



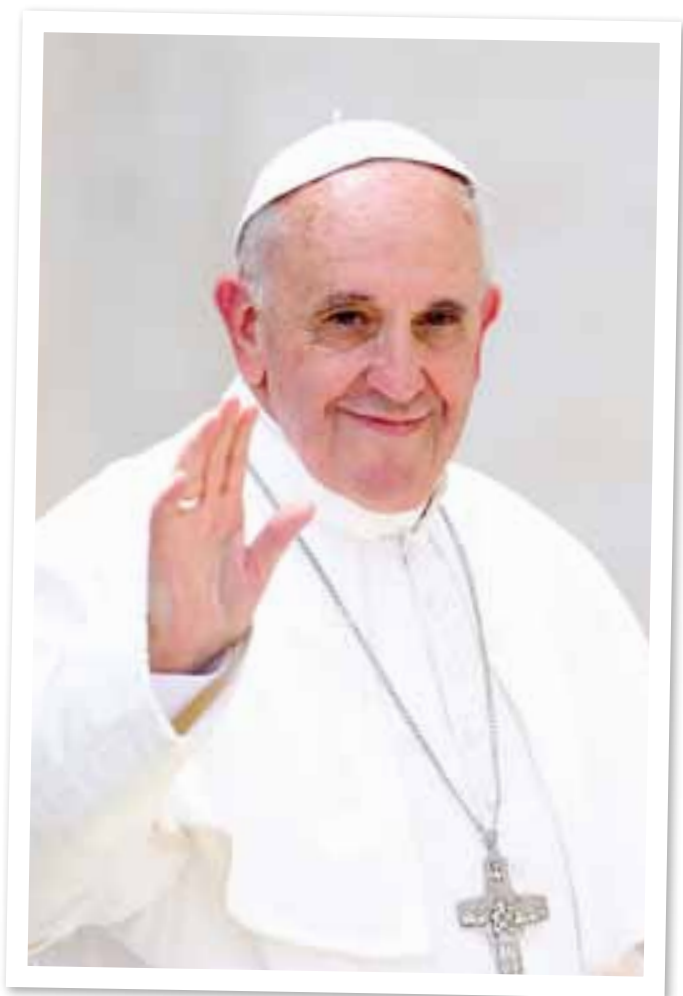
# Priestly People

WE ALL ARE THE PRIESTLY PEOPLE OF GOD. TOGETHER, WE ARE LEADERS IN RESPONDING TO THE EMOTIONAL AND SPIRITUAL NEEDS OF PRIESTS AND BROTHERS.

May 2014 - Vol. 30 No. 5

*Continuing...*

## Pope Francis's Exhortation "Evangelii Gaudium"



As part of our commitment to bring *Priestly People* the writings and conversations from Pope Francis... we printed the introduction to the Exhortation in the February issue of *Priestly People*. This month we bring you chapter one of Pope Francis's first Exhortation: *Evangelii Gaudium*... The Church's Missionary Transformation

This papal document means "*The Joy of the Gospel*" and it exhorts people to implement a particular aspect of the Church's life and teaching. It is to help us learn or re-learn how the Church teachings and practices can be utilized today.

It is pastoral in nature rather than doctrinal. It is ranked lower than an encyclical but none-the-less important.

It gives us insight into Pope Francis's commitment to evangelization. Proclaiming the JOY of the GOSPELS, he offers this exhortation as a guide to the Church's pastoral mission.

# CHAPTER ONE

## THE CHURCH'S MISSIONARY TRANSFORMATION

19. Evangelization takes place in obedience to the missionary mandate of Jesus: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Mt* 28:19-20). In these verses we see how the risen Christ sent his followers to preach the Gospel in every time and place, so that faith in him might spread to every corner of the earth.

