

The Sower

A Newsletter of **The Pontifical Mission Societies** in New Zealand
operating as
MISSIONZ & MISSIO AOTEAROA

Issue 4 - September 2026

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TO GIVE A FUTURE WITH HOPE
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IN ILLO UNO UNUM A Papal Mission Statement

On 8 May 2025, Cardinal Robert Francis Prevost was elected the 267th Pope. The conclave lasted only thirty-three hours, beginning on 7 May and concluding the next day. It may not have been the shortest conclave in history, but it certainly caught many so-called “Vatican experts” by surprise.

Equally surprising to commentators and media alike was that the new Pope had been considered an “obscure” candidate. He was not on their lists of *papabili* — those deemed “pope-able” or likely contenders. Yet the surprises continued. He became the first American ever elected. He is an Augustinian. He served as a missionary priest in Peru. He chose the name Leo. And he began working almost immediately after the conclave. For those who expected the narrative to fit their preconceived ideas of how the Holy Spirit operates in the Church, his election was a reminder that God’s plans often unfold beyond human expectations. Sometimes we need to step back to see the larger picture. Often it is time itself that reveals the hand of God.

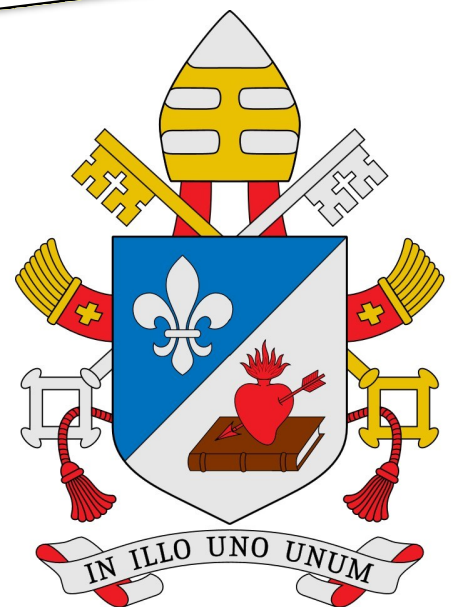
Now, nearly two years into his pontificate, that larger picture is becoming clearer — especially as the Church prepares to celebrate **the 100th anniversary of World Mission Sunday** as a global event, one meant to be celebrated or supported by every Catholic. Pope Leo XIV’s early decision to carry over his episcopal motto into his papal motto, ***In illo uno unum*** — “**In the One, we are one**” — has proven to be a key to understanding his vision. The motto, drawn from St Augustine’s reflections on Psalm 127, expresses the truth that although Christians are many, “in the one Christ we are one... We are many, yet one — because we are united to Him. If our Head is in heaven, the members will follow.” We are one in mission.

In 2023, the then-Cardinal Prevost explained that unity and communion are central to the Augustinian charism and to his own way of thinking. He noted that **communion, participation, and mission** — the three key words of the Synod — shape his understanding of the Church. These three words are not only embedded in his motto; they are beginning to define his papacy. They are especially evident as we approach the centenary of World Mission Sunday. For Pope Leo XIV, mission always begins with communion. Mission is not merely activity; it is participation in the life of Christ. And so it is no surprise that the theme he selected for the 100th **World Mission Sunday** is:

One in Christ, United in Missio



**Special Edition for the
100th anniversary of
World Mission Sunday
18 October 2026**



In his first year as Pope, Leo XIV repeatedly affirmed that the mystery of union with Christ lies at the heart of the Church’s mission. This theme also appeared strongly in his address to the 120+ National Directors of the Pontifical Mission Societies (*myself included*) on 1 June this year in Rome. He urged us — especially those serving in older or “established” churches — to help our people rediscover the missionary spirit of the whole Church and the importance of World Mission Sunday. He explained that this theme “*highlights the unity of believers and marks the 100th anniversary of this global celebration.*” He reminded us that World Mission Sunday is set apart for prayer, reflection, and contributing to the Church’s mission of evangelization, especially in places where the Gospel is newly proclaimed, and the Church is still young. He asked us, the National Directors, to invite every Catholic community to pray and offer spiritual and material sacrifices for these missionary efforts: “*It (Mission Sunday) invites all members of the Church to a deeper communion in Christ and to a fuller unity in His divine mission of love... These aspects call for a missionary renewal in the Church in the years ahead. I encourage you to live an authentic spirituality of missionary unity and communion centered on Christ, and to promote it among the faithful.*”

As we celebrate this milestone — **100 years of World Mission Sunday in the Universal Church** — Pope Leo XIV’s motto captures the heart of the moment: *In the one Christ we are one*. His call is clear: to be one in Christ, united in mission; to enter more deeply into communion with Christ and with one another; and to renew our missionary commitment for the century ahead. We are called to support the Pope’s Missionary endeavours by praying for, and donating to the TPMS.

