قدرتی صلاحیتوں کے مالک تھے۔ لیکن آپ کی سچّی عظمت آپ کو سونپے گئے خُدا کے مِشن کے لئے آپ کا عزم اور اُس کے لوگوں کے لئے آپ کی بے لوث فکر میں ہے۔ آپ غالباً پولوس رسول کے ساتھ تھے جب اُنہیں قیصریہ اور پھر روم میں جیل میں ڈالا گیا۔ آپ بھی جیل میں رہے لیکن پھر رہا ہو گئے۔ اِس کی شہادت عبرانیوں کے نام خط (13:23۔۔۔ کہ ہمارا بھائی تیموتاؤس رہا کر دِیا گیا ہے) میں مِلتی ہے۔ اور اِس کے بعد ہی غالباً 65 خ س میں آپ کو اَفسس کا بِشپ بنایا گیا۔

آپ کی اُسقفیائی خدمت کے دوران (1 تیموتاؤس 1:3، 4:14، 2 تیموتاؤس 1:6) مُقدّس پولُوس نے آپ کے نام دو خطوط تحریر کِئے جو اُن کے پاسبانی خطوط کا

پر ان کے لئے جو ستائے ہوئے ہیں ان کی آواز بنے جو بے آواز ہیں گہنگاروں کی آس بن جائے۔ایک اوبلیٹ کی پہچان یہ ہے کہ وہ لوگوں کا کاہن ہے۔



مُقدّس تیموتاؤس

رسُول، بِشپ، شہید

یومِ یادگار: 26 جنوری

اِفسس کے تیموتاؤس (مطلب: جِسے خُدا نے عِزت بخشی ہو/ جو خُدا کو عزت بخشتا ہو)، اِبتدائی مسیحی مُبشر اور اِفسس کے پہلے بِشپ تھے۔آپ ایشیائے کُوچک میں لُسترا کے شہر لقونیہ میں یہودی ماں، جو مسیحی ہو چُکی تھیں، اور یونانی باپ سے پیدا ہوئے۔آپ چونکہ ایک ''مخلوط'' شادی کی پیداوار تھے اِس لئے لوگ آپ کو ناجائز سمجھتے تھے۔مقدس پولُوس سے آپ کی مُلاقات اُن کے دوسرے مشنری سفر کے دوران ہوئی جب پولُوس اور برنباس لُسترا میں آئے۔یہاں پولُوس رسول نے ایک پیدائشی اپاہج شخص کو شِفا دی اور بہت سے مقامی لوگوں کو اپنی تعلیمات کی پیروی کی دعوت دی۔کُچھ عرصہ بعد جب وہ سیلاس کے ساتھ واپس آئے تو آپ پہلے سے ہی مسیحی جماعت کے ایک معزز ممبر بن چُکے تھے اور لُسترا اور قُونیہ کے بھائیوں کے نزدیک نیک نام تھے۔ (اعمال 16:1-3)۔آپ کے ساتھ آپ کی نانی لُوید اور آپ کی والدہ اَوبِکہ بھی جو پہلے یہودی تھیں۔ 2 تیموتاؤس 1:5 میں بیان ہے کہ آپ کی نانی اور والدہ اپنے ایمان اور تقویٰ کی وجہ سے کلیسیا میں ممتاز حیثیت رکھتی تھیں۔آپ یسوع سے نہ مِلے تھے مگر آپ پاک نوشتوں کے بارے میں بچپن سے ہی کافی عِلم رکھتے تھے اور بہت سی کہانیاں بھی جانتے تھے۔ نیا عہدنامہ بیان کرتا ہے کہ آپ نے پولُوس رسول کے ساتھ سفر کیا، جو آپ کے اتالیق (mentor) تھے۔اور پھر سیلاس کے ساتھ مُقدّس پولُوس کے مشنری ہمسفر بن گئے۔

52 خ س میں پولوس اور سیلاس نے آپ کو اپنے ساتھ مقدونیہ کے سفر پہ ساتھ لیا۔مُقدّس اگسٹین آپ کے جوش کو سراہتے اور آپ کی اُس عدم دِلچسپی کی تعریف کرتے ہیں جس سے آپ نے اپنے وطن، گھر اور والدین کو چھوڑا تا کہ رسولوں کی غریبی اور تکلیفوں میں اُن کی پیروی کر سکیں۔آپ نے پولوس اور سیلاس کے ساتھ