### I. A Church which goes forth

20. The word of God constantly shows us how God challenges those who believe in him "to go forth". Abraham received the call to set out for a new land (cf. *Gen* 12:1-3). Moses heard God's call: "Go, I send you" (*Ex* 3:10) and led the people towards the promised land (cf. *Ex* 3:17). To Jeremiah God says: "To all whom I send you, you shall go" (*Jer* 1:7). In our day Jesus' command to "go and make disciples" echoes in the changing scenarios and ever new challenges to the Church's mission of evangelization, and all of us are called to take part in this new missionary "going forth". Each Christian and every community must discern the path that the Lord points out, but all of us are asked to obey his call to go forth from our own comfort zone in order to reach all the "peripheries" in need of the light of the Gospel.

21. The Gospel joy which enlivens the community of disciples is a missionary joy. The seventy-two disciples felt it as they returned from their mission (cf. *Lk* 10:17). Jesus felt it when he rejoiced in the Holy Spirit and praised the Father for revealing himself to the poor and the little ones (cf. *Lk* 10:21). It was felt by the first converts who marveled to hear the apostles preaching "in the native language of each" (*Acts* 2:6) on the day of Pentecost. This joy is a sign that the Gospel has been proclaimed and is bearing fruit. Yet the drive to go forth and give, to go out from ourselves, to keep pressing forward in our sowing of the good seed, remains ever present. The Lord says: "Let us go on to the next towns that I may preach there also, for that is why I came out" (*Mk* 1:38). Once the seed has been sown in one place, Jesus does not stay behind to explain things or to perform more signs; the Spirit moves him to go forth to other towns.

22. God's word is unpredictable in its power. The Gospel speaks of a seed which, once sown, grows by itself, even as the farmer sleeps (*Mk* 4:26-29). The Church has to accept this unruly freedom of the word, which accomplishes what it wills in ways that surpass our calculations and ways of thinking.

23. The Church's closeness to Jesus is part of a common journey; "communion and mission are profoundly interconnected".[20] In fidelity to the example of the Master, it is vitally important for the Church today to go forth and preach the Gospel to all: to all places, on all occasions, without hesitation, reluctance or fear. The joy of the Gospel is for all people: no one can be excluded. That is what the angel proclaimed to the shepherds in Bethlehem: "Be not afraid; for behold, I bring you good news of a great joy which will come to all the people" (*Lk* 2:10). The Book of Revelation speaks of "an eternal Gospel to proclaim to those who dwell on earth, to every nation and tongue and tribe and people" (*Rev* 14:6).

### *Taking the first step, being involved and supportive, bearing fruit and rejoicing*

24. The Church which "goes forth" is a community of missionary disciples who take the first step, who are involved and supportive, who bear fruit and rejoice. An evangelizing community knows that the Lord has taken the initiative, he has loved us first (cf. *1 Jn* 4:19), and therefore we can move forward, boldly take the initiative, go out to others, seek those who have fallen away, stand at the crossroads and welcome the outcast. Such a community has an endless desire to show mercy, the fruit of its own experience of the power of the Father's infinite mercy. Let us try a little harder to take the first step and to become involved. Jesus washed the feet of his disciples. The Lord gets involved and he involves his own, as he kneels to wash their feet. He tells his disciples: "You will be blessed if you do this" (*Jn* 13:17). An evangelizing community gets involved by word and deed in people's daily lives; it bridges distances, it is willing to abase itself if necessary and it embraces human life, touching the suffering flesh of Christ in others. Evangelizers thus take on the "smell of the sheep" and the sheep are willing to hear their voice. An evangelizing community is also supportive, standing

by people at every step of the way, no matter how difficult or lengthy this may prove to be. It is familiar with patient expectation and apostolic endurance. Evangelization consists mostly of patience and disregard for constraints of time. Faithful to the Lord's gift, it also bears fruit. An evangelizing community is always concerned with fruit, because the Lord wants her to be fruitful. It cares for the grain and does not grow impatient at the weeds. The sower, when he sees weeds sprouting among the grain does not grumble or overreact. He or she finds a way to let the word take flesh in a particular situation and bear fruits of new life, however imperfect or incomplete these may appear. The disciple is ready to put his or her whole life on the line, even to accepting martyrdom, in bearing witness to Jesus Christ, yet the goal is not to make enemies but to see God's word accepted and its capacity for liberation and renewal revealed. Finally an evangelizing community is filled with joy; it knows how to rejoice always. It celebrates every small victory, every step forward in the work of evangelization. Evangelization with joy becomes beauty in the liturgy, as part of our daily concern to spread goodness. The Church evangelizes and is herself evangelized through the beauty of the liturgy, which is both a celebration of the task of evangelization and the source of her renewed self-giving.