Perhaps the old proverb rings true: “Cometh the hour, cometh the man.” Or, in this case... cometh the Pope. It is now up to us to respond affirmatively to the Pope’s call.

Fr Michael Pui

National Director of The Pontifical Mission Societies
XXX.VII.MMXXVI, Christchurch

(The Pope’s full message for World Mission Sunday is on pages 6-7)

Blessed-to-Be Fulton Sheen: Holy Disciple Church-Changing Apostle

By Msgr Roger Landry,

National Director of The Pontifical Mission Societies

February 9, 2026 (Published in the National Catholic Register)

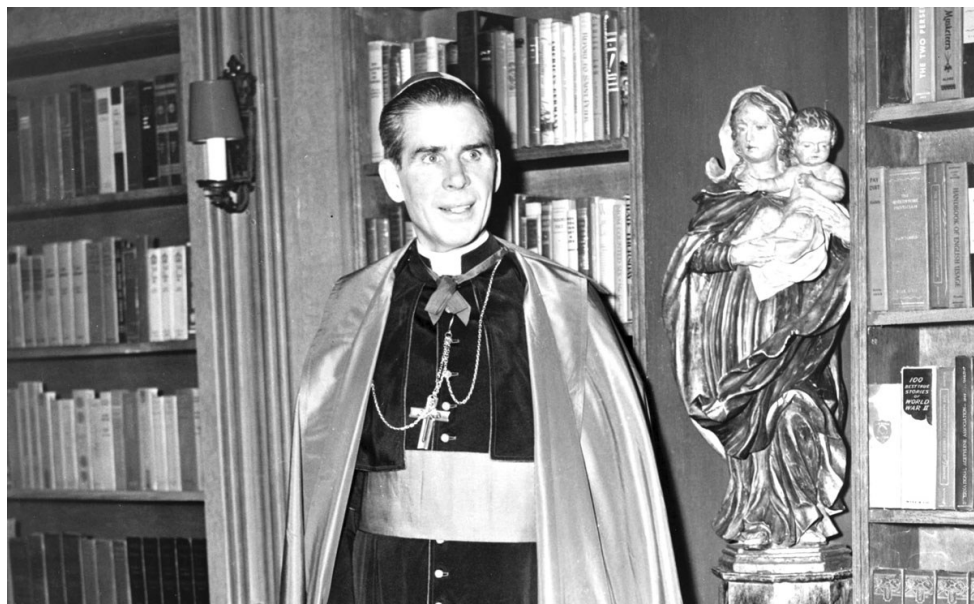
Today's long-awaited news of the upcoming beatification of Archbishop Fulton Sheen (1895-1979) brings enormous joy not just to the places where he ministered — Peoria, Westminster, Washington D.C., New York and Rochester — but throughout the United States and the world.

The most famous Catholic preacher in American history, Archbishop Sheen providentially took advantage of the new pulpits of radio and television at their infancy to communicate with passion, joy and overflowing charisma the truths of the Catholic faith and of the gift of life. He combined that with prodigious skill as a writer — 66 books and tens of thousands of columns — as well as with much-used audio retreats, talks and catechetical series, homilies and sermons that would pack churches and stadiums to overflowing.

Thanks to EWTN's regularly replaying his television program, reprints of his books, and the digitizing of many of his audio works, he continues to have an enormous impact on the faith of Catholics across the country and globe. Sheen is already numbered among Augustine, Chrysostom, Bernard, Bossuet and Lacordaire as one of the most eloquent preachers of all time. His upcoming beatification — and we pray, one day, canonization — will not only ensure and intensify his continued influence in Catholic life but also help all those who will never emulate his oratory come to know and imitate what is imitable in his virtues.

