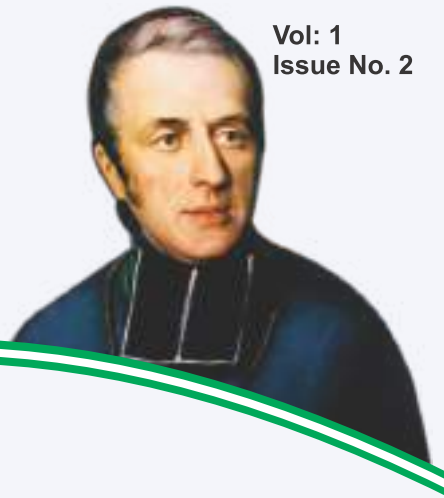
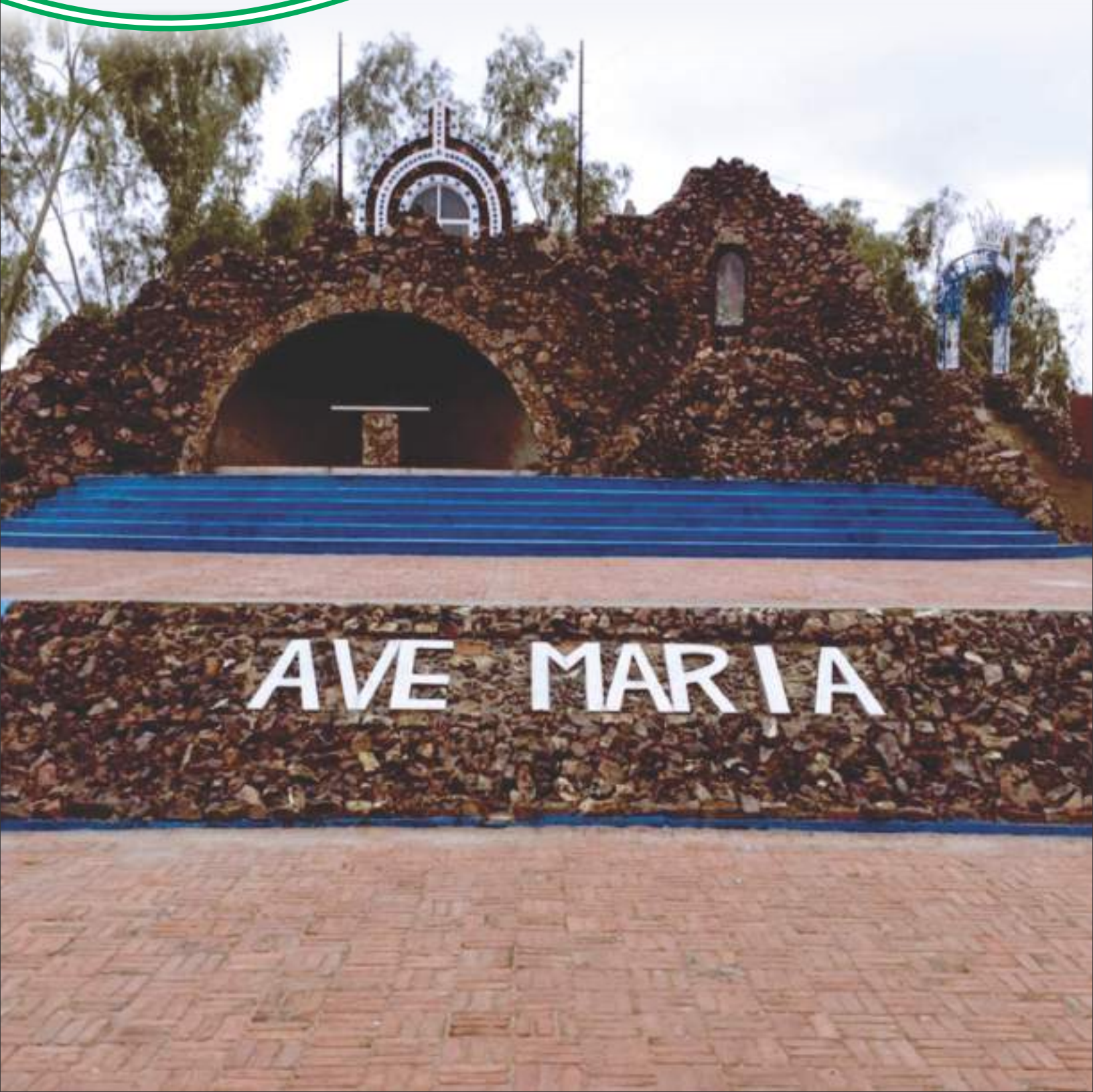
Oblati Pakistan

"A Voice of Faith, Mission, and Hope"

Vol: 1
Issue No. 2





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War between Iran and USA, causing High Inflation in Pakistan:

The possibility or occurrence of armed conflict between Iran and the United States has profound implications not only for the Middle East but also for the global economy. Pakistan, located at the crossroads of South Asia and the Middle East, is particularly vulnerable to the economic consequences of such geopolitical tensions. Although Pakistan is not a direct participant in the conflict, it often experiences significant economic shocks, especially in the form of rising inflation. The interconnected nature of global energy markets, trade routes, and financial systems means that any military confrontation between Iran and the United States can quickly translate into higher prices for fuel, food, transportation, and essential commodities in Pakistan.

One of the primary channels through which the conflict affects Pakistan is the increase in global oil prices. Iran is a major producer of crude oil, and tensions in the Persian Gulf threaten the security of vital shipping routes such as the Strait of Hormuz, through which nearly one-fifth of the world's oil supply passes. Any disruption in oil exports or shipping raises international crude oil prices. As Pakistan imports a substantial portion of its petroleum products, higher global oil prices immediately increase the country's import bill. This not only puts pressure on Pakistan's foreign exchange reserves but also raises domestic fuel prices, which in turn increase transportation and production costs across all sectors of the economy.

Inflation in Pakistan is often driven by rising energy costs. When diesel and petrol become more expensive, the transportation of agricultural products, industrial goods, and consumer items also becomes costlier. Farmers pay more for fuel to operate machinery and transport crops to markets, while manufacturers face increased electricity and production expenses. Consequently, businesses pass these additional costs on to consumers through higher prices. This phenomenon, commonly known as cost-push inflation, reduces the purchasing power of ordinary citizens, particularly low- and middle-income households.

The depreciation of the Pakistani Rupee is another significant consequence of regional instability. During periods of international conflict, investors generally seek safer financial markets, leading to capital outflows from developing countries such as Pakistan. A weaker rupee makes imports more expensive, further intensifying inflationary pressures. Since Pakistan imports machinery, edible oil, medicines, fertilizers, and industrial raw materials, the depreciation of the currency increases production costs and the prices of essential goods.

Moreover, geopolitical uncertainty often discourages foreign direct investment and slows international trade. Investors become cautious about committing resources to regions perceived as unstable. Pakistan may experience delays in investment projects, reduced tourism, and lower export competitiveness due to higher production costs. Such economic slowdowns reduce employment opportunities and government revenues while increasing fiscal challenges.

The social consequences of inflation are equally significant. Rising prices erode household incomes, making it difficult for families to afford food, education, healthcare, and housing. Poor and vulnerable communities suffer the most because a larger share of their income is spent on basic necessities. Persistent inflation can also increase poverty, widen income inequality, and create public dissatisfaction, placing additional pressure on policymakers.

To mitigate these adverse effects, Pakistan must adopt prudent economic and diplomatic strategies.

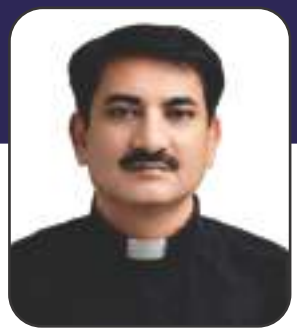
Strengthening energy diversification through renewable energy sources, improving domestic oil and gas exploration, maintaining strategic fuel reserves, and promoting fiscal discipline can reduce dependence on imported energy. Furthermore, active diplomatic engagement that supports regional peace and stability aligns with Pakistan's long-term economic interests. Expanding trade partnerships and encouraging domestic industrial productivity can also enhance economic resilience against external shocks.

A military conflict between Iran and the United States would have consequences extending far beyond the battlefield. For Pakistan, the most immediate concern would be accelerating inflation driven by higher oil prices, exchange rate depreciation, disrupted trade, and increased production costs. These economic pressures would affect households, businesses, and government finances alike.

Although Pakistan cannot directly control international geopolitical developments, it can strengthen its economic resilience through sound policymaking, energy diversification, fiscal discipline, and effective diplomacy. Building a more diversified and self-reliant economy will help Pakistan withstand future external shocks while protecting the welfare of its citizens. Ultimately, sustainable peace in the Middle East remains not only a regional aspiration but also an economic necessity for countries such as Pakistan that are closely connected to global energy and trade networks.



Oblate Deligation Superior Pakistan



The Charism of the Founder, Carried Out in Pakistan

The charism of **St. Eugene de Mazenod** (1782-1861), founder of the Missionary Oblates of Mary Immaculate (OMI), continues to inspire missionary service throughout the world. Rooted in a deep love for Jesus Christ and a preferential option for the poor and the most abandoned, his vision has found meaningful expression in Pakistan. Despite being a predominantly Muslim country where Christians form a small minority, the Oblates have faithfully embraced and contextualized this charism through pastoral care, education, social service, and interreligious dialogue.

St. Eugene called his missionaries to "leave nothing undared for the Kingdom of God." The indigenous Oblates of Pakistan embody this vision by serving marginalized communities with compassion, humility, and dedication. Their ministry demonstrates that authentic evangelization is expressed not only through preaching but also through witness, charity, and solidarity with those who suffer. Pastoral ministry remains the heart of the Oblate mission in Pakistan. Oblates serve in parishes, mission stations, and remote Christian communities across Punjab, Sindh, KPK and Balochistan. They celebrate the sacraments, provide spiritual guidance, conduct retreats, and accompany families through both joyful and difficult moments. Their presence among the poor, the neglected, and those affected by discrimination reflects the founder's desire to bring Christ's hope to those most in need.

Education is another significant expression of the Mazenodian charism. Following St. Eugene's commitment to forming both faith and intellect, Pakistani Oblates contribute to schools, seminaries, and formation houses. Through their educational ministry, they prepare future priests, religious, and lay leaders while promoting academic excellence, moral values, and responsible citizenship. Their efforts empower young people to contribute positively to both the Church and society. The Oblates also respond to social challenges through humanitarian and development initiatives. By supporting disadvantaged families, women, youth, sanitation workers, and rural communities, they promote human dignity and social justice. Educational assistance, healthcare services, community development programmes, and emergency relief demonstrate that the Gospel addresses both the spiritual and material needs of humanity.

Equally important is their commitment to interreligious dialogue. Living in a multicultural and multireligious society, indigenous Oblates build relationships of mutual respect with Muslims, Hindus, Sikhs, and people of other faiths. Through dialogue and collaborative community initiatives, they foster peace, reconciliation, and mutual understanding while bearing faithful witness to Christian values. The growth of vocations further strengthens the Oblate mission in Pakistan. As leaders in formation, education, media, and pastoral ministry, Pakistani Oblates enrich the Congregation through their knowledge of local languages, cultures, and social realities. Their ministry demonstrates that the charism of St. Eugene de Mazenod remains vibrant and relevant. By proclaiming the Gospel through compassionate service and solidarity with the poor, they continue to bring hope, justice, and the love of Christ to the people of Pakistan.

Oblate Delegation Superior-Pak

OBLATE DELEGATION SUPERIOR PAKISTAN

Rev. Fr. Basharat Exupear OMI
Missionary Oblates of Mary Immaculate
Lahore-Pakistan

Book of Rules is Our Way of Living the Gospel

Fr Frank Santucci OMI
Superior of the General House Rome



This year as we celebrate the 200th anniversary of the approbation of our Constitutions and Rules, we are led to ask ourselves, "What is a Rule and why are our Constitutions and Rules important?"

AT THE HEART OF EVERY RULE IS THE QUESTION, "HOW CAN I LIVE THE EXPERIENCE OF THE GOSPEL IN THE MOST PROFOUND WAY?"

It all begins with the experience of God that people have. We go back to the time of Jesus and his apostles and disciples. They experienced living with him and then they went out to share with others their very experience of living with Jesus who was the Word Incarnate.



It was only after the death and resurrection of Jesus that the early Christian community, in re-living the experience of what Jesus meant to them, began to write the Gospels and the rest of the New Testament. It was the collective experience of the different Christian communities who experienced and expressed the salvific presence of God and the activity of the risen Christ in their lives and in their community.

The early Christians wanted to live this Gospel in a radical way, as seen in the years of martyrdom. Once the persecutions had subsided, there was the phenomenon of a radical following of God as monks of the desert. Pachomius (c. 292–348 AD) had a large following of people who wanted to live the Gospel in a radical way. While the Gospel was their main inspiration they realized that they needed some norms to help them to do this in community. From their experience of living the Gospel they formulated a Rule of life.

The same process took place in Western Europe when a large group of followers of Saint Benedict (480-547 AD) began to live in monasteries to live the Gospel in a radical way. He found it necessary to write a Rule to help the monks to live the Gospel. When Saint Francis began his evangelical life with his first followers, they went to Rome to see the Pope to obtain an approval of their lifestyle, and the Rule that they presented was a collection of Gospel texts. Soon it became necessary to write a Rule to capture and regulate their particular way of living those Gospel texts.

Thus, at the heart of every Rule is the question, "how can I live the Gospel in the most profound way?"

THE CONSTITUTIONS AND RULES ARE AN EXPERIENCE OF THE GOSPEL PUT INTO WORDS

The process of putting the norms of reproducing a Gospel experience into words is repeated in very Rule of an institute of consecrated life. Repeatedly we see this process over the ages. Constitutions and Rules are an experience of the Gospel put into words so that the followers of that particular inspiration remain faithful to the Gospel and to that particular aspect of the Gospel.

This is exactly what happened to Saint Eugene. We know of his conversion journey, which culminated in his experience of Jesus as Savior on the cross. So life -changing was this experience that the rest of Eugene's life was an incarnation of his understanding himself as a cooperator of the Saviour. Eugene was totally captivated by this aspect of the Gospel, making it the focus of his life.

A few years after his ordination God inspired him to invite others to live by this particular Gospel inspiration of Jesus the Savior by being evangelizers, preaching the Good News of salvation that Jesus the Savior on the cross had made possible.

When it became necessary in 1818 to write a Rule, it was exactly this experience that Eugene wanted to communicate in such a way that any followers over the years in the future, by reading this Rule and by applying this Rule to their lives, would be living the Gospel inspiration of Jesus the Saviour, who died on the cross and rose again to bring us all into the fullness of the kingdom. For 200 years this is what we have been doing as an Oblate Family.

Once Eugene and his companions had written their Rule, he presented it to the Holy See to seek discernment as to whether it truly represented the inspiration of God. The confirmation came on 17 February 1826 when Pope Leo XII gave the Church's approbation of this Rule. What he was saying was that the Church recognized that it was inspired by the Holy Spirit and was not a human creation of Eugene de Mazenod. Eugene himself, after the approbation, was able to write that he did not recognize himself as the author.

Our Constitutions and Rules are thus important because they have been approved by the Church that recognized a particular charism that has been given to us through St Eugene.

OUR GOD-GIVEN CHARISM ENSHRINED IN OUR CONSTITUTIONS AND RULES

The charism that we have received through Eugene has to be accepted, not as an intellectual truth, but as a reality to be lived. Each member of the Oblate Family is invited, like the prophet Ezekiel, to take the Rule and to "eat it" - to be transformed and become the incarnation of the charism. We are not just preachers of salvation, but we actually become co-workers, co-operators of the Saviour. And this is all captured in our first Constitution, which is the summary of what we are, where we read, "The call of Jesus Christ, heard within the Church through people's need for salvation, draws us together as Oblates of Mary of Immaculate." Then follows the important sentence: "Christ thus invites us to follow him and to share in his mission through word and word." The mission of Jesus is vast, but that particular Gospel illumination received by Eugene is captured: "cooperating with the Savior and imitating his example, we commit ourselves principally to evangelizing the poor.

The rest of our Constitutions and Rules show us how to live as cooperators of the Savior, which is the expression with which Eugene summed up our vocation.

Since 1826 the world has changed, the faces of the poor have changed, and new challenges become more apparent each time we gather together in General Chapter. Over the years the cry of the poor has been heard and discerned from the vantage point of the eyes of the crucified Savior, and changes are made to our Constitutions and Rules, so as to apply them in a more tangible way to the situation today – but always with the same charismatic viewpoint.

An example is how we are currently in the process of revising our government structures, which were established in 1972. Fifty years later it has become clear that the world has changed so much with the advent of the internet, social media, and with online meetings not necessitating physical presence for meetings. It is essential that we relook at our Constitutions and Rules in that light and stay in touch with what is happening in the world.

Our refocus on the structures of government is in preparation for the General Chapter of 2028. These proposals will be made to the Chapter, who will then vote and decide on them. Then all this has to be given to the Vatican for their approval. The reason for this is that the moment that Eugene's Constitutions and Rules were approved by the Church in 1826, they belong to the Church and not to us. Only once the Vatican will give its consent to our change of government structures, will we be able to begin to put them into practice.

OUR FIRST TEN CONSTITUTIONS DEFINE OUR CHARISM

To sum up, in 1826 the Church recognized that our Constitutions and Rules are an expression of a particular charism inspired by the Holy Spirit. Two hundred years later we continue to believe that the Constitutions and Rules that we are living today, approved by the Church, continue to be God's will for us, God's word for us, which leads us directly to

the Gospel.

Our particular charismatic Gospel mission is expressed in our first ten constitutions, as is our spirituality. Our charism is this gift that is given to us by the Holy Spirit, this particular ray of illumination that I have spoken about - but the way in which we live that charism is what we call our spirituality. Oblate spirituality is the way in which we express and live in relationship with God, with ourselves, with people, with the world. Misison is how we share this Gospel experience with the world

The first ten constitutions begin by underlining that it is the call of Jesus Christ that brings us together. We have heard, we follow him and we share in his mission as his co-operators.

The second constitution shows us how we follow him. And here we have the key word, ***"oblation."*** Oblation as the cement that holds everything together in the eyes of THE Oblate on the Cross.

In order to follow him, Constitution 2 tells us we need to know him more deeply, we need to identify with him, and we need to let him live in us. How to put this into practice is spelt out in Constitutions 31 onwards, which tell us how we live this life of faith in practice through that particular vision of Jesus crucified.

The first invitation is to follow Him. We follow Him in order to share in His mission - and the question arises, how do we discern that mission? For us, our Gospel ray, our Gospel inspiration is in Constitution 4.

It is through the eyes of our crucified Savior that we see the world. Just like Eugene perceived his inspiration looking at the cross and understood that it was through the eyes of that crucified Savior that he had to see the world and respond to His cry. This is how we then decide or discern who are the most abandoned for us.

Our mission is to be cooperators of the Savior and to preach the Gospel of salvation of that Savior to those whom we refer to as the poor or the most abandoned. We must remember that for us, the poor, like Eugene, are those who do not know Jesus Christ. That is why they are poor. Most often it is people who are materially poor because they do not have the means to be able to come to know Jesus.

From that vantage point, our mission is expressed in constitutions 5 to 9 as the response to the question, "how are we cooperators of the Savior?" It is here that we have all those ideals that we have to be close to the people, to be zealous, to have the courage to be daring in responding to new needs, to take in account people's values and aspirations so as to seek out new ways for the Word of God to reach people's hearts. We are called to be prophets who bear witness to God's holiness and justice, to announce the liberating presence of Jesus Christ and the new world born in His resurrection, just to name a few.

Who are our models to be cooperators of the Savior? The question is answered in Constitution 3: like the community of the Apostles around Jesus. This is our model: to stay with Him, to experience Him, and from His experience to go out and share that with others. Constitution 3. Gives us the first model.

The second model comes to us in Constitution 10, to live according to the example of Mary Immaculate, who received the Word in order to share Him with the world. She thus became the first missionary and she accompanies us in our mission.

The rest of the Constitutions and Rules are an elaboration of these basic principles, guiding us in the quality of our personal lives, the quality of our community lives, and the response that we make.

This is God's charismatic vision for the members of Eugene's Oblate Family.



Mission In Mexico

Fr. Robinson Peter OMI



1. Missionary Call

Missionary calling is a gift from God, and it is not chosen but given (Gospel of St John 15:16) "You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name". Oblate missions in Mexico require dedication and sheer will, Obedience and voluntary zeal to help the poor and abandoned. The Path to salvation of God begins with the human willingness and obedience to God's call. Once the human mind makes decision, the mission becomes adventurous and interesting. The word Mission is not only a religious word but also used to describe calling and dedication to any profession, task or organization. Even, our birth to this mortal world is a mission of our life but then we are given the freedom to choose whether we wish to follow the good or bad (Deuteronomy 30:15) "See, I have set before you today life and good, and death and evil", This verse in Deuteronomy speaks about our call to God and (Deuteronomy 6:18) speaks about our Mission to this world, " Do what is right and good in the Lord's sight, so that it may go well with you". This is our Oblate Charism and call (Gospel of St Luke: 4:18-19) "The Spirit of the Lord is upon me, because he has appointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor".

The verse mentioned above is our Oblate Charism and mission for which we are formed in the Oblate Formation for many years to help the poor and needy, neglected and abandoned in society. Then also when we talk about the term "Poor" mostly the image in our minds appear as the group of people who have nothing to eat, and they live their lives in misery. But the Oblate Constitution and rule No 5 speaks about the different faces of the poor, this includes the materially poor, the spiritually abandoned, those who do not know Christ, and people pushed to the absolute margins of human dignity. This is just an example but there can be many more faces of poor in any society if we look around. Some people are forced to slavery and they are abused; these kinds of people are poor as well. The rejected, homeless and marginalized are other forms of poor. Sometimes the poor do not need only material support rather spiritual, emotional and mental support to bring them close to hope and faith (God). Our preaching and homilies about the Word of God can give them strength and meaning to their life. This my experience of the Oblate Mission that I have shared with you and now I am going to explain about my missionary work in Cuajinicuilapa state of Guerrero in Mexico. This community holds the Afro-Mexican cultural identity in the country of Mexico. A very enriched culture of Cuajinicuilapa Guerrero on Mexican soil represents it's unique and distinct identity with different cultural patterns, celebrations of feasts, Marriages, Birthdays, liturgical celebrations of the Church, dress code, dancing and music etc. The people of Cuajinicuilapa are very content and proud of their Afro-Mexican roots and they try their best to pass their traditions to the next generation. As Asian and Pakistani, I am very respectful to their cultural and traditional practices, I admire their culture and faith





activities, and I feel privileged to learn from them many new things.

2. Oblate Missions in the Rural places

I am going to mention in my article, the situation of the people and how we are dealing with their spiritual needs as Oblate Missionaries. We have 30 communities in the Parish of Saint Nicolas Tolentino Cuajinicuilapa Guerrero Mexico, and 20 communities are in the very rural place, and we do not get signals in many of the rural areas. People in the Missions are not very organized with their Catholic Liturgy and liturgical norms. But our Oblate presence gives them strength and power to learn. We are planning new groups in the rural missions so that they can organize their communities well. Our goal is not just to give them spiritual awareness but also to educate their upcoming generations with knowledge and responsibilities. I believe that only a responsible youngster can become a responsible parent. Spiritual awareness of youth and children is a very important ministry here. I am going to explain some of the major challenges that we face here in the rural missions of Mexico.

3. Challenges of the Mission

When a missionary go to a new place, he faces a lot of challenges, but language barrier and cultural shock are two major struggles that he goes through. It seems difficult and impossible at first to work in the foreign land but as the time goes on, with patience and God's guidance, he enjoys the work and learns a lot of new things from the mission. This missionary experience gives a lot of experience and strength to our Oblate vocation. But, as I have mentioned earlier, it is a call and we are called for the missionary way of life by God. We have a lot of challenges in the Mission in Mexico, and I am going to explain them in numbers, but I will explain them in detail in my other article next time and I will also explain that how we are trying to face them and help the people regarding their problems.



- Broken family
- Problems of the Youth
- Spiritual Crisis
- Crisis of Catholic Faith
- Violence against women
- Less people in the Churches (not in all the churches)
- Drug Addiction
- Crimes and violence
- Family issues
- Problems of immigrants
- Problems of abuse (sexual and mental)

These are some of the issues that we face in the mission in Mexico and apart of these challenges, there are many more problems that we face in the society but as Oblates we can spread the Gospel of Hope and Faith so that people can experience God's presence in their lives. I will explain in my other article as to what we are doing to help people in many of these challenges so that they can be strengthened with our Oblate presence and the presence of Jesus through our Oblate Cross. May Our Blessed Mother Mary help all the Oblate Missionaries through the intercession of our beloved founder Saint Eugene De Mazenod. May God bless you all. Amen



Annual Report Oblate Juniorate Multan Year 2025-2026

By: Fr. Adnan Barkat OMI



"Pilgrims of Hope, rooted in Christ and inspired by the charism of Saint Eugene de Mazenod, we continue our journey of formation, fraternity, prayer, and missionary commitment in service of God and His people."
Community Theme

"I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus." 1 Corinthians 1:4

As I reflect on more than two years of serving in the formation ministry here at Bait-ul-Mariam Oblate Juniorate, my heart is filled with profound gratitude to Almighty God. Formation is a sacred journey of walking alongside these young men as they discern God's call, and it is a privilege to see them grow day by day in faith, discipline, and fraternity.

It gives me immense joy and pleasure to present this Annual Activities and Academic Report for the year 2025–2026. This document is more than just a record of dates and events; it is a testament to the vibrant life, hard work, and missionary spirit that define our community. By sharing these highlights, we invite you to see firsthand how our daily activities, spiritual programs, and community life shape these juniorists into future **'Pilgrims of Hope'** rooted firmly in Christ and inspired by the charism of Saint Eugene de Mazenod.





I express my deepest appreciation to our Rector, Rev. Fr. Cecil Paul, OMI, for his steady leadership, to our dedicated staff, and to our juniorists for their cooperation and zeal. May Our Lady Immaculate continue to guide our steps in this beautiful mission of formation.

