I DESIRE MERCY, NOT SACRIFICE
(HEBREWS 6:6)

Pastoral Letter
Conclusion of the Year of Mercy

Bishop Paul Hinder, OFM Cap.
Apostolic Vicar of Southern Arabia
I DESIRE MERCY, NOT SACRIFICE
(HOSEA 6:6)

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Bishop Paul Hinder, OFM Cap.
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Pastoral Letter
on keeping alive the Holy Year of Mercy

1. The Year of Mercy has come to an end. Many activities during the year have marked the life of the parishes and of individual members of the faithful. Although the official Year of Mercy has come to its conclusion, we should be mistaken to think: “Now it is over”. We should rather say: “Only what remains and continues after the Year of Mercy is its real fruit”. In this pastoral letter I would like to stress a few points which seem important to me for our life as individual Christians, as families, and as a Catholic community. The point of reference is the word of the Bible: “I desire mercy, not sacrifice.”

Mercy, Not Sacrifice

2. This word of the Lord appears for the first time in the book of the prophet Hosea (6:6) in the context of the volatile faith of the people of Israel. The people’s heart is divided: one day they turn to the Lord, the next they worship Baal. In other words, they play with God, thinking that whenever they call on him “he will come to us like the showers, like the spring rains that water the earth” (Hosea 6:3). Through the prophet, the Lord complains about the adulterous people whose ritual celebrations he detests, because these celebrations are not rooted in a deep faith. “I desire mercy, not sacrifice” is a strong reprimand, insisting that the people do not simply have to offer ritual sacrifices but also implement God’s mercy in the midst of the community.

3. In the New Testament, Jesus twice quoted this word of the prophet Hosea. When he called Matthew as one of his disciples and ate with him and other sinners, the Pharisees were scandalised. They knew the rules of the law and were aware that in doing what he did, Jesus became ritually unclean and therefore transgressed the Jewish rules. The Lord defended himself using the words of Hosea, who criticised the false understanding of religion with the words: “I desire mercy, not sacrifice” (Matthew 9:13).
4. Jesus again quoted the same verse when the Pharisees accused his disciples of violating the observance of the Sabbath. They were passing through the cornfields. Because they were hungry, they plucked the heads of the grain and ate, although it was not allowed by the Jewish law. On this occasion, Jesus claimed his authority over the Sabbath and put the rules of the law in their right place: “If you had known what this means, ‘I desire mercy, not sacrifice’, you would not have condemned the guiltless” (Matthew 12:7).

**Jesus Stress True Piety**

5. During the public life of Jesus, we quite often see pious people and specialists in law, like the Pharisees and the Scribes, accusing the Lord of grossly neglecting the law. In fact, in the end, it was the main reason why he was condemned to death and executed on the cross. The religious authorities were simply not ready to accept the openness of Jesus when he sat and ate together with sinners, spoke to women and let himself be touched by them. His uncomplicated acquaintance with lepers, the crippled, publicans, prostitutes, and other public sinners raised questions about his integrity and his being a prophet, let alone being the Messiah.

6. While the outcasts understood Jesus and embraced his gospel of the kingdom, most of the religious people missed the point and did not accept him. In the gospel of Matthew, we can still notice very strong echoes of this contention, which led to the crucifixion of our Lord. Jesus tried to open the hearts and the eyes of the stubborn to the proper hierarchy of values when he addressed his opponents: “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. You blind guides! You strain out a gnat but swallow a camel!” (Mt 23:23-24) Jesus was equally sensitive when it came to a lack of honesty and consistency: “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean” (Mt 23:25-26).

