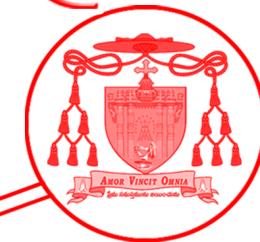


Fatima Vani



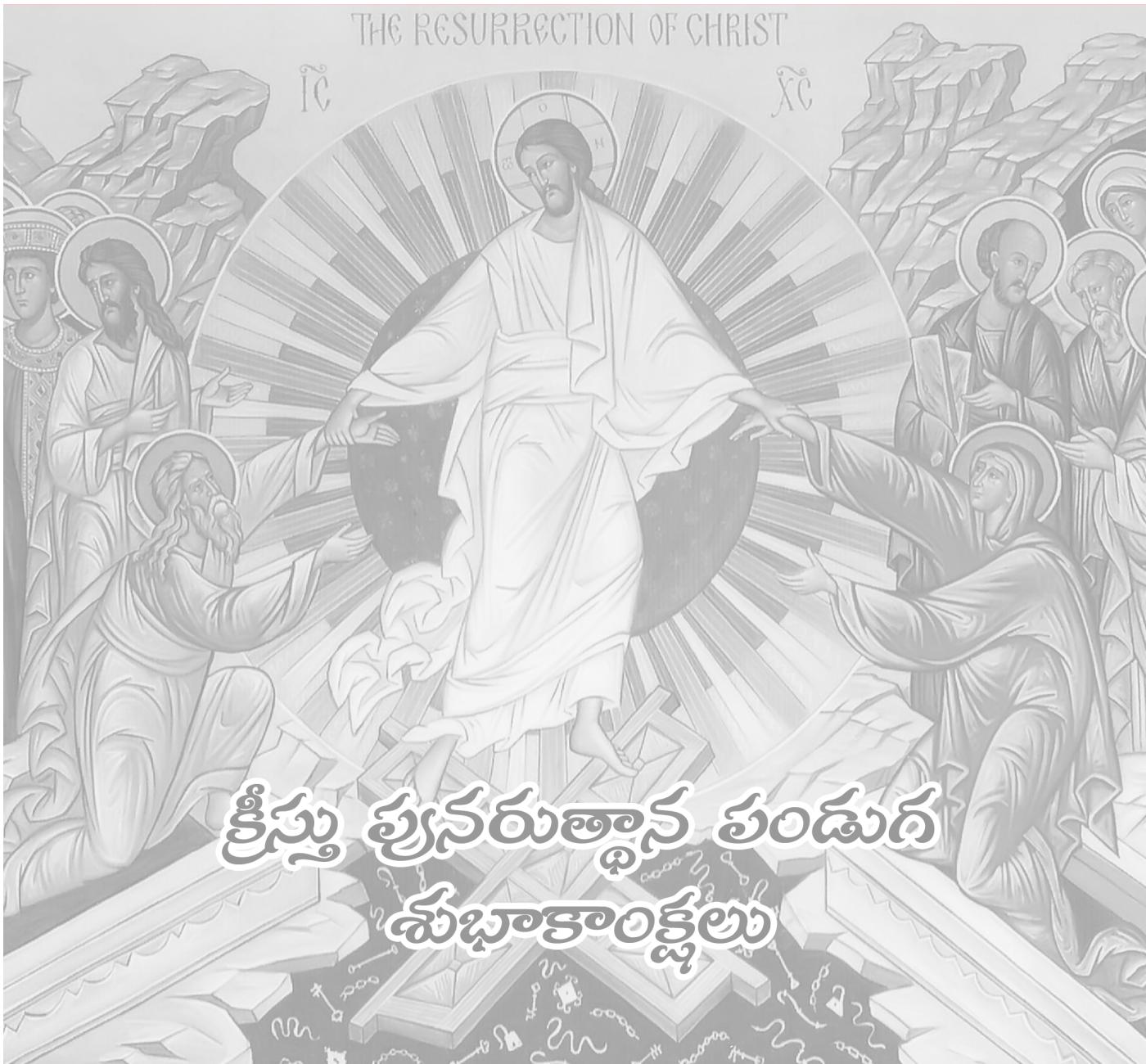
News Letter
Diocese of Warangal



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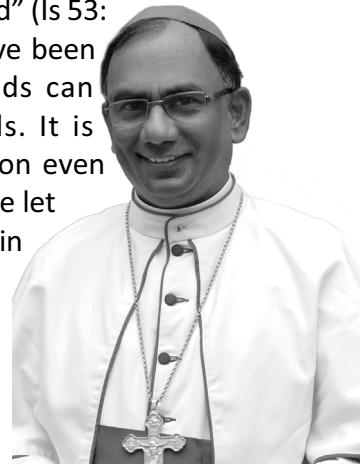
*Leading the Procession and Holy Eucharistic Celebration
on the Feast Day of Our Lady of Fatima On 12-03-2015*



Kapari Vani...

NO OTHER GOD BUT JESUS HAS WOUNDS

Prophet Isaiah long ago foretold "by his wounds we are healed" (Is 53: 5) and the first Pope Peter affirmed "by his wounds you have been healed." (1Pt 2: 24). To our wounds, only Jesus' wounds can adequately speak, because no another god has wounds. It is astonishing to note that this wounded healer bears them on even after His resurrection (Jn 20:27) and indeed forever! Therefore let not Christians waste their suffering, their sorrows and their pain as if they are a curse. In fact, they are blessings, spring boards towards agape love. As we know well, there is one thing that is common to all humans, that is universal among people all over the globe, that is suffering and sorrow. It is remarkably common regardless of race, nationality, ethnicity, economic level or education.



The biggest "problem" with God is not faith in Him. But "suffering", chiefly the suffering of 'innocents' or struggles of the 'good' people or misery caused by the wrong-doers to 'guiltless people'. During Lent and specially during the Holy Week and Good Friday, we admire Jesus' suffering and see how they were part of God's plan for the salvation of the world. Christ's sufferings do away with the notion of senseless, purposeless suffering, and a God who is not involved with His creation.

Jesus' passion and death on the cross brought out his best, revealing the heights and depths of God's Love for humanity (Jn 3:16). It is sad that 'suffering proves that our deepest life- message often comes out of our deepest pain'. We can endure pain if we see a purpose in it. But sadly, most people waste their suffering, don't profit from their problems, never learn from their adversity or gain from their pain. Indeed, our suffering could make us become more like Christ as He learned obedience through suffering (Heb 5:8). We could question ourselves when God didn't spare His only Son Jesus from pain, what makes us think He will spare us? The Passion of Jesus, suffering and death on the Cross was the plan of God for our redemption. So too our troubles and sufferings are part of God's plan by giving a share in His Son's suffering. It could be for our redemption even for others'! God allows pain, trauma, and sorrow in our lives. It is only when we learn these lessons and grow in our ability to agape love, we not waste the sorrow God has allowed in our lives. One will waste one's suffering if one does not believe it is designed by God. God can stop suffering in our lives. If he does not, it means he has a purpose. Satan is real and causes many pleasures and pains. But he is not ultimate. So when he strikes Job with boils (Job 2:7), Job attributes it ultimately to God (2:10).

Suffering is power. Let us use it for transformation by harnessing its energy. We will waste our pain if we believe pain is a curse and not a gift. We would waste our Sorrows if we spend too much time reading about suffering and not enough time reading about God. When the God of the Bible visited this broken planet, he came as one who was poor, homeless and, finally, a condemned prisoner. God unequivocally earned our trust with

the roar on the raw wounds, the thorns pressed into the brow. It is perfectly all right to struggle and scream when we are in the midst of suffering. Sometimes the way to joy and intimacy with God is to cry out in the words of Psalm 39 and 88 bitter, angry shouts to God. God included those Psalms in the Bible because he wanted to show us that it's okay to be screaming in our pain, as long as we scream to HIM. We are allowed to wrestle with God like Jacob, we can argue with God like Job. As long as we stay engaged with God, we will not miss what Jesus wounds are trying to give us.