The academic year 2025–2026 was a grace-filled and spiritually enriching period for the Oblate Juniorate Community, Multan. Throughout the year, the juniorists actively participated in a variety of spiritual, educational, vocational, cultural, recreational, and community-building activities that contributed significantly to their human, intellectual, pastoral, and spiritual formation. These activities reflected the values and missionary spirit of the Missionary Oblates of Mary Immaculate, fostering growth in faith, discipline, leadership, fraternity, and service.

Under the guidance of Rev. Fr. Cecil Paul, OMI (Director), and Rev. Fr. Adnan Barkat, OMI (Assistant Rector), the community remained committed to providing a holistic formation experience. The various programs organized during the year offered opportunities for personal growth, community living, prayer, missionary awareness, and the development of individual talents.

The following report presents the major activities and events organized during the academic year 2025–2026, structured in chronological order.



Major Activities & Events

1. Closing Ceremony of the Jubilee Year 2025 – Diocesan and Religious Students' Summit

Date: 22 November 2025

"How good and pleasant it is when God's people live together in unity" Psalm 133:1

The Oblate Juniorate Community hosted this summit to mark a grace-filled conclusion to the Jubilee Year, reflecting unity, faith, and shared commitment among diocesan and religious communities. The program was successfully executed under the leadership of Rev. Fr. Cecil Paul, OMI, and Rev. Fr. Adnan Barkat, OMI.

The ceremony began with a solemn Eucharistic procession and Adoration of the Blessed Sacrament,



with prayers offered for peace in the Church and the world. Numerous religious congregations participated, including the Dominican Sisters, St. Joseph Seminary, Good Shepherd Sisters, Daughters of St. Paul, Sisters of St. Joseph, and FSC Brothers, alongside diocesan students. The event also featured speech and singing competitions alongside recreational activities, giving students an opportunity to showcase their talents and strengthen fellowship.

All rectors of the participating seminaries commended the organization and encouraged students to remain committed to their vocational journey. His Excellency Bishop Yousaf Sohan, Bishop of the Diocese of Multan, addressed the gathering, urging students to deepen their vocation and serve faithfully in the Lord's vineyard. The event concluded with the distribution of souvenir shields to guests and participants.

2. Seminar on "Dei Verbum" – The Word of God in the Life of the Church

Date: 29 November 2025

"Your word is a lamp to my feet and a light to my path." Psalm 119:105

The community held a seminar conducted by Rev. Fr. Joseph Shahzad, a diocesan priest of the



Archdiocese of Lahore and Executive Secretary of the Catholic Bible Commission, on the Second Vatican Council document **"Dei Verbum"**. Fr. Shahzad presented the theological and pastoral significance of the document in an accessible manner, emphasizing that Sacred Scripture must be read, reflected upon, and lived daily.

Drawing on practical examples, he related the teachings to the students' personal spiritual formation and invited them to contribute to the local Church's mission through prayer and service. Urdu translations of the document were distributed to each student to facilitate deeper personal study. The session successfully deepened the students' understanding of and commitment to the Word of God.

3. Feast of the Immaculate Conception of the Blessed Virgin Mary

Date: 09 December 2025

> ***"Behold, I am the servant of the Lord; let it be to me according to your word." Luke 1:38***

The Oblate community of the Multan Region solemnly celebrated the Feast of the Immaculate Conception of the Blessed Virgin Mary with deep devotion and joy. Members from Dereckabad Parish, including Rev. Fr. Inayat Gill, OMI, and Rev. Fr. Amanat Chaman, OMI, joined the



celebration, adding to its sense of fraternity.

The Holy Eucharist was presided over by Rev. Fr. Inayat Gill, OMI, Parish Priest of Dereckabad, who served as the main celebrant. In his homily, he reflected on the humility, purity, and faithfulness of the Blessed Virgin Mary, who generously accepted God's will with her courageous "Yes" to the Lord. He encouraged all present to imitate her spirit of obedience, trust, and total surrender to God.

The Mass was celebrated at the Marian Grotto, whose prayerful and serene setting deepened the participants' sense of devotion. The celebration concluded with a joyful fraternal lunch, leaving all present renewed in humility and trust.

4. Annual Christmas Programme and Carol Singing

Date: 17–21 December 2025

> ***"Glory to God in the highest heaven, and on earth peace to those on whom his favor rests." Luke 2:14***

To share the joy, peace, and hope of the Christmas season, the juniorists visited various religious institutions and communities including Saint Joseph Seminary, Saint Mary's Convent, Christ the King Parish, to proclaim the message of Christ's birth through melodious carols.

A special highlight was the Oblate Juniorate Choir's participation in the Christmas Carol Singing Competition at the Most Holy Redeemer Cathedral. Competing against several institutional choirs, the Juniorate Choir secured first position, reflecting the dedication and musical talent of the students.

On 21 December 2025, an internal Christmas program was held with the teaching staff and invited religious sisters. The community exchanged gifts and observed the Christkindl tradition, where gifts were distributed to those for whom prayers had been offered throughout the month, fostering deep community fraternity.

5. Oblate Juniorists Basketball Tournament

Date: 29 January 2026

> ***"Run in such a way as to get the prize. Everyone who competes in the games goes into strict training." 1 Corinthians 9:24-25***

Nurturing a healthy mind in a healthy body, our students play basketball daily for an hour. Physical



games remain a crucial aspect of our formation routine, and we actively encourage them to stay fit, energetic, and healthy.

The Director, Assistant Rector, and invited guests attended to encourage the participants, fostering a strong spirit of sportsmanship, discipline, and mutual respect. A newly married couple was invited as the chief guests for the occasion.

To promote physical fitness, teamwork, leadership, and healthy competition, the tournament was organized with great enthusiasm. Three teams participated: the Multan Sultan Team, the Eleven Star Team, and the Rising Star Team.

After a series of exciting matches, the Eleven Star Team emerged as champions, with the Multan Sultan Team securing the runner-up position. The tournament concluded with a high tea, providing an opportunity for fellowship and celebration.

6. Community Day Out

Date: 31 January 2026

> ***"A cheerful heart is good medicine, and fraternal joy renews the spirit." Proverbs 17:22***

The Juniorate Community organized an outing to provide an opportunity for relaxation and recreation. Our journey began early following breakfast around 8:00 AM. The itinerary included visits to Fun Forest, DHA 360, and Kashmir Park in Multan, where everyone immensely enjoyed the exciting swings and Ferris wheel.



The students enjoyed various recreational activities, observed wildlife, and spent quality time together in a joyful atmosphere. The day concluded with a community meal at the Mizaj Hotel.

7. Celebration of the Approval of the Rules and Constitutions

Date: 17 & 21 February 2026

> ***"Our Rules are the expression of our charism; living them is our path of holiness and fidelity." Oblate Spirit***

To mark the Approval of the Rules and Constitutions of the Missionary Oblates of Mary Immaculate, the community organized two separate celebrations ahead of the larger 200th Jubilee in March.

On 17 February 2026, the Oblates joined the parish community for a special Eucharistic celebration at Christ the King Parish, Jameelabad, where the community regularly attends Sunday Mass, marking the beginning of the celebrations.

The celebrations continued on 21 February 2026 with a larger gathering at the Oblate Juniorate, where numerous priests, religious sisters, and Bishop Yousaf Sohan of Multan joined the community. The event began with the Holy Rosary, followed by a Holy Eucharist presided over by the Bishop. Cultural performances, songs, and a meaningful skit highlighting the significance of the Constitutions enriched the occasion, which concluded with a festive shared meal.



8. Seminar on Cultural Encounter for Missionary Life

Date: 14 March 2026

> ***"Go therefore and make disciples of all nations." Matthew 28:19***

This seminar addressed the practical realities and challenges of missionary life in diverse cultural



contexts. Rev. Bro. Waseem Shamaun served as the main speaker and highlighted the crucial importance of openness, dialogue, and respect in intercultural mission settings. The students actively participated by sharing their personal experiences, which greatly deepened the discussion on how cultural encounters shape missionary identity and the sacrifices required by this life. The seminar successfully motivated the students to embrace a life of dedicated service. Following the conclusion of the event, all the participants, faculty, and guests gathered for a pleasant high tea, which provided a wonderful opportunity to socialize and discuss the seminar further.

9. Two Centuries of Charism: 200th Jubilee Celebration of the Rules and Constitutions

Date: 28 March 2026

> ***"Leave nothing undared for the Gospel; our heritage is a fire that must continue to burn." (St. Eugene de Mazenod)***

A grand Jubilee celebration was organized to commemorate the 200th anniversary of the Rules and Constitutions, held under the guidance of Rev. Fr. Cecil Paul, OMI, and Rev. Fr. Adnan Barkat, OMI.

The chief guest for the occasion was Rev. Fr. Eugene Benedict, OMI, General Councilor for the Asia Oceania Region, who traveled from the General House in Rome. The celebration was further graced by Rev. Fr. Baharat Exupear, OMI, Delegation Superior. The program included



welcome songs, inspiring speeches, a dramatic presentation depicting the life and struggles of Saint Eugene de Mazenod, cultural performances, and the cutting of the Jubilee cake. It served as a powerful moment of thanksgiving and renewal of commitment to the Oblate charism.

10. Holy Week Retreat 2026

Date: 29 March – 05 April 2026

> ***"We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead... we too may live a new life." Romans 6:4***

Held at the Bait-ul-Mariam Oblate Juniorate, this retreat focused on prayer, reflection, repentance, and renewal. Preparation began with sessions led by the formation team following Palm Sunday, guiding students through Christ's Passion, Death, and Resurrection. The itinerary included daily prayers, spiritual conferences, Eucharistic Adoration, Bible reflections, and faith-sharing. The retreat commenced with an opening session conducted by Rev. Fr. Cecil Paul, OMI, followed by a series of conferences and reflections led by the formation team using various symbols and themes for spiritual reflection. Another wonderful initiative taken by our students was successfully completing the reading of the entire New Testament during these days. It was a profound spiritual experience for the entire community, enabling everyone to encounter more deeply the mystery of the Lord's Passion, Death, and Resurrection.

The community also engaged deeply with the local Church during the Triduum. On Holy Thursday, they joined the Lord's Supper celebration at Sts. Peter and Paul Church in Louis Colony, and on Good Friday, they gathered for the liturgy at Christ the King Parish in Jameelabad. The Easter Vigil was celebrated at the Juniorate, graced by Rev. Fr. Baharat Exupear, OMI, and Rev. Fr. Eugene Benedict, OMI; at the end of the Vigil Mass, the entire community cut the Easter cake and enjoyed it together. Finally, on Easter Sunday, they attended Mass at the Most Holy Redeemer Cathedral in Multan, bringing the celebrations to a joyful close.

11. Harvesting Season at the Oblate Juniorate Multan

Date: 17–20 April 2026

> ***"You shall eat the fruit of the labor of your***

hands; you shall be happy, and it shall be well with you." Psalm 128:2

The harvesting season (2026) commenced with prayer and gratitude for the gifts of the earth. This year marked a significant milestone: for the first time in the Juniorate's history, the entire harvesting process was completed in just two days, thanks to the immense dedication and teamwork of the students.



The community extends its sincere gratitude to the support staff who made this possible: Mr. Sikandar (driver) for providing continuous refreshments; Mr. Fakhar (watchman) for assisting with the wheat cutting; and Mr. Allah Ditta (cook) for ensuring timely meals. The threshing process was completed on 20 April 2026, securing a blessing of wheat that will sustain the community's needs throughout the coming year.

12. Come & See Vocation Program 2026

Date: 05–07 June 2026

"He said to them, 'Come, and you will see.' So, they went and saw where he was staying, and they remained with him that day." John 1:39

Conducted at Bait-ul-Mariam Oblate Juniorate, this program welcomed young men discerning a vocation with the Missionary Oblates of Mary





Immaculate. The candidates actively participated in prayer services, Eucharistic Adoration, formation sessions, and presentations on the life and mission of Saint Eugene de Mazenod, delivered by the formation directors.

A deeply meaningful moment during the program was the farewell accorded to four brothers who successfully completed their initial four years of formation at the Juniorate and were promoted to continue their philosophical studies in Lahore. The community expressed heartfelt gratitude for their contribution and assured them of continued prayers and support in their future formation journey.

The program commenced on 5 June 2026 with the arrival and welcome of the participants. In the evening, an entertainment program was organized, providing an opportunity for the candidates and students to showcase their talents through songs and other performances, thereby fostering fraternity and mutual acquaintance.

On 6 June 2026, following the morning prayers, the national flag was ceremonially hoisted. After breakfast, the first formation session was conducted by Rev. Fr. Adnan Barkat, OMI, who reflected on the life, conversion, and missionary zeal of Saint Eugene de Mazenod. He emphasized how Saint Eugene, transformed by a profound encounter with Christ, dedicated his life to the service of the poor and the most abandoned.

The second session was conducted by Rev. Fr. Cecil Paul, OMI, who introduced the participants to the atmosphere of the Oblate Juniorate, its daily timetable, formation program, and spiritual activities. He also highlighted the missionary spirit of Saint Eugene and encouraged the participants to cultivate a generous commitment to serving the poor and neglected.



The day also included recreational activities and games, which provided opportunities for interaction, teamwork, and joyful community building among the participants.

In the evening, the community celebrated the Holy Eucharist for the Feast of Corpus Christi. Rev. Fr. Adnan Barkat, OMI, delivered a homily centered on the theology and significance of the Holy Eucharist as the Body and Blood of Christ. Members of the teaching staff, support staff, students, and guests actively participated in the celebration.

Following the Holy Mass, a farewell program was held in honor of the four brothers departing for philosophical studies in Lahore. The teaching staff expressed their appreciation and best wishes for the brothers as they embarked on the next stage of their formation. Gifts were also presented to the teaching and support staff as a gesture of gratitude for their dedicated service. The day concluded with a delicious dinner and an entertaining cultural program enjoyed by all.

Conclusion

The academic year 2025–2026 was a year of immense blessings, holistic growth, and spiritual renewal for the Oblate Juniorate Community, Multan. Through these diverse spiritual, educational, cultural, and vocational milestones, the juniorists deepened their commitment to Christian and missionary values.

The dedication and steady guidance of the formators, particularly Rev. Fr. Cecil Paul, OMI, and Rev. Fr. Adnan Barkat, OMI, played a vital role in fostering an environment of faith, discipline, and fraternity. As the community moves forward with renewed hope and missionary zeal, it remains deeply grateful to Almighty God, striving to remain faithful witnesses of Christ and dedicated servants of His mission. ***May Almighty God continue to bless the Oblate Juniorate Community, Multan, and guide all its members in their commitment to the Gospel and the charism of the Missionary Oblates of Mary Immaculate.***









St. Pius x Parish Quetta

By: Rev. Fr. Qaisar Boota OMI

24th April 2026, was the historic day for the Apostolic Vicariate of Quetta that the first Diocesan local Priest was ordained in our Parish St. Pius X, Christian Town, Quetta. The entire priest came together from the vicariate of Quetta for the Ordination Ceremony of Fr. Samran Boota first local Priest. Our whole Parish was full of gratitude and thanksgiving to see this grate event.

Bible Sunday Celebration in St. Pius X

08th May 2026, Bible Sunday seminar was held for Catechism School children at St. Pius X Church Christian Town, Quetta. Small children participated in different activities. They prepared tableau and recited the Biblical verses. Rev. Fr. Irshad Asghar OMI deliver the talk on history of the Bible that how the small children can understand it easily. He prepared the talk on power point to make it easy and meaningful. It was very enriching for all those who participated.







celebrated at Mariam Colony Church, Quetta. Rev. Fr. Adeel Amir said the opening prayer. Sr. Saiqa Anwer CSJ delivered the talk about the Bible Sunday. Sr. Saiqa highlighted the personalities of the holy bible. There were more than 100 children and some parents participated in this seminar. Catechism school children prepared the parables of the Gospel in the charts. They learnt a lot from this biblical exercise. At the end, high tea was serve to everyone.

10th May 2026, we organized special program to honor our Mothers. We appreciated mothers for their unconditional love, services and dedications. We thanked their sacrifices and offered the holy mass for them. Thank you Mama for the time, energy and heart you gave us. Everything we have achieved is because you sacrificed so much for us to succeed. At the end the token of love was given to every mother.

28th May 2026, Coronation Ceremony of Mother Mary was celebrated at St. Pius X Church Quetta. Fr. Adeel Amir OMI extended the words of welcome to the Archbishop, priests and religious sisters. The Holy Mass presided over by His Grace Archbishop Sebastian Francis Shaw OFM. It was warmly welcome of Archbishop Sebastian Francis Shaw. Children welcomed with tableau and flowers. At the end, the Archbishop Sebastian

Francis Shaw blessed the Mariam Group; every

member got the shawls from the Parish.

6th June 2026, Rev. Fr. Adeel Amir said the opening prayer. The children welcomed the honorable guest and garlanded them. Sr. Josephine Emmanuel delivered the talk on "the Present day and the challenged of our lives", that how we can follow the Teaching of Jesus Christ.

9th June 2026, the Opening Ceremony of Catechism of Catholic Church in Pishin. Catechism School children prepared many items to present in different way. They recited the Holy Bible verses. Parents were very happy, when they saw their Children come and speak in front of the people. Through this small effort, lot of awareness came among the local community. We thank Master Shakeel Sharif for all his effort and hard work.

13th June 2026, we had the catechism School seminar in St. Pius X Parish Quetta. We started our program with prayer than we called our honorable guest to greet them with a bouquet of flowers. Master Samson Samuel said the opening prayer. Catechism School Children preform the tableau and different activities. Sr. veronica Mughal OP delivered the talk with the children that how they can be good disciples of Jesus Christ. She guided them with values of love, forgiveness, faithfulness and respect.

16th June 2026, The people of Pishin's warmly welcomed His Grace Archbishop Sebastian Francis Shaw on the event of St. Anthony's Feast. The holy Mass was presided over by His Grace Archbishop Sebastian Francis Shaw with Fr. Pervaiz Raza OMI, Fr. Akmal Patras OMI, Fr. Qaisar Boota OMI, Fr. Adeel Amir OMI, and Fr. Imtiaz Faryad as concelebrants. In his homily on the Feast of St. Anthony's His Grace Archbishop Sebastian Francis Shaw encouraged the youth to go forward in lives, because the education can help us to build the brighter future. Fr. Qaisar Boota OMI extended words of gratitude to the archbishop, priest and native people those who work hard to make this day meaningful and prayerful atmosphere.

20th June 2026, we had the Seminar on Catechism School children at Jaffarabad Colony Quetta. The opening prayer said by Master Irfan John Kabir. Rev. Fr. Irshad Isghar delivered the talk on the "the relationship between Parents and children" small children prepared the Biblical stories like five lofes and fish.

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Tribute to Rev. Fr. J.J. Edward Thuraisingam OMI

Rev. Fr. J. J. Edward, OMI, was born in Vilan, Sri Lanka, on **26 July 1944**. Responding generously to God's call, he joined the **Missionary Oblates of Mary Immaculate (OMI)** and dedicated his life to the service of the Church and the proclamation of the Gospel. He was ordained to the sacred priesthood on **7 April 1970** at **St. Mary's Cathedral, Jaffna**, by **Rt. Rev. Dr. L. R. Antony**. Throughout his priestly ministry, Fr. Edward faithfully served the people of God with humility, compassion, and missionary zeal. His dedication to pastoral care, the celebration of the sacraments, faith formation, and community development reflected the Oblate charism of bringing the Good News to those most in need. Remembered as a devoted priest, a compassionate shepherd, and a committed missionary, Rev. Fr. J. J. Edward's life continues to inspire others to serve Christ and His Church with faith, generosity, and selfless love.



Teaching & Preaching Ministry

Since **1998**, Rev. Fr. J. J. Edward, OMI, has been serving as a professor at **St. Francis Xavier Seminary, Youhanabad, Lahore**, Pakistan, where he has made an outstanding contribution to the intellectual and spiritual formation of seminarians. For more than two decades, he has taught more than twenty philosophical subjects, including **Logic**, **Metaphysics**, **Epistemology Ancient & Modern Philosophy**, and other core subjects in the philosophy curriculum. Through his profound knowledge, disciplined scholarship, and patient guidance, he has formed generations of future priests, encouraging them to think critically, seek the truth, and integrate philosophical wisdom with Christian faith. His commitment to academic excellence and priestly formation has made him a highly respected member of the seminary faculty and a mentor to countless students who now serve the Church in Pakistan and beyond. ***He has a membership of the Professional Pakistan Futuristic Institute, Member of the World Futures Federation. Countries of Service experience: Sri Lanka, Pakistan, U.S.A.***

Sr. No.	Academic Qualifications	Countries
1	B.A. (Hons. English), Kelaniya University,	Sri Lanka
2	B.Th. Urban University, Rome.	Italy
3	M.A. (English), Quetta University, Pakistan	Pakistan
4	M.A. (Educational Planning and Management), Allama Iqbal University, Islamabad	Pakistan
5	M.A. (Future Studies), American University in London	London
6	Ph.D. (Future Studies) American University in London	London

Teaching & other Ministries		
1	Assistant Parish Priest and Hostel St Joseph's Anuradhapura	1970-1971
2	Teacher, St. Joseph's College Colombo.	1972-1973
3	Teacher and Director, St. Joseph's Seminary, Nugegoda, Colombo.	1973-1983
4	Teacher and Prefect of Studies. St. Peter's College, Colombo.	1983-1985
5	Principal, St. Francis Grammar School, Quetta	1985-1988
6	Principal, St. Mary's Academy, Rawalpindi.	1988-1989
7	Parish Priest, Catholic Church, Pindi Point Murree.	1989-1992
8	Parish Priest, Catholic Church, Jhelum.	1992-1995
9	As Rector, St. Mary's Seminary, Rawalpindi.	1995-1997
10	Parish Priest, Fatima Church, Islamabad.	1997-1998
11	Director, Oblate Philosophate, Youhanabad, Lahore.	1999-2004
12	Resident Professor and Dean of Studies, St Francis Xavier Seminary, Youhanabad, Lahore.	2004-2007
13	Assistant Pastor, St. Jude Church, N. Rampart St. New Orleans, La 70112, U.S.A	2007
14	Professor of Philosophy St Francis Xavier Seminary, Lahore.	Since 1998-Present

Sr. No.	Publications and Research Work
1	An Introduction to Futuristics: National Book Foundation, 1992
2	A Comparative Study of the Literacy Efforts in Pakistan in the Context of Some Countries of the Asia Region. Department of E.P.M. Allama Iqbal Open University, Islamabad, Pakistan, 1993
3	Self-Actualization, Shahkar Publications, Islamabad, 1999
4	A Word for Your Journey, Cosmic Vision, Sun Printers, 2002
5	Gohar-e-Nayab, Cosmic Vision, Sun Printers, 2000
6	A Realistic Spirituality, Cosmic Vision Publishers, Lahore, Pakistan, 2004

7	A Companion to English Language, Cosmic Vision Publishers, Lahore, Pakistan, 2006
8	A Practical Spirituality, I Universe, U.S.A, 2009
9	Spirituality for the Third Millennium, Roti Press, Catechetical Center, Karachi, 2012
10	Reflections for your Journey of Life, Roti Press, Catechetical Center Karachi, 2010
11	English Language and Grammar, Patras Printers, 2017
12	Tips for Life and Anecdotes, Patras Printers, 2018
13	Striving for Excellence, Patras Printers, 2019
14	Happiness: Your Right Duty and Privilege, Amazon, 2021
15	Mystic Lifestyle for Everyone, Patras Printers, Lahore, 2021
16	Bible Thoughts for Your Life, Patras Printers, Lahore, 2024
17	Mystic Insights and Model for Life, Patras Printers, Lahore, 2024
18	Spiritual Intelligence and Attunement with the Universe, Iqbal Publishers, Lahore, 2024
19	Guidelines and Insights for Priestly Service, Patras Printers, Lahore, 2026
20	Guidelines and Insights for Religious Life, Patras Printers, Lahore, 2026

Conclusion

As Rev. Fr. J. J. Edward, OMI, continues his remarkable journey of priestly and academic service, we offer our heartfelt gratitude to God for the abundant blessings bestowed through his life and ministry. His unwavering commitment to the Church, his dedication to the formation of future priests, and his faithful witness to the Gospel have touched countless lives. We pray that the Lord will continue to bless him with good health, wisdom, peace, and renewed strength, so that he may continue to inspire others through his teaching and priestly ministry. **Ad multos annos!** May God, through the intercession of the Blessed Virgin Mary and St. Eugene de Mazenod, grant him many more years of joyful and fruitful service in His vineyard.

A Tribute to Rev. Fr. Inayat Gill OMI (1986-2026)

Rev. Fr. Inayat Gill OMI was born on **6 November 1953** in a small village called Chak No 74 Fatmapur district Bhawalpur in South of Punjab. He received his early education from Govt High School Chak No 74 Fatmapur. After he completed his matriculation joined Pak Army to serve the nation. After having served the Pak Army for couple of years he decided to say good bye to Pak Army and joined the Congregation of the Missionary Oblates of Mary Immaculate dedicating his life wholeheartedly to the service of God and His people as a member of the **Missionary Oblates of Mary Immaculate (OMI)**. Responding generously to God's call, he entered the seminary for philosophical studies in **1979**, at Christ the King Seminary Karachiz embarking on a lifelong journey of formation, prayer, and missionary discipleship. On Dec 23rd, 1983 he finish his Novitiate at **Sidu Pinala, Bandarawela, Sri Lanka**, where he embraced the spirituality and missionary charism of **St. Eugene de Mazenod** and mad his first vows and returned back to Country. In 1981 started his theological studies at Christ the King Seminary Karachi and finished his studies by 1985.



Following years of dedicated formation, Fr. Inayat was ordained as a **Deacon on 16 October 1986** and was subsequently ordained to the **Sacred Priesthood on 5 December 1986**. Since then, he has faithfully served the Church with humility, compassion, and unwavering commitment. His priestly ministry has been a living witness to the Gospel, characterized by simplicity of life, pastoral care, and a profound love for God's people.

Throughout his forty years of priestly ministry, Fr. Inayat has served in several important pastoral assignments, including **Toba Tek Singh**, **Gojra**, the **Apostolic Vicariate of Quetta**, and **Derrekabad, Multan**. Among these, his longest and most significant ministry was in the Apostolic Vicariate of Quetta, where he devoted many years to serving the faithful of Balochistan. Through his tireless missionary efforts, compassionate leadership, and dedicated pastoral care, he strengthened Christian communities, nurtured vocations, promoted unity, and inspired countless individuals and families to deepen their faith in Christ.