**Neither Legalism nor Libertinism**

7. You may think that the conflict that Jesus had to master is past. However, looking into the history of the Church, we can see that the tension between
the rigour of the law and the freedom of the gospel remained on the agenda. The letters of Saint Paul to the Corinthians, Galatians and Romans still give echoes of this tension. He had to tackle stubborn legalism as well as liberal laxity. There were periods in the life of the Church when legalism was so strong that the good news of the gospel was at risk of fading out of the picture. Such people are still at work. Reading certain comments in social media regarding Pope Francis, I can see that the tension continues up to today. Some of the faithful are worried that the gospel of God’s unlimited mercy is misunderstood as a free pass to the principle of “anything goes”. They are afraid that showing mercy will open the door not only for the gospel of freedom but for an attitude of libertinism and laxity. Such people feel that worldly patterns of thought and behaviour are entering the Church too much. At the same time, they show difficulty in understanding that mercy is at the heart of what God wanted to offer the world when he sent his Son among us. Very often they forget one of the most beautiful verses in the New Testament: “Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him” (John 3:17). God’s mercy means giving a person who has fallen the chance to stand up again and to walk upright. There is still a lot to be done in this regard.

**Mercy and Education that promotes Christian Freedom in our Families**

8. I should like to choose a few areas that need careful attention in order to implement the word of the gospel of mercy. It has to start in our families and in the upbringing of the children. During my long priestly life of almost 50 years, I have often observed that Catholic families were not always free of a rigorous and loveless education. I have seen that in many cases it led to disastrous consequences once the fences fell. Such children never learnt to live responsibly in freedom. Children educated in this way often risk falling into the trap of a lawless life and may even lose not only their religious practice but in some cases even the basic tenets of the Christian faith. I remember children who had been forced rigorously to master a religious programme suited for nuns and monks, and who later fell into the opposite way of life, telling me: “I have had more than enough of my share of religion. I do not need it anymore for the rest of my life!”
9. Looking back at my own life, I am grateful to my parents and my elder siblings. Although I received a strict upbringing, I never felt that coercion and violence which I saw later in some families. I was educated with love by parents who showed me a good example. They also gave me that space of freedom which is necessary to grow in a healthy way. A family should never deteriorate into a kind of penitentiary, where every step is controlled by the corrections officer, and sanctions follow every act of misconduct. Physical chastisement must be banned from family life, be it among husband and wife or regarding the children. We always should keep in mind the word in Colossians: “Fathers, do not provoke your children, or they may lose heart” (Col 3:21).

From Exclusion to Inclusion: Bridges to the Marginalized

10. Another field where we are challenged is the question of how we deal with people who are marginalised be they poor or rich, sick or healthy, hospitalised or in prison, morally on the wrong path or anti-social. We have a wonderful example in chapter 19 of Luke’s gospel of how Jesus exceeded the conventions and social rules of his time in order to reintegrate a man who had experienced a kind of social exclusion. “Jesus entered Jericho and was going through the town”, where the tax collector Zacchaeus lived. He was a rich and wealthy man, but isolated, and rejected by the others because of his professional activity. As a result of his small stature, he could neither see nor be seen in a crowd. His curiosity for Jesus made him overcome his inhibitions. He climbed a sycamore tree with a lot of leaves, from where he could survey the path where Jesus had to pass, but from where he could not be easily seen.

11. Jesus was on his way to Jerusalem, where he would fulfil the work of redemption. Passing the tree where Zacchaeus was hiding he looked up and called the short man by his name: “Zacchaeus, come down quickly, for today I must stay at your house.” It was the moment when the exclusion changed into inclusion. From now on, Zacchaeus belonged to Jesus and his circle. Jesus did not care about the bad reputation of the tax-collector nor about the pious people who shook their heads and showed their indignation. The intention of Jesus was clear: calling him by name, he recognised the dignity of Zacchaeus as a human being. Breaking the ban of the social exclusion, he wanted to tell the people that “he too is a son of Abraham”. Jesus made it possible for the man to
open himself and share his riches with those who were in need: “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over.”

12. The story of Zacchaeus is our own story. Welcoming Jesus in our life calls for action: opening the house, sharing with the poor, repairing injustice, living in communion – all this is part of conversion. The comment of Jesus was not a long time coming: “Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost.” Everybody is called to become a dwelling place for Jesus: the individual member of the faithful, the family, the parish. Open the door! Give the Lord the chance to enter and to change your attitudes. The Lord wants to be our guest: “Behold, I stand at the door and knock. If anyone hears my voice and opens the door, (then) I will enter his house and dine with him, and he with me.” (Rev 3:20) Let us therefore, with Zacchaeus, hurry down from our hiding places and welcome Jesus into our house when he knocks at our door! Welcome him even if he looks strange, and treat him in a friendly manner. He will reveal his true identity at the Last Judgment.

