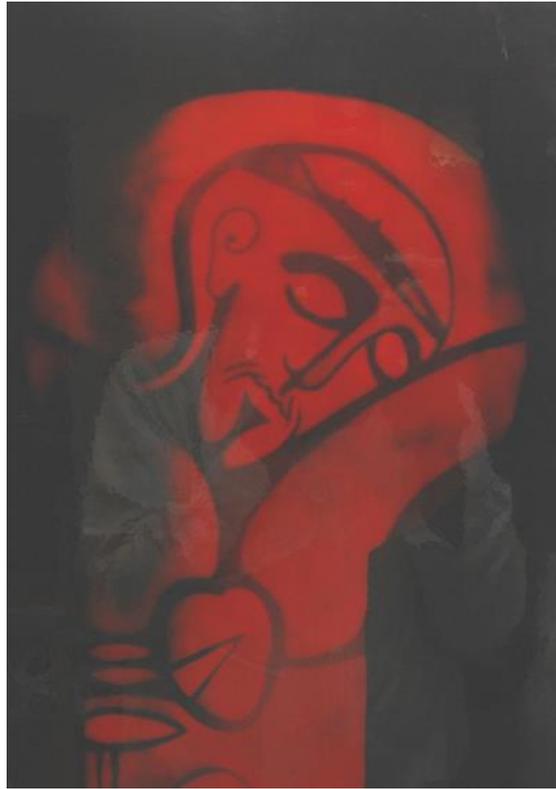


# **THE HOLY YEAR OF MERCY**



**Pastoral Letter 2015-2016**  
**To all the Catholics of the**  
**Apostolic Vicariate of Northern Arabia**  
**Bishop Camillo Ballin, mccj**

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**To all the Catholics of the  
Apostolic Vicariate of Northern Arabia**

**From**

**Bishop Camillo Ballin, mcccj  
Apostolic Vicar of Northern Arabia**



*Shown is the first stone of our Cathedral in Bahrain that was blessed in Awali (Bahrain) on the 31st of May 2014 (see photo on cover page 3). This brick, bearing the number 638, from the Holy Door of St. Peter in the Vatican, is a symbol of our communion with the Pope and, through him, with all the Catholic Church in the world.*



# CONTENTS

<b>1) Holy Year</b>	<b>4</b>
<b>2) Holy Year of Mercy</b>	<b>5</b>
<b>3) “Patient and Merciful”</b>	<b>8</b>
<b>4) The Christians oasis of mercy</b>	<b>13</b>
<b>5) The Sacrament of Reconciliation</b>	<b>15</b>
<b>6) Indulgences</b>	<b>18</b>
<b>7) The opening of the door of the Holy Year of Mercy</b>	<b>19</b>
<b>8) Regulations of Fast, Abstinence and Feasts</b>	<b>23</b>

**Dear Fathers, dear faithful,**

God's mercy be with you!

I have always started my pastoral letters with the wish, "Peace be with you!" This time, however, I want to address you with a very similar greeting: "God's mercy be with you!" for mercy is an essential aspect of peace, and we cannot have peace if we don't have mercy.

We are approaching the beginning of the Holy Year of Mercy which will start on 8 December 2015, the Solemnity of the Immaculate Conception, until 20 November 2016, the Solemnity of Christ the King. Let us listen to the words that Pope Francis said on 13 March 2015 while conducting a penitential ceremony at the St. Peter's Basilica: "*I have often thought of how the Church may clearly render her mission to be a witness to mercy; and we have to take this journey. It is a journey, which begins with spiritual conversion. Therefore, I have decided to announce an Extraordinary Jubilee, which has at its center the mercy of God. It will be a Holy Year of Mercy. We want to live in the light of the word of the Lord: 'Be merciful, even as your Father is merciful' (cf. Lk 6:36), thus animating the Church in her mission to bring the Gospel of mercy to each person*".

The document that has emanated from His Holiness the Pope aims to explain the meaning and the purpose of the *Holy Year of Mercy*. This document is called, "*Bull of Indiction of the Jubilee Year of Mercy*" or "*Misericordiae Vultus*" (here quoted always as MV, from the initials of the first two Latin words in the title of this document), and as shown in "*Jesus Christ is the face of the Father's mercy*" (MV 1).

In this pastoral letter, I just want to make the *Bull of Indiction* more known to you. Therefore, I will follow its text and will add some comments and relevant quotations from the Catechism of the Catholic Church that can help us to understand better the teaching of the Pope.