بہت کام کیا اور کلیسیائیں قائم کیں خاص طور پر قرنتس، تسالونیکا، اور فلپی میں (اعمال 19:22، 1 قرنتیوں 16:10-11)۔یُوں آپ پولُوس رسول کے شاگرد اور بعد میں اُن کے ہمسفر اور مُستقل ساتھی بلکہ قریبی دوست اور مُنادی میں بھی حصّہ دار بن گئے۔آپ اُن کے لئے کلیسیاؤں میں رابطہ رکھنے والا اہم خدمت نمائندہ تھے۔

مُقدّس پولوس رسول آپ کو ''ایمان میں میرا بیٹا'' بُلاتے ہیں۔وہ نوشتوں کے بارے آپ کے عِلم کے لئے آپ کی تعریف کرتے ہیں۔آپ کے والد ایک یونانی غیر قوم تھے لہٰذا آپ کا ختنہ نہ ہُوا تھا اور مُقدّس پولُوس نے اِس بات کو یقینی بنایا (اعمال 16:1-3) تا کہ اُن یہودیوں کے درمیان جہاں آپ منادی کے لئے جا رہے تھے آپ کو قبول کیا جائے۔

مُقدّس پولوس رسول کے تیرہ خطُوط میں سے دس میں آپ کا ذکر آتا ہے۔آپ اُن تین اشخاص میں سے ہیں جن کو پولوس رسول اپنے خطوط کے اِفتتاحی سلام میں شریک مصنّف کے طور پر پیش کرتے ہیں۔ 1 قرنتیوں 16:10 میں آپ کے بارے بیان ہے کہ آپ فطرتاً محتاط اور شرمیلے ہیں: ''اگر تیموتاؤس آجائے تو خیال رکھنا کہ وہ تُمہارے پاس بِلا خوف رہے کیونکہ وہ میری طرح خُداوند کا کام

اس بہاؤ میں میری روح کی تسکین تھی جو میں نے پہلے کبھی بھی محسوس نہ کی تھی اور نہ کبھی ایسی شادمانی مجھے پہلے کبھی محسوس ہوئی تھی۔ آنسوؤں کی برکھا میں میری روح کو پر لگے تو میں آسمان کو چھونے لگا۔ خداوند خدا کی قربت میں جا پہنچا۔ اس لئے فدائین بیداغ مریم کی بنیاد پاک جمعہ کا پاک تجربہ ٹھہرا اور یسوع مسیح مصلوب کی پاک صلیب مسلسل لازوال قربانی کی یاد دلاتی ہے۔

مقدس یوجین ڈی میزانٹ نے اس تجربہ کو سامنے رکھتے ہوئے ایک جماعت کی بنیاد ڈالی جن کی روحانیت خود انکاری اور بے لوث خدمت کے جذبہ سے سرشار ہو کر پاسبانی خدمت انجام دینا۔ جس ڈایوسیس میں بھی کام کرنا وہاں کے چوپانِ اعلیٰ کی تابعداری او۔ ایم۔ آئی فادر اور بردار کی پہچان ہونی چاہیے۔

ہمارا مشنری کام خدا کے جلال اور جماعت کے منشور کی گواہی ہو اس میں انفرادی حشمت وشان وشوکت نہ ہو۔ یاد رکھیں کہ یہ روحانیت جامعہ طور پر پاک جمعہ کے تجربہ میں گندھی ہوئی ہے۔

علم المسیح کے مطابق مقدس یوجین ڈی میزانو نے اپنے گردونواح میں دیکھا کہ لوگوں کو نجات چاہیے، کہ ایمانداروں کی جماعت مل کر اپنے نجات دہندہ یسوع مسیح کی پیروی کریں اور خدا کا کلام اپنے اعمال سے ظاہر کریں۔

آئین نمبر۲؛ فدائین بیداغ مریم کا وہ فرزند جو کہانت کا ساکرامنٹ پانے کی تیاری کر رہا ہو وہ سب سے پہلے کہانت کو سمجھے کہ یسوع مسیح کی کہانت میں شریک ہونا ایک بے مثال اور اعلیٰ ترین فضل ہے، جس کے لئے کل کائنات کے بادشاہ جو اچھا چرواہا بن کر اپنی کہانت کے ذریعے بادشاہ، چرواہا اور کاہن بن کر وہ کردار ادا کرنا جو وقت کی ضرورت ہے۔ ہماری جماعت میں فادرز اور برادرز ہیں دونوں ہی، غریبی، پاکدامنی، تابعداری اور ثابت قدمی کے وعدوں میں پابندی میں رہتے ہیں تا کہ کمیونٹی میں رہتے ہوئے اپنے منشور کے مطابق غریبوں کو انجیل کی خوشخبری دیتے رہیں۔