Those who have known Fr. Inayat remember him as a humble, approachable, and prayerful priest whose life reflects the true spirit of the Oblate vocation. His unwavering dedication to evangelization, his concern for the poor and marginalized, and his steadfast commitment to the Church have made him a respected and beloved shepherd. His life continues to be an inspiration to fellow priests, religious, seminarians, and the faithful throughout Pakistan.

Ruby Jubilee Celebration of His Priestly Ordination (1986–2026)

The **Ruby Jubilee** of Rev. Fr. Inayat Gill OMI's priestly ordination is a joyful celebration of **forty years of faithful service** to Christ and His Church. As he commemorates this remarkable milestone on **5 December 2026**, the Church rejoices and gives heartfelt thanks to Almighty God for the abundant blessings bestowed through his life and ministry.

For four decades, Fr. Inayat has faithfully proclaimed the Gospel, celebrated the Holy Eucharist, administered the sacraments, and accompanied countless individuals and families through the joys and challenges of life. His ministry has always been marked by faith, humility,

generosity, and an unwavering commitment to the missionary spirit of the Missionary Oblates of Mary Immaculate.

The Ruby Jubilee Celebration is not only an occasion to honour Fr. Inayat's remarkable priestly journey but also a time of gratitude for the countless lives he has touched through his pastoral ministry. Fellow priests, religious, family members, friends, and the faithful join together in celebrating his faithful witness, selfless service, and enduring dedication to the mission of Christ.

As we celebrate this sacred occasion, we pray that the Lord Jesus Christ, the Eternal High Priest, will continue to bless Rev. Fr. Inayat Gill OMI with good health, renewed strength, wisdom, and abundant joy. May the Holy Spirit continue to guide him in his ministry, and may the Blessed Virgin Mary, Immaculate Mother of the Missionary Oblates of Mary Immaculate, accompany and protect him always.

Congratulations, Rev. Fr. Inayat Gill OMI, on your Ruby Jubilee of Priesthood. May your life of faithful service continue to inspire future generations to respond generously to God's call and to serve His people with the same love, humility, and missionary zeal that have characterized your forty years of priestly ministry. **Ad multos annos!** May God, through the intercession of the Blessed Virgin Mary and St. Eugene de Mazenod, awards him many more years of joyful and fruitful service in His vineyard.







Opening of Mazenod Academy and Skill Centre at St. Mary's Parish Okara 36/37

Four Decades of Mission and Service In Quetta Vicariate (1982-2020)

By Fr. Cecil Paul OMI

Introduction

The history of the Catholic Church in Balochistan is a testament to perseverance, missionary zeal, and pastoral dedication under challenging conditions. Quetta and the wider region of Balochistan have long remained among the most demanding yet spiritually fruitful mission territories in Pakistan. The arrival of the Missionary Oblates of Mary Immaculate (OMI) in 1982 marked a pivotal turning point in the evangelizing mission of the Church in this vast region. Their ministry strengthened pastoral outreach, expanded education, formed local leadership, and ultimately contributed to the establishment of an independent ecclesiastical jurisdiction: the Apostolic Vicariate of Quetta.
Deeply interwoven with the broader history of Christianity in South Asia, the missionary history of Quetta reflects the Church's enduring commitment to proclaiming the Gospel among communities living in remote, culturally diverse, and socially complex contexts.

1. Christian History of Quetta, Balochistan

Christianity in Balochistan developed gradually through a combination of missionary presence, military chaplaincies, educational ministries, and itinerant pastoral outreach. The earliest ecclesiastical roots of the region can be traced to the administrative boundaries established under the historic Vicariate of the Great Mogul, erected in 1697. In 1832, these territories became associated with the Archdiocese of Bombay.



An organized Catholic presence began to coalesce in Quetta during the British colonial era. By approximately 1870, Catholic ministry functioned primarily as a military chaplaincy serving personnel stationed in the region. As Quetta grew in strategic and economic importance, pastoral care expanded beyond military garrisons to embrace local Christian communities and migrant populations.

1697: Vicariate of the Great Mogul Established
└── 1832: Associated with Archdiocese of Bombay
└── 1870s: Military Chaplaincies in Quetta
└── 1878: Afghanistan Mission (Mill Hill Missionaries)
└── 1879–1935: Jesuit Ministry
└── 1935–1982: Franciscan Care
└── 1982: Oblates of Mary

Immaculate (OMI) Arrive

In 1878, the region was integrated into the Afghanistan Mission and entrusted to the Mill Hill Missionaries. Shortly thereafter, the Society of Jesus (Jesuits) initiated active pastoral ministry in Quetta. The Jesuits remained involved until 1935, laying foundational structures through sacramental ministry and early educational apostolates. Following their departure, the Order of Friars Minor (Franciscans) assumed responsibility for the region, maintaining parish life, catechesis, and community schools until 1982 despite formidable geographical and social obstacles.

Historically, the Christian population in Balochistan has comprised local Catholics, migrants from Punjab and Sindh, government employees, educational workers, and manual labor communities. Because Catholics often lived in scattered settlements separated by vast distances, maintaining consistent pastoral outreach required extensive travel and resilience. Over time, parish centers, convents, and schools evolved into vital hubs for worship, literacy, social upliftment, and interreligious harmony.

2. Arrival of the Oblates into Quetta (1982)

The year 1982 marked a definitive milestone when pastoral responsibility for the region was officially



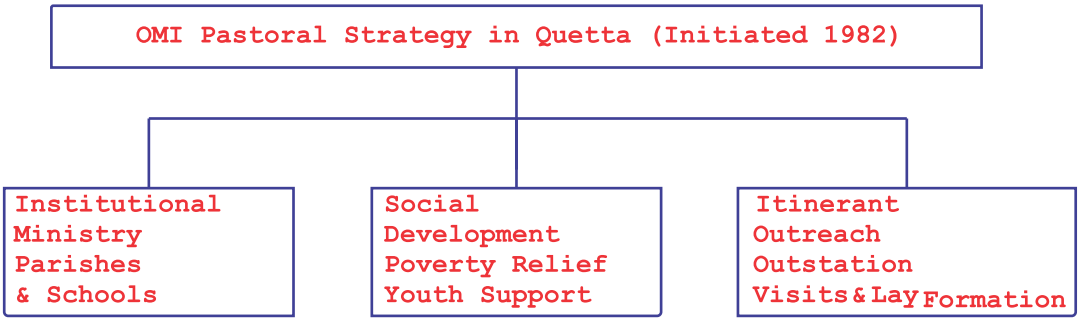
entrusted to the Missionary Oblates of Mary Immaculate (OMI). Founded in 1816 by Saint Eugene de Mazenod, the Oblate charism focuses on evangelizing the poor and accompanying marginalized communities in isolated territories.

Having established a presence in Pakistan in 1971 through missionaries from Sri Lanka, the Oblates progressively broadened their apostolates across the country. Their willingness to embrace difficult mission territories led them to Balochistan.

On 10 September 1982, Holy Rosary Parish in Quetta was formally handed over to the OMI congregation. Among the pioneering figures was Fr. Theo (Theogenes Joseph, OMI), who became the first Oblate parish priest in Quetta after completing advanced studies abroad.



to Balochistan's unique pastoral environment.**Milestone DateEvent / Ecclesial ActionKey Figures / Details9 November 2001**Decree *Spectantibus Cunctis* erects Apostolic Prefecture of QuettaIssued by Pope Saint John Paul II**7 December 2001**Simultaneous public announcement in Vatican City and PakistanOfficial public notice**7 April 2002**Formal promulgation and installation ceremonyPresided by Archbishop Alessandro D'Errico (Nuncio); Installation of Very Rev. Fr. Victor Gnanapragasam, OMI**2001-2004**Institutional infrastructure expansionConstruction of Bishop's House, Sibi and Loralai parish facilities under Fr. Renald Ramindaran, OMI**29 April 2010**Elevation to Apostolic Vicariate of QuettaDecreed by Pope Benedict XVI; Bishop Victor named Apostolic Vicar



Recognizing the challenges vast distances, a scattered minority population, limited clergy, and minimal infrastructure the Oblates structured their ministry around institutional strengthening, social support for underprivileged youth and families, and active itinerant outreach to distant settlements.

3. Erection of the Apostolic Prefecture and Vicariate of Quetta

For decades, the Catholic faithful of Balochistan fell under the distant jurisdiction of the Archdiocese of Karachi and the Diocese of Hyderabad. By around 1990, local communities expressed a growing desire for a distinct ecclesiastical structure tailored

At its erection in 2001, the Prefecture served approximately 27,000 Catholics cared for by eight priests and twelve religious sisters across the

Milestone Date	Event / Ecclesial Action	Key Figures / Details
9 November 2001	Decree *Spectantibus Cunctis* erects Apostolic Prefecture of Quetta	Issued by Pope Saint John Paul II
7 December 2001	Simultaneous public announcement in Vatican City and Pakistan	Official public notice
7 April 2002	Formal promulgation and installation ceremony	Presided by Archbishop Alessandro D'Errico (Nuncio); Installation of Very Rev. Fr. Victor Gnanapragasam, OMI
2001-2004	Institutional infrastructure expansion	Construction of Bishop's House, Sibi and Loralai parish facilities under Fr. Renald Ramindaran, OMI
29 April 2010	Elevation to Apostolic Vicariate of Quetta	Decreed by Pope Benedict XVI; Bishop Victor named Apostolic Vicar



province. To address the rapidly growing pastoral, educational, and social needs of the region during his tenure, Bishop Victor Gnanapragasam, OMI, actively extended invitations to various religious congregations to come and serve alongside the local clergy. Responding to his invitations between 2001 and 2020, multiple institutes of consecrated life- including the Salesians of Don Bosco (SDB), the Dominican Sisters of St. Catherine of Siena (OP), the Franciscan Missionaries of Mary (FMM), Good Shepherd Sisters, Holy Family Sister, and the Sisters of St. Joseph of Chambéry (CSJ) established mission communities in Balochistan. Their collaborative efforts greatly reinforced the Vicariate's work in educational administration, health services, youth formation, and catechetical outreach across scattered parish stations.

Construction and Renovation of Church Institutions (1997-2006)

Between 1997 and 2021, Rev. Fr. Renald Ramindaran OMI played a significant role in strengthening the educational, pastoral, and social infrastructure of the Apostolic Prefecture through his dedicated supervision of several major construction and renovation projects. Among his most notable achievements were the construction of the New Bishop's House, the Caritas Office, and a spacious Community Hall, all of which enhanced the administrative and pastoral capacity of the local Church. Alongside these new developments, Fr. Renald also supervised the extensive renovation and upgrading of several prominent Catholic educational institutions, including St. Francis Grammar School, St. Joseph Convent School, Sacred Heart School, and St. Michael School. These renovation projects improved classrooms, administrative facilities, and the overall learning environment, providing students and teachers with



safer and more modern educational spaces. His careful planning, close supervision, and commitment to quality ensured that each project was completed to a high standard despite limited financial and logistical resources. Through his visionary leadership and tireless dedication, Fr. Renald significantly contributed to the growth of the Church's educational and pastoral mission in Balochistan. The lasting impact of these projects continues to benefit the Christian community and stands as a testament to his commitment to faith, service, and sustainable development.

The period from **1997 to 2021** saw significant physical development. Under the leadership of Most Rev. Fr. Victor Gnanapragasam, OMI, and the direct supervision of Rev. Fr. Renald Ramindaran, OMI, essential infrastructure was established:

- **The Bishop's House (Quetta):** Constructed as the administrative, formation, and pastoral center for the new jurisdiction at Zarghoon Road Quetta Cantt.
- **St. Eugene Parish (Sibi):** The parish housing and pastoral facilities to better serve southern outstations was built.
- **St. Francis Parish (Loralai):** Constructed new parish buildings, enabling regular ministry across northern Balochistan.



Recognizing the growth and organizational maturity of the local Church, Pope Benedict XVI elevated the jurisdiction to the rank of **Apostolic Vicariate of Quetta** on **29 April 2010**, naming Bishop Victor Gnanapragasam as its first Apostolic Vicar.

4. Parishes and Pastoral Centers Within the Vicariate

The pastoral structure of the Vicariate operates through established urban parishes and rural mission stations that function as centers for sacramental life, education, and community support.

- **Holy Rosary Cathedral & Pastoral Administration**

As the mother church and episcopal seat in Quetta, Holy Rosary Cathedral serves as the liturgical and administrative hub of the Vicariate. It coordinates diocesan-level catechesis, youth ministry, and clergy formation. Rev. Fr. Inayat Gill, OMI, served as parish priest here for a notable period of 23 years, providing long-term pastoral stability.

- **St. Pius X Parish (Quetta)**

Established to accommodate Quetta's growing suburban Catholic population, St. Pius X Parish focuses on sacramental preparation, lay leadership development, and youth programs, strengthening Christian identity within an urban setting.

- **Christ the King Parish, Essa Nagri (Quetta)**

Situated in one of Quetta's largest Christian neighborhoods, this parish primarily serves working-class families and internal migrants from Punjab and Sindh. On 22 November 2009, Rev. Fr. Cecil Paul, OMI, was appointed its first parish priest. The parish is known for vibrant liturgical devotions, including the annual Feast of Christ the King procession and Good Friday observances.

- **Sacred Heart Parish Jinnah Road**

Located in central Quetta's commercial zone, Sacred Heart Parish historically served civic workers, business professionals, and local families, offering educational outreach and interreligious dialogue in the heart of the city.



Central Quetta	Suburban & Marginal	Outstations & Remote
Holy Rosary Cathedral Sacred Heart Parish (Jinnah Road)	St. Pius X Parish Christ the King Parish St. Eugene Parish (Nawa Killi)	St. Francis Parish (Loralai) St. Eugene Parish (Sibi)

- **St. Eugene's Parish, Nawa Killi (Quetta)**

Named after the OMI founder, this parish serves low-income Christian families and migrant labor communities on the urban periphery, emphasizing basic ecclesial communities, family support, and catechesis.

- **St. Francis Parish (Loralai)**

Serving northern Balochistan, Loralai covers a widely dispersed population. Ministry here relies heavily on periodic outstation visits, lay catechists, and ongoing land development for housing colonies, parish facilities, and educational centers.



- **St. Eugene's Parish (Sibi)**

Under the visionary supervision of Rev. Fr. Yousaf Gill, OMI, initial foundational efforts were laid to construct St. Eugene School in Sibi, Balochistan, establishing a vital center for education and faith for the marginalized local community. Building upon this missionary work, Rev. Fr. Renald Ramindaran, OMI, significantly expanded the parish's physical and pastoral footprint between 1997 to 2022 the longest time ever spent in the Vicarite. During this transformative eight-year period, Fr. Renald alone oversaw the construction of a new parish house, a convent to house religious sisters, and updated school facilities. During his tenure as the person fully responsible for the project, he exercised strong leadership and maintained complete oversight of all construction activities and office administration. He believed that effective project management required clear authority, disciplined supervision, and accountability. Consequently, he did not allow unnecessary interference from others in matters related to construction planning, implementation, or office operations. Every major decision was carefully reviewed by him, and access to sensitive project matters was limited to those directly involved in the work. His firm approach ensured efficiency, maintained high standards of quality, and prevented delays or confusion arising from external influence. While his leadership style was strict, it reflected his deep commitment to completing the projects with professionalism, integrity, and excellence.

He also preferred to work with a small circle of individuals whom he personally trusted and considered experienced. As a result, he seldom delegated major responsibilities to local or indigenous priests, believing that close personal supervision was essential to maintaining the quality and efficiency of the projects. This management style sometimes created a sense of distance between him and the local Oblates, although it reflected his determination to retain complete control over every stage of the construction process. While his leadership approach was firm and highly centralized.

This comprehensive development project not only enhanced the educational capabilities of St. Eugene School but also strengthened the spiritual and social Infrastructure of the Catholic Church in the challenging mission region of Sibi.
Representing the southern expansion of the Vicariate, Sibi relies on itinerant ministry to serve scattered Catholic families across surrounding rural districts. Rev. Fr. Renald Ramindaran OMI and later Rev. Fr. Thyagan Fonsaka OMI served the parish for number of years serving looking after the faithful and their spiritual, pastoral and educational needs.

5. Major Public Devotions and Liturgical Witness

Between 2010 and 2012, public expressions of faith

served as vital moments of spiritual renewal and communal solidarity.

- **Eucharistic Procession:** A prominent public event featured the Blessed Sacrament carried in a decorated carriage from the Bishop's House to the St. Francis Grammar School grounds. Presided over by Bishop Victor Gnanapragasam alongside Rev. Fr. Cecil Paul OMI, Oblate clergy, and religious from the Dominican Sisters of St. Catherine of Siena (OP), Franciscan Missionaries of Mary (FMM), and Sisters of St. Joseph of Chambéry (CSJ), the procession included 280 altar servers and thousands of lay faithful.
- **Good Friday Processions:** Organized under the coordination of Rev. Fr. Cecil Paul OMI, moved from the Bishop's House to St. Joseph's Convent School. Participants carried a 20-foot wooden cross through the streets, offering prayers for peace and stability in Quetta Balochistan, Pakistan. These public events provided opportunities for the Sacrament of Reconciliation, catechetical formation, and visible witness in a minority context.

[Bishop's House] ═══════════════════> [St. Francis Grammar School]
Solemn Eucharistic Procession
(Led by Clergy, Religious Sisters & 280 Altar Servers)





6. Challenges to the Missionary Endeavor

Missionary work in Balochistan involves navigating significant geographical, socio-economic, and cultural hurdles:

- **Vast Geography & Logistics:** Long distances between scattered outstations require extensive travel over difficult terrain.
- **Minority Status & Security:** Operating as a small minority requires prudent ministry, emphasis on respectful dialogue, and adaptation to local security conditions.
- **Socio-Economic Hardship:** Economic challenges among parish families necessitate combining pastoral care with educational support and charitable relief.
- **Resource & Personnel Constraints:** The Vicariate manages expansive territories with a relatively small number of priests and religious personnel.

Conclusion

The four decades following the arrival of the Missionary Oblates of Mary Immaculate in 1982 transformed the structural and pastoral landscape of the Catholic Church in Balochistan. From missionary chaplaincies to the erection of the Apostolic Vicariate of Quetta, the dedication of clergy, religious orders, and lay faithful helped build a resilient local Church. Through educational institutions, social development, and regular pastoral care, the Church in Quetta continues to offer a message of faith, service, and peaceful coexistence.

1st Good Friday Procession
April 22nd 2011





CHRIST THE KING FEAST

















22 November 2011



Mazenod College Lahore

Principle Mazenod College Ms. Reeta Nazir

Quarterly Report: (April - June 2026)

The period from **April to June 2026** was marked by academic excellence, community engagement, and institutional growth at Mazenod College Lahore.
The College remained committed to providing quality education while expanding opportunities for students through various academic and skill development initiatives.

unwavering commitment to education, evangelization, and the service of humanity.

Academically, the College successfully concluded the **2nd Year Test Session** and conducted the **Pre-Board Examinations** for the outgoing classes.

Simultaneously, the **1st Year Test Session** and **Pre-Board Examinations** continued smoothly **until May 2026,** ensuring students were thoroughly prepared for their Board examinations.



As part of the **admission campaign** for the academic session 2026–27, the College successfully conducted visits to all scheduled schools, academies, and churches to strengthen community outreach and introduce prospective students to the educational opportunities offered at Mazenod College.

Extensive advertisement campaigns were also conducted for Free Matric Practical Classes and admissions for the new academic session.

A significant and joyous occasion was celebrated at Mazenod College Lahore on **13th April 2026** to commemorate the **200th Anniversary of the Recognition of the Oblates of Mary Immaculate**. The event paid tribute to two centuries of the Congregation's faithful service to the Church and its

A memorable **Farewell Party** was organized on **7th May 2026** in honor of the students of Class 2nd Year (Session 2024–2026). The event provided an opportunity to celebrate the achievements of the graduating class, share cherished memories, and wish them success in their future academic and professional endeavours.

Mazenod College Lahore proudly served as an **Examination Centre of the Board of Intermediate and Secondary Education (BISE),** Lahore, from **27th March 2026 to 6th July 2026**. During this period, the College successfully facilitated the Board examinations of **Classes 9th, 10th, 11th, and 12th** by ensuring a disciplined, secure, and conducive examination environment for all candidates.

The College also commenced its **Pre-First Year Classes on 8th May 2026**, which continue to provide academic guidance and preparation for newly enrolled students. These classes have played a vital role in bridging the transition from secondary to higher secondary education.

In line with its mission of empowering youth through practical education, Mazenod College continued its **Skill Development Programs**, which commenced on **15th March 2026** and remain ongoing.

The programs include **Beautician Courses** and **Stitching Courses**, **(Batch -2)** equipping participants with valuable vocational skills and promoting self-reliance and entrepreneurship.

We celebrated Father's Day at Mazenod College Lahore. We invited students and their parents to give tribute the people who shape our lives.

Furthermore, the College launched **Short Computer Courses on 15th May 2026,** which are currently in progress. These courses are designed to enhance students' digital literacy and prepare them for the demands of the modern technological world.

As part of its commitment to guiding young minds toward meaningful educational and career pathways, Mazenod College Lahore organized a successful **Career Counselling Tour to St. Anthony's School on 19th June 2026**. The visit provided students with valuable insights into higher education opportunities, career planning, and personal development. Through interactive sessions and academic guidance, participants were encouraged to make informed decisions regarding their future studies and professions. The initiative reflects the College's dedication to fostering awareness, confidence, and ambition among the youth.

The achievements of this quarter reflect the unwavering dedication of the administration, faculty, and staff of **Mazenod College Lahore.** Through academic excellence, community outreach, skill development initiatives, and responsible examination management, the College continues to fulfil its vision of providing quality education and empowering the youth of our community.

"Education is the foundation of progress, and through knowledge, skills, and service, Mazenod College Lahore remains committed to shaping future leaders."



An Authentic Human Christian Freedom



Fr. Gasper James OMI

INTRODUCTION

Throughout the human existence and its history, the concept and comprehension of "Freedom in Responsibility" and "Responsibility in Freedom" have a great connotation and significance. The freedom and the responsibility are very much interwoven to each other. At present, we often talk about freedom, bondage and slavery. We also hear about responsible and irresponsible statements, words, choices, expressions, decisions and actions.

Amid all the growing human, religious, moral, spiritual, psychological, social, modern technological and scientific discoveries, it is increasingly important and relevant to know and reflect, deeply, on "Freedom in Responsibility" and "Responsibility in Freedom". Hence, it is worthwhile to have a proper comprehension of freedom and responsibility that is fundamental and interconnected to every sphere of human/Christian life that contributes nurturing authentic human/Christian dimension.

1. THE FREEDOM

We might perceive and comprehend the freedom in responsibility with the example of a state, a company and a family. In a state, a company and a family, the concerned people are free to say, choose, decide and act. But, the state, the company and the family (parents) restrict certain things and demand to the respective and subordinate people to perform responsibly to accomplish more confidence, maturity, responsibility, trust, and thus continue journeying to be authentic human and Christian. I grasp and comprehend the three phases of related to freedom or liberty.

A. Bondage or slavery
B. Deliverance or release
C. Freedom or liberty

A. BONDAGE OR SLAVERY

Bondage or slavery is the state of being a slave to another person. In other words, it is a condition or state of a person being owned by another person and it is considered a piece of his/her property that is deprived of most of the fundamental rights held by a free human person.

B. DELIVERANCE OR RELEASE

Deliverance or release means to be rescued, unfettered or escaped for a temporary or a short period. When a person thinks of deliverance, he/she might imagine some material or food items being "delivered" by someone to anyone. It is like a parcel, a packet or some documents being delivered by someone or by TCS/KFC at the doorstep. It can be delivering flowers/gifts to a friend or loved one. One might think of a mother "delivering" a child. Another may say the minorities being forcefully delivered out of persecution or bondage/slavery of someone. Consequently, the actual meaning of deliverance expresses the action of being rescued or set free or an action of being rescued or released. The Biblical deliverance refers to God delivering His people out of physical, emotional, and spiritual bondage.

C. FREEDPM OR LIBERTY

Generally, we perceive freedom or liberty as an act of being freed of one nation from another. We hear about the freedom of expression, writing, publishing and worshipping. We also overhear about freedom to live, think, act, speak, eat, dress, work and so on. Furthermore, we can observe some differences amongst religious, moral, political, social and the wild freedom.

VARIOUS COMPREHENSIONS OF FREEDOM

- Freedom is an ability to choose the person, place, thing or anything you wish and want to have, to say, to decide, to act…without being controlled or limited by any hindrance or restrain. In other words, it is the condition or right of being able or allowed to think, say, express, write, articulate, etc.

- ✪ Freedom is also the capacity to make choices and options.
- ✪ Freedom is the power or right to speak, act and change as one wants.
- ✪ Freedom is often associated with liberty and autonomy in the sense of "giving oneself one's own laws".

2. THE RESPONSIBILITY

We might comprehend the responsibility in freedom with the example of a state, a company and a family. In a state, a company and a family, the concerned people are free to say, choose, decide and act; nevertheless, the state, the company and the family (parents) doesn't permit certain things and demand to the respective people to perform responsibly to accomplish more confidence, maturity, responsibility, trust, and thus continue journeying to be the authentic human and Christian.

- Responsibility is fundamentally related to a task, an action, a decision an authority, accountability and the trust. "Responsibility" has two fundamental elements: I). Freewill and II). Determination.
- Historically, the word "Responsibility" was widely used in the west culture in 17th century. Etymologically, the word "Responsibility" is derived from Latin word: "*RESPONDERE*" meaning "to answer or to respond". We can simplify the word responsibility into two words: "*response* and *ability*. It means to response in freedom with the ability to choose and decide rightly. In Greek understanding "Responsibility" is a response, recalling and to promise.
- The synonyms of the word responsibility can be obligation, accountability, duty, liability… Hence, "Responsibility" is not merely a condition for importability but trustworthiness and reliability.
- Everyone is "responsible" and "accountable" (***Jawaab de & Hisaab de***) of his/her sayings, expressions, decisions or actions in his/her own capacity: a man or woman, an owner or an employee, a head of the department or a worker, a master or a subordinate, an accused or a criminal, a politician or a voter, street-hawker or a client, a shopkeeper or a customer, formator or formee (*formandi*)…
- In a radical and definitive sense, human is responsible to God and only God can call a human totally in question.