## II. Pastoral activity and conversion

25. I am aware that nowadays documents do not arouse the same interest as in the past and that they are quickly forgotten. Nevertheless, I want to emphasize that what I am trying to express here has a programmatic significance and important consequences. I hope that all communities will devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are. "Mere administration" can no longer be enough.[21] Throughout the world, let us be "permanently in a state of mission".[22]

26. Paul VI invited us to deepen the call to renewal and to make it clear that renewal does not only concern individuals but the entire Church. Let us return to a memorable text which continues to challenge us. "The Church must look with penetrating eyes within herself, ponder the mystery of her own being... This vivid and lively self-awareness inevitably leads to a comparison between the ideal image of the Church as Christ envisaged her and loved her as his holy and spotless bride (cf. *Eph* 5:27), and the actual image which the Church presents to the world today... This is the source of the Church's heroic and impatient struggle for renewal: the struggle to correct those flaws introduced by her members which her own self-

examination, mirroring her exemplar, Christ, points out to her and condemns".[23] The Second Vatican Council presented ecclesial conversion as openness to a constant self-renewal born of fidelity to Jesus Christ: "Every renewal of the Church essentially consists in an increase of fidelity to her own calling... Christ summons the Church as she goes her pilgrim way... to that continual reformation of which she always has need, in so far as she is a human institution here on earth".[24]

There are ecclesial structures which can hamper efforts at evangelization, yet even good structures are only helpful when there is a life constantly driving, sustaining and assessing them. Without new life and an authentic evangelical spirit, without the Church's "fidelity to her own calling", any new structure will soon prove ineffective.

### *An ecclesial renewal which cannot be deferred*

27. I dream of a "missionary option", that is, a missionary impulse capable of transforming everything, so that the Church's customs, ways of doing things, times and schedules, language and structures can be suitably channeled for the evangelization of today's world rather than for her self-preservation. The renewal of structures demanded by pastoral conversion can only be understood in this light: as part of an effort to make them more mission-oriented, to make ordinary pastoral activity on every level more inclusive and open, to inspire in pastoral workers a constant desire to go forth and in this way to elicit a positive response from all those whom Jesus summons to friendship with himself. As John Paul II once said to the Bishops of Oceania: "All renewal in the Church must have mission as its goal if it is not to fall prey to a kind of ecclesial introversion".[25]

28. The parish is not an outdated institution; precisely because it possesses great flexibility, it can assume quite different contours depending on the openness and missionary creativity of the pastor and the community. While certainly not the only institution which evangelizes, if the parish proves capable of self-renewal and constant adaptivity, it continues to be "the Church living in the midst of the homes of her sons and daughters".[26] This presumes that it really is in contact with the homes and the lives of its people, and does not become a useless structure out of touch with people or a self-absorbed group made up of a chosen few. The parish is the presence of the Church in a given territory, an environment for hearing God's word, for growth in the Christian life, for dialogue, proclamation, charitable outreach, worship and celebration.[27] In all its activities the parish encourages and trains its members to

be evangelizers.[28] It is a community of communities, a sanctuary where the thirsty come to drink in the midst of their journey, and a center of constant missionary outreach. We must admit, though, that the call to review and renew our parishes has not yet sufficed to bring them nearer to people, to make them environments of living communion and participation, and to make them completely mission-oriented.