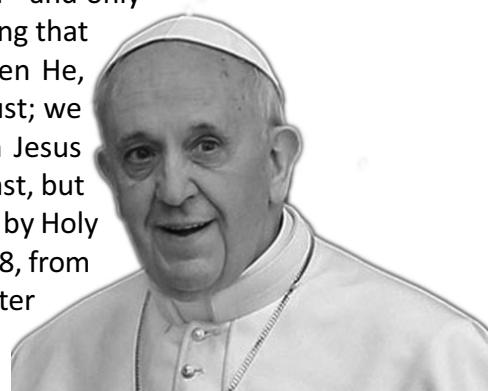
We should be deeply comforted to know that we have a God who is no stranger to suffering. Our God who knows what it's like to bear the worst affliction, and has done it on our behalf. Whatever troubles come to us, the worst trouble is over, because Jesus has reconciled us to God. There is now no condemnation for us, because Jesus took it all on the cross. John Stott said, "I could never myself believe in God, if it were not for the cross... In the real world of pain, how could one worship a God who was immune to it?"

For Christian spiritual growth, the number one contributor is not powerful preaching or transformational teaching or reading deep spiritual books. It is not even devout worship or nishkama seva like that of Blessed Mother Teresa. It is one word 'suffering'. Many people vouch to the fact they grew more during seasons of loss, pain, and crisis than any other time. And the wonderful thing about suffering is that we do not have to fund or search for. It is just given. However, suffering does not automatically produce spiritual growth. Many of them can cripple human spirits than strengthen. Suffering and pain in themselves are bad. No one wants them even those who wish to grow spiritually. But what and when comes to us, accept and see the will of God and facilitate to one's transformation and salvation of self and also for others' redemption. Let us in joy cry out that the wounded Jesus is Risen Lord!

I. POPE'S EASTER MESSAGE

Vatican City (Agenzia Fides) - "If Jesus is risen, then - and only then - has something truly new happened, something that changes the state of humanity and the world. Then He, Jesus, is someone in whom we can put absolute trust; we can put our trust not only in his message, but in Jesus himself, for the Risen One does not belong to the past, but is present today, alive." These are the words spoken by Holy Father Benedict XVI at noon on Easter Sunday, April 8, from the central loggia of St. Peter's Basilica. In his Easter Message, followed by the Easter wishes in 65 languages to peoples and nations throughout the world, and the Blessing Urbi et Orbi, the Pope said:

"Christ is hope and comfort to the Christian communities suffering most for their faith on account of discrimination and persecution. And he is present as a force of hope through his Church, which is close to all human situations of suffering and injustice." Benedict XVI continued: "May the Risen Christ grant hope to the Middle East and enable all ethnic, cultural and religious groups in that region to work together to advance the common



good and respect for human rights. Particularly in Syria, may there be an end to bloodshed and an immediate commitment to the path of respect, dialogue and reconciliation, as called for by the international community.

May the many refugees from that country who are in need of humanitarian assistance find the acceptance and solidarity capable of relieving their dreadful suffering. May the Paschal victory encourage the Iraqi people to spare no effort in pursuing the path of stability and development. In the Holy Land, may Israelis and Palestinians courageously take up anew the peace process."

A particular memory on behalf of the Pope went to the African continent: "May the Lord, the victor over evil and death, sustain the Christian communities of the African continent; may he grant them hope in facing their difficulties, and make them peacemakers and agents of development in the societies to which they belong. May the Risen Jesus comfort the suffering populations of the Horn of Africa and favour their reconciliation; may he help the Great Lakes Region, Sudan and South Sudan, and grant their inhabitants the power of forgiveness.

In Mali, now experiencing delicate political developments, may the Glorious Christ grant peace and stability. To Nigeria, which in recent times has experienced savage terrorist attacks, may the joy of Easter grant the strength needed to take up anew the building of a society which is peaceful and respectful of the religious freedom of all its citizens." (SL) (Agenzia Fides 11/04/2012)

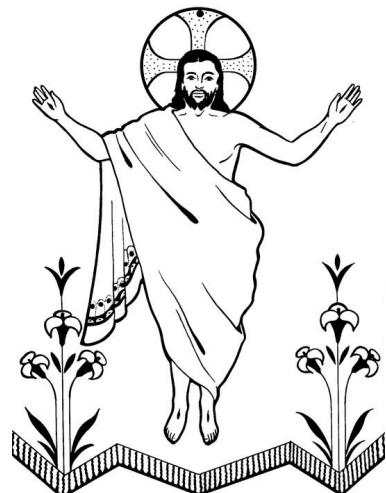
II. EASTER SUNDAY

Easter Sunday comes at the end of 40 days of prayer, fasting, and almsgiving known as Lent. Through spiritual struggle and self-denial, we have prepared ourselves to die spiritually with Christ on Good Friday, the day of His Crucifixion, so that we can rise again with Him in new life on Easter.

The Fulfillment of Our Faith : Easter is a day of celebration because it represents the fulfillment of our faith as Christians. St. Paul wrote that, unless Christ rose from the dead, our faith is in vain (1 Corinthians 15:17). Through his death, Christ saved mankind from bondage to sin, and He destroyed the hold that death has on all of us; but it is His Resurrection that gives us the promise of new life, both in this world and the next.

The Coming of the Kingdom : That new life began on Easter Sunday. In the Our Father, we pray that "Thy Kingdom come, on earth as it is in Heaven." And Christ told His disciples that some of them would not die until they saw the Kingdom of God "coming in power" (Mark 9:1). The early Christian Fathers saw Easter as the fulfillment of that promise. With the resurrection of Christ, God's Kingdom is established on earth, in the form of the Church.

New Life in Christ : That is why people who are converting to Catholicism traditionally are



baptized at the Easter Vigil service, which takes place on Holy Saturday (the day before Easter), starting sometime after sunset. They have usually undergone a long process of study and preparation known as the Rite of Christian Initiation for Adults (RCIA). Their baptism parallels Christ's own Death and Resurrection, as they die to sin and rise to new life in the Kingdom of God.

III. CONFERENCE STATEMENT

National Conference of Diocesan Priests of India (CDPI)

Nagpur, 24-27th February 2015

We, the Members of the Conference of Diocesan Priests of India, after pondering over the discussions and deliberations that emerged from the Vatican's Extraordinary Synod on the theme "The Family", assembled at Nagpur on 24 -27 February, 2015 for our 13th National Council in which 65 of our member - priests participated and reflected on "The Effective Ministry to the Families in the light of the synod".



While we immensely rejoice over many of our Christian families which strive to live their Christian faith more fully, we also realize that Poverty, migration, the caste-system, domestic violence, heightened materialism and consumerism, new age movements, rise of new philosophies and dangerously changing cultural and thinking patterns on socio-moral and religious issues in India, have subjected the institution of marriage and the family to tectonic shifts leading to a widespread erosion and disregard for traditionally held Church teaching on conjugal love and the Christian family.

The culture of violence and sexually immoral activity is blatantly being promoted in the media in the garb of 'tv shows', 'video games', movies, cyberspace and advertisements.

Threats to the sanctity of marriage are getting increasingly noticeable in the rise of pro same-sex marriage campaigns and civic bodies and NGO's espousing the cause for LGBT (lesbian, Gay, Bi-sexuals, Transgenders) and even questioning the validity of Church teaching on such groups of people.

The declining sense of sin and need for repentance is the fall-out of such changing ideologies and trends in society at large. In this present scenario the priests are called-upon to protect the Faith and the Family from this tsunami of moral degeneration.

This conference reiterates firmly that the Church unbendingly insists on the doctrine on marriage on the basis of reason and in the light of Divine revelations has a prophetic voice in the current mentality shaped by relativism, hedonism and materialism.