SOME VERSIONS OF RESPONSIBILITY

- The "Responsibility" is obviously to do with answering for something or somebody.
- The "Responsibility" is a specific personal attitude since a person can be called in question by another.
- The "Responsibility" is "accountability" (*Jawaab de & Hisaab de*). He/she is responsible of his/her individual acts insofar as they express their way of being.
- The "Responsibility" is the obligation to be accountable for the consequences of self-made choices.
- The "Responsibility" is the dignity of *self and other human person*.
- The "Responsibility" is a commitment by which a person is committing to the given work and task, conscientiously and consciously.
- The "Responsibility" is a promise or an undertaking of something.
- The "Responsibility" is a response to be a responsible person.
- The "Responsibility" is an answer to one's action, statement and decision.

3. A THEOLOGICAL OVERVIEW OF THE UNDERSTANDING OF FREEDOM AND RESPONSIBILITY

The freedom in responsibility and responsibility in freedom is one of the foundational and fundamental biblical doctrines to have faithfulness, integrity and righteousness. Everyone is free, and responsible of his/her words, decisions and actions.

In theological perspective, every human being is *Imago Dei* (on the *image of God*). The concept of *Imago Dei* (on the image of God) is originated from Genesis 1:27. Being *Imago Dei* means all humans possess the unique characteristics of God endowed with a spiritual and immortal soul, intellect, morality free-will, responsibility to be and do good (CCC 1701-1709). The very first law of God is given to human is freedom in responsibility. "*You are free to eat from any tree in the garden; but you*

must not eat from the tree of the knowledge of good and evil, for when you eat from it you will certainly die" (Gen. 2: 16-17). In the beginning of the human history, we clearly find the consequences of words, actions and decisions of Adam and Eve in reference to the freedom in responsibility and responsibility in freedom. Adam did not accept his responsibility of being disobedient to God and blame Eve. In the same way, Eve did not accept her responsibility of being disobedient to God and blamed the serpent. In the Mosaic Law, describes that everyone is responsible for his/her actions and sins. "*Parents are not to be put to death for their children, nor children put to death for their parents; each will die for their own sin*" (Duet. 24: 16).

In the Gospels, Jesus Christ highlights personal use and misuse of freedom and responsibility. In the Gospel of Mathew chapter 25, Jesus taught vividly the freedom in responsibility and the responsibility in freedom. The parables of the "five wise and five foolish virgins" (Mt. 25:1-13) and the "the bags of gold" (Mt. 25: 14-28), the virgins and the servants are awarded and rewarded on the bases of their words, actions and decisions. In the "parable of wicked tenants" (Mk. 12: 1-12), they had the freedom to have and run the vineyard. But they misused their freedom and responsibility to give fruits to the master at the appointed time. Ultimately, they were chased out by the owner from the vineyard. At another incident, Jesus offered freedom to his twelve disciples saying: "*You do not want to leave me too, do you?"* Simon Peter answered him, responsibly: *"Lord, to whom we shall go? You have the words of eternal life*" (Jn. 6: 67-68).

In Biblical context, we have examples of oppression and suppression of freedom. We also find many events and incidents to be confronting and opposing some irresponsible human authority.
Among many, there is cruel Pharaoh in the Book of Exodus in the Old Testament and Herod in the gospels in the New Testament. They oppressed and suppressed the freedom of the people of their time. In the human history amid many, Nero, Trajan, Hitler, Stalin… used brutality and terror to prevent all kinds of freedom. On one hand, in our daily Christian living, we are obliged to be obedience to God. On the other hand, it becomes sometimes needful to be disobedient and clashing with the irresponsible power and authority/state, when it is against God's obedience. "*Peter and the other apostles replied: "We must obey God rather than human beings!*" (Act. 5:29). Hence, as Christians, we must have two deliberations: the God's Law and obedient to God's Law is most imperative and indispensible..

4. A GENERAL OVERVIEW OF THE UNDERSTANDING OF FREEDOM AND RESPONSIBILITY

- Eleanor Roosevelt (1884-1962) an American, an activist and a renowned political figure who chaired the UNO commission for drafting, *Universal Declaration of Human Rights* (1948) says: "*Freedom of will is the ability to do gladly that which I must do*". She observes "Freedom *IN* and *WITH* responsibility".
- Carl Jung (1875-1961) a Swiss psychiatrist and psychologist holds that "*The price of freedom is responsibility but it a bargain, because freedom is priceless*".
- Jeans Paul Sartre (1905-1980), a French philosopher and one of the central figures of existentialism, talks about freedom and responsibility. He argues that each person is free to determine his/her own path in life. At the same time, everyone is radically and must bear full responsibility for his/her choices and actions. He adds that freedom comes with responsibility which is inseparable from each other.
- Jiddu Krishnamurti (1895-1986), an Indian spiritual and philosophical writer, holds "*Freedom implies responsibility and therefore freedom responsibility means care, not negligence. Not doing what you want to do*". Furthermore, he stated, "*Freedom is not the absence of constrains, but rather the ability to act with awareness*".
- *Gaudium et Spes* (No. 17): The Pastoral Constitution on the Church in the Modern World of Vatican Council II (1962-1965) highlights "*Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often however they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that*

man remain under the control of his own decisions, so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him".

- Pope Francis presents a free yet a responsible human and Christian disposition towards the common good of all and the care for our common home, the planet, in his Encyclical Letters: *Laudato Si* (No 2; 2015) and *Fratelli Tutti* (No 2, 216; 2020), respectively.

5. NURTURING MODES OF FREEDOM IN RESPONSIBILITY AND RESPONSIBILITY IN FREEDOM

In this modern era of digitalization and globalization, freedom in responsibility and responsibility in freedom is very pertinent and relevant to everyone. Pope Leo XIV, in his Encyclical: *Magnifica Humanitas* (MH), in March 2026, gave the message that everyone should make authentic choices, statements, decisions and action to better this world. He presented the best examples from the Sacred Scripture of freedom in responsibility and responsibility in freedom presenting two incidents of building the Babylon Tower and to build the wall around the city of Jerusalem. He proposes to avoid the "Babylon Syndrome" that excludes God from this venture. He also states choosing the "Way of Nehemiah" to make the City of God (MH, 9). Indeed, the Babylon tower remained incomplete because of the divine absence and help and the tumbledown wall of the City was constructed within 52 days with the divine absence and help.

I would like to mention some suggestions for nurturing authentic human and Christian disposition, here bellow.

- We must recognize that every human being is free and responsible for practice of his/her religions or religious sect and adoring God and to the service of each other. Hence, we respect and give due dignity to each and every one.
- We are free yet responsible to esteem the understanding, opinion, view and vision of everyone.
- A free, responsible and good person should not make choices, options statements, decisions, and actions directed against basic good.
- A free and responsible person has to cooperate and collaborate with others as an authentic human and Christian, intellectual, social, moral and living being.
- We must become the channel and source of achieving human harmony and prosperity.
- We have a great need to foster the value of inner and deep spiritual virtues rather than external appearances, hypocritical acts, flickering dresses, flattering conversations… (*Beroni nahi, Batni* ***Surat and Seerat***).
- We perceive that everyone is important and dignified and should not present oneself a special human being putting others down.
- The free and responsible persons have the specific duty and obligation towards betterment of every segment of the whole creation.
- A free and responsible person accepts and boost up abilities, qualities, potentials… of each other.
- As an amalgamation and interminglement of freedom and responsibility, every person has freedom to act and behave responsibly.
- We must *THINK, SAY*, *ESTABLISH STATEMENT*, *DECIDE* and *ACT* positively in free and responsible manner. Therefore, be positive, behave positive, treat positive and remain positive. Thus, a person can only think, express, decide and act responsibly when he/she is free to act.

CONCLUSION

In an authentic human and Christian perspective, the freedom and the responsibility exist in each and every one of us. This collaboration builds bridges of love in authentic, creative and innovative human relationships for common good of all. In human perspective, the freedom without responsibility becomes inhuman, animalistic and chaotic human action. In Christian perspective, the freedom and the responsibility are not merely living the "Word of God", but rather, it is to decide, choose, say, act and finally live and love the "Word of God" in this world in order to better God's creation, our world and our humanity.

Hence, we all are "responsible" and "accountable" (*Jawaab de & Hisaab de*) in freedom:

- To **HIMSELF/HERSELF**; If/when, we harm and damage ourselves in dehumanized and wild freedom and irresponsibly, physically, spiritually, psychologically…, it will react and retaliate on us in some bad consequences.
- To the **SOCIETY;** If/when, we harm and damage our society in degraded and wild freedom and irresponsibly, it will react and retaliate in some forms.
- To the **CHURCH;** If/when, we harm, injure, damage and wound the Church in desecrated and wild freedom, and irresponsibly, there will be reaction and desecration on faith, religious truths, and spirituality.
- To the **NATURE;** If/when, we harm, injure, damage, wound and play with the nature, it will react, strike-back, reprise and retaliate our life on earth.
- To the **UNIVERSE;** If/when, we harm and damage our universe in polluted and wild freedom and irresponsibly, it will react and retaliate in some universal arrangements.

Thus, the effects of our human "Freedom and Responsibility" affect our very being, the society, the Church, the nature and the universe. Everyone is *Imago Dei* and has the credibility to be free and to be responsible and to be accountable to God for his/her statements, words, choices, expressions, decisions and actions.











To NCIT Graduates 2026

Blessings to the New Deacon



Rev. Deacon Noman Arif OMI

Congratulation

Oblati Pakistan

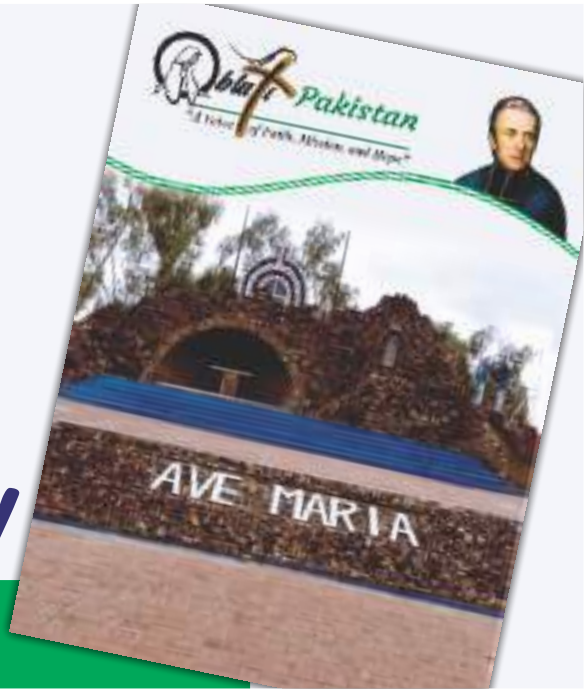
"A Voice of Faith, Mission, and Hope"

Oblate Magazine

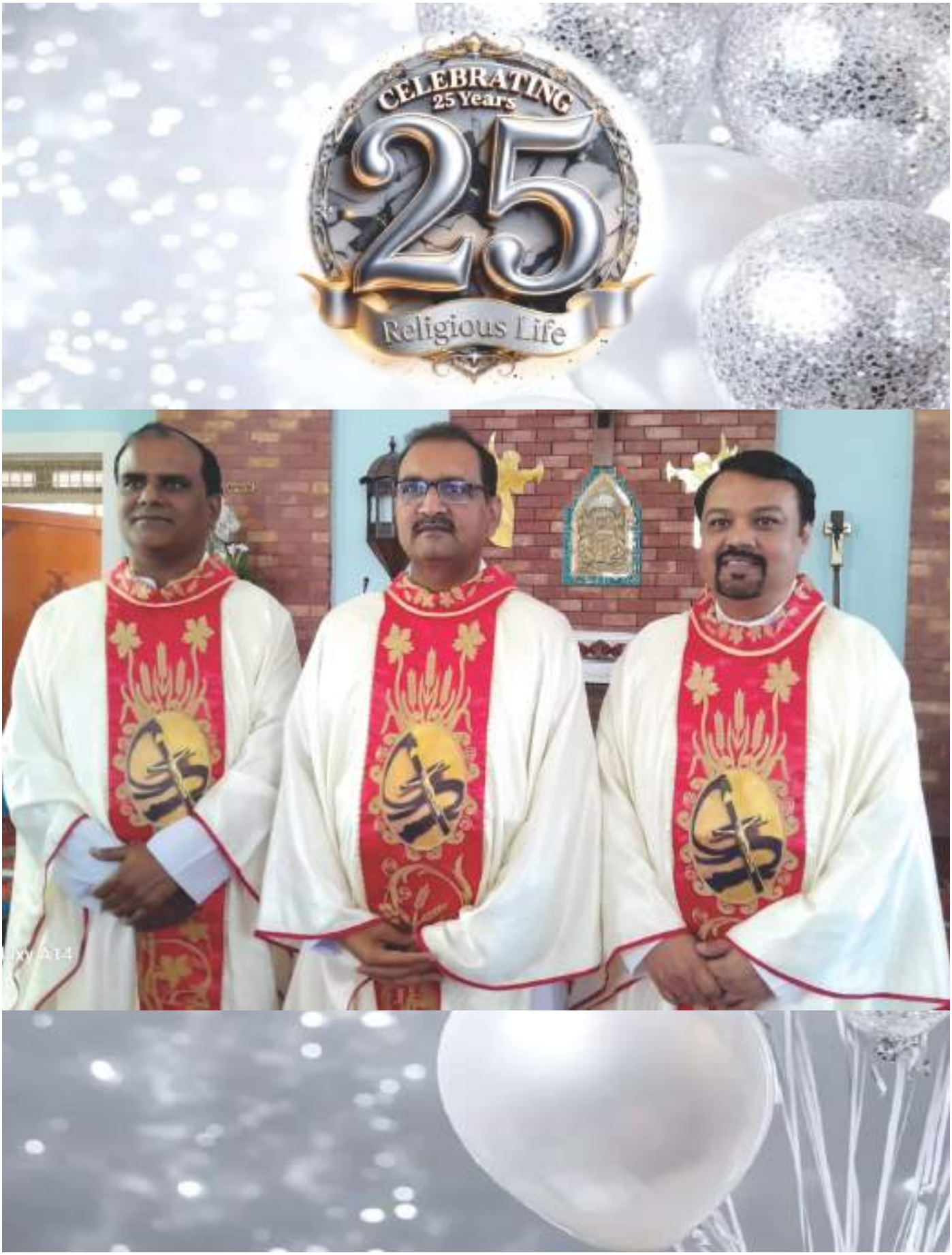
First Edition

LAUNCHING CEREMONY

April 14th, 2026







Rev. Fr. Khan Paulus OMI, Rev. Fr. Maqsood Nazir OMI, & Rev. Fr. Cecil Paul OMI

FTL Sisters as a Prophetic Witness of Hope in Pakistan



"Do not be afraid to bring the light of Christ into every part of society."
(Pope Francis)



Introduction

I, Sr. Sadaf Saleem, am an FTL (**The Franciscan Tertiary Sisters of Lahore**) serving in Pakistan and present this reflection, which is based on my fifteen years of religious experience. Through my journey among different communities, I have witnessed how FTL Sisters are called to be a prophetic witness of hope by living the Gospel through service, compassion, and presence among the people of Pakistan.

Meaning of Prophetic Witness in Christian Life

Every vocation in the Church begins with a personal call to live the Gospel as a visible sign of God's love in the world. As a member of the local congregation of FTL Sisters in Pakistan, I understand prophetic witness as living in such a way that people can feel the presence of Christ through our actions, service, and compassion. It is not limited to preaching but is deeply expressed through our daily life, especially in moments of listening, caring, and walking with people in their struggles.

In my experience, this became very real during house visits in different areas such as Adha Sialkot, Mariamabad, and Sanga Hill. I still remember meeting families who were living in simple conditions in small houses, yet carrying deep faith and trust in God. Sitting with them, sharing their concerns, and praying together helped me realize that prophetic witness is often silent but powerful in any form. Even the simple presence of love and care can bring comfort, dignity, and hope to those who feel forgotten by society.

Understanding Hope in the Context of Pakistan

Hope in Pakistan is deeply rooted in the resilience and faith of its people, especially in rural and marginalized communities. As I have served in different parts of the country, I have learned that hope is not the absence of struggle, but the strength to continue life with trust in God despite difficulties. A very meaningful experience for me was my tribal mission in Sindh among the Parkeri Kholi community. During my stay in their homes, I experienced their lifestyle very closely their simplicity, hospitality, and strong sense of community life. Despite limited resources, I witnessed their deep respect for family values and their strong spiritual trust in God. Sharing daily life with them, listening to their stories, and observing their way of living helped me realize that hope is deeply alive even in challenging situations.



This mission became a powerful reminder for me that As FTL Sisters, our presence among people, through education, pastoral visits, and service, becomes a sign that God has not abandoned His people, but continues to work through love and care in different part of Pakistan.



Brief Introduction to the FTL Sisters

The Franciscan Tertiary Sisters of Lahore (FTL) is the first local religious congregation established within the Catholic Church in Pakistan. It was founded in 1917 in Rahampur, Okara, by the Capuchin missionary Father Herman Deo Bios. The congregation was established out of a strong vision for local leadership within the Church. Father Herman recognized that language and cultural differences often created challenges for foreign missionaries in fully understanding and serving the people. Therefore, he envisioned a community of local women who could easily understand the culture, language, and spiritual needs of their own people. Today, what began with twelve young local women has developed into a strong and active diocesan religious community.



Our Mission Statement

Rooted in the spirit of St. Francis of Assisi, St. Clare of Assisi, our mission is to witness and proclaim the Gospel of Jesus Christ to the poor, the marginalized, and the local community. Faithful to our vows of Poverty, Chastity, and Obedience, we are committed to the apostolic works of the Church through humble service, love, forgiveness, and peace-building. We strive to recognize the hidden presence of Christ in our brothers and sisters, and to support a self- sufficient local Church while responding actively to the spiritual and social needs of the modern world under the guidance of the Archdiocese of Lahore.

Purpose and Importance of the Topic

The purpose of this topic is to highlight the remarkable journey of more than 100 years of the Franciscan Tertiary Sisters of Lahore (FTL) and our significant role in the history of the Catholic Church in Pakistan. When Father Herman Deo Bios founded this congregation in 1917, he responded to the need for local leadership by empowering local women to carry forward the mission of the Gospel. He removed language and cultural barriers by forming a community of women who could deeply understand and serve their own people with greater meaning and authenticity. From a humble beginning of twelve young women, our congregation has grown into a strong and living community of faith.
This topic is also essential today because it reflects how we, the FTL Sisters, continue to be a true "prophetic witness of hope" in Pakistan. In a world marked by many challenges, we strive to live the Gospel through our vows of poverty, chastity, and obedience. Our daily service among the poor, the marginalized, and local communities becomes a

living expression of Christ's love, peace, and reconciliation. By sharing this reflection in Magazine, my aim is to inspire the faithful, encourage young women to discern religious life, and offer gratitude to God for the abundant blessings experienced through the faithful mission of our congregation in Pakistan.

Biblical and Theological Foundation of Prophetic Witness

Prophetic Mission in the Bible

Prophetic mission in the Bible is not about foretelling the future but about proclaiming God's truth, defending justice, and bringing light into situations of suffering. A prophet is called to view life from God's perspective and to respond as His voice in the world. As Pope Francis reminds us, "Do not be afraid to bring the light of Christ into every part of society." This mission continues today through lives that reflect God's presence in action.

Old Testament Prophets

Prophets such as Isaiah, Jeremiah, and Amos were raised during times of injustice to strengthen the weak, challenge wrongdoing, and restore hope among God's people. In my experience as an FTL Sister, this becomes tangible during pastoral visits in different Elka. Entering modest homes, listening attentively, and praying with families revealed to me that God's message is often communicated through presence rather than words. Such encounters quietly restore dignity and courage in difficult circumstances.

Jesus Christ as the Perfect Prophet

Jesus Christ embodies the fullness of prophetic witness through His life and mission. He proclaimed the Kingdom of God by reaching out to the poor, healing the suffering, and breaking social boundaries. His message was lived through compassion, inclusion, and self-giving love.

During my tribal mission in Sindh among the Parkeri Kohli community, this reality became deeply personal. Living with families, sharing their daily task, and observing their simplicity helped me recognize Christ in their hospitality and trust in God. This experience shaped my understanding that true prophetic living is expressed through closeness, respect, and shared life.

Consecrated Life as a Sign of Hope

Consecrated life stands as a living testimony of



hope within the Church. Through the vows of poverty, chastity, and obedience, religious sisters bear witness that God alone is the source of true security and joy. In a world driven by material values, this way of life silently proclaims a different vision rooted in faith and service.



The Role of Religious Sisters in the Church's Mission

Religious sisters contribute to the Church's mission through education, pastoral care, healthcare, and social engagement. The FTL Congregation was established to ensure that local sisters could respond





effectively to the language, culture, and lived realities of the people of Pakistan. Through service and presence, we affirm that no community is forgotten and that God continues to work through human compassion.

Vatican II and the Call to Witness

The Second Vatican Council renewed religious life by urging communities to read the signs of the times and remain closely connected with human experience.
In response to this call, we as FTL Sisters serve in diverse contexts, including rural education and tribal missions. This engagement enables us to remain faithful to the Gospel while responding meaningfully to contemporary needs, becoming a humble yet visible sign of hope in society.

The Arrival, Foundation, and Growth of the Congregation

The Franciscan Tertiary Sisters of Lahore (FTL) began as a small seed of faith planted in the soil of Pakistan in 1917. The congregation was founded in the village of Rahampur, Okara, under the guidance of Father Herman Deo Bios, a Capuchin missionary who recognized the need for local religious leadership within the Church. At a time when foreign missionaries struggled with language and cultural barriers, he realized that local sisters could better understand the traditions, emotions, and spiritual needs of their own people.

Inspired by his humble spirit and missionary vision, twelve local young women dedicated their lives to God and chose to form an indigenous religious community rather than joining European congregations. From these simple beginnings, the early sisters started their apostolic work from a single room in Mariamabad village. Their life of prayer, sacrifice, and service gradually became a source of hope and inspiration for many communities.

On October 4, 1927, Pope Pius XI officially approved the congregation, and its formal constitution was enacted. Later, in 1987, important revisions were made to the constitution under the guidance of Bishop Armand Trindade in response to the changing needs of society and the mission of the Church.

The mission of the congregation continued to expand beyond its original boundaries when, on September 25, 2005, Archbishop Lawrence John Saldanha granted permission for the sisters to extend their institutional ministries into other dioceses of Pakistan. What began as a small local initiative has now grown into a flourishing and fruitful congregation that continues to provide pastoral care, education, social outreach, and spiritual support to communities across the country. Through this ongoing mission, the FTL Sisters continue to become a living sign of faith, compassionate service, and prophetic hope in Pakistan.

Vision, Mission, and Charism of the Congregation

The vision and mission of the FTL Sisters is to participate actively in the mission of the Church by



spreading the Gospel and serving society through education, pastoral ministry, and social outreach. Our charism calls us to heal the wounds of Christ



through love, compassion, and humble service, especially among the poor, suffering, and marginalized.

Rooted in the spirituality of Saint Francis of Assisi, Saint Clare of Assisi, and Saint Elizabeth of Hungary, we are inspired to live our vows of poverty, chastity, and obedience with simplicity, humility, and joy. Franciscan spirituality teaches us not only to serve the poor, but also to recognize the living presence of Jesus in them. This understanding gives deeper meaning to our mission and daily life as religious sisters.

Today, the sisters continue this Franciscan spirit by reaching out to remote areas, supporting local communities, and working closely with priests and people. Through pastoral visits, education, healthcare, social ministry, and presence among tribal and rural communities, we strive to bring peace, reconciliation, healing, and hope to families who often feel neglected or forgotten by society. In this way, our congregation continues to respond faithfully to the spiritual and social needs of Pakistan while remaining rooted in the Gospel values of love and service.

Areas of Ministry and Apostolate and Contribution to the Local Church and Society

The Franciscan Tertiary Sisters of Lahore (FTL) continue to play an important role in both the local Church and Pakistani society. As a local congregation working mainly in the Archdiocese of Lahore and the Diocese of Faisalabad, we try to become a living sign of Christ's love through our presence, service, and prayerful life. Inspired by the words of Jesus, *"You are the light of the world"* (Matthew 5:14), our mission is to remain close to the people, especially the poor, marginalized, and those in need of hope and encouragement.

FTL Sisters as Witnesses of Hope
Witness through Education

Education remains one of the strongest ministries of our congregation. We believe education is not only



about academic learning, but also about forming responsible, confident, and faith-filled human beings. Inspired by the spirituality of Saint Francis of Assisi, we try to serve children with simplicity, care, and respect for human dignity.



Through schools, literacy programs, hostels, and formation centers, the congregation continues to help children and youth from different social backgrounds. Institutions such as St. Mary's Nursery and St. Peter's School became places where many students received quality education and moral formation. In areas like Shadbagh, Gujranwala, Saleem Colony, and rural mission stations, our schools continue to provide accessible education to local communities.

Special attention is also given to children with special needs. Our ministry for blind children in Okara offers education, support, and dignity to

visually impaired youth who are often neglected by society. Through these ministries, we try to make every child feel loved, valued, and capable of building a better future.

Formation of Young Sisters

The congregation also gives great importance to the formation of young sisters for future mission. At present, we have six novice sisters who are preparing themselves spiritually, academically, and pastorally for religious life. Along with prayer and Franciscan formation, our aspirants and novices are encouraged to learn computer skills, modern educational methods, and music so they can respond confidently to the needs of today's Church and society.



Music also holds a special place in our congregation. Many of our sisters play instruments such as keyboards and tabla, and actively lead church choirs and liturgical celebrations. Through music ministry, we help young people participate more actively in the life of the Church and experience prayer in a joyful way.



Moral and Spiritual Formation

Our mission is deeply rooted in prayer and spiritual life. Every Thursday, each FTL community gathers



for Holy Hour Adoration before the Blessed Sacrament, spending time in silence, reflection, and prayer with Jesus. In addition, every month we observe a recollection day, which helps us renew our vocation, strengthen our relationship with God, and reflect on our mission.



These moments of prayer give spiritual strength to our active ministry. Just as Jesus often went to quiet places to pray before serving the people, we to believe that our service becomes meaningful only when it flows from a deep relationship with Christ.