29. Other Church institutions, basic communities and small communities, movements, and forms of association are a source of enrichment for the Church, raised up by the Spirit for evangelizing different areas and sectors. Frequently they bring a new evangelizing fervor and a new capacity for dialogue with the world whereby the Church is renewed. But it will prove beneficial for them not to lose contact with the rich reality of the local parish and to participate readily in the overall pastoral activity of the particular Church.[29] This kind of integration will prevent them from concentrating only on part of the Gospel or the Church, or becoming nomads without roots.

30. Each particular Church, as a portion of the Catholic Church under the leadership of its bishop, is likewise called to missionary conversion. It is the primary subject of evangelization,[30] since it is the concrete manifestation of the one Church in one specific place, and in it “the one, holy, catholic, and apostolic Church of Christ is truly present and operative”.[31] It is the Church incarnate in a certain place, equipped with all the means of salvation bestowed by Christ, but with local features. Its joy in communicating Jesus Christ is expressed both by a concern to preach him to areas in greater need and in constantly going forth to the outskirts of its own territory or towards new sociocultural settings.[32] Wherever the need for the light and the life of the Risen Christ is greatest, it will want to be there.[33] To make this missionary impulse ever more focused, generous and fruitful, I encourage each particular Church to undertake a resolute process of discernment, purification and reform.

31. The bishop must always foster this missionary communion in his diocesan Church, following the ideal of the first Christian communities, in which the believers were of one heart and one soul (cf. Acts 4:32). To do so, he will sometimes go before his people, pointing the way and keeping their hope vibrant. At other times, he will simply be in their midst with his unassuming and merciful presence. At yet other times, he will have to walk

after them, helping those who lag behind and – above all – allowing the flock to strike out on new paths. In his mission of fostering a dynamic, open and missionary communion, he will have to encourage and develop the means of participation proposed in the Code of Canon Law,[34] and other forms of pastoral dialogue, out of a desire to listen to everyone and not simply to those who would tell him what he would like to hear. Yet the principal aim of these participatory processes should not be ecclesiastical organization but rather the missionary aspiration of reaching everyone.

32. Since I am called to put into practice what I ask of others, I too must think about a conversion of the papacy. It is my duty, as the Bishop of Rome, to be open to suggestions which can help make the exercise of my ministry more faithful to the meaning which Jesus Christ wished to give it and to the present needs of evangelization. Pope John Paul II asked for help in finding “a way of exercising the primacy which, while in no way renouncing what is essential to its mission, is nonetheless open to a new situation”.[35] We have made little progress in this regard. The papacy and the central structures of the universal Church also need to hear the call to pastoral conversion. The Second Vatican Council stated that, like the ancient patriarchal Churches, episcopal conferences are in a position “to contribute in many and fruitful ways to the concrete realization of the collegial spirit”.[36] Yet this desire has not been fully realized, since a juridical status of episcopal conferences which would see them as subjects of specific attributions, including genuine doctrinal authority, has not yet been sufficiently elaborated.[37] Excessive centralization, rather than proving helpful, complicates the Church’s life and her missionary outreach.

33. Pastoral ministry in a missionary key seeks to abandon the complacent attitude that says: “We have always done it this way”. I invite everyone to be bold and creative in this task of rethinking the goals, structures, style and methods of evangelization in their respective communities. A proposal of goals without an adequate communal search for the means of achieving them will inevitably prove illusory. I encourage everyone to apply the guidelines found in this document generously and courageously, without inhibitions or fear. The important thing is to not walk alone, but to rely on each other as brothers and sisters, and especially under the leadership of the bishops, in a wise and realistic pastoral discernment.



### III. From the heart of the Gospel

34. If we attempt to put all things in a missionary key, this will also affect the way we communicate the message. In today's world of instant communication and occasionally biased media coverage, the message we preach runs a greater risk of being distorted or reduced to some of its secondary aspects. In this way certain issues which are part of the Church's moral teaching are taken out of the context which gives them their meaning. The biggest problem is when the message we preach then seems identified with those secondary aspects which, important as they are, do not in and of themselves convey the heart of Christ's message. We need to be realistic and not assume that our audience understands the full background to what we are saying, or is capable of relating what we say to the very heart of the Gospel which gives it meaning, beauty and attractiveness.