Despite the dismal situation, the CDPI considers it absolutely necessary to be kind and compassionate in communicating the church teaching through empathetic dialogue instead of insensitively turning the faithful away. Our priestly ministry calls us to render greater and meticulous care towards estranged couples and families that have their spiritual life at stake.

With the help of the laity and adequately trained professionals, priests must engage in actively preparing partners, both before and after marriage. Accompanying the couples after marriage at various stages of their lives, through various programs must serve to strengthen the bonding. The exemplary married couples can be encouraged to serve as out-reach teams to help those preparing for marriage and to assist as counselors where couples and family relationships are in the doldrums. Priests, together with spiritually and morally mature couples have the obligation to reach out to children and elderly in gearing them up to guard themselves from the harsh and erosive forces in society that threaten their growth into mature and fully human persons.

Priests not only need to update themselves with the changing trends in society, but need to be well informed about the encyclicals and church teaching on Marriage and the family and incorporate them effectively in their preaching and programs for couples and the family.

We, priests, have the responsibility to preach more fervently, with conviction, but with kindness and compassion of the love, mercy and forgiveness of God to keep couples and families together and reach out to those who have gone astray. When couples and families are spiritually strong, the world becomes a better place to live in. We priests can effect that change through our ministry.

IV. HOMILY AT THE CELEBRATION OF THE YEAR OF THE CONSECRATED LIFE

Gen 22: 1-2, 9-13, 15-18; Rom 8:31-34; Mk 9:2-10

“Come out of your Comfort Tents and Open your Flood Gates”

Dear Consecrated, The Brightest day in Jesus' life was the day of Transfiguration on mount tabor (Mk 9: 2-10) and the darkest night in Jesus' life was the night in the Garden of Gethsemane on the Mount of Olives (Mk 14:32-42). In both the instances Jesus invited his intimate apostles Peter, James and John to be very close to Him and at both the places they let Him down. What a tragedy! It was not by chance but by choice that Jesus took the same trio. Is it not the same with regard to the choice of the consecrated?

How providential they are! But are the consecrated too letting down Jesus like the trinity of apostles? The Pope seemed to have this concern too in calling for the special year of consecrated life. What a mental torture was it for Jesus especially in the garden at Gethsemane! Luke says “His sweat became like great drops of blood falling on the ground” (Lk 22:44).

Building Tents : On mount tabor, the intimate disciples after seeing the divine glory of Jesus could have effortlessly understood the plan of God for Jesus to suffer and to die. Instead, being ecstatic in the celestial glory, Peter, the spokesperson, unknowingly exclaimed “Rabbi, it is good for us to be here, let us make three tents, one for You, one for



Moses and one for Elijah" (Mk 9:5). Correspondingly, this could be applied to the 'consecrated', who, in the bliss of their consecrated vocation, might shout as Peter saying or even singing 'let us build structures of grandeur, one for Jesus, one for general and one for provincial! Surely it is comfortable to be in the tents of institutions of splendour. And conversely, it is dangerous to come out of the comfort zones, as the Holy Father calls, to be with the people down the mount in the muddy waters of life. It would be a life of struggle and suffering.. Therefore, being human as they are, the consecrated would naturally feel to stay on in their tents of safety. Thus their temptation would be 'build more structures for instruction of the message of Jesus'. If at all anything more is done, it is the destruction of structures for more constructions! Alas! Jesus message to the trio was to build people, even by suffering and death.

Mount St. Mary : My dear people of God, the lay faithful, the consecrated, priests, bishops and archbishops, Today God brought us all to the mount St. Mary, as were his close disciples to understand and experience his glory and suffering in the 'consecrated life'. From all over Telangana and Andhra Pradesh, He specially chose and brought us to understand the life and mission of the 'consecrated in the Church'. This year 2015, proclaimed by the Holy Father Francis as the 'Year of Consecrated Life' is a time of Kairos, a momentous year in history to grasp the mystery of consecrated life. It is a time of grace, a gratuitous gift and an invitation for the entire Church especially the consecrated for a bold response. If the response is warm, God meets us, Christ shines in the consecrated as on Tabor and the Holy Spirit dwells in the tents of the consecrated. If the response is cold, the moment of Kairos would pass by us and we would miss a great opportunity of revitalization and renaissance of the consecrated!

Temple Veil torn into two as Jesus breathed His last : Today is the age of television, which has a small screen, which separates the real from the role-play to make-believe. So too was the temple veil of the first covenant. The consecrated life is the special gift deliberately retained by God Himself for the era of mercy, the new covenant. It is a way of life of 'narrow path' of the cross. 'This is my beloved Son, listen to Him' was the firm command of the Father on Tabor. This is to listen to the doctrine of the cross, which becomes even louder at his death "Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two from top to bottom" (Mt 27:50-51). The birth of Jesus was both historical and historic. So too is the death of Jesus, both historical and historic. Jesus birth divided the world history into two, before and after Christ. Jesus death too divided the salvation history into the age of law and the age of grace. Religious vocation is one of the prized gifts of this age. This becomes all the more obvious if we could grasp the significance of the temple veil being torn into two when Jesus died. Here we see the image of Jesus' flesh being torn for us just as He was tearing the veil for us. This is the new and a better covenant than the old covenant and 'in speaking of a new covenant, God made the first one obsolete' (Heb 8: 6-13).

Consecrated Life, Mirrors Christ's own Life : "Not everyone can accept this teaching, but only those to whom it is given" (Mt 19:11). God the Father, through Christ and under the inspiration of the Spirit, draws certain people with a divine call (Perfectae Caritatis 5;

Lumen Gentium 44) to follow Christ more closely. The response to this call is always a grace: "It was not you who chose me, but I who chose you" (Jn. 15:16). The teaching and example of Jesus are the source for the evangelical counsels of poverty, chastity and obedience. In the era of globalization, liberalization and consumerism, three main beliefs challenge the consecrated i.e. pleasure, possession and power. The three evangelical counsels, celibacy, poverty and obedience confront and counter these powerful currents of the times. Indications of the life of voluntary virginity is found even in the early Church (1Cor 7 chap). Its primary aim was to mirror Christ's own way of life and mission. Over the centuries, the Church has safeguarded this unique heritage by regulating the practice of the three counsels and establishing "stable forms of living" (VC 43).

In short, consecrated life is a more intimate consecration of Baptism. However, all the baptized Catholics are to follow Christ by observing the Decalogue and earnestly seeking the beatitudes. For the consecrated that alone would not be adequate. They voluntarily embrace and publicly profess to observe the evangelical counsels, which are not commands. It involves the obligations of chastity in celibacy, poverty and obedience in a permanent state of life recognized by the Church (CCC 914-919). Imitating Christ's self emptying, the consecrated, in a certain way proclaims the future heavenly age, already present in this age (VC 32; Mt 22:30).

Consecrated Forms and Families : The seed of consecrated life brought forth a tree with various branches, which are various religious families, each institute enjoying a particular gift of the Holy Spirit, lived in solitude or community. Bishop/s discern new gifts of the consecrated life but the approval of new forms is reserved to the Vatican. There are 8,00,000 consecrated in the world and more than 1,00,000 in India alone. What a gift of the Church in India! There exist traditional and also new forms of the consecrated like the hermits in desert, consecrated virgins and widows/ widowers, institutes of contemplative life, canonical institutes, secular institutes, apostolic life in common, and the like (VC 31-38). Whenever there was a need for the life and or the of the Church, God gifted consecrated heroes like, Antony, Pachomus, Benedict, Basil, Augustine, Bernard, Francis, Dominic, Teresa of Avila, Ignatius, Francis Xavier, Angelica, Vincent, John Bosco, little Flower, Mother Teresa, John Britto, Alphonsamma, and the like. Similarly, all consecrated forms of life are God's gifts to the Church to be collaborators with the local Ordinary. History vouches to the fact that outstanding contributions were made the consecrated down the ages especially when the Church was in trouble. They live in the world and work for the sanctification of the world, and therefore they are like 'leaven' in the Church and also in the world. The different charisms are not meant to be competitive or conflicting but are complimentary for the life and mission of the Church. There should be communion among various Orders and they need to work in communion with the local Ordinary, the diocesan clergy and the laity (VC 75-80). Where this is lacking the consecrated fall short of their vocation!