We can focus on what we all can learn from him about the two most fundamental aspects of the Christian life: holiness and mission, to be a faithful follower of Jesus and an ardent apostle, infectious seeking to bring Jesus to others and others to him.

Archbishop Sheen was a devout disciple of Jesus. When he won the Emmy Award in 1952, he quipped that he wanted to thank his writers, Matthew, Mark, Luke and John. Once, when he and actor Richard Burton both recited aloud Psalm 23, "The Lord is my Shepherd," Burton commented to the moved crowds that while he knew the Psalm, Archbishop Sheen knew the Shepherd. Anyone who reads his most famous book, *Life of Christ*, finishes knowing that Blessed Fulton was far more than a brilliant scholar of his Savior but a grateful friend who loved him as his pearl of great price. Likewise, whoever listens to his famous Good Friday meditations on the Seven Last Words of Jesus can't help but conclude that he knew the Lord from the inside.



Archbishop Fulton Sheen.

By the time this newsletter gets to readers, the title of the article should be "**Blessed Fulton Sheen**", and not "**Blessed-to-be**"! Date of Beatification: **24 September 2026**

That love helps explain how Archbishop Sheen became the greatest apostle of a Eucharistic holy hour — and greatest popularizer of praying in the presence of the Blessed Sacrament — in Church history.

On the day of his priestly ordination, Father Sheen made a commitment to make a Eucharistic holy hour each day of his priesthood and he was humbly grateful, as he wrote in his autobiography *Treasure in Clay* as his earthly life was about to end, that with God's grace he had kept that commitment faithfully for 60 years. It's so fitting that he, who spent much of life on his knees in adoration, and said, "The greatest love story of all time is contained in a tiny white host," died in the presence of the Blessed Sacrament on the last day of his priestly life.

His intimate, personal relationship with Jesus, nourished by these daily divine audiences, as well as through the celebration of Mass, the prayer of the Liturgy of the Hours, the Rosary and other devotions, was, he said, the reason why he was able to accomplish anything and everything he did.

"When I stand up to talk, people listen to me; they will follow what I have to say. Is it any power of mine? Of course not. St. Paul says, 'What have you that you have not received and you who have received, why do you glory as if you had not?,' he wrote in his 1974 book *The Wisdom of the Saints*. "But the secret of my power is that I have never in fifty-five years missed spending an hour in the presence of our Lord in the Blessed Sacrament. That's where the power comes from. That's where sermons are born. That's where every good thought is conceived."

Attached to Christ the vine, Archbishop Sheen the branch bore abundant fruit. He burst with the desire to help others come to know and love the Saviour, too.

"...the secret of my power is that I have never in fifty-five years missed spending an hour in the presence of our Lord in the Blessed Sacrament. That's where the power comes from. That's where sermons are born. That's where every good thought is conceived"

Blessed Fulton Sheen

He loved to teach the faith so that others might have confidence to believe and live it. He dedicated 25 years of his life to teaching theology and philosophy, and forming young Catholics and future scholars, at the Catholic University of America. He spent 20 years traveling from DC to New York to record radio programmes explaining the faith to 4 million people at a time. On television, to an audience of 30 million each week of Catholics, Protestants, Jews and nonbelievers, he taught why *Life is Worth Living*, using everything he could to open people to a relationship with God: physics, biology, psychology, history, literature, philosophy, art and culture, fear and anxiety, work, family, friendship. His influence was one of the greatest factors in breaking down the anti-Catholic prejudice that was still then a sad feature of American life.

He was likewise a zealous convert maker. He had great ardour for bringing people to salvation in Christ and guiding them upon the path of sanctification in the Church. He ran big classes in Washington and in New York City for those interested in the faith. Despite his many duties, he likewise carved out time to give one-on-one instruction, sometimes to the famous or infamous, most often to ordinary, sincere people who would ask. Those close to him estimated that he was responsible for tens of thousands of conversions. When Pope Pius XII asked him how many he had brought into the Church, Archbishop Sheen replied he didn't count, lest he think he made them rather than the Lord.