دستور نمبر۷

فدائین بیداغ مریم کی جماعت میں مانا جاتا ہے کہ بردارز بھی یسوع مسیح کی کاہنات میں حصہ دار ہوتے ہیں۔

ذوق سے عصری دُنیا میں مشغول رہنا۔

آج جماعت میں بڑی تندرست آواز کی بازگشت سنائی دیتی ہے کہ موجودہ زمانہ میں انسان معاشی، ثقافتی اور روحانی ضروریات کو پورا کرنے کی ڈرد دھوپ میں لگا ہوا ہے۔ تاریخ گواہ ہے کہ ہر جنرل چیپٹر میں فدائیں بیداغ مریم اپنے منشور کے مطابق لوگوں کے درمیان رہتے ہوئے ان کے لئے خوشخبری بن جائیں۔ جو اس بدلتی ہوئی دُنیا کی بدلتی ہوئی حالتوں میں بے حد ضروری ہے۔ جب انسان کے ہاتھوں میں جدید ابلاغ نے لے لی ہے جدیدیت کے اس دور نے طرزِ زندگی بدل دی، ثقافت میں تبدیلی آ گئی ہے، اب سخت محنت کی جگہ ہوشیاری سے کام کرنے کو ترجیح دی جاتی ہے۔ اقدار کی کمی معاشرے کو کھوکھلا کر رہی ایسا وقت میں ایک اوبلیٹ کو بلاتا ہے اپنا کردار ادا کرے کہ انجیلی اقدار کے مطابق زندگی گزارتے ہوئے لوگوں کو راہِ راست پر لاسکیں۔ اقوام کو مایوسی کے اندھیروں سے باہر نکل کر اُمید کی رشنی عطا کر سکیں۔ اب ثقافتوں کے ٹکراو کی جگہ ہم آہنگی کو جنم لینا ہے مکالمہ ایک دوسرے کو سمجھنے کا راستہ بنا چاہیے۔ وسائل کا ضائع ایک المیہ ہے جس کا نتیجہ یہ ہے کہ غربت نے عالمگیریت کو اپنی لپیٹ میں لے لیا ہے۔ جموریت میں سیاسی نشب وفراز نے ڈکٹیٹرشپ کو مضبوط کیا۔ مہاجرین کی دیکھ بھال بہت سارے ملکوں کے لئے مسئلہ بن چکا ہے۔ ''مذہبی اقلیت کا مطلب دُکھ سہنے والے اور ناانصافی کا سامنے والے لوگ''۔ ہم سے اس قسم کی بربریت ہو تو اُمید کے مبشر ہو کر سامنے آنا ہر بپتسمہ یافتہ مسیحی کا فرضِ اولین بن جاتا ہے۔

مندرجہ بالا صورتِ حالات میں اوبلیٹز کو بڑے ذوق کے ساتھ یسوع مسیح مصلوب کی نظر سے دُینا کو دیکھنا ہے۔ کیونکہ یسوع مسیح مصلوب ہی کے خون میں نجات ہے۔ اس سراری بدن کے جو حصہ آج بھی دُکھ سہتا ہے ان کو ''اس بھید کو آشکار کیا جائے کہ یسوع مسیح مردوں میں سے جی اُٹھا ہے جو لاثانی معجزہ اور غیر طاقت ہے'' آئین ۴ یسوع مسیح مصلوب کی نظر سے دُینا کو دیکھنا ہر طرح کی سچائی کو دیکھنا ہے۔ سچ کو سچ کہنا اور جھوٹ کو جھوٹ کہنا ہے۔ سچی راہ کو جانا، سچی راہ پر چلنا او سچی راہ پر دوسروں کو لے کر چلنا ہے۔ اب رد کیے ہوؤں میں بھو کے یسوع کو تلاش کرنا ہے تا کہ اُسے کھانا کھا کر سیر کر سکیں، غریبوں میں یسوع مسیح کو پہچانا کہ اُس کو لباس پہنا سکیں، ناانصافی کی زد میں قیدوں کی صورت میں یسوع مسیح سے ملاقات کرنا، اقلیت کے نام پر مظالم بچوں سے یسوع مسیح جیسا پیار کرنا ہے۔ یسوع مسیح مصلوب کی نظروں سے دُینا کی تلخ حقیقوں کو دیکھنے سے ضمیر سونے نہیں دیتا۔ اس حقیقت سے آگاہ ہوتے ہوئے مقدس یوجین ڈی میزاڈ نے مقدس لوقا کے مطابق انجیلی اقباس سے آیات کا انتخاب کیا