Witness through Health Care

Following the example of Jesus the Healer our sisters serve the sick and poor with compassion and dignity. Through nursing care, health guidance, medicine distribution, and emotional support, we try to bring comfort and healing to suffering families. In many mission areas, people find not only medical assistance but also a caring presence that listens to their pain.

Service in Rural and Underdeveloped Areas

The congregation has always remained close to people living in rural and underdeveloped areas such as Rahampur, Adha Sialkot, Marimabad, and



Sangla Hill. In many of these places, the early sisters worked in difficult situations with limited resources, poor infrastructure, and long journeys on broken roads. Yet, inspired by Franciscan simplicity and trust in Divine Providence, they continued their mission with courage and dedication.



During my own pastoral visits and mission experiences, I realized that people often need compassionate presence more than material support. Sitting with families, listening to their struggles, and praying together became a silent but meaningful witness of hope.

Witness through Pastoral Ministry

Pastoral ministry remains at the heart of our apostolic life. The sisters work closely with parish priests through catechism classes, youth ministry, Sunday schools, family visits, and prayer services. Through house visits, we become part of the daily lives of the people, sharing their joys, struggles, and faith journey.



One deeply meaningful experience for me was my tribal mission in Sindh among the Parkeri Kohli community. Staying in their homes and sharing their simple way of life helped me understand the beauty of humility, hospitality, and strong faith in God. This experience reminded me of the words of Jesus: *"Whatever you did for one of the least of these brothers and sisters of mine, you did for me"* (Matthew 25:40).

Women and Youth Empowerment

Empowering women and youth are an important dimension of our mission. Through sewing centers, vocational training, schools, and hostels, many women and girls receive opportunities to become educated, skilled, and self-reliant. These ministries help families improve their living conditions and encourage young women to become active members of society.



Our congregation also continues to encourage young women to respond generously to God's call. Today, nearly 50 final professed sisters are serving with missionary zeal in different ministries of the Church. Their witness of joyful service inspires many young girls to consider religious life and dedicate themselves to God and humanity.



Witness through Interfaith Harmony

Living as a Christian minority in Pakistan, we are called to become instruments of peace and harmony. Inspired by the Gospel teaching, *"Blessed are the peacemakers"* (Matthew 5:9), we try to build respectful and peaceful relationships with people of all faiths.



Our schools, social services, and training centers are open to everyone without discrimination. Christian and Muslim children study together, families interact peacefully, and mutual respect grows naturally through everyday life. Through these simple but meaningful encounters, we believe that peace and understanding can grow within society.

The Future Mission of FTL Sisters in Pakistan

Looking toward the future, the FTL Sisters desire to continue strengthening education, pastoral outreach, social ministry, and spiritual formation. We hope to expand our mission into more remote areas and continue responding to the needs of the people with compassion, creativity, and courage.
The congregation is also moving forward through modern education and technology. Young sisters are being trained in computer education, communication skills, music, and leadership so they may serve effectively in today's changing world.
With God's grace, we also pray that our congregation may continue growing and one day become an international congregation, carrying the Franciscan spirit of peace, humility, and service beyond the borders of Pakistan.

Conclusion

The journey of the Franciscan Tertiary Sisters of Lahore is a story of faith, sacrifice, and hope. From a small beginning with twelve local women, the congregation has grown into a living witness of the Gospel in Pakistan. Through education, healthcare, pastoral ministry, women empowerment, interfaith harmony, and community prayer life, the sisters



continue to serve society with dedication and love.
As I reflect on my fifteen years as an FTL Sister, I feel deep gratitude to God for this beautiful vocation. Rooted in Franciscan spirituality and strengthened through prayer, Eucharistic adoration, and community life, we continue our mission with joy and trust. Our desire is to remain close to the poor, strengthen the faith of the people, and become a prophetic witness of hope for future generations in Pakistan.



Multan, a Land of Mangos



By: Sr. Zunera Anwar OP



Multan, one of Pakistan's oldest and most historic cities, is widely recognised as the City of Saints, Cotton, and Mangoes. Among these distinctions, its mangoes occupy a unique place in both the national economy and the cultural identity of the region. Renowned for their exceptional sweetness, aroma, and quality, Multan's mangoes have earned an international reputation as some of the finest tropical fruits in the world. Their excellence is the result of a remarkable combination of favourable climate, fertile soil, generations of farming expertise, and an enduring commitment to quality.

For more than half a century, progressive growers in the region have cultivated mangoes using traditional knowledge enriched by modern horticultural practices. Today, many producers participate in internationally recognised certification programmes to ensure safe, sustainable, and environmentally responsible production. Their focus extends beyond cultivation to careful harvesting, hygienic processing, professional packaging, and efficient export systems that deliver premium-quality fruit to markets across Europe, the Middle East, the Gulf region, and East Asia. This dedication reflects not only commercial success but also responsible stewardship of natural resources and consumer well-being.

A Climate Perfectly Suited for Mango Cultivation

The remarkable quality of Multan's mangoes begins with its unique geographical and climatic conditions. The city experiences long, intensely hot summers, with temperatures frequently exceeding 45°C. While such heat can be challenging for people, it provides ideal growing conditions for mango trees. Extended sunshine enables the fruit to accumulate natural sugars, resulting in the rich sweetness and distinctive flavour for which Multan mangoes are celebrated.

Equally important are the region's mild winters and relatively low rainfall. These conditions minimise the spread of fungal diseases and create a healthier environment for orchards. Moreover, the mineral-rich, well-drained soils prevent excessive moisture around tree roots while supplying essential nutrients required for vigorous growth. The harmonious balance of climate, rainfall, and soil creates an ideal ecosystem in which mango trees flourish and consistently produce fruit of outstanding quality.

Distinguished Mango Varieties

Multan is home to several mango varieties that have become internationally recognised for their exceptional taste and texture.

The ***Chaunsa*** is widely regarded as the ***King of Mangoes."*** Originating from the region, this variety is admired for its golden-yellow colour, juicy flesh, fragrant aroma, and extraordinary sweetness. Available mainly between July and September, Chaunsa remains one of Pakistan's most sought-after export fruits.

Equally treasured is the ***Anwar Ratol***, often described as the ***Queen of Mangoes."*** Although smaller in size, it possesses an intensely rich flavour, smooth fibreless flesh, and a distinctive aroma that has made it a favourite among mango enthusiasts. Its relatively short harvesting season further enhances its desirability.

The ***Sindhri*** variety is recognised for its impressive size, attractive golden appearance, and balanced flavour profile that combines sweetness with a subtle tanginess. Its firm texture and excellent shelf life make it particularly suitable for international markets.



Together, these varieties showcase the remarkable diversity and excellence of Pakistan's mango industry.

From Orchard to Consumer

Producing premium mangoes requires patience, expertise, and careful management throughout the growing season. Flowering generally begins between January and March, when thousands of delicate blossoms appear on each tree. Pollination by bees and other insects is essential for fruit formation, after which the tiny mangoes require several months of careful nurturing before reaching maturity.



Throughout this period, farmers closely monitor irrigation, nutrition, pest management, and weather conditions. Harvesting is conducted with exceptional care, as the fruit must be picked at the optimal stage of maturity rather than complete ripeness. Experienced growers determine the correct harvesting time through subtle indicators such as skin colour, fruit firmness, and ease of detachment from the branch. This careful timing ensures that mangoes continue to ripen naturally during transportation, preserving both flavour and appearance.



Mango Farming as a Cultural Heritage

In Multan, mango cultivation is far more than an agricultural enterprise; it represents a living cultural tradition passed from one generation to another. Many farming families have cared for the same orchards for decades, and in some cases, for centuries. Their accumulated knowledge often acquired through practical experience rather than formal education enables them to understand local weather patterns, soil conditions, and tree health with remarkable precision.

The mango industry also serves as a vital economic pillar for Southern Punjab. Every harvest season creates employment opportunities for thousands of individuals involved in cultivation, harvesting, transportation, packaging, processing, marketing, and export. Numerous supporting industries, including cold storage facilities, logistics providers, and packaging manufacturers, also benefit significantly from this thriving agricultural sector.

Global Recognition and Export Excellence

Multan's mangoes have become distinguished ambassadors of Pakistan's agricultural excellence. Every summer, substantial quantities are exported

to countries throughout the Middle East, Europe, North America, and Asia, where they are highly appreciated by both international consumers and overseas Pakistani communities.

The export process follows strict quality standards. Each mango is individually inspected for size, colour, maturity, and overall quality before being cleaned, graded, carefully packed, and prepared for shipment. High-value consignments are frequently transported by air to preserve maximum freshness.

International appreciation of Multan's mangoes has strengthened Pakistan's reputation as a producer of premium horticultural products while generating valuable foreign exchange and enhancing the country's agricultural image abroad.

Mango Festivals in Multan and Karachi

The annual Mango Festivals held in Multan and Karachi are among Pakistan's most celebrated agricultural and cultural events, showcasing the country's rich mango heritage to both national and international audiences. These vibrant festivals bring together mango growers, exporters, agricultural experts, traders, tourists, and fruit enthusiasts to celebrate the "King of Fruits." Hundreds of visitors attend the exhibitions, where dozens of mango varieties including the famous Chaunsa, Anwar Ratol, Sindhri, Langra, Dussehri, Fajri, Saroli, and White Chaunsa are beautifully displayed. Visitors have the unique opportunity to taste different varieties, compare their flavours, aromas, textures, and sweetness, and learn about their cultivation and export potential. The festivals also feature competitions for the finest mangoes, seminars on modern horticultural practices, export opportunities, and sustainable farming techniques. Cultural performances, traditional music, and local cuisine further enrich the festive atmosphere, making these events enjoyable for families and tourists alike. For growers and exporters, the festivals provide an excellent platform to establish business connections, promote Pakistani mangoes in international markets, and strengthen the country's agricultural economy. More than a celebration of fruit, the Mango Festivals of Multan and Karachi reflect Pakistan's agricultural excellence, cultural pride, and commitment to preserving one of its most valuable horticultural treasures while promoting tourism and international trade.



Challenges Facing the Industry

Despite its remarkable success, the mango industry faces several pressing challenges. Climate change

has introduced increasingly unpredictable weather patterns that affect flowering, fruit development, and overall yields. Water scarcity has become another serious concern, particularly as irrigation demands continue to increase while water resources become more limited.

Rapid urbanisation also threatens productive orchard land as expanding housing developments reduce available agricultural areas. Furthermore, many younger generations are increasingly attracted to urban employment, raising concerns about the future availability of skilled farmers capable of maintaining this centuries-old tradition.

Addressing these challenges requires coordinated efforts involving government agencies, agricultural researchers, exporters, and farming communities.

Innovation for a Sustainable Future

The future of mango cultivation in Multan depends upon successfully integrating traditional farming wisdom with modern agricultural innovation. Increasing numbers of growers are adopting water-efficient irrigation systems, environmentally friendly pest management techniques, and sustainable farming practices that reduce dependence on chemical inputs.

Digital technologies are also transforming orchard management. Weather monitoring systems, mobile applications connecting growers directly with buyers, and drone-based orchard surveillance enable farmers to make better-informed management decisions while improving productivity and profitability.

Agricultural universities and extension programmes continue to train young farmers in sustainable production methods, modern business management, and export standards. Such initiatives ensure that future generations remain capable of preserving Multan's internationally recognised mango heritage.

Economic Importance

The contribution of Multan's mango industry extends far beyond fruit production. It generates substantial foreign exchange through exports to international markets, supports thousands of farming and non-farming households, stimulates agro-processing industries producing juices, pulp, and dried fruit, and strengthens sectors such as transportation, cold-chain logistics, and specialised packaging.

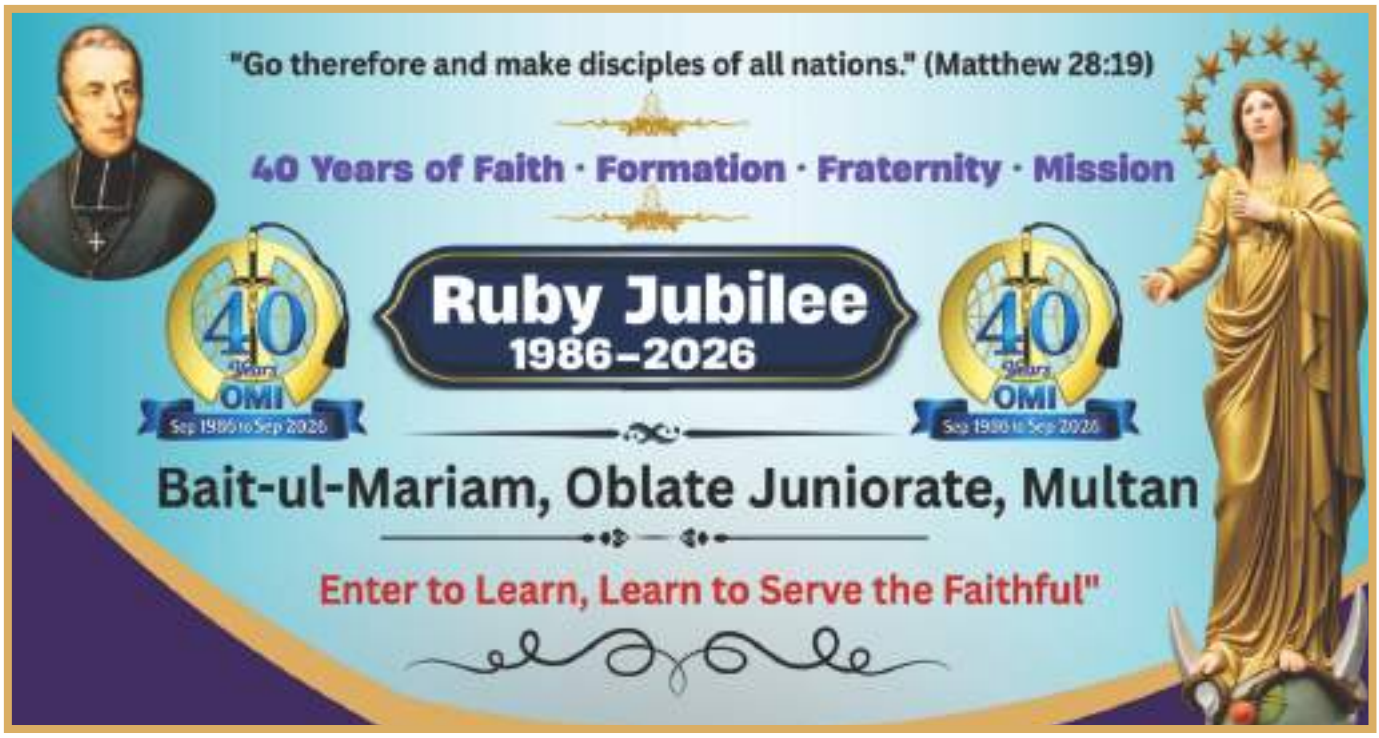
Consequently, the mango industry remains one of the most important labour-intensive agricultural sectors in Southern Punjab, contributing significantly to regional development and national economic growth.

Conclusion

Multan's mangoes represent far more than an internationally acclaimed fruit. They embody centuries of agricultural tradition, scientific cultivation, economic opportunity, and cultural pride. The unique combination of fertile soils, favourable climate, skilled farmers, and modern production techniques has enabled Multan to establish itself as one of the world's premier mango-producing regions.

As global demand for premium tropical fruits continues to rise, preserving this remarkable heritage through sustainable farming, technological innovation, and responsible environmental management becomes increasingly important. Every mango harvested from the orchards of Multan reflects not only the dedication of its growers but also the rich agricultural legacy of Pakistan. In every golden, fragrant fruit lies the story of a region whose identity has become inseparably linked with one of nature's finest gifts.





Wishing All those Celebrating Ordination Anniversaries in May to August

Blessings

On The

Anniversary

Of Your

Priestly Ordination



Pakistan and the Iran-United States Confrontation

Mr. Shameebar





Abstract

This article examines Pakistan's evolving diplomatic posture amid renewed Iran–United States tensions in 2026. Rather than functioning as a conventional power broker, Pakistan operates within a constrained strategic environment shaped by geography, economic vulnerability, and overlapping alliances. The analysis frames Pakistan's role as facilitative diplomacy under conditions of strategic ambiguity, where neutrality is not passive disengagement but an active, continuously adjusted policy of conflict de-escalation and communication maintenance.

1. Introduction

The Iran–United States confrontation represents one of the most persistent fault lines in modern international relations. Its contemporary phase is characterized not by declared war, but by cyclical escalation patterns involving coercive diplomacy, maritime incidents, cyber exchanges, and intermittent military signaling. In 2026, these dynamics intensified, raising concerns of broader regional spillover across the Gulf and adjacent strategic corridors.

Pakistan, situated at the intersection of South Asia, the Middle East, and Central Asia, occupies a structurally sensitive position within this environment. Its proximity to Iran, dependence on Gulf economies, and historical engagement with the United States create a complex diplomatic triangle. As a result, Pakistan's foreign policy response is shaped less by ideological alignment and more by strategic necessity.

2. Geopolitical Architecture of the Conflict

The Iran–US confrontation has evolved through layered phases: post-revolution rupture, sanctions regimes, nuclear negotiations, regional proxy dynamics, and contemporary hybrid confrontation involving both conventional and non-conventional instruments of statecraft. By 2026, the conflict exists in a hybrid escalation plateau where kinetic engagement is limited but strategic hostility persists across multiple domains.

This condition has transformed the regional security environment into a system of managed instability, where escalation is continuously possible but strategically contained.

3. Pakistan's Structural Position

Pakistan's geopolitical relevance in this context derives not from material dominance but from connectivity asymmetry. It maintains functional diplomatic relations with Iran, operational engagement with the United States, and critical economic ties with Gulf states. This triadic configuration places Pakistan in a constant state of diplomatic calibration.

The Pakistan–Iran border further intensifies this sensitivity. Instability in Iran carries direct implications for Pakistan's internal security environment, particularly in Balochistan, where socio-economic vulnerabilities and security concerns intersect.

4. Diplomatic Function: Facilitative Brokerage

Pakistan's role in the Iran-US context is best described as facilitative brokerage rather than formal mediation. It does not impose solutions or enforce agreements; instead, it sustains communication channels that might otherwise collapse under geopolitical pressure.

This includes indirect message transmission, support for backchannel diplomacy, and provision of neutral diplomatic space for preliminary engagement. Such functions are consistent with what international relations theory defines as quiet diplomacy or behind-the-scenes brokerage.

5. Active Neutrality as Operational Doctrine

Active Neutrality is the defining feature of Pakistan's posture. It represents a structured engagement model that avoids formal alignment while maintaining continuous diplomatic interaction with all relevant parties.
Flow of Active Neutrality:

Non-alignment → Continuous engagement → De-escalation facilitation → Stability preservation → Strategic autonomy

This framework reflects a dynamic rather than static neutrality. Pakistan does not withdraw from the conflict environment; instead, it continuously adjusts its diplomatic positioning to prevent escalation and preserve communication continuity.

6. Constraints Matrix: Structural Limitations

DomainConstraintStrategic ImpactSecurityBorder instability in western regionsLimits escalation toleranceEconomyEnergy import dependence and external financingReduces diplomatic leverageDiplomacyAsymmetric power distributionConstrains influence to facilitationRegional AlliancesDivergent external alignments Requires careful balancingDomestic PoliticsPolicy discontinuityWeakens long-term consistency7.

Regional and Global Implications

Pakistan's diplomatic engagement carries implications beyond bilateral mediation. At the regional level, it contributes to limited stabilization by maintaining dialogue channels between adversarial actors. At the global level, it reflects the growing role of middle powers in managing fragmented international orders where traditional mediation frameworks are increasingly ineffective.

However, this position also exposes Pakistan to diplomatic friction, particularly given its simultaneous relationships with Gulf states, the United States, and Iran. The necessity of balancing these relationships underscores the fragility of its strategic environment.

8. Ethical and Human Dimension

Beyond strategic calculus, the Iran–US confrontation carries profound humanitarian implications. Economic disruption, migration pressures, and regional insecurity affect civilian populations across multiple states. For Pakistan, which has historically experienced the spillover effects of regional conflicts, stability is not merely a policy preference but a lived necessity.

9. Conclusion: Stability Through Continuity

Pakistan's role in the Iran-United States confrontation reflects the limitations and possibilities of diplomacy under constraint. It does not determine the trajectory of the conflict, nor does it possess the capacity to enforce resolution. However, it contributes to the preservation of communication channels in an environment where diplomatic breakdown is a persistent risk.

In a fragmented global order defined by hybrid conflicts and competing alliances, Pakistan exemplifies the role of a bridging state—one whose influence lies not in coercive power but in the ability to sustain dialogue under pressure. Its diplomacy represents stability through continuity rather than resolution through dominance.



BORN IN MAY-AUGUST 2026





ماریہ گریٹی (ایس جے)

مقدس یوسفؑ کی شان

خدا کی چاہت کا دنیا میں اک سرور تھا وہ
وفا کے باغ میں کھلتا ہوا اک پھول تھا وہ
پھر اسی راہ پہ چلتا ضرور تھا وہ

خامشی اوڑھ کے جیتا تھا، مگر نور تھا وہ
یسوع کو سینے سے لگائے ہوئے چلتا تھا
دن میں محنت، شبِ تنہائی میں ذکرِ خدا

محبت کا پیکرِ عاجزی میں چور تھا وہ
خدا کی رحمتوں کا چلتا ہوا نور تھا وہ
اپنی خاموش عبادت میں بہت مشہور تھا وہ

خدا کی مرضی پہ سر رکھ دیا ہنس کر جس نے
رات بھر جاگ کے کرتا تھا ذکر خدا
آج بھی دل میں اترتی ہے وہ پاکیزہ حیات

اپنی ہر سانس میں زندہ کوئی دستور تھا وہ
اپنے کردار میں مہکا ہوا پر نور تھا وہ
ہر مسیحی کے لیے زندہ سا اک نور تھا وہ

نہ شہرتوں کی طلب، نہ زمانے کی خواہش
مشکلیں آئیں تو ہونٹوں پہ شکایت نہ آئی
مقدس یوسفؑ جیسا کوئی کردار کہاں زری

سادگی اوڑھے ہوئے جنتی سا حور تھا وہ
صبر کی وادی میں بہتا ہوا منشور تھا وہ
مقدسہ ماں کی حفاظت میں کھڑا ایسا رہا
خواب میں سنتا تھا جب حکمِ خداوندی

تھامس اکوائنس ہمیں چیزوں کو دیکھنے میں مدد کرتے ہیں کہ سچائی کا حصول زندگی بھر کا منصوبہ ہے جو مستقل طور پر پاکیزہ ہے۔ اور یہ منصوبہ خُدا کے فضل سے پاک ہوتا ہے۔ مقدس تھامس یسوع مسیح کے نقشِ قدم پر چلتے ہوئے خُدا کے مکاشفہ کے بارے میں ہماری سمجھ کو روشن کرنے کے لیے انسانی عقل کا بہترین استعمال کراتا ہے۔

کلامِ خُدا مقدس تھامس کے لیے ایک بہتا دریا ہے۔ ایمان (Faith) اور استدلال (Reason) اِس دریا کے دو کنارے ہیں اور اِن کناروں سے مقدس تھامس اکوائنس دریا کی روانی اور تغیانی دیکھتا ہے۔ اِن کناروں پر اُگنے والے میوہ دار درخت ہیں اور اِن پر اُگنے والے درختوں کا پھل ایمان اور استدلال کا پھل ہے۔ ''اُس کے کناروں پر میوہ دار درخت اُگیں۔ (حزقیال ۴۷:۱۲) مقدس تھامس اکوائنس کے لیے یہ میوہ دار درخت پھل لاتے ہیں۔ یہ پھل ''کھانے کے لائق اور شفا دینے کے قابل ہیں اور خُداوند ایمان اور استدلال کی تعریف کرتا ہے''۔ (مرقس ۱۰:۵۲، ۱۲:۳۴) اِس دریا (عہدنامہ جدید) میں اُٹھنے والی موجیں تھامس کے دِل و دماغ کو مضطرب، بے قرار اور بے چین رکھتی ہیں۔ یہ بے چینی ہی سراسر تھامس کی زندگی کی اساس ہے، بالکل اُسی طرح جس طرح پارہ تڑپتا رہتا ہے۔ اور تھامس بطور موج کسی رکاوٹ کو راستے میں حائل نہیں ہونے دیتا اور دریا کی اتھاہ گہرائیوں (عہدنامہ عتیق) سے موتی چنتا ہے اور بہتے دریا (نئے عہد نامہ) سے لطف اندوز ہوتا ہے اور اپنے ایمان اور استدلال کا سفر جاری رکھتا ہے۔ مقدس تھامس اِس بہتے دریا میں بڑے ایمان سے استدلال کے گھوڑے دوڑاتا ہے اور ایسے نایاب موتی ڈھونڈتا ہے کہ خدا کی پناہ۔ بقول حضرت اقبال

؎ آب میں مِثلِ ہَوا جاتا ہے تو سَن میرا
خارِ ماہی سے نہ اٹکا کبھی دامن میرا

یسوع نے کہا تھا ''مَیں نے اپنی طرف سے کچھ نہیں کہا ہے بلکہ باپ جس نے مجھے بھیجا ہے اُسی نے مجھے حکم دیا ہے کہ کیا کہوں اور کیا بولوں''۔ (یوحنا ۱۲:۴۹) اِسی طرح مقدس تھامس اکوائنس اپنا عقلی استدلال اپنی طرف سے نہیں بلکہ بائبل کے اندر جو استدلال اور حکمت موجود ہے اُسی کو اور اُسی کی بنیاد پر بیان کرتا ہے۔