Open Windows, Doors and Even Gates : The celebration of the Year of consecrated life is of the entire Church, not of the consecrated only. The Pope specially invited the consecrated to 'wake the world up'. To wake others up, one should be awake. Therefore the consecrated

were asked not to be satisfied with the glory of their past, their founder and their charism but innovatively create a heroic future history by opening not only the windows as Pope John XXIII asked, not only the door/s as Pope Benedict invited but also to open gates of the consecrated institutes as Pope Francis shouts from the Housetops. It is not merely to welcome the poor to us but to go out to the poor, not only to be with the poor but also to be like the poor. What a challenge it is! In the ever changing and challenging world, the consecrated are asked to the rise to the occasion with Christian hope. Go ahead with optimism and never joining the prophets of doom.

Let the joy of consecrated life shine on your life and mission, and do not look like as if you have just come from a funeral service. ‘Where the consecrated are, there is joy and it should resound in your apostolate’ as the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life invited. Let the young be attracted not by your programs but by your prophetic way of life. With the energy of each one’s charism, the consecrated should be and become ‘synergy’ to all other vocations in the Church. Yes, ‘Go into the whole world’ (Mk 16:15) but specially to those on the periphery, to the most marginalized, to those who lost hope. Do take up apostolate/s that nobody else wants to take up and then the young of today would join you in great numbers. The contemplatives should share their rich experiences of God with those in active apostolate of the poorest and vice versa to enrich each other.

International Year of Light : The UNESCO declared to commemorate ‘2015 International Year of Light’ conveying the message that ‘light is to be celebrated’. It is elevating to note that the Holy Father too proclaimed that Year of Consecrated Life 2015 to be celebrated. Physical Light is a powerful parallel to the spiritual light, the consecrated. As the light based technology range from CANDLE thru LED to LASER, so too the consecrated range from INDIVIDUAL thru COMMON to COMMUNITY life radiating power spiritual light to world. The Year of consecrated Life began with lot of euphoria and let people know, by the end of this special year, of the deeper meaning of consecrated life for the world of today and especially for Telangana and Andhra Pradesh. May Mary, Virgin of Virgins be the Morning Star of the JOY OF THE GOSPEL for the consecrated, who joyfully echo the Magnificat!

+ Uduamala Bala, Bishop of Warangal Diocese &
Chairman of CCBI and
TCBC Commission for Clergy and Religious

V. CELEBRATION OF THE YEAR OF CONSECRATED LIFE

MARCH 01, 2015 AT SECUNDRABAD

The year of Consecrated Life has been celebrated with style in the twin Telugu states of Andhra Pradesh and Telangana on Sunday 1st March 2015. As decided in the joint meeting of the TCBC and the Regional CRI, it was expected to be more of a church celebration rather than that of consecrated men and women. Hence the TCBC commission for Clergy and Religious under the chairmanship of Most Rev. Uduamala Bala and the Regional CRI under the leadership of Rev. Fr. Amal SJ planned two regional celebrations during the



year to celebrate God's gift of Consecrated Life to the church. The first one at the beginning of the year was to be celebrated at Hyderabad in the state of Telangana and the second one at the end of the year at Vijayawada in the state of Andhra Pradesh. Accordingly it was decided to celebrate on 1st March 2015 at St. Mary's School grounds, Secunderabad.

The day began at 9.30 am with a reception to the chief guests of the Celebration Most Rev. Thumma Bala, Archbishop of Hyderabad and the President of Telugu Catholic Bishops' Council, Most Rev. Mallavarapu Prakash, Archbishop of Vizag and the Vice President of the TCBC, Most Rev. Uduvala Bala, Bishop of Warangal and the Chairman, TCBC Commission for clergy and religious, Most Rev. Poola Antony, Bishop of Kurnool and TCBC Secretary, Most Rev. Joseph Kunnath, Bishop of Adilabad, and Rev. Fr. P.S. Amal SJ, the Regional CRI President along with the office bearers of the regional CRI. A gorgeous ballet on the theme "Consecrated for a Mission" with the participation of 120 school children raised in grand style the curtain for the day's programs. In the inaugural session that marked the lighting of the lamp, Most Rev. Uduvala Bala welcomed the gathering numbering around 2500 religious and another 1000 lay men and women from all over the twin Telugu states. This was followed by the Key Note address by Most Rev. Mallavarapu Prakash. He spoke about the presence and the role of Religious in the Church based on the Vatican II documents and called the religious not to stick on to the old ideals but to adapt them to the times to be more relevant. With the welcoming words as well as words of thanks of Fr. Amal SJ the inaugural session came to an end.

In the second half of the morning there were three sessions. In the first Session Rev. Fr. Dr. Gorantla Johannes OCD, the former regional CRI President delivered a 40 minute talk on the Biblical insights into Religious life. He presented the religious life as a sure means of entering into eternal life as desired by the rich young man in the gospels (Lk 18, 18) It is a way of seeking after perfection, a perfection of charity, faith and hope. Religious life is a seeking of the Kingdom of God with single minded devotion. The three vows render perfect freedom to seek God and his kingdom.

In the second session there were two conferences. The first by Rev. Bro. Lambert SG, presented in brief the history of consecrated life. From 4th century to the present times. And in the third conference by Dr. Gurram Prathapreddy, the contribution of consecrated men and women in the origin, establishment and the growth of church of Andhra Pradesh has been historically highlighted. In the third session Rev. Sr. Japamala CSA, spoke of the role of families in nurturing vocations to consecrated life. And in the final conference of the morning sessions Rev. Fr. Dr. Saginala Prakash gave some practical suggestions to

make the presence and activities of the Religious today more relevant and effective in the church of Andhra Pradesh. Each session was separated by short biblical thematic dances.

In the afternoon there was an hour dedicated to Praise and worship. The huge gathering of Bishops, Priests, religious men and women, people of God thanked the Lord for the beautiful gift of Consecrated life to the church. This was followed by a short symbolic procession with candles. The highlight of the day was the Solemn Eucharistic Celebration participated by a majority of the Bishops, around 200 priests, 3000 religious and another 2000 lay men and women. The Mass was presided over by Most Rev. Thumma Bala, the TCBC President. In his introduction he congratulated all the religious working in the twin states and appreciated their presence and activities for the growth of the church. The homily was delivered by Most Rev. Udumala Bala, Chairman, commission for clergy and religious who commented on the day's Gospel "Transfiguration". He invited the religious to leave their tents and come down from the mountain where people are waiting. And exhorted that its high time to not only open the windows and doors but also the gates of our religious houses so that the consecrated men and women may go out easily and work in favour of the families, poor and the needy. During the holy Eucharist, special symbolic acts of presenting some of the religious men and women to God by their parents, and consecration prayer by the participants were very much appreciated.

With the felicitation ceremony at the end thanking all the Bishops, priests, religious and laity by the CRI President and short messages by the bishops in which they congratulated for such a beautiful celebration and appreciated the presence and activities of religious in the twin Telugu states. The whole day was prayerful, joyous and manifested the unity among the religious, bishops, clergy and the people of God.