## **1) Holy Year**

For the Israelites, the year of Jubilee was, preeminently and, in any case, a time of joy, it being the year of remission or universal pardon. "*You shall treat this fiftieth year as sacred. You shall proclaim liberty in the land for all its inhabitants. It shall be a jubilee for you, when each of you shall return to your own property, each of you to your own family*" (Leviticus 25:10). It was, then, part of the legislation of the Old Testament whether practically adhered to or not, that each fiftieth year was to be celebrated as a jubilee year, and that at this season, every household should recover its absent members, the land returned to its former owners, the Hebrew slaves would be set free, and debts were remitted. It is commonly stated that Pope Boniface VIII instituted the first Christian Jubilee in the year 1300.

## 2) Holy Year of Mercy

Pope Francis wants to proclaim the time from 08 December 2015 to the 20<sup>th</sup> of November 2016 as the Year of Mercy. It should be mentioned that since the very beginning of his pontificate, he has always been very sensitive to the personal situation of the poor, the needy, and the sinners, but, above all, mercy is the dearest subject in his ministry. In this Holy Year proclamation, he wants that the faithful deeply experience the mercy of God.

The *Bull of Indiction* starts with this fundamental statement: *“Jesus Christ is the face of the Father’s mercy”*. The true reason of the Incarnation of the Son of God was to reveal to the world who God is. Through his deeds and words, Jesus proved that God is really *“a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness”* (Ex 34:6). St. John simply said that *“God is love”* (1Jn 4:8). In fact, Jesus *“went about doing good and healing all those oppressed by the devil”* (Ac 10:38). Jesus is the true image of compassion, love, and mercy of the Father: *“Whoever has seen me has seen the Father”* (Jn 14:9).

Pope Francis quotes the poignant words of Pope Saint John XXIII when, in opening the Ecumenical Council, he indicated the path to follow: *“Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of severity . . . . The Catholic Church, as she holds high the torch of Catholic truth at this Ecumenical Council, wants to show herself a loving mother to all; patient, kind, moved by compassion and goodness toward her separated children”*.

The Holy Year of Mercy is a time when we are called to experience, in a deeper way, the mercy of God. We should not be afraid of our sins, as big as they might be, because *“Mercy will always be greater than any sin, and no one can place limits to the love of God who is ever ready to forgive”* (MV 3). We are invited to go back to God, through the Sacrament of Confession, to ask his forgiveness for our weaknesses. He knows that we are formed *“out of the dust of the ground”* (Gn 2:7), and nothing is hidden to him, *“Those who conceal their sins do not prosper, but those who confess and forsake them obtain mercy”* (Pr 28:13). God is filled with compassion and is there to wait for me and for you, to hug us with his fatherly and eternal love.

However, we know that his forgiveness has a condition: that we forgive others. Jesus taught us the *“Our Father”*, where he wants us to say: *“Forgive us our trespasses as we forgive those who trespassed against us”* (Mt 6:12), and he concluded: *“Yes, if you forgive others their failings, your heavenly Father will forgive you yours; but if you do not forgive others, your Father will not forgive your failings either”* (Mt 6:14-15).

This is the Holy Year of Mercy: a precious time of meeting the bounty of God, and of reconciliation with others.

We remember that parable of Jesus where a servant had to pay back an extremely big amount to his master. Since he didn't have the means to pay his huge debt, he asked his pardon. The master cancelled all his debt. But this wicked servant refused to cancel a very small debt that another servant had to pay him and he had him put in prison. So, the master called the wicked servant and told him: *"I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?"* (Mt 18:32-33). And Jesus concluded: *"So will my heavenly Father do to you, unless each of you forgives his brother from his heart"* (Mt 18:35). Mercy is a criterion to know if we are or not children of God.