35. Pastoral ministry in a missionary style is not obsessed with the disjointed transmission of a multitude of doctrines to be insistently imposed. When we adopt a pastoral goal and a missionary style which would actually reach everyone without exception or exclusion, the message has to concentrate on the essentials, on what is most beautiful, most grand, most appealing and at the same time most necessary. The message is simplified, while losing none of its depth and truth, and thus becomes all the more forceful and convincing.

36. All revealed truths derive from the same divine source and are to be believed with the same faith, yet some of them are more important for giving direct expression to the heart of the Gospel. In this basic core, what shines forth is the beauty of the saving love of God made manifest in Jesus Christ who died and rose from the dead. In this sense, the Second Vatican Council explained, "in Catholic doctrine there exists an order or a 'hierarchy' of truths, since they vary in their relation to the foundation of the Christian faith".[38] This holds true as much for the dogmas of faith as for the whole corpus of the Church's teaching, including her moral teaching.

37. Saint Thomas Aquinas taught that the Church's moral teaching has its own "hierarchy", in the virtues and in the acts which proceed from them.[39] What counts above all else is "faith working through love" (*Gal 5:6*). Works of love directed to one's neighbor are the most perfect external manifestation of the interior grace of the Spirit: "The foundation of the New Law is in the grace of the Holy Spirit, who is manifested in the faith which works

through love".[40] Thomas thus explains that, as far as external works are concerned, mercy is the greatest of all the virtues: "In itself mercy is the greatest of the virtues, since all the others revolve around it and, more than this, it makes up for their deficiencies. This is particular to the superior virtue, and as such it is proper to God to have mercy, through which his omnipotence is manifested to the greatest degree".[41]

38. It is important to draw out the pastoral consequences of the Council's teaching, which reflects an ancient conviction of the Church. First, it needs to be said that in preaching the Gospel a fitting sense of proportion has to be maintained. This would be seen in the frequency with which certain themes are brought up and in the emphasis given to them in preaching. For example, if in the course of the liturgical year a parish priest speaks about temperance ten times but only mentions charity or justice two or three times, an imbalance results, and precisely those virtues which ought to be most present in preaching and catechesis are overlooked. The same thing happens when we speak more about law than about grace, more about the Church than about Christ, more about the Pope than about God's word.

39. Just as the organic unity existing among the virtues means that no one of them can be excluded from the Christian ideal, so no truth may be denied. The integrity of the Gospel message must not be deformed. What is more, each truth is better understood when related to the harmonious totality of the Christian message; in this context all of the truths are important and illumine one another. When preaching is faithful to the Gospel, the centrality of certain truths is evident and it becomes clear that Christian morality is not a form of stoicism, or self-denial, or merely a practical philosophy or a catalogue of sins and faults. Before all else, the Gospel invites us to respond to the God of love who saves us, to see God in others and to go forth from ourselves to seek the good of others. Under no circumstance can this invitation be obscured! All of the virtues are at the service of this response of love. If this invitation does not radiate forcefully and attractively, the edifice of the Church's moral teaching risks becoming a house of cards, and this is our greatest risk. It would mean that it is not the Gospel which is being preached, but certain doctrinal or moral points based on specific ideological options. The message will run the risk of losing its freshness and will cease to have "the fragrance of the Gospel".