VI. SEMINAR ON NAVYA SUVARTHEEKARANA – II

Evangelization and New Evangelization

Action Plan for all Diocesan Priests & Heads of Institutions of the Consecrated Deanery Wise Meeting/s- March 16-19, 2015

"You will be my witnesses to the end of the Earth' was the explicit wish of Jesus expressed just before his Ascension (Acts 1: 8). In the journey of witnessing to and of proclaiming the good news of Jesus starting from Jerusalem through Samaria to the end of the earth, the message of Jesus was incarnate in the culture of the life of people and peoples of the entire globe down the ages. Since Vatican II, aggiornamento (updating) and rinnovamento (renewal) are the two key terms that became very central to Church's vision since the world has been changing at a great speed. Another pair of terms 'Evangelization and New Evangelization' too became very vital to Church's mission. 'Church is a living organism and therefore, it was always reforming' (Ecclesia semper reformanda) itself as per the signs of the times. Without renewal, the ministries of the Church would become ineffective and even outdated. Any organization,





to be alive and relevant, needs the reformation of its vision and reformulation of its mission. Fortunately, renewal is part of the Catholic Church all through the history. Genuine renewal comes with a return to the biblical and theological roots of the Church along with the culture of the local people of God.

Thus, the Church in the diocese of Warangal began its work of renewal a year ago with Satsang I and II and Navya Suvaarthikara I & II. ‘Go into the whole world’ (Mk 16:15), our apostolic mission of

evangelization and ‘feed my lambs’ (Jn 21: 15 ff), our pastoral mission of new evangelization are the two pillars on which all the four seminars were firmly based. The final seminar was ‘Navya Suvaarthikarana II with the aim of a concrete action plan with a time bound plan to implement as for the vision and mission of the particular Church of Warangal at the diocesan, deanery and parish levels. Therefore, this seminar was held from March 16-19, 2015 on deanery level in order to facilitate better participation with the ground reality of the area. The resource person is Rev. Basani Mathias, with great expertise and rich experience, was the same resource person of Navya Suvaarthikarana I.

The members present at every deanery meeting were: All diocesan priests, and superiors (or a member) of houses the consecrated and the heads of the Institution in each of the deaneries. The number of members attended at each meeting was: Fatimanagar on the 16th..... Ookal on the 17th Ghanpur on the 18th... and Karimanagr on the 19th.... There was great enthusiasm visible in the participation and the zeal of the members to, concretely, ‘do something beautiful for God’ as Blessed Mother Teresa said. Every meeting began with the reading of the Word of God, invocation of the Holy Spirit followed by an opening prayer. The shepherd of the diocese Bishop Udu mala Bala was present at every meeting and gave the key note address explaining the purpose, the program, logistics along with a personal appeal to contribute to the plan for the diocese to carry out efficiently and effectively the twin duties of the diocese ‘Evangelization and New Evangelization’. He underlined the importance of the deanery level meeting so that all could put their heads and hearts together so that all their hands and feet could be harmonious in fulfilling the Church’s mission through villages and towns in the diocese of Warangal.



Session I : Rev. Mathias, taking over the day, recapitulated the content of the 3 previous seminars (Satsang I & II and Navya Suvartheekarana I), not by repeating the entire content but by highlighting the salient features. In Navya Suvaarthikarana I, recalling the contents, he underlined the following points: Meaning, need, purpose and origin of the terms ‘Evangelization and New Evangelization’ and their usage in encyclicals. The report was



bound action plan.

Summarizing Satsang I : The Resource person was Rev. Fr. Faustine Lucas Lobo, National Director, Pontifical Mission Director. He underlined that Satsang is the essence of the saying ‘the whole is indeed greater than the sum of its parts’. The central dictum was ‘Failing to plan is planning to fail’ was taken as a guiding principle. To reach a successful destiny one needs to plan ahead and implement it accurately.

He explained on : Pastoral plan for the diocese: Planning involves: Bishop, Commissions, Priests and Institutions; Meaning of a Plan? Julius Nyerere’s dictum ‘Planning is choosing’; Three steps for planning: Step 1: Where are we now? (Present reality) Step 2. Where do we want to go? (The goal/ destination); Step 3: How to get there? (Action Plan, Monitoring Plan, Evaluation Plan, Financial Plan & Budget); For Warangal Pastoral Plan utilize the SWOT analysis: Strengths, Weaknesses, Opportunities, Threats- accordingly workshop identified the 4 dimensions;



Discussion on the need of various commissions; followed by the meaning of Vision, Mission, Goals and Objectives, Action Plan was explained and suggestions were made for follow-up.



Satsang II : Since Satsang I could not complete the work of preparing Vision-Mission statements along with the goals and objectives of Warangal diocese in order to prepare an action plan, satsang II was organized: From Satsang I, important needs of the diocese were collected based on

published in Fatima Vani March 2014 and its highlights were: 1. Every parish should take a new village for evangelization; To begin Faith formation with Family; Giving importance to marriage preparatory courses; Need to working together; The consecrated should come out of their comfort zones; training to priests and faithful; sharpening of instruments; raising finances locally; Need of new vision-mission, strategy at diocesan, denary and parish levels; and a strong desire for a time-



which the vision was prepared as: Witnessing Communities based on Gospel values and the Mission Statement: Formation & strengthening of communities through Evangelization and integral development (Cultural, social, economic, political, technical & environment) to witness to Christ. Then each commission was trained to prepare its respective statement/s of vision and mission, goals and objectives

statements. Action Plan was to be completed as Home work for each commission and they would be corrected/ modified.

Navya Suvaarthikarana II : Fr. Matthias, the veteran resource person, after summarizing the three former seminars as above, held a workshop where the members were to discuss the chief characteristics of the early Church, followed by reporting by four groups.

Renewal of Faith for the existing Catholics. Fr. Mathias explained how to renew and strengthen the faith of the Catholics based on the model of early Christian Community found in Acts of the Apostles (ch 2). He explained in detail with great conviction on the ten basic characteristics of early Christian Community. He campaigned and invited the members to form Small Christian Communities in each parish, village as per the number of families. The characteristics of the ideal early Christian community qualities are:

- 1 Continuous Learning community.
- 2 Community Life – Communion of Communities
- 3 Community of worship
- 4 Praying community: ‘in Spirit and Truth’
- 5 Reverence for God and Respect for people
- 6 A sharing community
- 7 Witness community
- 8 Serving community
- 9 Community that does great things for Christ.
- 10 Joyful community

In the afternoon session, Fr. Mathias stated that as per the changed times and the ground reality, the above 10 characteristics could be regrouped on priority basis as below:

1. Community of Communion
2. Life Witness
3. Service

The above are divine values, not mere human values and therefore to be achieved by: Continuous Learning, Community of worship; Praying community: sharing community; Reverence for God and Respect for people; Community that does great things for Christ; and Joyful community.



Evangelization : Meaning, Ways, Means and methods

Evangelization is proclaiming the message of Jesus and indeed Jesus Christ Himself. He recalled the three chapters of Redemptoris Missio and briefed on them: The central point is that Jesus Christ is the only Redeemer and only through Him, one could come to the Father. Those who experience Christ's message and Christ Himself cannot keep quiet but proclaim Him. Secondly, Evangelization is to establish the Kingdom of God, inaugurated by Christ Himself. He did not specify how it would be, but described the characteristics of the Kingdom of God, whose sign and sacrament is the Church. Thirdly, the director of Evangelization is the Holy Spirit and guides the Church to be the main instrument and He Himself would be the central actor. Then he listed the ways and means of Evangelization as follows:

1. Phases:

- i. Witness
- ii. Initial proclamation
- iii. Conversion and Baptism
- iv. Establishing the local community with continuous faith formation

2. Methods/ Means

- v. Basic Christian Communities
- vi. Inculturation of the Gospel message
- vii. Inter-faith dialogue
- viii. Formation of Conscience and Human development
- ix. Option for the Poor

3. The ways of Proclamation :

- i. To Non Christians with the witness of Life, Jesus name and 'My story of Jesus'
- ii. Ecumenism with brotherly concern
- iii. Inter-religious dialogue
- iv. Inter-cultural
- v. Human development – Social services
- vi. Justice, peace and Human Rights
- vii. Prophetic action

Underlining the importance of the human resources, he stated that the main difficulty is with the personnel, convinced and convincing personnel, Director, Parish priest, Commission for Evangelization, Catechist/ animator, volunteers, etc.