We have to admit that many times our reconciliation with others is not sincere. When we say: "I have nothing against him/her but I don't want to see him/her again." This attitude reveals that, in our heart, we did not forgive. We need to continue to pray so that our forgiveness would be profound, and from our heart. It is not enough to forgive once, because as soon as we see again the face of that person, hatred comes back to our heart and we have to renew once again our forgiveness. Peter asked Jesus if we should forgive others seven times. Jesus answered: *"I say to you, not seven times but seventy-seven times"* (Mt 18:22). In my pastoral work, I have met persons who told me: *"Bishop, I prayed very much to obtain the grace of forgiveness, I went to confess, I attended Masses for that purpose, but I cannot forgive, it is beyond my power, I still hate that man/woman, I fail in freeing my heart from this deep hatred, I cannot forgive. . . I cannot!"*. What then should be done in these cases? How can we go out from this, humanly speaking, impossible situation? The only way to overcome this internal struggle is to ask God to forgive our own sins and gradually God will give us the grace of forgiveness even to that person, for God is able to heal our painful wounds: *"Bless the Lord, my soul; all my being bless his holy name! Bless the Lord, my soul; and do not forget all his gifts, Who pardons your sins, and heals all your ills, Who redeems your life from the pit, and crowns you with mercy and compassion"* (Ps 103:1-4).

### **3) "Patient and merciful"**

The true nature of God is patience and mercy. It is this nature that is very often celebrated in the Psalms: *"He pardons all your sins and heals all your ills, he redeems your life from the pit, and crowns you with mercy and compassion"* (Ps 103:3-4). Another Psalm teaches us that God can heal our weaknesses and bind up our wounds: *"He heals the brokenhearted, and binds up their wounds"* (Ps 147:3). Psalm 136 exalts God for his creation and describes his presence since the very beginning of the world, and in the history of Israel. What draws our attention is that after every work from God, the same refrain is repeated: *"For his mercy endures forever"*.

If we think of our own history, we have to say the same: the mercy of God has accompanied me since our birth to this moment and will be with us to the very end of our life, not because we deserve to be loved by him but primarily because his mercy is forever. Therefore, we should never forget, that God wants to heal us, to give us his joyful mercy, whatever might happen in our life.

Jesus is the perfect revelation of God's being patient and merciful. We can say that compassion for humanity was the deepest reason of the incarnation of the Son of God, and he has manifested this nature continuously. We read in Mt: *"Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness. At the sight of the crowds, his heart was moved with pity for them because they were troubled and abandoned, like sheep without a shepherd"* (9:35-36). Jesus also took care of concrete situations the people faced. From seven loaves and a few fish, he satisfied enormous crowds: *"They all ate and were satisfied. They picked up the fragments left over – seven baskets full. Those who ate were four thousand men, not counting women and children"* (Mt 15:37-38). He felt great compassion for the widow of Naim and raised her son to life again: *"The dead man sat up and began to speak, and Jesus gave him to his mother"* (Lk 7:15). We can enumerate all the miracles that Jesus performed, aside from quoting all his teachings and we shall always find that what moved Jesus to do or to speak was just his mercy for the people. Even when he very aggressively attacked the towns of Chorazin, Bethsaida, and Capernaum (Mt 11:20-24) as well as the Scribes and Pharisees (Mt 23:13-36), his purpose was not a final condemnation but a passionate invitation to repentance, and to return to God.

According to scholars, no literature in any culture has ever surpassed in beauty and meaning the parable of Jesus that we read in Luke 15:11-31: The lost son.

*"A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me... After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation". After suffering from hunger, he thought: "I shall get up and go to my father and I shall say to him: 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers". We can understand that he sinned against heaven for his dissolute life. In fact, his older brother accused him of this to his father: "Your son swallowed up your property with prostitutes". But, why did the younger son say: "I have sinned against you"? He had swallowed up his own inheritance ("give me the share of your estate that should come to me"), his own property, so he did not sin against his father and the accusation of his older brother has no*

basis. But why did he say that he sinned against his father? The answer is in verse 13: (the younger son) *set off to a distant country!* He abandoned his father! He wanted to be independent, to plan his life as he wants, not in communion with his father. The older son proclaims that he has been always faithful to his father: *“Look, all these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf”*. This son seems to be perfect, never has he abandoned his father nor disobeyed his orders even once! But this older son has also sinned against his father. Why? We find the answer in the words of his father to him: *“My son, you are here with me always; everything I have is yours”*. This son was living by his father but not with him! He had no personal relationship with his father, he was just an executor of his orders but his father was not in his heart. Physically he remained in the house of his father but he was far from him, was not aware of the love of his father for him. And what has been the attitude of the father towards his younger son? *“While he (the younger son) was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, ‘Father, I have sinned against heaven and against you; I no longer deserve to be called your son’. But his father ordered his servants, ‘Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again, was lost and has been found’”*. Let us notice that the father doesn’t allow his son to say all his confession. He had not had the time to say *“treat me as you would treat one of your hired workers,”* for the father interrupted him, his joy to have found his son was so big that he didn’t want to hear many words, he wanted just to embrace him and kiss him. What has been the attitude of the father with his older son? He reminded him of his love for him: *“My son, you are here with me always; everything I have is yours”*. More than that, the father wanted to reconcile the two brothers. The older brother always addresses the other brother as *“your son”* but his father always calls him *“your brother”*!