ایمان اور عقل ایک دوسرے سے الگ نہیں ہیں۔

آپ جتنا زیادہ مطالعہ کریں گے، یہ اُتنا ہی واضح ہو جائے گا۔ یہ ثابت کیا گیا ہے کہ مقدس تھامس اکوائنس عقلی، ارتقائی نفسیات کا سرپرست مقدس ہے۔ مقدس تھامس اکوائنس کا پختہ یقین ہے کہ ایمان اور عقل دونوں بالآخر خُدا کی طرف سے آتے ہیں۔ اور یہ دونوں مل کر کام کرتے ہیں۔ درحقیقت ہمارا ایمان ہمارے استدلال کی رہنمائی کرتا ہے اور عقل ایمان کو واضح کرتی اور ایمان کو توہمات سے پاک کرتے ہیں۔ ہمیں دونوں کی ضرورت ہے اور جب ہم ایک کو دوسرے پر ترجیح دیتے ہیں تو ہم اپنے اردگرد کی پوری دنیا سے محروم رہتے ہیں۔ یعنی تھامس ایمان کو استدلال کی کسوٹی پر پرکھتا ہے۔ اوہام، اقوال اور آساطیر کے روبرو سرخم نہیں کرتا اور برہان منطقی اور صداقت کے بغیر کسی بات کو تسلیم نہیں کرتا (ایسی دلیل جس میں کوئی شک وشبہ نہ ہو)۔ لہٰذا تھامس اپنے ایمان کی پختگی کے لیے عقل وفکر کے گن گاتا ہے اور عشق وجنون کو ٹھکراتا ہے۔

مقدس تھامس اکوائنس ہے جو ۱۲۲۴ء میں بعداز مسیح اکوائنس کے قلعہ میں، مزدوں کا علاقہ، اٹلی میں سسلی اور آراگون کے بادشاہوں کی نسل سے تھا۔ سب سے پہلے کیسینوں کی پہاڑی خانقاہ میں تعلیم حاصل کی۔ اِس کے بعد نیپلز میں۔ ۱۲۴۴ء میں البرٹ دی گریٹ کے زیرِ سایہ کولون میں تعلیم حاصل کی، اٹلی واپس آیا اور تعلیمی الٰہیات کے پروفیسر مقرر ہوئے۔ ۱۲۷۴ء میں اِس دُنیائے فانی سے رحلت فرما گئے۔ اِس کے پورٹریٹ کے ساتھ ایک عقیدت سے بھرا شعر اِس طرح چلتا ہے۔

قائم ہے جب تلک کلامِ خُدا
ستارۂ سسلی چمکے گا سدا

کریں۔ مجسم کلمہ جس پر یقین کیا جائے، الہامی کلام محسوس کیا جائے کہ تبلیغ شدہ کلام زندہ ہے۔ ''ہر ایک دو دھاری تلوار سے تیز تر ہے اور نفس اور روح اور بند بند اور گودے گودے کو جدا کر کے گزر جاتا ہے اور دِل کے خیالوں اور ارادوں کو بھی جانچتا ہے''۔ (عبرانیوں ۴:۱۲) بعدازاں یہ مبلغ کی اپنی مخصوص سوچ کی عادت پر چھوڑ دینا چاہیے کہ وہ یہ طے کرے کہ کس نقطہ کو بڑھایا جائے گا اور کس طریقے سے پیش کرنا ہے۔ یہ ایک کوشش ہوگی۔ بیشک یہ تجربہ دوسروں کی طرح سازگار نہ ہو۔ جہاں تک مترجم کے پاس ایسا کرنے کا اختیار تھا اس عمل میں اِس کی مثال دینے کے لیے اِس سے زیادہ غیر متوقع کو لینا زیادہ مناسب معلوم ہوتا تھا تقریباً خطبوں کا ایک کورس خطبہ پینتالیس تثلیث کے بعد بیسویں اتوار کے لیے قائم کیا جاسکتا ہے۔

مقدس تھامس اکوائنس کا تھیالوجی کرنے کا طریقہ

مقدس تھامس اکوائنس کی تعلیمات ایمان اور استدلال کی مطابقت ظاہر کرتی ہیں۔ عالمگیر کلیسیا اور دو منیکن آرڈر آج بھی اِن پر بھروسہ کرتے ہیں''۔ ایمان عقلی مواد کے ساتھ آتا ہے جو آپ کو ہمارے سوچنے کے انداز کے مطابق کھولنے، دریافت کرنے اور ترتیب دینے میں مدد کرسکتا ہے۔ یہ ایک حقیقی تحفہ ہے۔ مقدس تھامس اکوائنس کہتا ہے، ''یہ ان طریقوں میں ایک طریقہ ہے جس میں خُدا ہمیں اپنے بارے میں بتاتا ہے، تاکہ ہم جان سکیں کہ خُدا کیا چاہتا ہے اور یہ خُدا کے ساتھ ہماری دوستی کا آغاز ہے''۔ مقدس تھامس کا ''سُما تھیولوجیکا'' لوگوں کو استدلالی گفتگو کی دعوت دیتا ہے۔ مقدس تھامس کا پہلا قدم یہ ہوتا ہے کہ لوگ کیا کہتے ہیں اور وہ بہت سے لوگوں کی رائے بیان کرتا ہے۔ آپ اُن میں داخل ہونا شروع کر سکتے ہیں اور تمام آراء کے بارے میں سوچ سکتے ہیں، کہ دراصل صحیفوں کا اختیار ہمیں سکھاتا ہے یا آبائے کلیسیا کی طرف رجوع کرتا ہے۔ لہٰذا مقدس تھامس اکوائنس برہانِ منطقی اور عقلی صداقت کے بغیر آبائے کلیسیا کی کسی بات کو تسلیم کر لینے پر، کسی شرط کے ساتھ بھی آمادہ نہیں ہوتا۔

اِس کے بعد مقدس تھامس اپنی تشریح پیش کرتا ہے اور بلا آخر تمام سابقہ آرا کی طرف لوٹتا ہے اور ظاہر کرتا ہے کہ آیا وہ صحیح ہیں اور مُستند روایت سے میل کھاتی ہے یا اِن میں کہاں غلطی ہوسکتی ہے یہ کوئی سرد اور غیر وابستہ نہیں ہے۔ اُس کے پاس ایک نقطہ نظر ہے جو بڑا انسانی اور استدلالی ہے۔ یہ ایک بہترین طریقہ ہے وہ معاملہ چاہے علمِ الٰہیات کا ہو یا فلسفے کی دُنیا کا یا مناظرہ کی دلیلوں کا ہو مقدس تھامس اکوائنس جو ڈاکٹر آف ہیومینٹی کہلاتا ہے اُس کی بہترین خصوصیات میں سے ''عاجزی'' اوّلین مقام رکھتی ہے کیونکہ مقدس تھامس اکوائنس بخوبی اس بات سے آگاہ ہے ''کیونکہ خُدا مغروروں کا سامنا کرتا پر فرتنوں کو فضل بخشتا ہے''۔ (۱- پطرس ۵:۵) پوپ جان پال دوم نے مقدس تھامس اکوائنس کو معلمِ انسانیت کا خطاب دیا تھا کیونکہ مقدس تھامس اکوائنس ہر تہذیب وثقافت کی اچھائیوں اور اقدار کو قدر کی نگاہ سے دیکھتا ہے اور اُن کی تصدیق کرتا ہے۔ تمام ثقافتوں کے احترام اور انسانیت کے وقار کے لیے مقدس تھامس اکوائنس کی تعلیمات اس بات کا واضح ثبوت ہے کہ وہ اِس دھرتی پر بسنے والے تمام انسانوں سے محبت کرنے کی تبلیغ میں سرگرم ہے۔

مقدس تھامس اکوائنس ''کیا ہے'' کی طرف متوجہ ہے۔ وہ سمجھتا ہے کہ ہم میں سے کسی کو بھی کچھ کرنے کی ضرورت نہیں ہے۔ حقیقت ہمارے تخیل یا جذبات کی زندگی سے بہت زیادہ دلکش ہے۔ وہ اِس بات کی طرف متوجہ ہے کہ چیزیں کیا ہیں؟ لیکن وہ مومن کے طور پر اِس بات کا قائل ہے کہ خُدا دُنیا کو اپنی نمائندگی کرنے کے لیے اور دنیا کو اپنی سچائی اور اپنی بھلائی میں حصہ لینے کے لیے خلق کر کے ہم تک اپنے آپ کو پہنچاتا ہے۔ ہم دنیا کو اُس کی نظر سے دیکھ سکتے ہیں جس سے سچائی اور بھلائی کے ساتھ خُدا ہم سے مخاطب ہوتا ہے۔ کہ حقیقت کس طرح اپنا انفرادی وجود رکھتی ہے اور سچائی کیسے ایک پورے منظر میں منتقل ہوجاتی ہے۔

مقدس تھامس اکوائنس یسوع مسیح میں خُدا کے اپنے مکاشفہ کو قبول کرتا ہے، بلکہ خُدا کے قدیم مکاشفہ کے لیے زور دیتا ہے۔ یہی وجہ ہے علمِ فلسفہ کے لیے استدلال بہت ضروری ہے۔ استدلال کی بدولت ہم اپنی دنیا کے گردونواح کو آسانی سے سمجھ سکتے ہیں اور وہ چیزیں جان سکتے ہیں جن کے متعلق خُدا چاہتا ہے کہ ہم اُس کے بارے میں بطور خالق اور موجد جانیں کیونکہ محبت ہر چیز کو اپنی طرف کھینچتی ہے۔ عصرِ حاضر میں مقدس تھامس اکوائنس ہمیں ''سچائی کے سامنے صابر'' رہنا سکھاتے ہیں۔ مقدس

اِن چاروں بیانات کو صرف چند خُطبات کو غور سے پڑھنے کے بعد نہایت آسانی کے ساتھ کہا جا سکتا ہے۔ اِن دونوں طریقوں یعنی موازنے کے دونوں پہلوؤں سے، جن کے ذریعے اِن خاکوں کو موجودہ دور کے لیے مطلوبہ طوالت کے ساتھ بیان کیا جا سکتا ہے۔ ایک عنوان کی تقسیم کو بڑھا کر، پورے خطبے کو مساوی طول دے کر، اب تک سب سے زیادہ مستند نتیجہ حاصل ہوتا ہے۔

۱) ابدی

''ابتدا میں کلمہ تھا''۔ (یوحنا۱:۱) یہ فطری طور پر خُدا کے بیٹے کے تمام فرمودات کے ذکر کی طرف لے جاتا ہے۔ چاہے وہ کلام خلق کردہ ہو یا الہامی؛ تجسم سے پہلے، ہمارے خُداوند نے ماضی کے اِس لامحدود پاتال میں کیا کیا۔ وہ خُدا کے اِس ابدی آج میں جب بیٹا دنیا بنانے کے لیے نکلا تھا۔ قبل از تجسم فطری طور پر اپنے آپ کو مجسم لفظ سے جوڑتا ہے، ہمارے خُداوند کے ابدی الفاظ سے جو اُس نے وقت پر کہے تھے۔ درآمد میں ابدی، زندگی کے لیے یا موت کے لیے ایک ابدی نتیجہ پر مشتمل ہے۔ یہ ابدی ارشادات وہ اپنے بدن یعنی کلیسیا میں ویسے ہی بول رہا ہے جیسا اُس نے کہا، ویسے ہی کلیسیا کلام کرتی ہے، سچائی اور زندگی سے بھرپور اِن خیالات کا اعلان کرتی ہے، جو وفاداروں کی رُوحوں میں پانی کے چشمے بن جاتے ہیں، جو ہمیشہ کی زندگی میں پھوٹتے ہیں۔ نجات دہندہ ہمیشہ کے لیے اپنے برگزیدہ لوگوں کے لیے حوصلہ افزائی اور اُمید اور محبت کے بول بولتا ہے۔ محبت کی تمام چیزوں کے اختتام پر قائم صرف محبت ہی رہے گی۔ ابدی کلمہ ''اول اور آخر ہے'' بائبل مقدس اُس کی آواز سے ہے۔ کلیسیا کے تمام بزرگ سرپرست، انبیاء، تمام مقدسین، کنواریاں، شہداء، نئے عہد کے ایمان دار، محبوب کی آواز، اِس کی اپنی فطرت کی طرح ابدی، طاقت اور عمل میں ہم پرازلی، ''مقدسین ایمان سے سنتے ہیں''۔ وہ پاک سا کرامنٹوں میں اپنے کاہنوں کے منہ سے بولتا ہے۔ ملاقات یہ ہے کہ کاہنِ اعظم کو اپنی کلیسیا اور بادشاہی کے ابدی اسرار پر ایمان کی ضرورت ہے تاکہ ہم اُس سے ''ابدی کلمہ'' سن سکیں۔

۲) ذہنی

''اور دیکھ۔ ایک بات پوشیدگی میں مجھ سے کہی گئی۔ اور میرے کان نے اُس کی پھُسپھُسی سُنی''۔ (ایوب۴:۱۲) یہ الفاظ خفیہ نہیں ہیں مقدس گریگوری کہتا ہے، بدعتی لوگ سننے کا بہانہ کرتے ہیں، اور سلیمان کی عورت کی نمائندگی کرتے ہیں۔ ''چوری کا پانی میٹھا ہوتا ہے۔ پوشیدگی کی روٹی میں لذت ہے''۔ (امثال۹:۱۷) وہ خفیہ لفظ نہیں جو بعض کو دوسروں سے اوپر لے جائے، اور جو صرف خفیہ ذرائع سے حاصل کیا جا سکتا ہے، بلکہ باطنی الہام کا وہ ابلاغ جب وہ خفیہ لفظ منتخب لوگوں کے ذہنوں تک پہنچایا جاتا ہے۔ جس کے بارے یوحنا کہتا ہے، ''اُس کا مَسح تمہیں سب باتیں سکھاتا ہے''۔ (۱-یوحنا۲:۲۷) یہ وہی ذہنی کلام ہے جو رُوح القدس کے کلام سے دِل میں اُترتا ہے۔ بھید کو محسوس کیا جائے، تقریر کے شور میں اظہار نہ کیا جائے۔ یہ رُوح کان میں (باطن میں) چپکے سے سرگوشی کرتی ہے۔ ہم چاہتے ہیں کہ ہم اپنی رُوحوں کو خُدا کے سامنے خاموش رکھیں۔ تمام جذباتی التجاؤں سے آزاد ہوں۔ ذہنی الفاظ کے لہجوں کو پکڑیں اور یہ ذہنی کلام ہمارے مراقبے کا پھل ہے۔ اور اِس طرح کے دھیان و گیان کے جھٹکوں سے، خُدا ہم سے آواز میں نہیں، بلکہ دماغ کے ذریعے بات کرتا ہے، خود کو مکمل طور پر نہیں بڑھاتا، پھر بھی انسان کے ذہن پر اپنی کوئی چیز ظاہر کرتا ہے۔ جیسا کہ ہم نے اس پانی کو تلاش کرنے کے لیے زمین کے تمام حصوں میں جو خاموشی سے اِس کی پرت میں گردش کر رہا ہے تلاش کیا۔ اِسی طرح ہم غور و فکر کے ذریعے، حرف کے طبقے پر غور کرتے ہوئے ہمیشہ بہنے والے فضل کو تلاش کریں جو خود کو ایک ذہنی لفظ کے طور پر ظاہر کرتا ہے۔ جس کو مقدسین لطیف وجدان سے سُنتے ہیں ''الہام سے مَیں سنوں گا کہ خُداوند کیا فرماتا ہے''۔ (مزمور۸۵:۹)

۳) صوتی

''اِنسان صرف روٹی ہی سے نہیں جیتا۔ بلکہ ہر ایک کلمے سے جو خُدا کے منہ سے نکلتا ہے''۔ (متی۴:۴)

صوتی الفاظ: خُدا کے احکامات، اِس کے وعدے، کیتھولک عقیدے کی تعلیم مقدسین سُنتے اور سیکھتے ہیں، تبلیغ کے ذریعے ''جس کے سُننے کے کان ہوں وہ سُن لے'' (متی۱۱:۱۵) (مزمور۱۹) دھیان رکھو، چرچ میں پُلپٹ سے تبلیغ کیسے سُنتے ہیں؟ سامعین اور مبلغین کا فرض ہے۔ کہ اِن الفاظ کا خلاصہ

غلط اندازہ لگایا تھا۔ بے شک اُس نے دوسروں کو یہ سوچنے پر مجبور کیا کہ وہ درست تھا اور درست رہے گا۔ کلیسیا کو تمام مشکلات کو ایمان کے نقطہ نظر سے دیکھنا چاہیے۔ رُوح القدس طاقت ہے، اور بے شک مسیح خُداوند کلیسیا کو سمجھنے اور اِس سے محبت کرنے اور نظریاتی تعصّبات کے جال سے بچنے کے لیے روشنی ہے۔ بہرحال ہمیں ایسے حالات میں مقدس البرٹ دی گریٹ کی مانند گودڑیوں میں لعل پہچاننے کی نگاہ ہونی چاہیے۔

مقدس تھامس اکوائنس جسمانی طور پر بے شک لحیم وشحیم تھا لیکن نگاہ والا آدمی تھا، دماغ والا آدمی تھا اور شعور والا آدمی تھا۔ یہ ایک ایسا اِستدلالی مبلغ اور لکھاری ہے جس کی بات پر بھروسہ کیا جاسکتا ہے۔ کیونکہ اِس کے اِستدلال کی بنیاد کلامِ اَقدس ہے۔ بہت توجہ مرکوز آدمی ہے۔ مقدس تھامس اکوائنس کا، کاتھولک الٰہیات اور فلسفے کا کام کونے کا سرا ہے۔ وہ ایک ایسا فریم ورک پیش کرتا ہے جس نے صدیوں کے لیے مسیحی سوچ کو تشکیل دیا ہے۔ اُس کے ایمان اور استدلال کا اِنضمام مسیحی حکمت کی عینک کے ذریعے دُنیا کے ساتھ منسلک ہونے کے لیے ایک نمونے کے طور پر کام کرتا ہے۔

علمِ الٰہیات اپنی تعلیم میں حقیقت پسندانہ ہے یہ واحد تریاق ہے جو اِس نقصان کے اثرات کا مقابلہ کرنے کے لیے کافی طاقتور ہوگا۔ مقدس تھامس اکوائنس کے یہ تمام خُطباتی ڈھانچے ہیں اور اِن خُطباتی ڈھانچوں میں حقیقت پسندانہ تعلیم ایک واحد استثناء کے ساتھ، بالواسطہ ان کو خانقائی مخالف لہجہ اور مزاج فراہم کرتی ہے اور ساتھ ہی ساتھ کسی بھی حصے کی قربانی کا باعث نہیں بنتی۔

اوّل: سب سے پہلے، یہ تحریریں ذاتی مطالعہ، عقیدت اور ہدایت کے لیے راہنما اصول ہیں۔ کیونکہ یہ خطبے بہت توانا ہیں اور گہرے خیالات سے بھرے ہوئے ہیں۔ یہ نئی اور پُرانی چیزوں کو ایک شاندار رشتہ میں اکٹھے کرتے ہیں۔ یہ وہ خُطبات ہیں جنہیں مقدس تھامس اکوائنس ایک متفکر اور متقی قاری کے غور وفکر کے لیے پیش کرتے ہیں۔ وہ موضوع کو بڑے شاندار انداز میں پیش کرتے اور اِس کی نشوونما کو انفرادی ذہن اور عقل کی کوشش پر چھوڑ دیتے ہیں۔ اخلاقی اور رُوحانی سچائی کسی بھی شخص پر بغیر فضل اور دلیل کے اثر انداز نہیں ہوتی ہے، سچائی کو پیش کرنے کا ایسا طریقہ، نئے اذہان کے لیے مطلوبہ چیز محض اُس کی خواہش پر نہیں چھوڑتا۔ جبکہ وہ رُوح جس نے عقل و دلیل کا سفر ابھی شاید ہی شروع کیا ہو، شاید ہی کسی شکل میں مقدس تھامس اکوائنس کو سرسری طور پر بھی حاصل کرنے کے قابل ہو۔

دوم: مقدس تھامس اکوائنس کے یہ تحریریں نہایت قابلِ قدر ہیں کیونکہ پاک صحیفوں کے اقتباسات کی تشریح قرونِ وسطیٰ کے فلسفیانہ مکتبِ فکر کی بنیاد پر ہے۔ (Scholastic Interpretation) مقدس تھامس اکوائنس نے قابلِ قدر دکھانے کے طور پر ہمارے مبارک خُداوند کو خُدا کے قدیم خادموں کی پیشین گوئیوں میں سایہ دار درخت کے طور پر دکھایا ہے۔ وضاحت شدہ متن کی ایک بڑی تعداد میں سے ہم مندرجہ ذیل کو بطورِ خاص پیش کرتے ہیں۔ آمد کے ایام کے خُطبات میں کلمۂ خُدا کے مجسم ہونے کی پیشین گوئی (یوئیل ۳:۱۸) (خطبہ اول)، عالمِ اَسفل کے قابو سے رہائی (ہوشیع ۱۳:۱۴)، جنت کی تلافی (افسیوں ۱:۱۸)، پشیمانی کی جلتی ہوئی آگ (مزمور ۳۹:۴)۔ اِسی طرح روزوں کے ایام اور پاشکا کے ایام کے خطبے، ایک محدود حد تک الہامی کینن میں بہت مشکل اقتباسات کی تفسیریں ہیں۔

سوم: مقدس تھامس اکوائنس کے خُطبات، اپنے پیغامات تیار کرنے کے لیے نہایت شاندار طریقے سے استعمال کیے جاسکتے ہیں وہ ہر اقتباس کو بیان کرنے کے لیے پاک صحیفوں کا متن لاتے ہیں۔

۲) وہ موضوع کی فطری تقسیم کو اپناتے ہیں ۔

۳) وہ مختصر وقفہ کے بعد تفصیلات لیتے ہیں جس میں بہت سارے اشارے کنعاے پائے جاتے ہیں جو پہلی نظر میں قابل توجہ نہیں لگتے ہیں۔

۴) وہ خُدا کے فضل سے مضبوط ترین ممکنہ طریقے سے موازنہ کرتے ہیں۔



مقدس تھامس اکوائنس

ریورنڈ فادر افتخار مون (او-پی)

''سسلی میں پیدا ہونے والا تیرہویں صدی کا ایک شاندار اور توانا دماغ، دومنیکن جماعت کا افتخار، تحریر وتقریر کی دُنیا کا وقار، عاجزی و اِنکساری کا شہسوار فلسفے اور علم الٰہیات کا اُوتار، کلیسیا کا مُعلم جبار اور خاموشی میں ڈوبا ہوا سُنار جس کی کم گوئی پر مقدس البرٹ اعظم نے پیشین گوئی کی تھی کہ یہ گونگا بیل جب بولے گا تو ایک جہان کی سماعتوں میں رَس گھولے گا اور پھر چشم فلک نے کیا کیا نہ نظارے دیکھے۔ زُبان پر بارِ خُدایہ کس کا نام آیا۔ تحریر وتقریر کی دُنیا میں یدے طولہٰ رکھنے والی شخصیت حسن نثار نے فرمایا، ''عالمِ اسلام میں ندرت لانے اور ذہانت کی دنیا میں انقلاب برپا کرنے اور علم وشعور کی بلندیوں کو چھونے کے لیے ہمیں بھی ایک تھامس اکوائنس پیدا کرنے کی ضرورت ہے''۔ پاک ماس کے بعد گفت وشنید کا سلسلہ شروع ہوا تو ریورنڈ فادر رافائیل مہنگا او۔ پی کہنے لگے کہ ہمارے ایک پروفیسر تھے۔ جب اُنہوں نے مقدس تھامس اکوائنس کو پڑھا تو اُس نے کہا تھا کہ ''کاش تھامس اکوائنس مسلم ہوتا''۔ اِن دونوں جملوں نے میرے اندر ہل چل مچا دی کہ یہ بندہ کون ہے؟ جس کی اپنے تو اپنے، غیر بھی تعریف کیے بغیر نہیں رہ سکے۔

مقدس تھامس اکوائنس کے متعلق دو کہانیوں نے مجھے بہت متاثر کیا ہے۔

۱) زمانۂ طالب علمی میں جب اُس کے کلاس فیلوز، تھامس کے خاموش رہنے کا مذاق اُڑاتے تھے تو ایک دن ساتھیوں نے کلاس میں، اپنی پڑھائی میں گم تھامس سے مذاقاً کہا، ''تھامس دیکھو، آسمان میں گائے اُڑ رہی ہے تو تھامس فوراً کلاس روم چھوڑ کر باہر آسمان میں اڑتی ہوئی گائے دیکھنے چلا گیا۔ واپسی پر دوستوں نے تھامس کی حماقت پر خوب قہقہے لگائے۔ اور یہ معاملہ مقدس البرٹ دی گریٹ تک پہنچا تو اُس نے پوچھا ''تھامس کیا تمہیں معلوم نہیں ہے کہ گائے آسمان میں اُڑ نہیں سکتی''۔ مقدس تھامس کا جواب تھا ''جناب مَیں یہ تو یقین کرسکتا ہوں کہ ایک گائے آسمان کی فضاؤں میں اُڑ سکتی ہے لیکن مَیں یہ یقین کبھی نہیں کرسکتا کہ ایک دومنیکن جھوٹ بولے''۔

۲) دوسری کہانی کے بارے میں یقیناً آپ لوگ جانتے ہوں گے کہ یہ کہانی بھی تھامس اکوائنس کے یونیورسٹی کے زمانہ کی ہے۔ مشہور ہے کہ تھامس عالم خاموشی میں مصروف اُستاد البرٹ دی گریٹ کے قدموں میں بیٹھ کر سنا کرتے تھے۔ اور اُس کے ساتھی طالب علم شرارتاً اُسے ''سسلی کا گونگا بیل'' کہتے تھے۔ لیکن البرٹ دی گریٹ نے اپنے شاگرد کی غیر معمولی ذہانت کو جانچتے ہوئے کہا، ''تم اُسے گونگا بیل کہتے ہو، لیکن مَیں تمہیں یقین دلاتا ہوں کہ ایک دِن آئے گا جب اِس بیل کی آواز اِس قدر توانا ہو جائے گی کہ پوری دُنیا میں گونجے گی''۔ اور ہم سب جانتے ہیں کہ پیشین گوئی کے الفاظ پورے ہوئے اور مقدس تھامس اکوائنس علمِ الٰہیات اور فلسفہ کی دُنیا کا نجم الثاقب ثابت ہوا۔