His apostolic zeal was shown most notably in his 16 years (1950-1966) as the Vatican-appointed national director of the Society of the Propagation of the Faith in the United States, the most famous of the four pontifical mission societies. Appointed at 55, he poured all his gifts and energy into his two fundamental tasks: promoting a missionary identity and spirituality among American Catholics and helping to raise money for the missions of the Church. He founded *Mission Magazine* 75 years ago to expose people to life in the missions, as well as *Worldmission* magazine to feature more in-depth articles and editorials by missionaries and theologians. He wrote two mission syndicated columns a week for Catholic newspapers, in addition to a third on the Catholic faith.

He travelled to the missions, to bring attention to them and get to know their concrete needs better. During his tenure, he raised about \$200 million for the Church where it's young, persecuted and poor, donating about \$10 million from his own side jobs on television, radio and speeches. He spoke about the missions during the Second Vatican Council and served on the committee that produced *Ad Gentes*, the Council's document on the missionary activity of the Church. Even in death, he continued to prioritize the Church's missionary work, leaving the copyright on all his books and audio recordings, as well as 40% of his estate, to the Society of the Propagation of the Faith. His whole life can be summarized by his identification as an apostle of Christ and a missionary for missionaries.

When I was a teenager pondering a call to the priesthood, I would listen regularly in the car to cassettes of Archbishop Sheen preaching retreats, mainly to priests, and was routinely ignited by his love for God and his denunciations of things that attacked the faith, like communism, libidinisism, pop psychologies, false philosophies and various vices. Later, I would read his two books on the priesthood — *The Priest is Not His Own* and *Those Mysterious Priests* — which became foundational to the way I viewed and view the priesthood. He was a priest's priest who loved being a priest and who taught me and so many others how to be both priest and victim.

That's why it's one of the great honours of my life that I have become his successor as the national director of the Pontifical Mission Societies, which include the Society of the Propagation of the Faith, and have the sweet privilege to try to build on his legacy.

Archbishop Sheen's process for beatification — paused twice for different reasons — has been a struggle for those devoted to him. In some way, however, those hiccups are fitting, because his pursuit of holiness was likewise a struggle. He humbly admitted that he had to battle against pride, vanity, ambition and a love of material comforts. He likewise suffered from clerical envy, the machinations of powerful prelates against him, not to mention the consequences of heart troubles late in life, all of which helped to purify him. He was aware, as he entitled his autobiography, that he bore a treasure in a vessel of clay (2 Corinthians 4:7) and over time, got to know both that treasure and that clay better. He didn't think he was a saint, but he wanted to be and never gave up trying. He wrote in his autobiography, "God will judge me ... by how much I reflected Him, not only in work but in word and life."

Pope St. John Paul II, at St. Patrick's Cathedral in New York in 1979, embraced him and expressed appreciation for the way he had done so: "You have written and spoken well of the Lord Jesus. You are a loyal son of the Church!" With today's declaration, the Church not only reaffirms Archbishop Sheen's heroic attempts to reflect the Lord but his success.

As the Church now focuses on Fulton Sheen's holiness in anticipation of his beatification and beyond, Archbishop Sheen, ever the missionary, would hope that it would bring attention not to him but to the One who made him holy. "The only argument that is left to convince others," he said in the 1970s, "is holiness. The world has heard every other argument, and it is ready to reject them, all except one: holiness."

Holiness — his reflection in work, word and life of the Lord Jesus — is the most eloquent word the mellifluous Sheen ever preached. And it is the word that, happily, will echo now in the liturgy and memory of the Church until the end of time.

Did you know that Blessed Archbishop Fulton Sheen..



- + .. was the National Director of **The Pontifical Mission Societies USA** from 1950 to 1966?
- + ...raised more than \$US200 million for the missions (the equivalent of \$2.1 billion in today's money), gave \$10 million from what he earned from his famous TV and radio programmes, and then left 40 percent of his estate to the missions, as well as the copyrights to all his books and audio recordings?
- + ...created the **Mission Rosary**—to strengthen the bonds between God's global Church family. Each Decade of the Rosary has five different colours to represent five continents where the TPMS is active:
 - Africa (green) : representing the Forests and grasslands of Africa
 - Americas (red) : representing the fire of the faith of the missionaries that took the faith to there
 - Europe (white): representing the home of the Pope
 - Oceania (blue): representing the Pacific sea and islands
 - Asia (Yellow) : representing the continent first to see the sun rises in the east