We are both these sons. Like the younger son, we often abandon our Father and want to walk in other ways, to have other experiences, far from him. Like the older son, our relationship with God is often based on the execution of his commandments, but we don’t consider him as our Father, nor do we appreciate that everything he has is ours: *“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life”* (Jn 3:16). *“(God the Father) did not spare his own Son but handed him over for us all”* (Rm 8:32).

This is the Holy Year of Mercy, a precious time to become more aware that God our Father is always filled with compassion for us and wants us to consider everybody not only as his sons and daughters but also as our brothers and sisters.

#### 4) The Christians oasis of mercy

Pope Francis wrote, in MV 10, very important statements concerning the Church and of mercy: *“Mercy is the very foundation of the Church’s life . . . . The Church’s very credibility is seen in how she shows merciful and compassionate love”*. Hence, we can truly bear the name, Christians, if we show mercy in our life. In our world, there is really a very big need of mercy, for example, for those who are not regularly paid their salaries, or are suddenly terminated from their jobs more so when they have families to support, or are unjustly accused, or treated as slaves, for children abused by adults, adults abused by their masters, for prostitutes, and for other victims of social injustice. We only have to open our eyes to see those around us who are in need of mercy. Our prayer in church is heard by God, if we have an eye for the difficult situations others face, and if we make of ourselves an oasis of mercy for those among us.

Let me quote, at this point, a very beautiful portion of MV, 15: *“It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God’s mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these **corporal works of mercy**: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the **spiritual works of mercy**: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.*

*We cannot escape the Lord’s words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. Mt 25:31-45). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these ‘little ones,’ Christ himself is present”*.

We can see in this quoted portion many ways to practice mercy. We should not take them as just a theoretical list but as a deep personal engagement in order to be an oasis of mercy. This Holy Year of Mercy is the time for us to reflect on which corporal and spiritual works of mercy we have not been practicing in our life.

### **5) The Sacrament of Reconciliation**

In almost all the parishes of our Vicariate, we invite priests during Advent-Christmas and Lent-Easter for “missions to the people”. I would like to remind all that the purpose of these missions is not just to preach but, first of all, to be available for confessions. Especially in this year of mercy, I ask the Parish priests to prepare a program for these priests where hearing confessions should be the main point.

These visiting priests are the *Missionaries of Mercy* about whom Pope Francis speaks in his MV 18. As regularly granted to my priests, I also grant them, during this year of mercy, the authority to pardon even those sins reserved for the Bishop.

It is true that, with the visiting priests, people feel more freedom to confess. This does not mean, however, that our priests are dispensed from that ministry. We all, the Bishop and priests, have to know that the Holy Year of Mercy is, first of all, for us and not only for our people. So, we have to be more regular in our own personal confessions, aside from being always available to receive confessions from our people.

There are spiritual Movements in our Vicariate that never speak about Confession. I invite them to revise their program and include this aspect in their formation.

Let us never doubt the mercy of God, that no sin is ever bigger than the mercy of God. All our sins have already been forgiven as stated in 1Pt 3:18: “*For Christ also suffered for sins once*”. Hence, all sins, not only those we have committed, but also those that we will still commit in the future till the end of our life, are all already forgiven from now because he suffered once for all our sins. People, however, are astonished when told of this. So, they object, by saying that if it were the case, there is no longer a need to go to confession.

To counter this, it should be explained that God’s mercy and forgiveness is like a river going down from the mountain to the sea. Whether we go to the river or not, it will always flow to the sea. If we want to drink from its water, we have to go to that river.

This water, flowing continuously to the sea, is the offering of Jesus to God the Father, in order to obtain the forgiveness of our sins and to recreate in us the image of God destroyed by sin. His mercy is there, like flowing water which if we want to drink from it, we have to go to the river. If we want to obtain forgiveness for our sins, we have to go to his mercy, to that flowing water, the sacrament of Confession or Reconciliation that Jesus instituted because he knows our weaknesses. Forgiveness is there, ready to be taken. We only have to move and go in order to take it.