اِس کہانی کے مختلف پہلو کلیسیا اور دومینکن زندگی کی عکاسی اور زمانہ حاضر میں اِس کی ساکھ اور مطابقت کے تعارف کے طور پر کام کرسکتے ہیں۔ چند ایک کا ذکر کرنے کے لیے اس کہانی سے سبق ملتا ہے کہ بہت سے لوگوں کو کسی دوسرے شخص کو جاننے کے لیے وقت نکالنے کی بجائے تنقید کرنا آسان لگتا ہے۔ کسی نہ کسی وجہ سے، لوگ اپنے تصورات میں غلط ہو سکتے ہیں کہ خُدا کے ہاتھ میں بظاہر معمولی اور تضحیک آمیز، دُنیا کی حکمت کو اُلجھا سکتا ہے جبکہ ایک جوہر شناس اُستاد ظاہری شکلوں کے اندر دیکھنے اور عظمت کو پہچاننے کے قابل ہوتا ہے۔ تاریخ کے ہر دور نے چرچ کے لیے چیلنجز کھڑے کیے ہیں اس کا ہر نیا دور نئی بخشیش اور بعض اوقات نئی الجھنیں بھی اپنے ساتھ لایا ہے۔ ہمیں ہر بات نظرانداز نہیں کرنی چاہیے کہ نئی ترقیوں کے راہ بھی ہموار ہوتے ہیں جس طرح مقدس تھامس اکوائنس کے بارے میں اُس کے دوستوں نے دھیان وگیان میں ڈوبی ہوئی شخصیت کا

فدائین کی اپنی روحانیت میں یسوع مسیح کی موت کو اپنے بدنوں میں لئے پھرتے ہیں۔

جماعت کا منشور زندگیوں میں رچ بس جائے اور فدائین بیداغ مریم کے تمام اراکین زندہ انجیل بن کر زندہ رئیں۔ زندگی کے نشیب و فراز میں بھی کمیونٹی میں یسوع مسیح مصلوب کی محبت دلوں میں بسی رہے۔

ہمیں یسوع مسیح مصلوب کی حکمت میں نبی کا کردار ادا کرنا ہے۔ نجات کے اس تنگ دروازے سے گزرنا ہی دراصل فدائین ہونا ہے۔

اقتدار اور خدمت کی روح:

فدائین بیداغ مریم کی جماعت کے آئین و دستور کی روح سے اقتدار میں ہونا یا نہ ہونا خدمت کے جذبہ کو متاثر نہیں کرتا وہ خدمت جو یسوع مسیح نے ہمیں پاک جمعرات کی آخری ضیافت کے موقع پر شاگردوں کے پاؤں دھو کر ایک مثال کے طور پر پیش کی۔ وہ خدمت کروانے نہیں بلکہ خدمت کرنے آیا تھا یہی خدمت کا نمونہ فدائین کی پہچان ہے قیادت کی شرط خدمت اور حلیمی ہے۔ اقتدار کی کرسی پہ سوار بدلتے رہتے ہیں۔ غریبوں کو خوشخبری سنانا اور ان کے لئے خوشخبری بن جانا فدائین بیداغ مریم کی روحانیت ہے جس میں کامیابی کا سفر مقدسہ مریم کی شفارش سے جاری رکھنا ہمارا مقصد اور منزل ہے۔ اقتدار اور خدمت کی خوبصورتی تابعداری میں پنہا ں ہے یہ وہ روشنی ہے جس سے خدمت اور مشن روشن رہتا ہے۔ اقتدار اور خدمت دونوں ایک دوسرے کو منزل کی راہ پر گامزن رہنے میں مدد کرتے ہیں کہ کس طرح سے خدا کی مرضی جانیں اور دوسروں کو جاننے میں مددگار ہوں۔

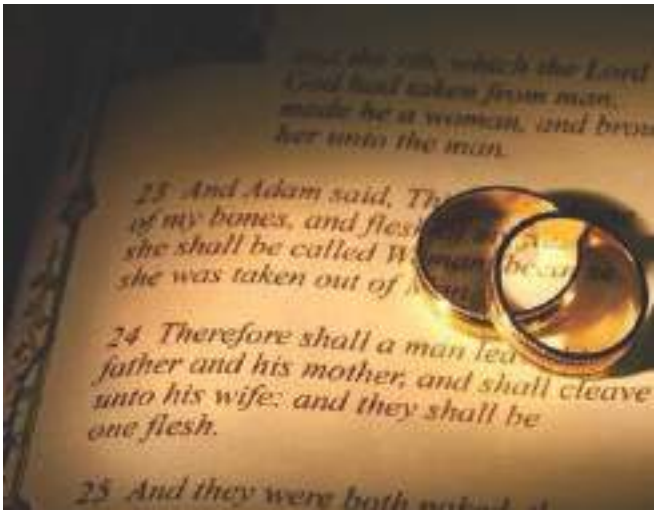
کلیسیاء یسوع مسیح کی دلہن:

یسوع مسیح مصلوب کی صلیب سے مشن کی راہیں نکلتی ہیں۔ ۱۸۲۵ خ س کے آئین کے پیش لفظ میں درج ہے کہ ''ہماری جلالی وراثت یسوع مسیح نے صلیب پر قربان ہو کر خریدی ہے''۔ فدائین کی بلاہٹ کلیسیاء کے ساتھ کھڑے رہنا ہے اور وفادار رہنا ہے کیونکہ کلیسیاء یسوع مسیح کی دلہن ہے۔ یسوع مسیح کی پسلی سے بہتا ہوا خون اور پنتیکوست کی تجدید بھری روح نے تمام زبانوں کو اکٹھا کر دیا، بکھرے ہوؤں کو اکٹھا رکھنا فدائین کا مقصد اس لئے ہے کہ ''کلیسیاء یسوع مسیح کا اسراری بدن ہے''۔

اختتامہ:

ہمارے مشن کا دل یسوع مسیح کی شخصیت اور تعلیم ہے۔ ہماری روحانیت ہمارے کاموں سے ظاہر ہوتی ہے۔ ہمارے پیارے بانی مقدس یوجین نے جب ایکس ان پروانس سے شروع کردہ ابتدائی ساتھیوں کے ساتھ ۱۴ جگہوں پر مشن کیا اور فدائین بیداغ مریم نے اپنے منشور کی غریبوں کو آگاہی دی اور لوگوں کے درمیان گواہی دی کہ انجیلی نیکیوں کے ساتھ کمیونٹی میں رہ کر کلیسیاء میں بیداری لائی جاتی ہے۔ ہماری زندگی یسوع مسیح کے گرد گھومتی ہے اور اسکا ثبوت ہمارا اکٹھے رہنا یعنی ہماری کمیونٹی کی زندگی سے نظر آنا چاہیے۔ کلیسیاء کی ضروریات کو پورا کرنا، خدمت کے لئے خاصر رہنا۔ ہمارا آئین و دستور جماعت کے تمام اراکین کے لئے ایک مکمل ضابطہ حیات ہے اور ایک مکمل رہنمائی ہے۔

انجیلی نیکیاں اور شاگردیت ہمیں جوڑے رکھتی ہیں کہ ہم ایک ایسے طرزِ زندگی میں رہتے ہیں جو کلامِ مقدس سے ماخز ہے ہمارا پیارا بانی یسوع مسیح کی محبت کا شیدائی تھا وہ کلیسیاء کی خدمت میں تمام حدیں عبور کرنا چاہتا تھا اور کرتا گیا۔ یسوع مصلوب کی نظر سے غریبوں کو دیکھا اور ان کو خوشخبری سنانے کے لئے زندگی گزار دی اور ہمیں گزارنے کا حکم دیا۔ اس لئے آج بھی فدائین کی شناخت غریبوں کے ساتھ ہوتی ہے کہ وہ ''غریبوں کے کاہن ہیں''۔ تاکہ ہم مقدس یوجین کے نقشِ قدم پر چلتے ہوئے یسوع مسیح کی قربت میں رہیں اور مقدسہ مریم کی مادرانہ شفقت سے زندگی گزاریں۔



جانوں کو قربان کر دیا۔ ۱۹۶۹۔۱۹۶۰ خ س کے عرصہ میں چھ فرانسسی اور اطالوی فدائین نے بھی اپنی جانوں کا نذرانہ دیا۔ اسی طرح تین فدائین ۱۹۶۴ خ س کو بیلجیم میں شہید کر دیا گیا۔ یہ فہرست مزید وسیع ہوتی جائے گی۔

انجیلی نیکیوں کی زرخیری کمیونٹی کو رسالتی اور مشنری بنا دیتی ہے۔ یہاں پہ فدائین بیداغ مریم اکٹھے رہتے ہیں، یک دل اور یک جان ہو کر ذمہ دایوں کو رضائے الٰہی سمجھ کر پورا کرتے ہیں کہ ''یسوع مسیح کی خوشخبری کو پھیلاتے رہیں اور تھکن نہ ہو''۔ آئین ۳۷

اگر خیرات کے معنی فراخ دلی کے لئے جائیں تو جوش اور جوش ہی ہمارے اکٹھے رہنے میں ہمیشہ تازہ دم رہے یہ الفاظ ہمارے پیارے بانی مقدس یوجین ڈی میزانوڈ کے لبوں پر رواں تھے جب وہ فانی دُنیا سے رخصت ہو رہے تھے۔ فدائین کے لئے مثالی کمیونٹی میں رہنے کا حُسن انجیلی نیکیوں سے بامعنی اور پُرکشش لگتا ہے۔

علمِ المسیح اور تربیت گاہیں:

فدائین بیداغ مریم کی جماعت میں تربیت گاہیں بڑی اہمیت کی حامل ہیں کیونکہ جماعت کے آئین و دستور ۴۵ کے مطابق فدائین کی زندگی اپنے مشن کی تیاری کے لئے اُصول واقدار سے آراستہ ہوتی ہے۔ یسوع مسیح نے بھی اپنے شاگردوں کی تربیت کی، جن کو اُس نے اپنی آزاد مرضی سے چنا اور خدا کی بادشاہی کے بھیدوں سے ان کو آگاہ کیا۔ ان شاگردوں نے یسوع مسیح کے مشن کو اپنایا اور بڑے جوش و جذبہ کے ساتھ جاری رکھا۔ یسوع مسیح کے نقشِ قدم پر چلتے ہوئے آج بھی وہی جوش قائم رکھا جائے تا کہ موجودہ زمانہ میں شاگردوں کا نعم البدل ثابت ہوں۔

فدائین کی تربیت گاہوں میں نوجوانوں کو اپنے نجات دہندہ یسوع مسیح کی تعلیم کی گہرایوں میں اُتارا جاتا ہے تا کہ غریبوں کو خوشخبری سنائی جائے۔ فدائین کا مشنری جذبہ کبھی بھی مدھم نہیں ہونا چاہیے جو آگ آج لگی ہے وہ کل دیپ روشن رکھے گی۔ آئین ۵۰ میں لکھا ہے ''نوس کا تجربہ اتنا گہرا ہو کہ وہ آسمانی باپ کی محبت کو دل میں بیٹھا لے جس کی محبت صلیب کی شراکت، اُمیدوں کے وعدوں سے لب ریز ہو۔

اس کا مطلب ہی بنیادی عہد علمِ المسیح میں پیوست ہے۔ ''یہ خیال ہمیشہ فدائین کے ذہنوں میں منڈلاتا رہے کہ یسوع مسیح کا مشن ہمارا مشن ہوگا تا کہ ہم غریبوں میں یسوع کے کاموں کو انجام دیتے رہیں''۔ آئین ۵۹

دائمی عہد بندی کے مواقع پر جب اُمیدوار کو جماعت میں مکمل طور قبول کیا جاتا ہے تو فدائین کی علامت یسوع مسیح کی پاک صلیب دی جاتی ہے جو مسلسل یاددہانی ہوتی ہے کہ یسوع مسیح کا مشن عالمگیر ہے اور ساری انسانیت کے لئے ہے جس میں ہم اپنا حصہ ڈالتے رہیں۔ ''تا کہ رفیقِ کار اور وفادار رہیں''۔ آئین ۶۳

یسوع مسیح مصلوب کی صلیب کی حکمت لوگوں تک پہنچانا ہے جیسے مقدس پولوس لکھتے ہیں ''چنانچہ یہودی تو کرشمے چاہتے ہیں اور یونانی حکمت کی تلاش میں ہیں۔ مگر ہم اُس مسیح مصلوب کی منادی کرتے ہیں جو یہودیوں کے نزدیک ٹھوکر کا باعث اور غیر قوموں کے نزدیک حماقت ہے۔ لیکن بُلائے ہوؤں کے نزدیک ہی، کیا یہودی کیا یونانی مسیح خدا کی قدرت اور خدا کی حکمت ہے۔ کیونکہ خدا کی طرف کی حماقت آدمیوں سے دانا تر ہے اور خدا کی طرف کی کمزوری آدمیوں سے زورآور ہے''۔ ۱ قرنتیوں ۱:۲۲۔۲۵

دائمی عہد بندی فدائین کو مکمل طور پر آئین و دستور کی پابندی کرتے ہوئے مردِ خدا بن کر جینے کا مطالبہ کرتی ہے۔ یسوع مسیح کے مشن میں کامل اور مکمل طور پر سپردگی میں دے کر خدا کی مرضی کو پورا کرنا جو ہر روز کا مشن ہے۔

یسوع مسیح مصلوب کا پرچار کرنا:

''ہماری تبلیغ کا بنیادی اُصول یسوع مسیح سے لوگوں کو متعارف کروانا اور ملانا ہے''۔ آئین ۷۔ ہمارا مشن خدا کی بادشاہی کا اعلان کرنا ہے اور یہی ہمارا اولین فرض ہے اس کو ادا کرنا فدائین کو دوسروں سے مختلف بناتا ہے۔'' ہماری کمیونٹی یعنی ہمارا رہن سہن یسوع مسیح کی موجودگی کی گواہی و علامت ہونا چاہیے''۔ آئین ۱۱۔

فدائین کا آئین یسوع مسیح مصلوب کی صلیب کا آئینہ دار ہے جو پاشکائی بھیدوں کو مرکز جان کر جیتے ہیں۔ مقدس پولوس نے قلم بند کیا'' کیونکہ میں نے مصمم ارادہ کر لیا تھا کہ یسوع مسیح بلکہ مسیح مصلوب کے سوا تمہارے درمیان اور کچھ نہ جانوں''۔ ۱ قرنتیوں ۲:۲



انجیلی اقدار اور شاگردیت

فادر مقصود نذیر اوایم آئی قصور

فدائین بیداغ مریم کی جماعت کے آئین و دستور کا آغاز ہی علمِ المسیح کی گہرائیوں کو جاننے میں مددگار ثابت ہوتا ہے۔اس میں کوئی شک نہیں کہ ابتدا ہی میں مقدس یوجین نے اپنے ذہن میں اپنے ساتھیوں کو انجیلی نیکیوں ''Evangelical Counsels'' کے بندھن میں رہنے کا درس دیا اور انہی وعدوں کے مطابق زندگی گزارنے کو مقصد حیات بنایا۔ کیونکہ غریبی ، پاکدامنی اور تابعداری جیسی انجیلی اقدار و نیکیوں کیساتھ مریم کے فدائین بن کر زندگی گزاری جانی چاہیے۔غریبوں کو خوشخبری دینے کے لئے ان جیسا بننا اہم ہی نہیں بلکہ زندگی کا حصہ ہے۔

انجیلی نیکیوں میں فدائین کی بالیدگی اور کمیونٹی۔

۱۸۱۸ خ س میں اکتوبر اور نومبر کے مہینوں میں ہونے والا جنرل چیپٹر جماعت کا پہلا اکٹھ/ اجتماع تھا جس میں سیر حاصل بات چیت کے بعد اکثریت نے انجیلی نیکیوں یعنی غریبی ، پاکدامنی اور تابعداری کے وعدوں کی پابندی کو فدائین بیداغ مریم کے فرزندوں کے لئے لازمی قرار دیا ۔''وہ جو اپنے اُستاد یسوع مسیح کی پیروی کرنا چاہتے ہیں وہ یسوع مسیح کا جوا اُٹھائیں اور روحوں کی نجات کے کام کریں اور لوگوں کو یسوع مسیح سے متعارف کروائیں ، یسوع مسیح کی طرح کا مزاج اپنائیں۔ یسوع مسیح کا مزاج اپنانے کے لئے ہم کو یسوع مسیح کی طرح غریب اور پاکدامن رہنا اور باپ کی تابعداری سے ہمیں نجات یافتہ بننا ہے۔اس طرزِ زندگی کے لئے باپ نے ہمیں بلایا ہے کہ انجیلی نیکیوں کے وفادار اور ثابت قدم رہیں ۔ آئین ۱۲۔

مقدس یوجین کے مطابق فدائین ہونا مکمل طور پر یسوع مسیح کی شاگردیت میں پیش ہونا ہے تاکہ جو یسوع کرتا تھا اُس کا عکس ہم میں موجود ہو۔'' فدائین بیداغ مریم کی جماعت میں اکٹھے رہنا ،مختلف کاموں کو انجام دینا اور ذمہ داریوں کو نبھانا ہے اس عمل سے ہماری زندگیاں یسوع مسیح مصلوب کی گواہی دیں''۔آئین ۳۱

پاکدامنی:

یہ ایسا بلاوا ہے جس میں خدا کی بادشاہی کے لئے ایک مرد آزادانہ اور رضا کارانہ طور پر کنوارہ رہ کر پاکدامنی کی زندگی گزارتا ہے تاکہ مکمل طور پر خدا کے کاموں کو انجام دے سکے۔اس وعدے میں آدمی خود کو خدا کی خدمت کے لئے واقف کر دیتا ہے۔کلیسیاء اور خدا جیسی محبت ایک فدائین اور کلیسیاء کی آپس میں ہونی چاہیے۔ آئین ۱۴ +۱۵۔

غریبی:

فدائین یسوع مسیح کی پیروی کرتے ہوئے غریبی کو اپناتے ہیں تاکہ یسوع مسیح جس نے ہماری خاطر غریبی کی زندگی گزاری اور دُنیوی فکروں سے آزاد ہو کر صرف اور صرف خدا باپ کی مرضی کو پورا کیا۔

''فدائین بیداغ مریم کی روحانیت یسوع مسیح کی قربت میں رہنا تاکہ غریبوں کے لئے یسوع مسیح کا چہرہ بن جائیں''۔آئین ۱۹+۲۰

تابعداری:

علمِ المسیح کی روح سے جس طرح یسوع مسیح نے موت تک تابعداری و فرمابرداری نبھائی وہ سب کے لئے ایک چیلنج ہے ۔ یسوع مسیح کا باپ کی آواز کو سننا اور اُس کی تابعداری کرنا پہلا مشن تھا وہی اب فدائین کا اولین فرض ہے۔ یہ وعدہ آزادی دیتا اور آزاد ہو کر زندگی گزارنے کا بلاوا ہے۔ مشن میں خاطر رہنا اور خدمت کے لئے تیار رہنا ،اپنی نہیں بلکہ خدا کی مرضی کو پورا کرنا ہی تابعداری کی روح ہے۔آئین ۲۴

ثابت قدمی:

ثابت قدمی یسوع مسیح کے ساتھ ایمانی طور پر جڑے رہنے کا نام ہے۔''اس سے مشن وسیع ہوتا ہے''۔آئین ۲۹۔

فدائین نے اپنی زندگیوں میں ثابت قدمی کا ثبوت دیا ہے۔اس جماعت کے ۲۲ اراکین نے ثابت قدم رہتے ہوئے ۱۹۳۶ خ س کو اسپین میں اپنی

محسوس کرتی ہے۔

غیر مستند کتاب ''مقدّس تھامس کے اعمال''، بیان کرتی ہے کہ جب رسولوں نے یسوع کے حُکم کی تعمیل کرتے ہوئے رسالت کے لئے علاقوں کی تقسیم کی تو ہندوستان آپ کے حصہ میں آیا مگر آپ اِس کے لئے تیار نہ تھے۔ لہٰذا یسوع نے خُود آپ پر ظاہر ہو کر راجہ گنڈافورس کی طرف سے یروشلیم بھیجے گئے ابانس نامی ایک ہندوستانی تاجر کے ہاتھوں آپ کو بیچا جسے بادشاہ کے محل کی تعمیر کے لئے ایک ماہر بڑھئی کی تلاش تھی۔ آپ بڑھئی تھے، یُوں آپ جنوبی ہندوستان کے پارتھی بادشاہ (ٹیکسلا کے راجہ گنڈافورس) کے دربار تک تاجر کے ساتھ تشریف لائے۔ راجہ نے آپ کو شاہی محل کی تعمیر کی ذمہ داری سونپی، تمام ضروری سامان مہیا کِیا اور پیسے بھی دِیئے جنہیں آپ نے شہروں اور گاؤں میں رسالت کے دوران غریبوں اور حاجت مندوں میں تقسیم کر دِیا۔ جب بادشاہ کو معلوم ہُوا اور اُس نے دریافت کِیا تو آپ نے اُسے بتایا کہ آپ آسمان میں اُس کے لئے محل تیار کر رہے ہیں۔ راجہ نے غُصہ ہو کر آپ کو قید میں ڈال دیا۔

آپ معجزانہ طور پر وہاں سے رہا ہو گئے اور کُچھ عرصہ بعد راجہ نے مسیحیت قبول کر لی۔ آپ نے مُختلف شہروں میں تبلیغ کرتے ہوئے بہت سی مُشکلات کا سامنا کِیا۔ آخر میں (Mazdai) مسدائی بادشاہ کے شہر آئے جہاں اُس کی بیوی اور بیٹے کو مسیحیت کی طرف مائل کِیا۔ ٹیکسلا (ہندوستان) میں ہی سرکاب کے مقام پر آپ کو 72 خ س میں ایک پہاڑی پر، دُعا کے دوران، سپاہیوں نے غالباً اِسی بادشاہ کے حُکم سے، نیزے سے شہید کر دِیا۔ آپ کی قبر مائیلہ پُور، مدراس (موجودہ چنائی) میں ہے جہاں آج بھی مسیحی زیارت کے لئے جاتے ہیں۔ آپ کے کُچھ تبرکات کو 1258 خ س میں اِٹلی کے شہر اورتونا میں ''مقدّس توما باسیلیکا'' میں رکھا گیا۔ یسوع کی مُنادی کرنے کے لئے جنوبی ہندوستان تک آمد کی وجہ سے ہی آپ ''پاک و ہند کے رسُول'' کہلائے۔ پوپ پال ششم نے 1972 خ س میں آپ کو پاک و ہند کا مربی قرار دِیا۔ آپ کے پیشہ کی وجہ سے آپ کو کاریگروں (معمار، بڑھئی) کا مربی بھی مانا جاتا ہے۔

مقدّسہ مریم کے عروج کے بارے مُختلف مُتضاد کہانیاں پائی جاتی ہیں۔ پوپ پائیس بارھویں نے رسالتی خط ''Munificentissimus Deus'' میں مقدّسہ مریم کے عروج کی اِس مشرقی اور مغربی روایت کی وضاحت کی ہے:



''مقدّسہ مریم خُداوند میں سو گئیں اور اُنہیں قبر میں رکھا گیا'' (MD17) اور کُچھ دِن بعد وہ تمام رسولوں کی موجودگی میں آسمان پر اُٹھائی گئیں۔ اِس سے جُڑی ایک روایت کے مُطابق آپ تو مامقدّسہ مریم کی وفات کے وقت موجود نہ تھے۔ اُن کی تدفین کے بعد معجزانہ طور پر قبر پر پہنچے جہاں آپ نے مقدّسہ مریم کے عروج کی گواہی دی۔ ایک اور روایت کے مُطابق باقی رسولوں نے آپ کا یقین نہ کِیا۔ قبر کو کھولا گیا تو وہاں کُچھ نہ تھا سوائے مقدّسہ مریم کے ایک کمر بند کے، جو آپ کی گواہی کی تصدیق ٹھہرا۔

عام طور پر مقدّسین کی عیدیں اُن کی وفات کے روز منائی جاتی ہیں مگر چونکہ آپ کی تاریخ وفات نامعلوم ہے اِس لئے آپ کی عید 3 جولائی کو منائی جاتی ہے، یہ وہ تاریخ ہے جب آپ کے تبرکات کو اِٹلی میں مُنتقل کِیا گیا۔ آپ کی علامت گُنیا (بڑھئی کا پیمانہ) اور نیزہ ہیں۔



جانتے تُو کہاں جاتا ہے تو ہم وہ راہ کیوں کر جانیں گے؟'' (یوحنّا 5:14)۔اور آپ کے اِسی سوال کی بِناء پر ہم یسوع کے بارے، اُسی کی زُبانی، یہ خُوبصورت حقیقت جان پائے: ''راہ، حق اور زندگی مَیں ہُوں''۔اِس واقعہ سے یہ بات بھی واضح ہوتی ہے کہ آپ نے بِلا جھجک سچّائی کی تلاش کی اور اِسی وجہ سے ایک متجسّس دانش مند کی مانند اکثر سوالات بھی کرتے ہیں۔

یوحنّا (20:24-29) میں، آپ کی زندگی کے بارے کلامِ مقدّس میں پایا جانے والا سب سے مشہور واقعہ مرقُوم ہے۔آپ اُن شاگردوں کے ساتھ نہ تھے جن پر جی اُٹھا مسیحا پہلی دفعہ ظاہر ہُوا۔جب اُنہوں نے آپ کو بتایا تو آپ یسوع کے جی اُٹھنے پر یقین نہیں کر رہے تھے۔یہ وہ واقعہ ہے جس کی وجہ سے آپ کو ''شکی مزاج'' کے حوالے سے جانا جاتا ہے۔بلکہ آپ کو ''شکی توما'' کا نام دے دِیا گیا۔کیونکہ آپ نے یسوع کے جی اُٹھنے کا جسمانی ثبوت طلب کِیا۔اور یسوع کے زخموں میں اُنگلی ڈال کر دیکھنے کی خواہش کی۔یسوع شاگردوں پہ دوبارہ ظاہر ہُوا تو خاص طور پر آپ کو مُخاطب کر کے کہا: ''اپنی اُنگلی میرے زخموں میں ڈالو اور معتقد بنو''۔