''روح خداوند مجھ پر ہے
اِس لئے اُس نے مجھے مسح کیا۔
کہ مسکینوں کو خوشخبری دوں۔
اُس نے مجھے اِس لئے بھیجا ہے۔
کہ قیدوں کو رہائی۔
اور اندھوں کو بنیائی
اور کچلے ہوؤں کو آزادی بخشوں
اور خداوند کے سالِ مقبول کو مُشتہر کروں۔ **لوقا ۴:۱۸۔۱۹**

خداوند کے سالِ کا معنی خدا کی رحمت کا وقت، معافی وتلافی کا وقت، الٰہی رحم اور انسانی اخوت کا وقت ہے۔ اوبلیٹ ایک شفافی کے طور پر موجود ہوتا ہے خاص طور



علمِ المسیح اور فدائینِ بیداغ مریم کا منشور

فادر مقصود نذر او۔ایم۔آئی قصور

علمِ المسیح کا ہدف ان جگہوں و واقعات اور نجات دہندہ کے کردار کا بیان کرنا ہے، کلام کا متجسم ہونا، بنی نوع انسان کی نجات اور خدا کے منصوبہ نجات میں انسانی بحالی کے نشیب و فراز کا ذکر، خدا کا تجربہ جو مسیحی ایمان کی بنیادی اور روحانیت بناتا ہے۔

وہ الٰہی ذات رحم سے لبریز اور حق و سچائی سے معمور ہے۔ جس کے بارے میں مقدس یوحنا کے مطابق انجیلی اقتباس میں مرقوم ہے۔ ''اُس کی معموری میں سے ہم سب نے پایا یعنی فضل پر فضل'' ۱:۱۶۔ کلام مقدس کی یہی آواز مقدس یوحنا کے خطوط میں سنائی دیتی ہے۔ ''زندگی کے کلام کی بابت جو شروع سے تھا جسے ہم نے سنا۔ جسے ہم نے اپنی آنکھوں سے دیکھا۔ جس پر ہم نے غور سے نظر کی اور جسے ہمارے ہاتھوں نے چھوا'' کیونکہ زندگی ظاہر ہوئی اور ہم نے اُسے دیکھا اور ہم گواہی دیتے ہیں اور تمہیں اس ہمیشہ کی زندگی کی خبر دیتے ہیں جو باپ کے پاس تھی اور ہم پر ظاہر ہوئی''۔ جو کچھ ہم نے دیکھا اور سنا اُس کی خبر تمہیں دیتے ہیں تا کہ تم بھی ہمارے ساتھ رفاقت رکھو اور رفاقت باپ کے ساتھ اور اُس کے بیٹے یسوع مسیح کے ساتھ ہے''۔ یوحنا رسول کا پہلا خط ۱:۱۔۴۔ مقدس یوحنا کی ان آیات مقدسہ کا عکس خود یسوع مسیح کی خواہش معلوم ہوتا ہے جو کاہنانہ دُعا کا حصہ ہے'' میں نے یہ باتیں اس لئے تم سے کہیں کہ میری خوشی تم میں ہو اور تمہاری خوشی کامل ہو جائے۔ اس سے زیادہ پیار کوئی نہیں کرتا کہ اپنی جان اپنے دوستوں کے لئے دے دے۔ تم میرے دوست ہو بشرطیکہ جو کچھ میں حکم کروں، تم کرو آگے کو میں تمہیں غلام نہ کہوں گا، کیونکہ غلام نہیں جانتا کہ اُس کا مالک کیا کرتا ہے بلکہ میں نے تمہیں دوست کہا ہے کیونکہ جو باتیں میں نے اپنے باپ سے سنی ہیں میں نے وہ سب تمہیں بتا دیں۔ تم نے مجھے نہیں چنا بلکہ میں نے تمہیں چُن لیا ہے اور تمہیں مقرر کیا ہے کہ تم جاؤ اور پھل لاؤ اور تمہارا پھل باقی رہے تا کہ تم میرا نام لے کر جو کچھ باپ سے مانگو وہ تمہیں دے۔ میں تمہیں یہ حکم دیتا ہوں کہ تم ایک دوسرے کو پیار کرو''۔ یوحنا ۱۵:۱۱؛۱۳۔۱۷۔

علمِ الٰہیات کے ماہرین خدا کے فضل کو ایسے بیان کرتے ہیں:

