

The word ‘parish’ in Greek (paroikía) means a temporary dwelling, a kind of “bread and breakfast” for people travelling in a foreign land where they find food and accommodation so that they can continue their journey, after restoring their strength.

Sunday Mass is important for a parish because Sunday Mass is an encounter between God the Father, the Son and the Holy Spirit and His sons and daughters during their journey here on earth, regardless of their spiritual background, no matter if they are living holy or not. For many, Sunday Mass is the only moment to live their communion with God and with the brothers and sisters of the same community, listening to the Word of God and receiving the Body of Christ only once a week.

Therefore, TLIG readers should value Sunday Mass at their parishes as much as their co-parishioners, as TLIG Messages are a gift from God “*to embellish His Church, to revive His Church and to unite His Church*”, namely through those who read and live the Messages after reading them. From this perspective, “*to embellish His Church, to revive His Church and to unite His Church*” implies the “*communion, participation and mission within the Church*”. TLIG readers should respond to God’s merciful call and promote the unity with God and with others by bearing witness for the merciful love and forgiveness they have received and are still receiving from God. This means that our conversion must be on-going and we must continuously renew our commitment in the Church, no matter what sacrifices it may imply.

The Gospel of the reading for 30th Sunday in Ordinary Time (Luke 18:9-14) tells us that the Pharisee praises himself and sees himself superior to the tax collector. That is why he is disapproved by Jesus because he does not admit that all the good he can do actually is thanks to God. In other words, the Pharisee does not know God and does only his own will. Consequently, he is not pleasing God. This is the attitude of the Pharisee that TLIG readers should be reminded of and warned against.

Paradoxically, Jesus welcomes the tax collector and sees him as one of his own because the tax collector humbly acknowledges before God that he is a sinner. In other words, the tax collector believes that he cannot live without God and believes in God’s mercy and power to forgive him. Consequently, he puts all his trust in God and abandons himself totally to God.

In the second reading (2 Timothy 4:6-8, 16-18), St. Paul tells us that he has spent his whole life for Christ by bringing the Christ’s Gospel to all without distinction, Jews and non-Jews alike, thus setting a good example to all TLIG readers. TLIG readers are called to be like Jesus who never abandons anyone and always pardons sinners and searches untiringly for those who do know He is.

If there is something that would make TLIG readers think that they are different from non-TLIG readers, then let it be the fact that TLIG readers are called without any merit to be God's close collaborators, to pray for the unification of Easter dates, but also to realise the communion with God and with others as brothers and sisters; not only to participate in TLIG retreats or the activities of a church community, but to participate in the pastoral care of the Holy Father, now Leo XIV, by following what he says in his homilies, speeches, messages for a specific world day of prayers in the year, and his magisterial teachings in his encyclicals, all showing a synodal Church of which each single baptized person is called and sent by the Holy Spirit to be a missionary, living diversity in unity; to support the mission of the Church, like Vassula who asks to be sent to places, - leaving her comfort zone in order to reach out to as many new people as possible, - "*where every good is transformed into evil*" (05.09.1993). That can be our work place, anywhere within the Church, or even our family.

Often Jesus speaks as Sacred Heart in TLIG Messages, and late Pope Francis in his last Encyclical '*Dilexit nos*' on the Sacred Heart of Jesus says, "*To shed tears of compunction means seriously to repent of grieving God by our sins; recognizing that we always remain in God's debt... Just as drops of water can wear down a stone, so tears can slowly soften hardened hearts. Here we see the miracle of sorrow, that 'salutary sorrow' which brings great peace... Compunction, then, is not our work but a grace and, as such, it must be sought in prayer.*" (Dilexit nos, 159)

In the first reading (Sirach 35:12-14, 16-18) we are told that "*the one who serves God willingly is heard; his petition reaches the heavens.*" So, let us ask God with a humble heart like the tax collector, to grant the grace of compunction to us all for not always repenting in His way, and to those who do not know what they have to repent of, or know not how to repent, and let us believe that the Lord will answer our prayers and will renew us spiritually and bless our TLIG commitment through our genuine compunction.

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