Let me quote this wonderful passage from MV 17: *“I will never tire of insisting that confessors be authentic signs of the Father’s mercy. We do not become good confessors automatically. We become good confessors when, above all, we allow ourselves to be penitents in search of his mercy. Let us never forget that to be confessors, means to participate in the very mission of Jesus to be a concrete sign of the constancy of divine love that pardons and saves. We priests have received the gift of the Holy Spirit for the forgiveness of sins, and we are responsible for this. None of us wields power over this Sacrament; rather, we are faithful servants of God’s mercy through it. Every confessor must accept the faithful as the father in the parable of the prodigal son: a father who runs out to meet his son despite the fact that he has squandered away his inheritance. Confessors are called to embrace the repentant son who comes back home and to express the joy of having him back again. Let us never tire of also going out to the other son who stands outside, incapable of rejoicing, in order to explain to him that his judgment is severe and unjust and meaningless in light of the father’s boundless mercy. Many confessors do not ask useless questions, but like the father in the parable, interrupt the speech prepared ahead of time by the prodigal son, so that confessors will learn to accept the plea for help and mercy gushing from the heart of every penitent. In short, confessors are called to be a sign of the primacy of mercy always, everywhere, and in every situation, no matter what”*.

## **6) Indulgences**

Our sins are really forgiven in the Sacrament of Reconciliation. But, in spite of our repentance and the absolution we received, sin leaves certain residues, traces, areas of shadow on us, such as bad habits, disordered affections and attachments to created things, tendency to commit venial sins (egoism, pride, laziness, etc.), urges to fall back into sin again, weakness of the will to resist one’s tendency towards sin, apathy in prayer, in our love for God and in works of charity. Our sins have been deleted but these attitudes remain in us and we need the *“indulgence on the part of the Father who, through the bride of Christ, his Church, reaches the pardoned sinner and frees him from every residue left by the consequences of sin, enabling him to act with charity, to grow in love rather than to fall back into sin”* (MV 22). How then are we to overcome these areas of shadow and gain the *indulgence* of the Father?

*“(We) should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the ‘old man’ and to put on the ‘new man’ ” (Catechism of the Catholic Church, 1473). Furthermore, we can obtain the indulgence of the Father not only for ourselves but also for those who have died.*

## **7) The opening of the door of the Holy Year of Mercy**

When the Pope opens the Holy Door of the Holy Year, he actually breaks a door, which had been closed with bricks at the closing of the previous Holy Year.

The last Holy Year was in 2000. Saint John Paul II wanted to celebrate the end of the second millennium, by declaring the year 2000 as a Holy Year. With this declaration, he broke the so called bricked Holy Door of the previous Holy Year. We have the privilege to have one of these bricks from that Holy Year of 1983 which bears the number 638, as the first stone of our new Cathedral in Bahrain, as shown on the cover, page 2. It has been blessed on 31<sup>st</sup> MAY 2014, see the photo on the cover, page 3. This brick is the symbol of our Vicariate’s communion with the Pope, Pastor of the Universal Catholic Church, and with all the Catholic Churches in the world.

On the 8<sup>th</sup> of December 2015, Pope Francis will break again the Holy Door and the bricks of the last Holy Year, celebrated in 2000, will be taken out. At the end of the Holy Year of Mercy, the Holy Door will be closed again with new bricks bearing the date of 2016.

As Pope Francis has suggested, we want to have also in our Vicariate the opening of the Holy Door. It will not be a special door, just the main door of the church in every Parish. The priests have to explain, two weeks before, the meaning of opening the Holy Door, which is a special engagement to live the Holy Year of Mercy in reconciliation and holiness. I invite the Parish priests to unify the morning Friday Masses on the 11<sup>th</sup> of December into one Mass only. Before Mass, all the faithful are invited to go out from the church and the main door will be closed.

For a few minutes, the main Celebrant will explain again to the congregation the meaning of crossing the main door of the church and why all the people should enter through this door only. Then, the main Celebrant will say this prayer:

**We praise you, Lord God, Father all-holy.  
You sent your Son into our world  
to gather by the shedding of his blood  
those whom the destructive power of sin had scattered. You sent him to unite us all in the  
one sheepfold.**

**He is the Good Shepherd;  
he is the door through which those who follow him enter and are safe, go in and go out,  
and find pasture.**

**Grant that those who enter this church  
with confident faith in him  
may persevere in the teaching of the apostles,  
in the breaking of the bread,  
and in unceasing prayer,  
and so built into the heavenly Jerusalem.**

**We ask this through Christ our Lord.**

Then, the people enter singing Psalm 100 (99): *“Shout joyfully to the Lord, all you lands), or its equivalent.*

The Virgin Mary was the first herald of God’s mercy when she hastened to her cousin Elizabeth, carrying in her womb the Word made flesh, and author of everlasting mercy.