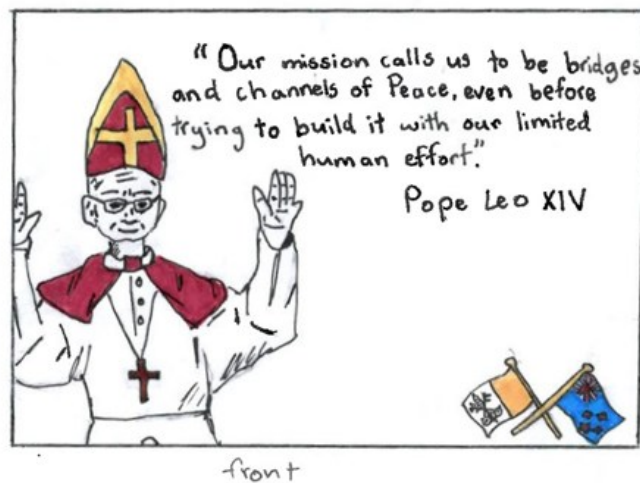
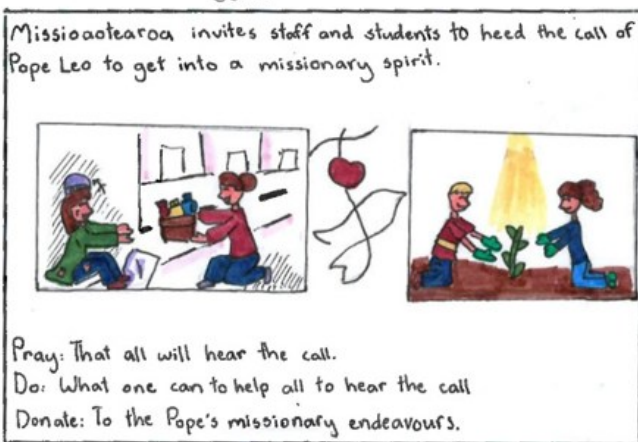
Catholic Schools on a MISSION

Design the Mission Box Contest 2026

The winners were:

- + **Primary School:** Vivian Nguyen (Year 7/8), St Joseph's School, Papanui, Christchurch
- + **Secondary School:** Angel Siju (Year 9), Sacred Heart College, Napier

They won prizes of \$100 and \$150. Because of the effort of the students, Fr Michael Pui decided he would reward each primary school entry a Mission Rosary each.



Did you know that..

- + It was not so long ago that **every** Catholic student in NZ had a Mission-Box to collect funds for TPMS?
- + Fr Michael Pui, the National Director of TPMS, re-introduced the Mission-Box for each classroom to serve, not only to raise funds, but as a focal point for prayer and awareness of the need to be part of the Church's universal missionary activity around the globe?