Plan of Action : 1st Year - Friendly relations with the people and initial proclamation of human values followed by Gospel values. It could last from a few months to 1 year.

2nd Year - From Catechumanate to Conversion.

3rd Year - Instruction and prayer by preparing the catechumans following the process of the rite of adult Baptism especially during Lent.

II. Vishwasa Vikasam/ Faith Formation : Meaning, Purpose, Ways, Means and Methods

In the context of the Catholic faithful mostly being well sacramentalized and not sufficiently evangelized, faith formation becomes all the more important. Christians are to live and witness to Christ in social, economic, cultural and inter-religious context. Individual Christians and communities need to be models with true Christian culture and practice. Evangelization and new evangelization need to awaken people's innate goodness, faith, hope and charity and enthuse them to live first, as authentic humans and then as genuine Catholics. Modeled on the early Christian community, and adopting the 'Lumco' method of conscientization of Basic Communities of South Africa, and also utilizing the 'Alpha Program', its implementation in Philippines, Jyotirmai's main program of Faith Formation, 'Small Christian Communities', the following action program is envisaged:

1st Year- Awakening, awareness of faith, social, political, financial and cultural reality.

2nd year- Awareness of the need and Formation of Basic Christian Communities as per need.

3rd Year – Importance of the Word of God, Use of the Bible, Bible reading and sharing and applying its message in the socio-politico-cultural reality through 7 step prayer method for social change. 6th point is identifying and solving their problems by the people themselves.

Services : Volunteers for Evangelization, Training for services in liturgy i.e. preparing for Mass, lectors, cantors, acolytes, ushers, etc. Community services like legion of Mary, Vincent de Paul, Mother Teresa, Visiting the sick, Youth association, Mahila Sangalu, Children's association, etc.

Self reliance : Emphasizing on the need of self reliance in all areas after so long a time, he underlined the areas of Personnel, finances and services.

III. Commission Model Plan : Very systematically organized, planned program and well implemented with monitoring and evaluating bodies with updating system is the need of the hour. Plans on individual interest and stray activities of charismatic initiatives are not enough. Commissions might be piece meal type and there might not be organic unity and united witness. Therefore a pastoral plan with time bound program is a must to meet the needs of the present times and people for both Evangelization and faith formation.

IV. Plan of Action for follow-up

The Bishop gave the concluding message by highly appreciating the presentation of solid talks on Catholic faith and practice by Rev. Basani Mathias in lucid Telugu language. He based his talks firmly on Scripture, Tradition and Magisterium and rightly pointed out the weeds of protestant/ pentecostal type of presentation of the person of Jesus as a miracle worker and the worship as a type of entertainment for psyche touching mere emotions

and not the soul of the persons. He profusely thanked him for the time and trouble he took to prepare deliver them in Telugu, although many do not give sufficient importance to vernacular and some missionaries not incarnating themselves into people's culture and language and life even after many years of service in the diocese. Then he invited the members for suggestions to set up diocese-wise, deanery-wise and parish-wise teams for follow-up. Based on the suggestions, the following would be the members of the committees at:

Diocesan Level : 4 Deans + an elected Consecrated person, Commission members (Evangelization and Faith Formation different members), Director of Pastoral Centre and 4 lay members.

Deanery Level : Dean, All the diocesan priests, heads of Institutions and superiors of all convents and Houses, one lay member per parish, animators, a representative of catechists.

Parish level : Parish Priest, all heads of convents and houses and institutions, Catechists, representatives of parish council, women and youth and other pious associations FR. Mathias would train these three tier committees in order to animate and execute the programs efficiently effectively.

With the vote of thanks proposed by the Dean/ representative, all praised God for the enlightenment received through the day's proceedings

VII. CHRISTIAN PROTEST OF CANDLE -LIT RALLY OF WARANGAL



Wednesday March 18th, 2015 : A loudly silent protest rally against the atrocities committed against Christians all over India especially the Catholic nun of 72 years in West Bengal and the constant attacks on churches and institutions was led by Bishop Uduvala Bala. About 600 Catholics and Protestant Christians went on a Dharna in the heart of Warangal city. A good number of priests and nuns participated along with laity expressing solidarity and anguish and demanded justice for victims.

In a strong worded speech, Bishop Uduvala Bala condemned the heinous acts committed by some anti-social and anti-Christian elements against the innocent and peace loving Christians across the nation. He voiced out his anguish and demanded safety of the Church personnel. The bishop opined that these crimes seemed to have an organized strategy to intimidate Christians. He expressed his deep sentiments of solidarity with those who are

persecuted including the aged and ailing nun who was raped in West Bengal and expressed surprise that there were no arrests made even after 5 days. His anxiety for the safety of the Christians in the face of various religious fundamentalists was clear and loud. Under the guise of nationalism the way the government is handling the situation is causing fear among Christians. He condemned all these barbaric acts and encouraged the gathering to be fearless to serve the nation in the name of Christ, who told not only to show the other cheek when one strikes on the one, but also questioned when a soldier struck him in front of high priest.

Brief but strong messages of solidarity and the need for Unity among all the Christians were delivered by a few priests, nuns, protestant pastors and lay young woman and men. As a fitting climax of the protest dharna, all the members marched in procession on the main streets for 30 minutes with lighted candles, placards & banners and singing hymns of forgiveness and justice. All the participants lauded the daring call of Bishop Dr. Uduamala Bala to protest in unison as one Church of Christ.

Electronic and print media covered this protest dharna and rally and gave wide publicity. May God be praised!

VIII. COMMUNICATIONS

1. Holy Week and Easter Triduum: Catholic Church has very rich liturgical celebrations during the Holy Week that commences on Palm Sunday. Care should be taken to see that the faithful come in large numbers to these celebrations. We know that for the faithful in the villages of the parish it is not easy to come to the parish Church for all services during the Holy Week. But, they should be encouraged and motivated to come, at least those who can make arrangements to travel. Along with that catechesis about the Holy Week celebrations should be given. Here, I see the possibility of utilizing the services of a group of lay people who could be trained or instructed first and sent to different communities to share with them about what is being celebrated during the Holy Week. I would appeal to the parish priests and their collaborators to make the best use of this opportunity for the renewal of Christian faith of our people. With due preparation and with commentaries during the celebrations, the faithful should be helped to experience the joy of celebrating the Paschal Mystery, the death and resurrection of the Lord!

2. Contribution towards the Lenten Campaign against Hunger and Disease : Should be given to the diocesan office by the end of the Lenten Season. The Good Friday collection should be given as contribution for the Maintenance of the Holy Land and this will be sent to Rome through the Nunciature. We are periodically reminded about this contribution and encouraged to be generous towards the important cause of taking care of the Holy Land.

3. Joyous Easter: For the Solemnity of the Resurrection of Jesus Christ on 5th of April, 2015, I wish all Priests, Religious and Faithful a very Celestial Easter experience. May we be all filled with the blissful peace of the Risen Lord and continue to spread it!

4. Deanery Level Monthly Recollection in April, 2015

The Deans are requested to arrange deanery level recollection in 2nd or 3rd week of April, 2015.

5. Heart - Felt Gratitude: I thank All Priests and Religious especially Parish Priests for encouraging the faithful to participate in the feast of Our Lady of Fatima, the Patroness of the diocese. It was edifying to see the participation of priests in great numbers and taking part in different programmes and ministries especially at the confessional and at the blessing of the people at the Grotto and in the Cathedral too. A Special feature of this year was the continuous Eucharistic Adoration and preaching the Word in the Cathedral. Special thanks to Fr. Y. Chinnappa, the parish council and all the volunteers especially the youth for their organizational skills and fitting arrangements. Let's hope and try that all the devotees of Mary are transformed into the disciples of Jesus!