Likewise, it was as herald of mercy, that while with Jesus at Cana in Galilee when he began to manifest through signs, the mercy of God for all mankind, she told the servants to do all that he commanded, thus teaching them and all of us, that obedience to Jesus is the source of a life without end.

While on Calvary, she shared in the agony of her crucified Son, and with the Apostles in the Upper Room she received the gift of the Holy Spirit, thus putting a seal to the mission of the Church to announce mercy, reconciliation and peace to all peoples.

May our Mother of Mercy intercede for us all and, especially during this year, let us repeat countless times, “Jesus-Mary”, or: “Jesus, King of Mercy-Mary, Mother of Mercy!”

Your Bishop,

**+ Camillo Ballin, mccj  
Awali, Kingdom of Bahrain, 02 September 2015,  
The Tenth Anniversary of my  
Episcopal Ordination**

## REGULATIONS ON FAST, ABSTINENCE, AND FEASTS

1. **Fast and abstinence** are prescribed for Ash Wednesday and Good Friday, limited to the ages from 21 to 60.
2. **Abstinence** is prescribed as a general rule for every Friday in Lent, applicable to the age of 14 onwards. But for particular circumstances in the Vicariate of Kuwait, abstinence is to be observed on the Wednesdays of Lent. Out of devotion, abstinence may be observed every Wednesday during the year.
3. **Eucharistic Fast:** The faithful must abstain from solids and liquids for one hour before receiving Holy Communion. This regulation is applicable to Masses celebrated in the morning, afternoon, evening or at midnight. Water does not break the fast. Those who are sick, even though not confined to bed, may take any liquid or food as well as medicines at any time before Holy Communion.
4. **Feasts of Obligation:**
  - a. Sundays or Fridays or Saturday evenings
  - b. Christmas (25<sup>th</sup> December)
  - c. Solemnity of Mary Mother of God (January 1<sup>st</sup>)
  - d. **Solemnity of Our Lady of Arabia, Patroness of both the Vicariates in the Gulf** (Second Sunday of Ordinary Time)
  - e. Feast of St. Thomas, 3<sup>rd</sup> July (obligation is only for the Syro-Malabar Rite)
  - f. Assumption of the Blessed Virgin Mary, 15<sup>th</sup> August
  - g. Nativity of the Blessed Virgin Mary, 8<sup>th</sup> September (obligation is only for the Syro-Malankara Rite)
5. **Feasts of Devotion:**
  - a. St. Joseph, 19<sup>th</sup> March
  - b. St. Mark the Evangelist, 25<sup>th</sup> April (for the Coptic Rite)
  - c. Saints Peter and Paul, 29<sup>th</sup> June
  - d. All Saints Day, 1<sup>st</sup> November
  - e. All Souls Day, 2<sup>nd</sup> November
  - f. Immaculate Conception, 8<sup>th</sup> December
6. **Feasts transferred to the following Friday or Sunday:**
  - a. Epiphany
  - b. Corpus Christi
  - c. Ascension
  - d. St. Maroun, 9<sup>th</sup> February

**7. Feasts of the Parishes**

- a. Holy Family Cathedral, Kuwait: Sunday after Christmas
- b. Parish of Our Lady of Arabia, Ahmadi, Kuwait: Second Sunday of Ordinary Time
- c. Parish of Saint Thérèse of the Child Jesus, Salmiya, Kuwait: 01 October
- d. Parish of Saint Daniel Comboni, Jleeb al-Shuyoukh, Kuwait: 10 October
- e. Mission of Saint John Bosco Mission, Jahra, Kuwait: 31 January (this Mission is temporarily closed.)
- f. Parish of Our Lady of the Holy Rosary, Qatar: 07 October
- g. Parish of Sacred Heart of Jesus, Bahrain: Friday following the Solemnity of Corpus Christi.
- h. Mission of Our Lady of the Visitation, Awali, Bahrain: 31 May
- i. Parish of Saint Arethas: 24 October
- j. Parish of St. Joseph: 19 March
- k. Parish of Our Lady of Fatima: 13 May
- l. Parish of Our Lady of Arabia: Second Sunday of Ordinary Time.



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