The 2026 Catholic School Challenge for WORLD MISSION SUNDAY

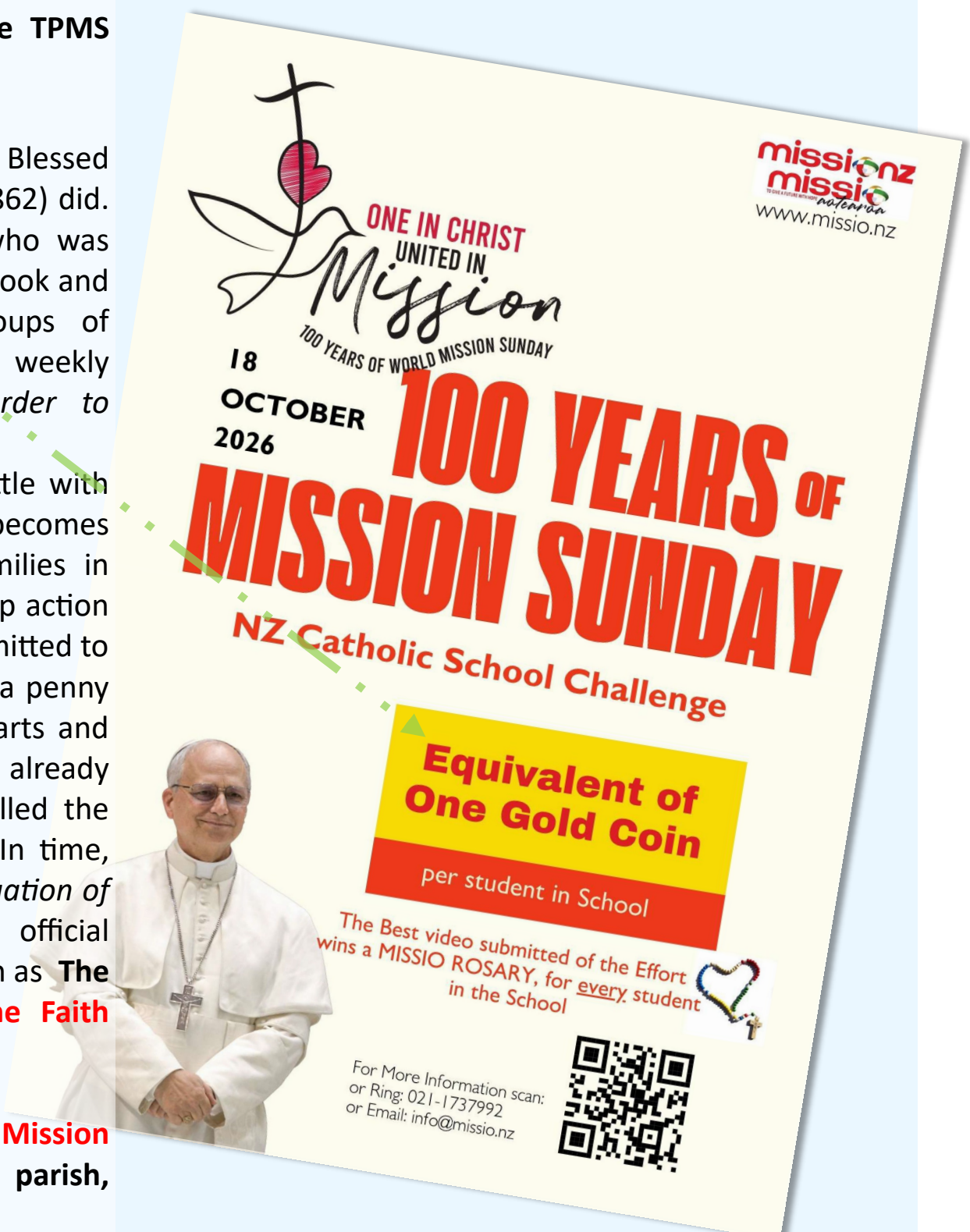
On the special year of the 100th anniversary of World Mission Sunday, the National Director of the TPMS issued a challenge to all Catholic Schools in NZ:



The idea is rooted in what Blessed Pauline Marie Jaricot (1799-1862) did. She was a French woman who was imbued with a missionary outlook and impulse. She inspired groups of people to pray and make a weekly offering of a penny "in order to cooperate in the spread of the Gospel".

She believed that when many hearts give a little with love, God can do something extraordinary, as it becomes a powerful act of hope for children and families in mission communities around the world. A group action with 10 people was born, each of whom is committed to finding ten other people who pray and donate a penny for the Missions. The idea inflamed many hearts and the idea spread like wildfire: by 1820 there were already more than 500 members in what will be called the *Association of the Propagation of the Faith*. In time, Pope Pius XI, declared the *Society of the Propagation of the Faith* «**Pontifical**», elevating it to an official instrument of the Pope and the Universal Church as **The Pontifical Society for the Propagation of the Faith (TPMS) of the Propagation of Faith**.

In 1926, Pope Pius XI established **World Mission Sunday** to be celebrated by every Catholic parish, school and institution.



Ways to meet the Challenge:

It could be a collective effort, like;

- +Activities: mufti-day collection, face painting, car washing...
- +Wider community engagements: auctioning of unwanted gifts, cake stalls, book sale... or
- +simply one Gold Coin in the Mission-Box.

Prize for the best School-effort in NZ:

Schools are invited to send in a short video (no more than 7 minutes) about how they entered into the Missionary Spirit of the above challenge based on the missionary outlook of **Blessed Jaricot**. The best effort will win a Missionary Rosary (worth about \$10 each) for every student in the school. Even if the figure of the equivalent of one 'Gold Coin per student in the school' is not reached, any video of the prayer and missionary-animation effort in the school is acceptable as an entry.