6. Important Decisions of TCBC Meeting :

Held on March 03-05, 2015 at St John's Regional Seminary, Hyderabad

1. Ad hoc Centre of Divyavani : TCBC agreed to give the first floor and the second floor inclusive of six self contained rooms (present Guest Rooms at Seminar Section side) and the hall in the ground floor of the Seminar Section of St John's Regional Seminary, Hyderabad, for minimum of 3 years and maximum of 5 years, starting from April 01, 2015, to the Divyavani TV Company with separate entrance from the Church Colony Road for setting up its office and studios and for the residence of three priests who are to be appointed for it by TCBC.

2. Bharathamithram Society : TCBC gave its consent to the Bharathamithram Society to function as an autonomous body independent of Amruthavani Communication Centre. The Editor of Bharathamithram ceases to be the Administrator of Amruthavani.

3. Revised Telugu Lectionary : TCBC gave permission to the Commission for Liturgy to publish revised Telugu Lectionary after corrected version of the latest edition of Telugu Bible is ready by the end of this year.

4. TCBC Regional Bodies / Commissions : Granting of residence and office for the Secretaries of TCBC Commissions in the TCBC Center at Sikh Village, Secunderabad, would be given by the TCBC on the request of the Chairman of a particular Commission depending on the availability of rooms there.

* Each Commission (exclusive of Regional Bodies) will be given Rs 25,000/- by TCBC every year for running expenses for which a budget has to be presented during the TCBC during its forthcoming meeting.

* The Bishop-Secretary of TCBC will call for a meeting of Secretaries of TCBC Regional Bodies and Commissions for coordination to implement CCBI National Pastoral Plan in the dioceses of both Telugu States.

5. Initiation of Beatification of Servant of God Sr. Dr Mary Glowry JMJ : TCBC granted NOC to the Diocese of Guntur for initiating the process of Beatification of Servant of God Sr Dr Mary Glowry JMJ.

6. New Appointments by TCBC

6.1. Deputy Secretary of TCBC: Fr Arlagadda Joseph of Diocese of Nalgonda

6.2. Appointments for the Regional Bodies / Commissions:

* Secretary & Director of Com. for Justice, Peace and Development & A.P. Social Service Forum – Fr Bitchapogu Anthaiah of Diocese of Nellore

* Secretary & Director of A.P. Jyotirmai Society & Commission for Proclamation – Fr M. Solomon Raju of Diocese of Srikakulam

* Secretary of Commission for Catechetics – Fr Akula Prasad of Diocese of Cuddapah

* Secretary of Commission for Vocations – Fr Pulipati Bala Joseph of Diocese of Srikakulam

* Secretary of Commission for Health – Sr Thomasamma of JMJ Society

* Secretary of Commission for Women – Sr Nirmala Mathew of SSA

* In-Charge -Programming, Divyavani TV – Fr Matta Lazar of Diocese of Vijayawada

8.3. Appointments in St John's Regional Seminary, Hyderabad:

- Professor of Spiritual Theology & Spiritual Director : Fr Paspuleti Francis of Archdiocese of Visakhapatnam

- Professor of Scripture – Fr Selva Kumar Aloysius of Archdiocese of Hyderabad

8.4. Appointments in St Paul's Regional Seminary, Nuzvid :

- Spiritual Director & Confessor – Fr Basani Matthias of Diocese of Warangal

IX. INFORMATIONS

1. From Deputy Management Desk : This is to inform you all that applications for admission into Catholic Schools for 2015-16 academic year are available in WADES office, Fatima College of Education and Bishop's House with Fr. Kiran. Those who need admission into LKG. V, VI and VIII Classes both TM & EM can apply. DECO does not take responsibility of allotting admission for those already studying in any Catholic school in the diocese. Allotment of seats in various schools will be intimated to the Parish priests by April 20, 2015. Such candidates should contact the concerned HMs before the schools close for summer vacation for further details of admission. I am anticipating these admissions to give more time for the HMs concerned to accommodate all the Catholic students with first priority. Cost of the application, Rs. 30/- You are requested to submit the applications to DECO office positively by April 6th or latest by April 11th 2015. I sincerely request all the Pastors to cooperative with our office.

- Fr. Basani Prakash

2. Vocation Camp at St. Pius X Seminary, Fatimanagar : I am pleased to inform you that a Vocation camp is arranged at St. Pius X Seminary, Fatimanagar from 27th April 6.00 pm to 29th April 2015 evening. This camp is arranged for those boys who desire to join the Seminary to become a Priest for the Diocese of Warangal.

Requirements : 1. Attending Vocation Camp is mandatory for anyone who wishes to join the Seminary.

2. The Candidate should have completed 10th class or Intermediate and above. He should have passed in One Sitting. The one who has passed in Supplementary exams is not eligible.
3. He should be from a good and practicing Catholic family.
4. Good Family of Catholic Background is necessary.
5. He needs to get the Catholic Marriage Certificate of his Parents.
6. He should bring along Parish Priest's letter, Bed linen, Bible, Pen and Note book.

I request Parish Priests to take note of the above requirements while sending a candidate for Vocation camp.

NB: Please note the change from 'Intermediate to class X' passed candidates.

Fr. T. Yaga Reddy
St. Pius X Seminary

3. VIDYANIKETAN JUNIOR COLLEGE (CO-EDUCATION)

Karunapuram, Pedda Pendial, Warangal - 506 151.

(Recognised by Govt. of A.P.)

Run by Granciscan Conventual Fathers (OMConv.)

A Catholic Christian Minority Institution

Courses : M.P.C., B.P.C., M.E.C., C.E.C., H.E.C., (TM / EM)

Our Special Features :

- Quality Education at low cost.
- Experienced and dedicated faculty.
- Spacious and comfortable class-rooms with good ventilation
- Well equipped Laboratories and well developed Library.
- Study Supervision by Management, Staff and Tutors.
- Periodical internal tests and examinations.
- Computer Laboratory to impart computer knowledge.
- Spacious play ground and facilities to train the students in games and sports.
- Situated on the National Highway from Warangal to Hyderabad.
- College campus consists 27 acre land.
- Govt. Scholarships for S.C., S.T. B.c., and Minority students.
- Special Scholarship for O.C. Students.

Free Summer Coaching May 10th 2015 to June 10th 2015

Spoken English & Communication Skills and Computers

**College Attached Hostel Separate
Hostel Facilities for Boys and Girls**

For Details Contact the Principal

4. Spiritual impact of our Lady of Fatima Feast

Warangal Diocese is blessed to have our Lady of Fatima as patroness of Diocese. Our Lady of Fatima feast was celebrated in a grand way. It is Warangal Diocesan feast. People have come from all the parts of Warangal diocese and other parts of the country to receive God's blessings through the intercession of our Lady of Fatima. Our lady of Fatima is the "Mother of Rosary" and "Mother of Prayer" who intercedes for her children who are in difficulty. There were Catholics, Christians, Hindus, Muslims, Lambadies, Sikhs and others who flocked to our Lady of Fatima prayed before the statue wept for their shortcomings, failures, mistakes, sins, difficulties, problems and sickness. There were nine days naveena prayers and Holy Eucharistic celebration. The faithful had good opportunity to prepare themselves spiritually for the feast. On 12th march there was procession through streets of Fatimanagar. Our Lady of Fatima addressed herself as "Our Lady of Rosary" and encouraged us to pray the rosary. So faithful gave witness to our lady of Fatima by praying rosary during the procession. Fatima Matha, Virgin Mary brings the people who are really hungry for Christ and Word of God to the celebration of Eucharist. Thirst and hunger of people were satisfied by giving word of God and more over the Body and Blood of Christ in the Eucharist. There was also Eucharistic Adoration in Cathedral. Thousands of people were adoring Eucharistic Lord and personally praying before the Eucharistic Lord. So too many people were praying at Grotto and Our Lady of Fatima statue in cathedral. It was golden opportunity for the people to pour out their sorrows before Mother Mary and some people as gratitude pour out their joys. The golden opportunity was given to people to reconcile with God and neighbor in sacrament of reconciliation. There were priests praying over the people and giving them God's blessings. We hope that people were spiritually enriched by the celebration of Fatima feast. The feast also strengthens the people faith in Jesus. Ultimately Fatima Matha brings all of us to her son Jesus. Mother Mary helps us to witness Christ through our celebration of Fatima feast and our lives. Let us rejoice and thank God for strengthening the faith of people by celebrating the feast of our Lady of Fatima as patroness of Warangal diocese.