تمام رسُول ہی یسوع کی موت کے بعد شدید حیرانی اور تذبذب کا شِکار تھے۔ہم عماؤس کے شاگردوں میں دیکھتے ہیں اور باقی شاگردوں میں بھی جب خواتین نے اُنہیں یسوع کے جی اُٹھنے کی خبر دی۔اِسی لئے یسوع اپنی پہچان دلائل سے نہیں بلکہ موجودگی سے کروا رہا تھا۔لیکن آپ نے اپنی اِس کیفیت کا، یسوع سے، رسولوں کے سامنے برملا اِنکشاف کِیا۔یہی وجہ ہے کہ آپ بے باک اور نڈر رسُول مانے جاتے ہیں۔یہ اِدراک کرنے کے بعد کہ یسوع کے زخم حقیقی ہیں آپ یسوع کی قیامت کی حقیقت کے ایسے قائل ہوتے ہیں کہ صرف قیامت ہی کا نہیں بلکہ اُس کی اُلوہیت کا بھی اِقرار کرتے ہیں۔آپ کا اُس وقت حقیقت کو فوراً تسلیم کرنا اور اُس کا اِقرار کرنا ''اے میرے خُداوند، اے میرے خُدا''، دراصل یسوع کی اُلوہیت کا واضح اِقرار تھا جو کہ آج تک کلیسیا کا پاشکائی ایمان ہے۔آپ اِس کا اِقرار کرنے والے پہلے مسیحی اور شاگرد ٹھہرے۔

پوپ فرانسس نے 3 جولائی 2013 خ س کو ایک موقع پر فرمایا: ''توما نے یسوع کے زخموں میں اُنگلی ڈالی۔اُس نے یہ نہیں کہا: ''یہ سچ ہے، یسوع زندہ ہے'' بلکہ یہ کہ ''اے میرے خُداوند، اے میرے خُدا''۔اُس نے کم اعتقادی میں اپنا سفر شروع کِیا لیکن خُدا نے اُسے ایسے کامل ایمان تک پہنچایا کہ اَب نہ صرف یسوع کے جی اُٹھنے کا بلکہ سب سے بڑھ کر یسوع کی اُلوہیت کا برملا اِقرار کرتا ہے''۔

اِس اِقرار سے حوصلہ پا کر اپنے آپ کو خُدا کے ہاتھوں میں سونپنے کے بعد نجات کی اہمیت اور افادیت کو سمجھتے ہوئے، آپ خُود کو اور آنے والی کئی نسلوں کو بھی بچاتے ہیں۔آپ نئی کلیسیاؤں میں ایمان کا بیج بوتے ہیں۔ایک روایت کے مُطابق آپ نے سات کلیسیاؤں کی بُنیاد رکھی۔آپ کی یسوع کے ساتھ سب سے زیادہ مشہور گُفتگُو بھی یہی ہے جس میں یسوع ایک اور خُوبصورت حقیقت کی تصدیق کرتے ہیں جو ہم آج کے ایمانداروں کے لئے اِنتہائی تسلّی کا باعث ہے کہ: ''اے توما، تُو نے مُجھے دیکھا تو ایمان لایا ہے۔مُبارک ہیں وہ جنہوں نے نہیں دیکھا تو بھی ایمان لائے ہیں'' (رسُولوں کے اعمال 29:20)۔مقدّس گریگوری اعظم کا کہنا تھا کہ آپ کی غیر موجودگی اور یسوع سے آپ کی تمام گُفتگو اور آپ کا ایمانی اِقرار: 'کوئی اِتفاق نہ تھا بلکہ رحیم خُدا کے شاندار منصُوبہ کے مُطابق یہ سب طے پایا کہ کم اعتقاد شاگرد اپنے مالک کے جسم کے زخموں کو چھُو کر ہمارے بے ایمانی کے زخموں کو مندمل کرے۔توما کی کم اعتقادی دیگر شاگردوں کے ایمان کی نِسبت ہمارے ایمان کے لئے زیادہ پُر اثر ثابت ہُوئی۔اُس کے چھُونے اور ایمان لے آنے سے ہمارے تمام شُبہات رفع ہُوئے اور ہمارے ایمان کو تقویت مِلی''۔اِس اِقرار کی بدولت آپ بھی مردِ ایمان اور یسوع کے بے باک رسول ثابت ہُوئے۔اور اِس کے بعد ہی آپ نے یسوع کے حُکمِ رسالت کو دِل سے بجا لانے کے لئے اِتنے طویل (زمین کی اِنتہا تک) سفر کِیے۔

آپ نے پہلی صدی کے وسط میں ہندوستان کے کُچھ حِصوں میں اِنجیلی بشارت دی۔قیصریہ کے بِشپ یُوزیبئس کی کلیسیائی تاریخ کے مُطابق آپ نے پارتھیا (جدید خارسان) میں مُنادی کی اور (موجودہ پاکستان کے علاقے ٹیکسلا اور ٹھٹھہ) تک پہنچے۔بعد کی کلیسیائی روایات بھی تصدیق کرتی ہیں کہ پینتیکوست کے بعد رسُول مُنتشر ہوئے تو آپ کو پارتھیوں، مادیوں اور فارسیوں کے درمیان مُنادی کے لئے بھیجا گیا۔اپنے رسالتی مشن کے لئے آپ بھارت بھی پہنچے جہاں آپ نے مالا بار کے ساحل تک اِنجیل کی خُوشخبری دی جس کی وجہ سے آپ کو ''شامی مالا بار کے مسیحیوں/مقدّس تھامس کے مسیحیوں'' کی کلیسیا کا بانی مانا جاتا ہے۔آج بھی وہاں کی مقامی آبادی خُود کو ''مقدس توما کے مسیحی'' کہلوانے میں فخر



مُقدّس توما عُرف دیدیمُس

سسٹر سوسن سردار (او-پی)

رسُول (پاکستان میں اوّل درجہ کی عید) 3 جولائی

پہلی صدی میں صُوبہ جلیل کے ایک سادہ سے یہودی خاندان میں پیدا ہونے والے مقدّس توما کا شُمار یسوع کے بارہ رسولوں میں ہوتا ہے۔ جلیل رومی صوبہ تھا جو بہت سے یہودیوں کا گھر تھا۔ آپ کی پیدائش کے وقت یہ رومی سلطنت کے ماتحت تھا۔ یسوع کی نئی مذہبی تحریک رومیوں کے لئے یہودیت کی شاخ کے طور پر



شروع ہوئی۔ یہ رومی سلطنت کے لئے خطرہ اور پریشانی کا باعث تھی کیونکہ یہ سامراج مُخالف تحریک تھی۔ وقت کے ساتھ ساتھ یہودیوں کے ساتھ اِختلافات نمایاں ہوگئے۔ یہودی بھی اِسے بُرا بھلا کہہ رہے تھے کیونکہ یہ اُن کی کئی روایات کو پسِ پُشت ڈال رہی تھی۔ آپ اِن پیچیدہ حالات میں یسوع کے پیروکار بن کر اُبھرے۔ آپ کا عبرانی نام ''توما'' اور یونانی نام ''دیدیمُس'' تھا۔ دونوں ناموں کا مطلب '' جُڑواں'' ہے۔ غیر اِلہامی کِتاب ''توما کے اعمال'' میں آپ کا نام ''یہودہ'' بتایا گیا ہے۔ متی اور مرقس کی اناجیل یہودہ کو یسوع کا بھائی بتاتی ہیں۔ اگرچہ تاریخی اعتبار سے اِس کی تصدیق نہیں ہوتی تاہم اِس سے یہ اندازہ لگایا جا سکتا ہے کہ یسوع سے آپ کا تعلق گہرا اور قریبی تھا اور شاید اِس تعلق کی بِناء پر آپ کو یسوع کا جڑواں بھی کہا جاتا تھا۔

نئے عہد نامہ میں آپ کی بلاہٹ کے بارے معلومات نہیں مِلتیں تاہم اِناجیل نویس متی، مرقس، اور لُوقا کی بارہ رسولوں کی فہرستوں سے (متی 3:10، مرقس 18:3، اعمال 13:1) آپ کے رسولوں میں سے ایک ہونے کی تصدیق ہوتی ہے۔ مقدّس یوحنّا کی اِنجیل میں آپ نمایاں نظر آتے ہیں۔ مقدّس یوحنّا خاص طور پر تین اہم واقعات کے ذریعے آپ کے کردار اور شخصیت پر واضح روشنی ڈالتے ہیں۔

آپ یسوع مسیح کے عقیدت مند اور پُر جوش پیروکار تھے۔ مقدّس یوحنّا (11:1-16) کے مُطابق جب یسوع کو اُس کے دوست لعزر کے بیمار ہونے کی خبر مِلی تو یسوع نے شاگردوں کو یہودیہ واپس جانے کو کہا۔ شاگردوں نے یہودیوں کی دُشمنی کے بارے آگاہ کرتے ہوئے (''وہ تُجھے قتل کرنا چاہتے ہیں'') یسوع کو روکنے کی کوشش کی، جِس پر آپ نے حوصلہ مند بیان دِیا: ''آؤ ہم بھی چلیں تا کہ اُس کے ساتھ مریں'' (16)۔ حکام کی بڑھتی ہوئی دُشمنی، کسی قسم کے خطرہ یا مُمکنہ موت نے بھی آپ کو خوفزدہ نہیں کِیا بلکہ آپ کے اندر یسوع کے ساتھ رہنے، اُس کا ہر حال میں ساتھ دینے، حتیٰ کہ اُس کے ساتھ مرنے کا جوش اور مُحبّت ٹھاٹھیں مار رہے تھے جِس میں آپ دوسرے شاگردوں کو بھی شامل کرنا چاہتے تھے۔ اِسی لِئے آپ نے اُن کی حوصلہ افزائی کی۔ آپ کے الفاظ ظاہر کرتے ہیں کہ اپنے خُداوند یسوع مسیح کو مُشکل حالات میں اکیلے چھوڑنے کے لئے تیار نہ تھے۔ آپ کی وفاداری کا یہ عالم تھا کہ آپ نے بے وفائی کی نسبت موت کو ترجیح دی۔

مُقدّس یوحنّا کی اِنجیل (1:14-14) میں جب یسوع اپنے شاگردوں کو باخبر کرتا ہے کہ وہ اُن کے لئے جگہ تیار کرنے جاتا ہے اور وہ اُس جگہ کی راہ جانتے ہیں تب بھی آپ ہی جُرات کر کے یسوع سے سوال کرتے ہیں: ''اے خُداوند ہم نہیں

ملاپ کا پیغام ہمیں سونپ دیا۔

ان سب آیات (17۔19) کے نتیجہ میں آیت 20 شروع ہوتی ہے۔ پس ہم مسیح کے ایلچی ہیں۔ یہاں اس آیت میں بھی کچھ الفاظ قابلِ وضاحت ہیں۔

ہم۔ ہم سے مُراد ہر انسان ہے۔ خُدا کی تمام مخلوق خُدا کی شبیہہ پر اور خُدا کی مانند خلق کی گئی ہے۔ ہر انسان خُدا کی شبیہہ (لاطینی زبان میں Imago Dei) پر اور خُدا کی مانند خلق کیا گیا ہے۔

ہر مسیحی مومن مسیح کی مانند (لاطینی زبان میں Imago Christi) ہے۔ فیلپیوں 5:2 میں تحریر ہے پس تمہارا مزاج وہی ہو جو مسیح یسوع کا تھا۔ ہر مسیحی، مسیح کی تقلید (لاطینی زبان میں Imitatio Christi) ہونے کے لئے بُلایا اور برگزیدہ کیا گیا ہے۔ ہر مسیحی مومن کو مسیح کے مشن (لاطینی زبان میں Missio Christi) میں شامل اور شریک اور مشغول کیا گیا ہے۔

خُدا ہمارے وسیلے سے کلام کرتا ہے

بولنے اور کلام کرنے کا یہ نبوی انداز ہے۔ خُدا موسیٰ، اشعیا، ارمیا جیسے اشخاص کے وسیلے انسانوں سے کلام کرتا ہے۔ اور کلام کرنا، رسولوں کا انداز بھی ہے۔ رسولوں کے کلام میں یہی الٰہی اور الہامی اختیار تھا کہ خُدا نے اُن کے ذریعے کلام کرتا ہے۔

ہمارا کلام

ہمارا کلام ہمارا اپنا نہیں بلکہ خُدا کا پیغام ہے۔ گو الفاظ ہمارے ہیں اور الفاظ کی ترتیب ہماری ہے۔ ہم وسیلہ ہیں۔ لیکن کلام خُدا کا ہے۔ ہر مُنادی، تبلیغ اور بشارت وہی ہوتی ہے جو مسیح پر مرکوز ہو، ان معنی میں ہر مُنادی بشارت نہیں ہوتی!

ہم مسیح کی طرف سے

ہم مسیح کی طرف سے نمائندہ ہیں۔ مسیح کا نمائندہ ہونا ہمارا فخر بھی ہے اور اختیار بھی۔ مگر یہ اختیار ایک مختاری ہے اور ہم وسیلہ ہیں۔ پیغام اور کلام خُدا کا ہے خُدا سے میل کرلو۔

خُدا سے میل کرلو

یہ ایک نصیحت بھی ہے اور سرزنش بھی۔ اور ایک دعوت بھی ہے کہ مسیحی مومنین، مسیح کے ساتھ عہد کرلیں۔ اُس کی محبت میں بندھ جاؤ اور ہمیشہ تک اس عہد میں وفادار رہیں۔

یہ انسان کی فطرت اور جبلت میں شامل ہے کہ وہ شراکت اور رفاقت میں رہنا چاہتا اور پسند کرتا ہے۔ لیکن کبھی کبھار اور بیشتر بار وہ اپنی خودغرضی کی وجہ سے اس رفاقت اور شراکت میں رکاوٹ ڈالتا اور دیواریں کھڑی کرتا ہے۔

مسیحی پیغام کا مرکز اور انجیلی بشارت کا خلاصہ یہی ہے کہ خُدا سے ملاپ کرلو۔ ملاپ کے معنی خُدا سے سلامتی اور صُلح میں ہونا ہے۔ یہی انسان میں نیکی اور اخلاقی قدر پیدا کرتا ہے۔ خُدا سے ملاپ ہی سلامتی اور صلح کی الٰہیاتی بُنیاد ہے۔ خُدا سے ملاپ میں انسانوں سے ملاپ بھی شامل ہے۔ انسانیت سے ملاپ ایک طرف انسانی معاشرتی زندگی سے ملاپ اور دوسری طرف کائنات اور ماحولیات سے ملاپ مُراد ہے۔

لہٰذا خُدا سے ملاپ کرنے میں کئی سطحیں ہیں۔ اوّل۔ یہ خود سے اور خود میں صُلح اور اطمینان میں ہونا ہے۔ دوم۔ یہ خُدا سے صُلح ایک دوسرے سے صُلح مُراد ہے۔

پس خُدا سے ملاپ کرلو ایک طرف عہد نامہ عتیق میں عہد کی زبان ہے اور دوسری طرف یہ انبیا کی زبان ہے۔ انبیا کی زبان میں یاد دہانی ہے کہ رجوع لاؤ۔ عہد نامہ عتیق میں رجوع لانے کے معنی توبہ کرنے اور اپنا چہرہ خُدا کی طرف کرنے کے ہیں۔

پس۔ اس آیت کی بُنیاد اوّل تو الٰہیاتی ہے۔ کیونکہ خُدا ہر محبت اور وحدت کی بُنیاد ہے اور خُدا ہر ملاپ کا مرکز اور مُحرک ہے۔

دوم۔ اس آیت کی بُنیاد المسیحائی ہے کیونکہ یہ ہر نیکی کی بُنیاد رکھتی اور ہر خوبی کی ماں ہے، پیدا کرتا ہے۔

مسیحی زندگی گویا مسیح میں زندگی اور مسیح پر مرکوز زندگی ہے۔ یہ مسیح کی مانند ہونا گویا مسیح کا مزاج (خیالات، رَوّیے، نیّت، ارادے، عمل) اپنانا ہے۔ خُدا سے میل کرلینا الٰہیاتی نیکی اور المسیح کا وصف ہے۔ کلیسیا اور ہر مومن اسی رسالت کو اپنانے اور آگے بڑھانے کے لئے بُلایا اور مخصوص کیا اور بھیجا گیا ہے۔

''تاکہ مَیں اُسے اور اُس کی قیامت کی قدرت کو اور اُس کے دُکھوں کی شراکت کو پہچان لوں اور اُس کی موت کا ہم شکل بن جاؤں۔ تاکہ کسی طرح مُردوں میں سے جی اُٹھنے کے درجے تک پہنچ جاؤں'' (فیلپیوں 3:10۔11)۔

نتیجہ

1۔ قرنتس شہر کی اور وہاں کی کلیسیا کی حالت پاکستان میں مقامی کلیسیا کی حالت سے مشابہت رکھتی اور ملتی جلتی ہے۔ دونوں کے حالات میں مومنین کی زندگی کے حالات اور خادموں کی خدمت کے حالات دیکھے جا سکتے ہیں۔ لہٰذا چونکہ قُرنتس شہر کا سیاق وسباق اور ہمارے حقائق اور حالات میں کافی مُشترکہ نکات ہیں لہٰذا اس آیت کا پیغام بھی ہمارے حالات کے لئے اتنا ہی حقیقی، ٹھوس اور تجرباتی ہے۔ جتنا یہ اپنے پہلے مخاطبین یعنی قُرنتس کی کلیسیا کے مومنین کے تھا۔

2۔ کلیسیا میں خادم ہونا، بُلایا جانا اور مخصوص کیا جانا اور مقرر کیا جانا اور بھیجا جانا خالصتاً الٰہی فضل اور الٰہی مراعت ہے۔ یہ خادم کی اسناد کی وجہ سے نہیں ہے۔ نہ ہی یہ خادم کی اہلیت اور قابلیت کی بنا پر ہے۔ یہ الٰہی فضل ہے جو انسانی وفاداری کا تقاضا کرتا ہے۔ لہٰذا ہمیں ہمیشہ شکر گزار، شادمان اور پُر اُمید ہونا چاہیے۔ ہر خادم کے لئے اور ہر بشارت کے مزاج میں اور زبان کے لب ولہجہ میں ہر وقت ماضی کے لئے شکر گزار ہونا اور مستقبل میں پُر اُمید ہونا ہی مسیحی خدمت اور انجیلی بشارت کی افضلیت ہے۔

3۔ پولوس یسوع مسیح کے شاگردوں اور پیروکاروں کو خُدا اور مسیح کے ''مقدسین'' کہہ کر پکارتا ہے۔ یہ مسیح کی شاگردی کی برگزیدگی ہے۔ ہر مسیحی مومن کو ''مسیح کے ایلچی'' ہونے کی مانند زندگی بسر کرنے اور خُدا کے برگزیدہ اور مسیح کے چُنیدہ ہونے کے فضل کی ذمہ داری نبھانی چاہیے۔

4۔ کلیسیا کے پاسبان خُدا سے عطا کردہ خدمت کے خادم ہیں مالک نہیں۔ انہیں اپنی خدمت مختاری کے طور پر سونپی گئی ہے۔ وہ مسیح کے ایلچی ہیں۔

''پس ہم مسیح کے ایلچی ہیں''۔

تلاوت



''اِس لئے اگر کوئی مسیح میں ہے تو وہ نیا مخلوق ہے پُرانی چیزیں گزر گئی ہیں۔ دیکھو سب چیزیں نئی ہوگئی ہیں۔ پس یہ سب کچھ خُدا سے ہے۔ جس نے مسیح کے وسیلے سے ہمیں اپنے ساتھ ملا لیا ہے۔ اور ملاپ کرانے کی خدمت ہمارے سُپرد کی ہے۔ کیونکہ خُدا نے مسیح میں دُنیا کو اپنے ساتھ ملا لیا اور اُس نے اُن کی تقصیروں کو اُن کے ذمے نہ لگایا اور میل کا پیغام ہمیں سونپ دیا ہے۔ پس ہم مسیح کے ایلچی ہیں۔ گویا کہ خُدا ہمارے وسیلے سے نصیحت کرتا ہے۔ پس ہم مسیح کی طرف سے التماس کرتے ہیں کہ تم خُدا سے میل کرلو'' (2۔قرنتیوں 5:17-20)۔

حصہ اوّل: سیاق وسباق

1۔ قُرنتس کا شہر

دارالحکومتی شہر اتینی کے بعد قُرنتس یونان کا دوسرا بڑا شہر ہے۔ بندرگاہ ہونے کی وجہ سے یہ تجارتی اور ثقافتی اور اہم شہر ہے۔ بندرگاہ کی حیثیت سے یہ بہت سی تہذیبوں کا مرکز تھا۔ قُرنتس کا شہر مالی اعتبار سے بہت دولتمند تھا۔ اور دولتمند ہونے کی وجہ سے وہاں کے باشندے دولت کا تکبر رکھتے تھے۔ اُنہیں اپنی یونانی حکمت پر بھی زیادہ ہی گھمنڈ تھا۔ اور اپنی دولت کا تکبّر رکھتے اور شہرت پر تکیہ کرتے ہوئے وہ اَنا پرست اور خودمرکوز تھے۔ اُن کی معاشرت میں معاشرتی جھگڑے اور نااتفاقیاں عام تھیں۔ وہ اپنی خودغرضی اور انفرادیت پسندی میں ڈوبے ہوئے تھے۔ ان تمام مسائل اور عوامل کو ملا کر وہ اخلاقی پستی اور زوال کا بھی شکار تھے۔

2۔ قُرنتس کی کلیسیا

پولوس اپنے دوسرے پاسبانی و بشارتی دورے کے دوران یونان کے ملک میں آیا۔ پہلی کلیسیا فیلپی کے مقام پر تھی۔ پولوس نے یہاں پہلی بار یسوع مسیح کی مُنادی کی وجہ سے قید ہونے اور دُکھ اور صعوبتیں سہنے کا کٹھن تجربہ بھی کیا۔ قُرنتس کی کلیسیا پاسبانی لحاظ سے کافی کٹھن مزاج تھی۔ پولوس کو پاسبانی خدمت کے دوران ان کے تُرش مزاج کی وجہ سے کافی مشکلات اور مسائل کا سامنا رہا۔ وہ اپنی یونانی حکمت، عزت، عظمت اور جاہ و حشمت اور شہرت کی بات کرتے تھے۔ جبکہ اس کے برعکس پولوس صلیب کی حکمت اور صلیب کی قدرت اور قیامت کی قدرت پر بُنیاد رکھ اپنی گواہی اور بشارت دیتا ہے۔

قُرنتس کی کلیسیا میں انفرادی اور اجتماعی اخلاقی پستی اور زوال کے علاوہ اندرونی انتشار اور ٹوٹ پھوٹ اور تعلقات میں تقسیم بہت زیادہ تھی۔ پولوس مسیح کی محبت، صلیب کی صلح اور مسیحی اور کلیسیائی وحدت کو واضح کرنے کے لئے نغمہء محبت اور بدن کے اعضا کی تشبیہہ، تمثیل اور علامت پر زور دیتا ہے۔

3۔ خط کی ترتیب

عہدنامہ جدید میں رسولوں کے کل اکیس خطوط ہیں۔ ان میں چودہ خطوط پولوس کے ہیں اور سات خطوطِ عامہ ہیں۔ ہاں البتہ مکاشفہ کی کتاب کے اندر بھی سات خطوط ہیں۔ جو خطوط کی اس تعداد میں شامل نہیں کئے جاتے۔

قرنتیوں کے نام خط پولوس کے بڑے خطوط میں شامل ہیں۔ پولوس نے قُرنتس کی کلیسیا کو چار خطوط لکھے (1۔قرنتیوں 5: 9؛ 2۔قرنتیوں)۔ دو خطوط پھٹ گئے یا گُم ہوگئے۔ اور اسی وجہ سے عہد نامہ جدید میں قرنتیوں کے نام صرف دو خطوط شامل ہیں۔ قرنتیوں کے نام پہلا خط بھی غالباً دو خطوط تھے جنہیں ایک خط میں اکٹھا کر دیا گیا ہے۔ اس مفروضہ کے مطابق ایک خط ابواب 1۔ 9۔ اور دوسرا خط ابواب 10۔13 ہیں۔ مندرجہ بالا ہماری موضوعاتی آیت 2۔قرنتیوں باب 5 کی آخری آیت ہے۔

4۔ آیت کے الفاظ

پس ہم مسیح کے ایلچی ہیں۔ گویا کہ خُدا ہمارے وسیلے سے التماس کرتا ہے ہم مسیح کی طرف سے مِنّت کرتے ہیں کہ خُدا سے میل ملاپ کرلو (2۔قرنتیوں 20:5)۔

پس

''پس'' ہم مسیح کے ایلچی ہیں۔ حرف جار ''پس'' متن کی باہمیت اور جُوت کے لئے استعمال کیا گیا ہے۔ اس کا تعلق پچھلی آیات 17۔19 سے ہے جن کے نتیجہ میں اگلی آیت لفظ ''پس'' کے ساتھ یعنی نتیجہ کے طور پر استعمال کیا گیا ہے۔ لہٰذا یہاں گذشتہ آیات کی تلاوت جاننا ضروری ہے تاکہ ہم ان آیات کا نتیجہ ''پس'' بخوبی سمجھ سکیں۔

''اس لئے اگر کوئی مسیح میں ہے تو وہ نیا مخلوق ہے۔ پُرانی چیزیں جاتی گزر گئی ہیں۔ دیکھو سب چیزیں نئی ہوگئی ہیں۔ پس یہ سب کچھ خُدا سے ہے۔ جس نے مسیح کے وسیلے سے ہمیں اپنے ساتھ ملا لیا ہے۔ اور ملاپ کرانے کی خدمت ہمارے سُپرد کی ہے۔ کیونکہ خُدا نے مسیح میں دُنیا کو اپنے ساتھ ملا لیا اور اُس نے اُن کی تقصیروں کو اُن کے ذمے نہ لگایا اور میل کا پیغام ہمیں سونپ دیا ہے'' (2۔قرنتیوں 17:5۔19)۔

''مسیح میں نیا مخلوق''۔ یہاں پولوس نئے مسیحی علم الانسان کی تشریح کرتا ہے۔ ''نیا'' کے معنی یہ ہیں کہ پُرانا جاتا رہا۔ اور کہ سب پُرانا اب نیا ہوگیا۔ دیکھو سب چیزیں نئی ہوگئی ہیں۔

آیت 18۔ اور سب چیزیں خُدا کی طرف سے ہیں۔ خُدا نے مسیح کے وسیلہ ہمارا ملاپ اپنے ساتھ کرلیا ہے اور میل ملاپ کی خدمت ہمارے سُپرد کی۔

آیت 19۔ خُدا نے مسیح میں ہوکر۔ اپنے ساتھ دُنیا کا ملاپ کرلیا۔۔۔ اور اُس نے



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