تقدس کا فضل جو گنہگاروں کو معافی کی برکت کے قابل بناتا ہے۔ خدا کا فضل جو مفت عطا کیا جاتا، روح القدس سب ایمانداروں کو اکٹھا کرتا ہے تا کہ رسولوں کے اعمال کی ابتدائی کلیساء کی مانند یک دل اور یک جان ہو کر یسوع مسیح کا اسراری بدن بن کر دنیا میں نور بنیں اور روشنی پھیلائیں۔ کلام مقدس میں قرنتیوں کے نام پہلا خط بھی ایسی باتوں کا ذکر کرتا ہے (۱۲:۱۔۱۱)۔ افسیوں کے نام خط میں بھی مصنف اسی بات کو بیان کرتا ہے (۴:۷۔۱۱)۔

تمام مذہبی گھرانے تین وعدوں کی پاسداری کرتے ہوئے اپنی جماعت کے منشور کے مطابق زندگیاں گزارتے ہیں یعنی پاکدامنی، تابعداری اور غریبی کے وعدہ کا لباس پہن کر یسوع مسیح کی تعلیم کی اپنے اعمال سے گواہی دیتے ہیں۔

اسی طرح فدائین بیداغ مریم کے فرزندوں کا طرزِ زندگی غریبوں کو انجیل مقدس کی بشارت دینا، کمیونٹی میں رہنا اور کلیسائی احکام و تعلیمات کی پابندی کے ساتھ اپنے مشن میں سرگرم ہو کر خدمات انجام دینا ہے۔ فدائین بیداغ مریم کا رکن ہوتے ہوئے ہر وقت اپنی بلاہٹ کو پہچاننا اور یسوع مسیح اپنے نجات دہندہ کی آواز کو سننا اور مشن میں رضائے الٰہی کو پورا کرنے میں محو رہنا۔ ہمارا بلاوا غریبوں کو انجیل مقدس سنانا ہے۔ فدائین کا مذہبی گھرانہ یسوع مسیح کو بنیادی طور اپنی زندگی کا قلعہ جانتا ہے جو اپنے بانی مقدس یوجین ڈی میزانو کے قوائین و ضوابط کو اپناتے ہوئے یسوع مسیح کی قربت حاصل کرتے ہیں۔

نوجوان یوجین ڈی میزانڈ کا پاک جمعہ کا تجربہ:

فدائین بیداغ مریم کی جماعت کا بانی جب ۲۵ سالہ نوجوان تھا، شہر کے میئر کا بیٹا انقلابِ فرانس کے زخموں سے شیدہ ہوا نوجوان یوجین ایکس ان پروانس میں مقدسہ مگدلین کے چرچ میں پاک جمعہ کو دھیان و گیان کرتے ہوئے صلیب پر یسوع مسیح مصلوب نے سوچ و نظریات کو بدل ڈالا۔ مقدس یوجین ڈی میزانو اپنے پاک تجربہ کے بارے میں لکھتے ہیں: ''یہ میرا ایمانی تجربہ تھا میری آنکھوں سے آنسو ایسے ٹپکے جیسے موسلا دار بارش ہو، صلیب پر یسوع مصلوب نے مجھے بہت جذباتی کیا، میں نہایت پشیمان ہوا کہ میرے گناہوں نے میرے نجات دہندہ کو مصلوب کیا''۔

مقدس یوجین ڈی میزانڈ کی زندگی میں اپنی طرز کا پہلا تجربہ تھا جیسے وہ ''پاک تجربہ'' کہتے کہ اس تجربہ نے میری ہڈیوں کو توڑا اور روح کو جھنجوڑ کر رکھ دیا۔ مَیں اس مقام پر آ گیا ہوں کہ ماضی پر شرمندہ، گناہوں کی معافی کا طلبگار، اور مستقبل کو یسوع مسیح مصلوب کی نذر کر دیا۔ اپنے ساتھ یہ عہد کرنے کے بعد مقدس یوجین ڈی میزانو نے پیچھے مڑ کر نہیں دیکھا۔ معاشرے کے غریبوں کو گلے لگایا، جن کے پاس کوئی نہیں جانا چاہتا تھا ان تک پہنچے، غریبوں کے کاہن کہلائے۔

سات سال بعد ۱۸۱۴ خ س دسمبر میں اپنے پاک تجربہ کو یاد کرتے ہوئے لکھتے ہیں ''مَیں پاک جمعہ کے پاک تجربہ کبھی بھی بھول نہیں سکتا کہ میری آنکھوں سے آنسو رواں تھے، دل کے کنواں کا پانی آنکھوں کے ذریعے بہہ رہا تھا، مسلسل بہہ رہا تھا کیونکہ اس سیلاب کو روکنا میرے بس کی بات نہ تھی۔



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