**Overcoming the Blindness for the Poor at our Door**

13. Let us turn to another field of action, reflecting for a moment about the parable of the rich man and the poor man named Lazarus (Luke 16:19-31). The rich man who, unlike Lazarus, has no name, simply missed “winning a friend” during his life because he was too self-satisfied in his luxury. There is no criticism about his wealth, but about his blindness. He was not able to see the poor at the door of his house. Is this not very often our own problem, that we do not know the needs of others because we neither look out for them nor listen to them? If we neither look nor listen now, can we tell the Lord on the Day of Judgment that we were unaware?

14. On the other hand, there is the poor man. In contrast to the rich man, the poor man has a name. Among the parables in the New Testament, it is the only one where a name is given to a person. The meaning of the name is quite important in our context: “Lazarus” means “God comes to help”. In the Bible, God is very often revealed as the one who listens to the cry of the poor,
and as the one who sooner or later will help – if not in this world, then on the Day of Judgment. There is another important aspect: even the poorest and most miserable human being has his or her own dignity. It may happen that we overlook the poor in general, because there are so many of them. As soon as we see them as people with faces and with names, we can remain indifferent no longer.

15. We should take this first lesson of the parable seriously: The rich man had the possibility of acting in God’s place and helping the poor man named Lazarus. He missed the opportunity because he was completely lost in his wealth. Hence he was no longer able to pay attention to the poor man and to care about his name. Only the dogs came and licked the sores of the poor man. Unlike the dogs, the rich man was unable to become a friend of Lazarus - and because he did not become his friend in this life, he was not able to join him in the “bosom of Abraham”.

16. We know it too well: Justice in this world is little. There are so many inequalities, and there is so much greed and corruption that we could lose courage and hope. There are many who despair of all the misery, both around us and in the wider world. In this regard, the parable teaches us another important thing: our life in the present world is a very serious workshop for the coming world. We cannot allow ourselves the luxury of waiting for the final judgment and the new world that follows. There is the risk of being on the wrong side if during this life we do not work, within our possibilities, for more justice and pay more attention to the needy. Had the rich man at least given a glass of water and the leftovers of his abundant table, he surely wouldn’t have been thirsty and suffering after his death. In a few words: we are working out our final destiny now. The proof that we really believe in one God and in the resurrection of the dead is given only if we share God’s preference for the poor and try our best to act now according to the rules of God’s kingdom.

Letting the Sinner Approach and be Healed

17. There are members of the faithful who like to play the role of guardians of public morals in the church and outside. They notice every mistake other members of the faithful (including priests) are committing. They remind me
of the “mutawas” I used to see during my visits in one of the countries in the area. The religious police were controlling behaviour on the road, in the malls and close to the mosques to ensure that everything was done according to the strict Islamic rules of the country. We should not see the Catholic Church as a kind of religious police state. She is the people of God, redeemed through the death and resurrection of our Lord Jesus Christ, but still consisting of sinners on the way to sainthood. As Pope Francis one day said: “Every saint has a past, and every sinner has a future.”

18. There is a wonderful story in the gospel in this regard. One day, Jesus was invited for dinner in the house of a wealthy Pharisee named Simon. While they were lying at table, a woman known in the city as a public sinner entered. She “brought an alabaster jar of ointment. She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment” (Luke 7:36-38). This scene obviously embarrassed the Pharisee and other guests at table. Simon thought to himself: “If this man were a prophet, he would have known who and what kind of woman this is who is touching him – that she is a sinner” (Luke 7:39). By this he meant that Jesus should not let such a creature approach him but keep a clear distance: a thing most of us usually also do!