#### IV. A mission embodied within human limits

40. The Church is herself a missionary disciple; she needs to grow in her interpretation of the revealed word and in her understanding of truth. It is the task of exegetes and theologians to help “the judgment of the Church to mature”.<sup>[42]</sup> The other sciences also help to accomplish this, each in its own way. With reference to the social sciences, for example, John Paul II said that the Church values their research, which helps her “to derive concrete indications helpful for her magisterial mission”.<sup>[43]</sup> Within the Church countless issues are being studied and reflected upon with great freedom. Differing currents of thought in philosophy, theology and pastoral practice, if open to being reconciled by the Spirit in respect and love, can enable the Church to grow, since all of them help to express more clearly the immense riches of God’s word. For those who long for a monolithic body of doctrine guarded by all and leaving no room for nuance, this might appear as undesirable and leading to confusion. But in fact such variety serves to bring out and develop different facets of the inexhaustible riches of the Gospel.<sup>[44]</sup>

41. At the same time, today’s vast and rapid cultural changes demand that we constantly seek ways of expressing unchanging truths in a language which brings out their abiding newness. “The deposit of the faith is one thing... the way it is expressed is another”.<sup>[45]</sup> There are times when the faithful, in listening to completely orthodox language, take away something alien to the authentic Gospel of Jesus Christ, because that language is alien to their own way of speaking to and understanding one another. With the holy intent of communicating the truth about God and humanity, we sometimes give them a false god or a human ideal which is not really Christian. In this way, we hold fast to a formulation while failing to convey its substance. This is the greatest danger. Let us never forget that “the expression of truth can take different forms. The renewal of these forms of expression becomes necessary for the sake of transmitting to the people of today the Gospel message in its unchanging meaning”.<sup>[46]</sup>

42. All of this has great relevance for the preaching of the Gospel, if we are really concerned to make its beauty more clearly recognized and accepted by all. Of course, we will never be able to make the Church’s teachings easily understood or readily appreciated by everyone. Faith always remains something of a cross; it retains a certain obscurity which does not detract from the firmness of its assent. Some things are understood and appreciated only

from the standpoint of this assent, which is a sister to love, beyond the range of clear reasons and arguments. We need to remember that all religious teaching ultimately has to be reflected in the teacher’s way of life, which awakens the assent of the heart by its nearness, love and witness.

43. In her ongoing discernment, the Church can also come to see that certain customs not directly connected to the heart of the Gospel, even some which have deep historical roots, are no longer properly understood and appreciated. Some of these customs may be beautiful, but they no longer serve as means of communicating the Gospel. We should not be afraid to re-examine them. At the same time, the Church has rules or precepts which may have been quite effective in their time, but no longer have the same usefulness for directing and shaping people’s lives. Saint Thomas Aquinas pointed out that the precepts which Christ and the apostles gave to the people of God “are very few”.<sup>[47]</sup> Citing Saint Augustine, he noted that the precepts subsequently enjoined by the Church should be insisted upon with moderation “so as not to burden the lives of the faithful” and make our religion a form of servitude, whereas “God’s mercy has willed that we should be free”.<sup>[48]</sup> This warning, issued many centuries ago, is most timely today. It ought to be one of the criteria to be taken into account in considering a reform of the Church and her preaching which would enable it to reach everyone.

44. Moreover, pastors and the lay faithful who accompany their brothers and sisters in faith or on a journey of openness to God must always remember what the *Catechism of the Catholic Church* teaches quite clearly: “Imputability and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors”.<sup>[49]</sup> Consequently, without detracting from the evangelical ideal, they need to accompany with mercy and patience the eventual stages of personal growth as these progressively occur.<sup>[50]</sup> I want to remind priests that the confessional must not be a torture chamber but rather an encounter with the Lord’s mercy which spurs us on to do our best. A small step, in the midst of great human limitations, can be more pleasing to God than a life which appears outwardly in order but moves through the day without confronting great difficulties. Everyone needs to be touched by the comfort and attraction of God’s saving love, which is mysteriously at work in each person, above and beyond their faults and failings.

45. We see then that the task of evangelization operates within the limits of language and of circumstances. It constantly seeks to communicate more effectively the truth of the Gospel in a specific context, without renouncing the truth, the goodness and the light which it can bring whenever perfection is not possible. A missionary heart is aware of these limits and makes itself “weak with the weak... everything for everyone” (1 Cor 9:22). It never closes itself off, never retreats into its own security, never opts for rigidity and defensiveness. It realizes that it has to grow in its own understanding of the Gospel and in discerning the paths of the Spirit, and so it always does what good it can, even if in the process, its shoes get soiled by the mud of the street.