MESSAGE OF HIS HOLINESS POPE LEO XIV FOR THE 100th WORLD MISSION SUNDAY 2026

Dear Brothers and Sisters,

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

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

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

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

Being a Christian is not primarily about practices or ideas; it is a life in union with Christ, in which we share in his filial relationship with the Father in the Holy Spirit. It means abiding in Christ, like branches on the vine (cf. Jn 15:4), immersed in the life of the Trinity. This union gives rise to mutual communion among believers and is the source of all missionary fruitfulness. Indeed, just

Sacraments, it will be possible for us to become living stones in the Church. Today, the Church is called to take up the fundamental themes of the Second Vatican Council and the subsequent Papal Magisterium, in particular that of Pope Francis. In fact, as Saint Paul says, “we do not proclaim ourselves; we proclaim Jesus Christ as Lord” (2 Cor 4:5). For this reason, I reiterate the words of Saint Paul VI: “There is no true evangelization if the name, the teaching, the life, the promises, the kingdom and the mystery of Jesus of Nazareth, the Son of God are not proclaimed” (*Apostolic Exhortation Evangelii Nuntiandi*, 22). This process of genuine evangelization begins in the heart of every Christian in order to reach all of humanity. Therefore, the more united we are in Christ, the better able we will be to carry out together the mission that he entrusts to us.

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

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

From this perspective, it is worth recalling the motto of Blessed Paolo Manna, “All the Churches united for the conversion of the whole world,” which succinctly expresses the ideal that inspired the establishment of the Pontifical Missionary Union in 1916. On its 110th anniversary, I convey my gratitude and my blessing for its commitment to inspiring and forming the missionary spirit of priests, consecrated persons and lay faithful, promoting the unity of all evangelizing efforts. In fact, no baptized person is exempt from or indifferent to mission: everyone, each according to their own vocation and condition

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

as Saint John Paul II taught, “communion represents both the source and the fruit of mission” (*Apostolic Exhortation Christifideles Laici*, 32). In this context, the Church’s primary missionary responsibility is to renew and sustain spiritual and fraternal unity among its members. In many situations, we encounter conflicts, polarization, misunderstandings and a lack of mutual trust. When this occurs even within our communities, it undermines our witness. The evangelizing mission that Christ entrusted to his disciples requires, above all, hearts that are reconciled and eager for communion. Consequently, it is important to intensify ecumenical efforts with all Christian Churches, building upon the opportunities arising from the joint celebration of the 1700th anniversary of the Council of Nicaea.

Last but not least, being “one in Christ” calls us to keep our gaze fixed on the Lord, so that he may truly be at the center of our lives and communities, the center of every word, action and interpersonal relationship, leading us to say with amazement: “It is no longer I who live, but it is Christ who lives in me” (Gal 2:20). By constantly listening to his word and through the grace of the

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

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

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

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

If unity is the condition of mission, love is its essence. The Good News that we are sent to proclaim to the world is not an abstract ideal; it is the Gospel of God's faithful love, which became flesh in the face and life of Jesus Christ. The mission of the disciples and the Church as a whole is to continue the mission of Christ in the Holy Spirit: a mission born of love, lived in love, and leading to love. In fact, the Lord himself, in his great prayer to the Father before his Passion, after invoking unity among his disciples, concludes: "so that the love with which you have loved me may be in them, and I in them" (Jn 17:26). Impelled by the love of Christ, the Apostles then went out to evangelize for Christ (cf. 2 Cor 5:14). In the same way, throughout the centuries, multitudes of Christians — martyrs, confessors and missionaries — have given their lives to make this divine love known to the world. Thus, guided by the Holy Spirit, the Spirit of love, the Church's evangelizing mission will continue until the end of time.

I would like to express my special gratitude to today's *ad gentes* missionaries. Like Saint Francis Xavier, they have left their homeland, their families and all sense of security in order to proclaim the Gospel and bring Christ and his love to places that are often challenging, poor, conflict-ridden or culturally distant. Despite adversity and human limitations, they continue to give themselves joyfully, because they know that Christ himself, and his Gospel, are the greatest treasures we can offer. Through their perseverance, they demonstrate that God's love transcends all barriers. The world still needs these courageous witnesses of

Christ, and ecclesial communities still need new missionary vocations. We must always keep them close to our hearts and continually pray to the Father for them. May he grant us the gift of young people and adults who are willing to leave everything behind to follow Christ on the path of evangelization even to the ends of the earth!