19. The reaction of Jesus revealed both the lack of true love in the behaviour of Simon and the hidden treasure in the sinful woman: “Simon do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love” (Luke 7:44-47). What Jesus told Simon is echoed in the first letter of Peter: “Love covers a multitude of sins” (1 Peter 4:8). Jesus gave the woman a chance to restart her life with a new perspective. In contrast to the thoughts of Simon, Jesus did not put the label of “sinner” on the woman, but the label of the one who had “shown great love”. She was able get up and walk erect amidst the people because Jesus restored her dignity to her: “Your sins are forgiven … Your faith has saved you: go in peace” (Luke 7:48.50). He did not even tell her “do not sin anymore”; he took it for granted.
Overcoming the Labelling of People and Giving them a New Chance

20. Does it not happen too often even within Christian communities that we label people, keeping in mind only their past and not their future under the grace of God? Pope Francis often speaks about God who, after forgiving our sins, forgets them. Human beings, unfortunately, are often the opposite of God: we do not easily forget the sins of the others, but recall them as soon as there is an opportunity. This is not only poisonous for our relationship with others, but very often it also destroys the new beginning in a person who has tried to get out of a sinful past. Our task is not to be the religious police for others. We are called to imitate Jesus who recognises the love in the sinful woman, heals her from her sins, and opens the door for a new life.

21. Jesus never justified the sin. However, he opened the door to help others come out of the darkness. He created the space where people with a bad past could breathe, reconciled with God and the others. This happens each time when we go to confession. It happens when we practice true love towards someone who is thirsting for love. Each time we do this, we “cover a multitude of sins”, as Saint Peter wrote. It is my deep wish that our families, our prayer groups and associations, our language communities, and our parishes be and become more and more such spaces of practised love. Daily prayers, devotions and novenas, making retreats, and especially going to Mass are good things, and helpful or even needed for our spiritual growth. But we should never forget what Saint Paul says at the end of the famous “Canticle of Love”: “And now faith, hope, and love abide, these three; and the greatest of these is love” (1 Corinthians 13:13).

Prudence in a Time of Economic and Social Challenges

22. We have to ask ourselves what programs of action can remain, be renewed, or introduced as a follow up to the Year of Mercy. I think that at a time of economic struggles and of political unrest in different parts of the world, especially in the Middle East, we are called to be witnesses of sobriety and peace. Too often people think that living in the Gulf States is like living in paradise. What may be true for some can turn into a nightmare for others. It should be part of our sober Christian mind that we face the reality with both
prudence and confidence. People who have lost their jobs without getting new ones should avoid falling into debt and ending up sometimes in jail. It is surely more prudent to envisage a simpler life back home than to dream about a paradise here that does not exist. Confidence does not mean taking loans from people and banks which sooner or later will claim their rights, unless one has a sufficient guarantee that one is able to cover one’s debts. Mercy does not mean covering up the lack of prudence or the stupidity of certain people, but confronting them honestly with the reality of their situation.

23. In order to be more efficient with regard to many distressing situations, I encourage all those who have the skill and the spare-time for social commitments to organize in our parishes more consultancy services for people who need assistance: legal assistance, financial consultancy, help in getting access to the right healthcare and similar matters of concern. It is obvious that we have to abide by the laws of our host countries. This also means that we have to accept certain limitations which may not exist in other parts of the world. As many individuals and groups in our parishes show, Christian life is far more than a suitable piety - it means a life in abundant love of God and of others, especially those who are in need, both spiritually and physically.

**Keeping Yemen in Mind**

24. In our Vicariate we had people who paid with their lives for their commitment among the poor. The Missionaries of Charity who were killed on 4th March 2016 in Aden were deliberately targeted because of their Christian commitment. The twelve collaborators – all except one were Muslims – paid for their service in the home for handicapped people with their lives. Fr. Tom Uzhunnalil, who at the time I am writing this letter is still in the grip of the kidnappers, experiences very realistically the word of Jesus “*I am sending you out like lambs among wolves*” (Luke 10:3). I urge you all not to forget those brothers and sisters who are living under pressure and warfare. It is our duty to keep them in our prayers and to help as far as we can. The people in Yemen where the Missionaries of Charity continue their ministry deserve our attention although the world seems to be little interested in the drama of millions of starving people. We should never forget that, through their desperate eyes, Jesus is looking at us.
**Mother of Mercy, Pray for Us**