- Rev. Fr. Y. Chinnappa Reddy

Masses remitted at Bishop's House

1.	17-02-2015	Subedari / Prakashreddypet	-	122 Masses
2.	20-02-2015	Vailankanni Shrine, Diesel Colony	-	100 Masses
3.	28-02-2015	Thimmaraopet	-	161 Masses
4.	04-03-2015	Maripeda	-	38 Masses
5.	11-03-2015	Athmakur	-	17 Masses
6.	23-03-2015	Athmakur	-	10 Masses
7.	24-03-2015	Fatima Cathedral	-	1122 Masses

X. BISHOP'S ENGAGEMENTS FOR APRIL, 2015

01. Wed		: Office
	4.10 pm	: United Youth Siluva Procession from Warangal to Kazipet
02. Thu	5.30 pm	: Maunday Thursday - Mass at Grotto, Fatima Cathedral
03. Fri	6.30 am	: Way of the Cross, Cathedral
	9.30 am	: Banjara Siluva Yatra, Nellikuduru
	5.00 pm	: Friday of the Passion of the Lord at Cathedral
04. Sat	9.30 pm	: The Easter Vigil in the Holy Night at Cathedral
05. Sun	12.00 Noon	: Sunday of the Resurrection at Velair Parish on the Hill, first communion and confirmation
08. Wed		: Office
09. Thu	9.00 am	: Office
	5.30 pm	: Priestly Ordination at Devagiripatnam
10. Fri	9.00 am	: Office - Consecrated Day
	5.30 pm	: Priestly Ordination at Waddepally
11. Sat	11.00 am	: Final Profession, Presentation sisters at Karunapuram
12. Sun	10.00 am	: First Communion and Confirmation at Somidi, Kazipet Parish
13. Mon	5.30 pm	: Priestly Ordination at Begampet
14. Tue	9.30 am	: WADES General Body Meeting at Bishop's House
	5.30 am	: Priestly Ordination at Thimmaraopet
15. Wed		: Office - Laity Day
18. Sat	3.30 pm	: CJITS Governing Body Meeting, Colombonagar, Yeshwanthpuram
19. Sun	9.00 pm	: Blessing of Chapal at Ladella Village, Reddypuram Parish
	4.20 pm	: to Bangalore
20-22		: CCBI Exco Meetings
23. Thu	6.00 pm	: Our Lady of Velankanni Parish
26. Sun	10.30 am	: Pastoral Visitation, Venkatapuram Parish, First Communion & Confirmations, Mass at Kunoor
27. Mon	9.00 am	: Office
28. Tue		: Vocation Camp - Holy Mass and Address at St. Pius Seminary Fatimanagar
30. Thu	9.00 am	: Agapeta Village Feast , Narmetta Parish

May 2015

01. Fri		: Office
02. Sat		: Office
04. Mon	9.30 am	: Holy Matrimony at Sagaram
05. Tue	9.30 am	: Silver Jubilee Mass at Cheryal
06. Wed	10.30 am	: Holy Matrimony in Cathedral
08. Thu	10.00 am	: Village Feast, Ranipuram Parish

XI. INTENTIONS OF PERPETUAL ADORATION IN FATIMA CATHEDRAL APRIL , 2015.

- | | | |
|-----|-----------|---|
| 01. | Wednesday | Bishop's Intentions |
| 02. | Thursday | For Sinners |
| 03. | Friday | Palakurthy Parish |
| 04. | Saturday | For the Sick and Suffering |
| 05. | Sunday | |
| 06. | Monday | Palavelpula Parish |
| 07. | Tuesday | For the Teachers |
| 08. | Wednesday | Bishop's Intentions |
| 09. | Thursday | For all the Youth |
| 10. | Friday | Sagaram Parish |
| 11. | Saturday | For all the Students |
| 12. | Sunday | |
| 13. | Monday | Pallagutta Parish |
| 14. | Tuesday | For all the Priests and Bishops |
| 15. | Wednesday | Bishop's Intentions |
| 16. | Thursday | For all the Faithful |
| 17. | Friday | Parkal Parish |
| 18. | Saturday | For all the HIV/AIDS patients |
| 19. | Sunday | |
| 20. | Monday | Pasara Parish |
| 21. | Tuesday | For all our Benefactors |
| 22. | Wednesday | Bishop's Intentions |
| 23. | Thursday | For all the Prisoners |
| 24. | Friday | Rampur Parish |
| 25. | Saturday | For all the children especially for Girls |
| 26. | Sunday | |
| 27. | Monday | Ranipuram Parish |
| 28. | Tuesday | For all those who are working in broad |
| 29. | Wednesday | Bishop's Intentions |
| 30. | Thursday | For all the Govt. Officials |

CORPUS FUND

1.	St. Claire High school, Ramagundem	10,000-00
2.	Holy Cross Community, Station Ghanpur	5,000-00
3.	Head Masters of Diocesan Schools	5,54,010-00

Birthdays in April

Fr. Salibindla Arogya Reddy	09/04/1972
Fr. Nagothu Vinod Kumar	10/04/1979
Fr. Thirumalareddy Tharunkumar	10/04/1975
Fr. Thumma Ashok	12/04/1985
Fr. Pentareddy Johnpaul	14/04/1967
Fr. Yeruva Lourdu	20/04/1961
Fr. Marapalli Praveen	24/04/1980

Anniversary of Priestly Ordinations in April, 2015

Hearty Congratulations !!

01. Rev. Fr. D. Vijaypaul	02-04-1992	34. Rev. Fr. T. Manohar	18-04-2005
02. Rev. Fr. Kasu Showreddy	02-04-1992	35. Rev. Fr. Thatikonda Joseph	18-04-2005
03. Rev. Fr. N. Jesu Pathap	02-04-1992	36. Rev. Fr. T. Kiran	18-04-2006
04. Rev. Fr. Basani Prakash	03-04-1983	37. Rev. Fr. Ch. Ravi Joseph	18-04-2006
05. Rev. Fr. Y. Papi Reddy	03-04-1995	38. Rev. Fr. Gangarau Suresh	19-04-2012
06. Rev. Fr. Golamari Rayappa	04-04-1995	39. Rev. Fr. Kasu Marreddy	19-04-2012
07. Rev. Fr. T. Rayappa	06-04-1992	40. Rev. Fr. Namindla Surender	19-04-2012
08. Rev. Fr. G. Prakash	07-04-1992	41. Rev. Fr. Singareddy Prabhakar	19-04-2012
09. Rev. Fr. K. Vijay Kumar	08-04-1985	42. Rev. Fr. Thumma Ashok	19-04-2012
10. Rev. Fr. P. Dasaiah	09-04-2007	43. Rev. Fr. B. Anthony	20-04-1966
11. Rev. Fr. Eedara Vijay Kumar	09-04-2013	44. Rev. Fr. A. Bala	20-04-1993
12. Rev. Fr. Allam Sravan Kumar	10-04-2013	45. Rev. Fr. M. Naveen Kumar	20-04-2006
13. Rev. Fr. T. Pradeep	10-04-2007	46. Rev. Fr. N. Maria Joseph	20-04-2009
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