Filled with admiration for men and women missionaries, I make a special appeal to the whole Church to join them in the mission of evangelization through the witness of our lives in Christ, through prayer and through our contributions to the missions. As Saint Francis of Assisi said, "Love is not loved," and we look to him in a special way on the eight hundredth anniversary of his passing to heaven. Let us find inspiration in his desire to live in the love of the Lord and to transmit it to those both near and far, because, as he said, "this love Who hath loved us much is much to be loved" (Saint Bonaventure of Bagnoregio, *The Life of Saint Francis*, chap. IX, 1; *Fonti Francescane*, 1161). Let us also draw inspiration from the zeal of Saint Thérèse of the Child Jesus, who declared that she would continue her mission even after death: "I shall desire in heaven the same thing as I do now on earth: to love Jesus and to make him loved" (*Letter 220 to l'Abbé Bellière*, 24 February 1897). Inspired by these testimonies, let us all commit to contributing to the great mission of evangelization — which is always a work of love — according to our own vocation and the gifts we have received. Your prayers and practical support, particularly on World Mission Day, will be a great help in bringing the Gospel of God's love to everyone, especially the poorest and those most in need. Every gift, no matter how small, becomes a meaningful act of missionary communion. I renew my heartfelt gratitude "for everything you will do to help me help missionaries throughout the world" (*Video Message for World Mission Day 2025*, 19 October 2025). To foster spiritual communion, I give you my blessing with this simple prayer:

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

Bless all missionary men and women, support them in their efforts, and watch over them in hope! Mary, Queen of Missions, accompany our work of evangelization in every corner of the earth: make us instruments of peace, and grant that the whole world may recognize in Christ the light that saves. Amen.

LEO PP. XIV

XXV. I.MMXXVI, Vatican City

*Third Sunday in Ordinary Time,
Feast of the Conversion of Saint Paul*



MISSIONZ & MISSIO AOTEAROA
Support The Pontifical Mission Societies (TPMS)
Be part of the universality of the Church

There are many ways to support the Pope's Missionary endeavours:

1. If you reside in Christchurch, you can **volunteer** to help with various tasks. Please contact Fr Michael (021 1737 992) to explore how you can give of yourself in the service of his office.
2. You can **pray** for the fruitfulness of the work and the effectiveness of the National Office to inspire Catholics in New Zealand to support the Pope's Missionary endeavours.
3. You can **do something** to help promote a spirit of mission in every Christian. For example, explore a local project to raise funds (raffles, auctioning unwanted gifts, etc).
4. You can **donate** to MissionNZ & Missio Aotearoa. Read the story in Issue 3 of the Sower, the *editorial* to understand the importance of supporting the TPMS.
5. You can **leave a bequest in your Will to support TPMS.**



Ways to donate:

You can go to our website, scan the QR code to take you to the website, or contact the Office directly with credit card details, or simply Direct Debit:

Missio Aotearoa

Account Name: **MISSIO BENEVOLENT SOCIETY**

06-0411-0021447-00

(Use your name or the Missio Friend ID as reference)



Many Accounts - One purpose!
A simple explanation

Due to historical reason, MissionNZ and Missio Aotearoa have many bank accounts and suffixes, e.g. some were set up to deal with different appeals, and some because we now run two charities.

For **Mission Sunday**, these accounts were advertised; the different suffixes for each Diocese helps us be more efficient, and also helps us to narrow down the source of donation when insufficient reference is given.

Missio's accounts for each Diocese:

BNZ 02-0506-0022477-066 (Auckland)

BNZ 02-0506-0022477-065 (Christchurch)

BNZ 02-0506-0022477-082 (Dunedin)

BNZ 02-0506-0022477-068 (Hamilton)

BNZ 02-0506-0022477-069 (Palmerston North)

BNZ 02-0506-0022477-070 (Wellington)

Account Name: PONTIFICAL MISSION AID SOCIETIES

(If you use Missio's ANZ/Westpac account, the A/c Name: Missio Benevolent Society)