25. In the prayer *Hail, Holy Queen*, we invoke our Lady with the title *Mother of Mercy*. The same is true in the wonderful Latin hymn *Salve Mater Misericordiae*, which translated in English, reads: "*Hail, Mother of mercy, Mother of God, and Mother of pardon, Mother of hope and Mother of grace, Mother full of holy joy, O Mary!*" May the Queen of Peace intercede for all who are victims of violence and oppression. One of the churches in Aden, partly destroyed during the civil war, is dedicated to her *Immaculate Conception*. The church in the basement of a villa in Sana’a, at present not used because of the war, is dedicated to *Our Lady, Help of the Christians*. I invite all of you to keep this in mind when you are praying the rosary alone or in your family. Remember the Church in the Gulf and in the whole world. The Church still bears Christ and brings him to all who open their hearts. *The Mother of Mercy* is still giving the one who is Mercy: Jesus Christ. May the Lord bless and keep you!

+ Paul Hinder O.F.M. Cap.
Apostolic Vicar of Southern Arabia
Abu Dhabi, 1st November 2016 (All Saints)
HOLY DAYS OF OBLIGATION

- Sundays or Fridays (where it has been decided)
- The Nativity of the Lord (Dec 25)
- The Assumption of the B.V. Mary (Aug 15)

ABSTINENCE

Abstinence is observed from the completion of the 14th year. Those who abstain refrain from eating meat (eggs, milk products and animal fat condiments are allowed).

- on Ash Wednesday and Good Friday.
- on all Wednesdays of the year. However, outside of Lent, the faithful may substitute abstinence from meat with another act of penance, such as prayer or a work of charity.
  *This Wednesday abstinence is observed instead of Fridays (as practiced in the Universal Church) due to the particular circumstances of the Vicariate of Southern Arabia.*

FASTING

Fasting is obligatory from the completion of the 18th year to the beginning of the 60th year. One full meal a day is eaten, with up to two other smaller meals if necessary to maintain strength.

- Ash Wednesday and Good Friday

The **sacred season of Lent** is a time for purification, enlightenment and renewal of faith in preparation for Easter. In a special way, on all the weekdays of Lent, the faithful are encouraged to practice abstinence, fasting and other works of prayer, penance, self-denial and charity according to ability.

Eucharistic Fast

- The faithful who are to receive Holy Communion must abstain for one hour before reception from any food and drink, aside from water and medicine. However, the sick, infirm and elderly (and their caregivers) may receive Holy Communion even if they have eaten something within the preceding hour.
- A person who has already received the Most Holy Eucharist can receive it a second time on the same day but only within a Eucharistic celebration in which he/she participates. Holy Communion should not be received more than twice in a single day unless one is in danger of death.

EASTER OBLIGATION

- The faithful who have made their First Holy Communion are to receive Holy Communion at least once a year during the Easter Season.
- Within the Vicariate of Southern Arabia, this precept may be fulfilled at any time between the First Sunday of Lent and Trinity Sunday (Sunday after Pentecost).
- Each member of the faithful who has reached the age of discretion is also obliged to confess his or her grave sins at least once a year.
SPECIAL CELEBRATIONS 2016-7

on which the faithful are encouraged to attend the celebration of the Eucharist and observe the joy of the day

B.V. Mary, Mother of God (Jan 01)
Our Lady of Arabia, Principal Patroness of the Gulf (Jan 14)
St. Joseph (Mar 19)
Ss. Peter and Paul, Principal Patrons of the Vicariate (July 02)
All Saints (Nov 1)
Immaculate Conception of the B.V. Mary (Dec 8)
Patron Saint of the parish

SPECIAL COLLECTIONS

and days on which they are to be made in all churches of the Vicariate

Christmas Day & Easter Sunday For the Mission of the Vicariate
Good Friday For the Holy Land
Ss. Peter and Paul (whole weekend) For the Pope’s charities (Peter’s Pence)
Mission Sunday (whole weekend) Evangelization / World Mission
APeSTOLIC VlCARIATE OF SOUTHERN ARABIA
P.O. Box 54, Abu Dhabi. Tel: +971 2 446 1895, Fax: +971 2 446 5177
info@avosa.org  www.avosa.org

PARISHES IN THE U.A.E.