## V. A mother with an open heart

46. A Church which “goes forth” is a Church whose doors are open. Going out to others in order to reach the fringes of humanity does not mean rushing out aimlessly into the world. Often it is better simply to slow down, to put aside our eagerness in order to see and listen to others, to stop rushing from one thing to another and to remain with someone who has faltered along the way. At times we have to be like the father of the prodigal son, who always keeps his door open so that when the son returns, he can readily pass through it.

47. The Church is called to be the house of the Father, with doors always wide open. One concrete sign of such openness is that our church doors should always be open, so that if someone, moved by the Spirit, comes there looking for God, he or she will not find a closed door. There are other doors that should not be closed either. Everyone can share in some way in the life of the Church; everyone can be part of the community, nor should the doors of the sacraments be closed for simply any reason. This is especially true of the sacrament which is itself “the door”: baptism. The Eucharist, although it is the fullness of sacramental life, is not a prize for the perfect but a powerful medicine and nourishment for the weak.[51] These convictions have pastoral consequences that we are called to consider with prudence and boldness. Frequently, we act as arbiters of grace rather than its facilitators. But the Church is not a tollhouse; it is the house of the Father, where there is a place for everyone, with all their problems.

48. If the whole Church takes up this missionary impulse, she has to go forth to everyone without exception. But to whom should she go first? When we read the Gospel we find a clear indication: not so much our friends and

wealthy neighbors, but above all the poor and the sick, those who are usually despised and overlooked, “those who cannot repay you” (Lk 14:14). There can be no room for doubt or for explanations which weaken so clear a message. Today and always, “the poor are the privileged recipients of the Gospel”,[52] and the fact that it is freely preached to them is a sign of the kingdom that Jesus came to establish. We have to state, without mincing words, that there is an inseparable bond between our faith and the poor. May we never abandon them.

49. Let us go forth, then, let us go forth to offer everyone the life of Jesus Christ. Here I repeat for the entire Church what I have often said to the priests and laity of Buenos Aires: I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the center and which then ends by being caught up in a web of obsessions and procedures. If something should rightly disturb us and trouble our consciences, it is the fact that so many of our brothers and sisters are living without the strength, light and consolation born of friendship with Jesus Christ, without a community of faith to support them, without meaning and a goal in life. More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: “Give them something to eat” (Mk 6:37).

**Thank you acknowledgements for support of the Servants of the Paraclete ministry worldwide are mailed one time each month.**

**We send end of the year tax statements to all donors. If you wish to only receive the tax letter at the end of the year, there is a box to check on the back of the remit envelope enclosed each month in the *Priestly People* newsletter stating that a monthly acknowledgement is not necessary in lieu of the annual tax letter. *Thank you!***



Servants of the Paraclete  
 PO Box 9  
 Cedar Hill, MO 63016

ADDRESS SERVICE REQUESTED

May  
 Newsletter

NON PROFIT ORG.  
 U.S. POSTAGE  
 PAID  
 PRESORT MAIL, INC.



## MASS STIPENDS

We appreciate the many mass stipends that we receive. We thank you for supporting that part of our ministry. The Servants of the Paraclete receive mass stipends from our donors and they look forward to celebrating liturgy with those who offer masses for loved ones, friends and family members.

Name of the person to be remembered in a mass celebrated by a Servant of the Paraclete

living  deceased

Please send an acknowledgement card regarding the mass stipend to the following:

Name:

Address:

City, State, Zip:

If you are requesting a specific date, please allow us enough time to send the stipends to our priests.

Thank you

Return to: Servants of the Paraclete • PO Box 9 • Cedar Hill, MO 63016

**DEVELOPMENT  
 OFFICE**

**Marian Wolaver • 636-274-5226 x303 • mwolaver@theservants.org  
 PO Box 9 • Cedar Hill, MO 63016**