ABU DHABI - St. Joseph’s Church
P.O. Box 54, Abu Dhabi.
Tel: 02 446 1929, Fax: 02 446 1868
abuparish@yahoo.com
www.stjosephsabudhabi.org
Location: Al Musfrif, on 17th Street, between Old Airport Road and Karamah Street (near Al Khubairat British School)

ABU DHABI - St. Paul’s Church, Musaffah
P.O. Box 9218, Abu Dhabi.
Tel: 02 446 1114, Fax: 02 446 6722
info@stpaulsabudhabi.org
www.stpaulsabudhabi.org
Location: Behind K.M. Hypermarket, Off 16th Street, Musaffah Industrial Area, Abu Dhabi.

AL AIN - St. Mary’s Church
P.O. Box 15645, Al Ain.
Tel: 03 721 4417, Fax: 03 721 7929
alainchurch@gmail.com
www.stmarysalain.org
Location: Near Etisalat, opposite Oasis Hospital

DUBAI - St. Mary’s Church
P.O. Box 51200, Dubai.
Tel: 04 337 0087/335 8504 Fax: 04 334 7594
stmarysdbx@gmail.com
www.saintmarysdubai.org
Location: Oud Metha Road, close to Oud Metha Metro Station

JEBEI ALI - St. Francis of Assisi Church
P.O. Box 72715, Jebel Ali.
Tel: 04 884 5251, Fax: 04 884 5216
info@stfrancisjebelali.ae
www.stfrancisjebelali.ae
Location: Jebel Ali Village, behind Jebel Ali Hospital/Al Muntazah complex in the churches’ area

FUJAIIRAH - Our Lady of Perpetual Help Church
P.O. Box 1168, Fujairah.
Tel: 09 223 1377, Fax: 09 222 3238
olphfujairah@gmail.com
www.olphfujairah.org
Location: Close to the Water Tower, Carrefour

RAS AL KHAIMAH - St. Anthony of Padua Church
Box 10946, Ras Al Khaimah.
Tel: 07 2444320, Fax: 07 2444321
info@stanthonyrak.org
www.stanthonyrak.org
Location: Take Exit 119 of E311 towards Al Jazeera Al Hamra. The church is situated near the tall chimney of the glass factory.

SHARJAH - St. Michael’s Church
P.O. Box 1745, Sharjah.
Tel: 06 5662424 / 06 5662049, Fax: 06 5663324
stmichaelsch@emirates.net.ae
www.stmichaelssharyah.org
Location: Al Yarmook Area, close to Al Estiqlal Square, the Ministry of Labour

SHARJAH - St. Michael’s Church
P.O. Box 1745, Sharjah.
Tel: 06 5662424 / 06 5662049, Fax: 06 5663324
stmichaelsch@emirates.net.ae
www.stmichaelssharyah.org
Location: Al Yarmook Area, close to Al Estiqlal Square, the Ministry of Labour

PARISHES IN OMAN

RUWI - MUSCAT - Sts. Peter and Paul Church
P.O. Box 613, Ruwi 112.
Tel: +968 2470 1893, Fax: +968 2478 8840
ruwiparish@gmail.com
www.ruwiparish.org

GHALA - MUSCAT - Holy Spirit Church
P.O. Box 371, Madinat Qaboos 115.
Tel: +968 2459 0373, Fax: +968 2450 2513
ghalachc@omantel.net.om
www.holyspiritchurchoman.com

SALALAH - St. Francis Xavier Church
P.O. Box 1405, Salalah 211.
Tel: +968 2323 5727, Fax: +968 2323 5787
catholicsalalah@gmail.com
www.stfrancissalalah.org
PARISHES IN YEMEN *

ADEN - St. Francis of Assisi Church
P.O. Box 1155, Tawahi.
Tel & Fax: +967 220 2900

HODEIDAH - Sacred Heart Church
P.O. Box 3581, Hodeidah.
Tel & Fax: +967 325 0950

SANAA' - Mary Help of Christians Church
P.O. Box 16050, Hadha, Sana'a.
Tel: +967 141 8009, Fax: 141 8216

TAIZ - St. Therese of the Child Jesus Church
P.O. Box 6802, Taiz.
Tel & Fax: +967 421 1969

*At the moment of publication of this calendar (September 2015), services in Yemen are reduced