

Fatima Vani



News Letter
Diocese of Warangal

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No. 11



**"Have you seen the dead leaves fall in the sad autumn twilight?"
says St. Josemaría Escrivá. "Thus, souls fall each day into eternity.
One day, the falling leaf will be you."**



Seminar of the Telugu Catholic Theologians Forum, Ramanthapur, Hyderabad



Blessing & Inauguration of St. Francis De Sales Church, Korutla Parish



FCT Children Camp at Jeevadhara, Rampur



Laying Foundation Stone Ceremony of CBSE School, Jangaon

Kapari Vani . . .

PRAYING FOR THE DEAD IN NOVEMBER

"Have you seen the dead leaves fall in the sad autumn twilight?" says St. Josemaría Escrivá. "Thus, souls fall each day into eternity. One day, the falling leaf will be you."

Sweetest of Spiritual Works

We are aware that there are corporal and spiritual works of mercy for the needy as a follow up of the mercy we ourselves received. Specially in November, we try to fulfil the sweetest of all the spiritual works of mercy, which is to **pray for the dead**. With Catholics throughout the world, we commemorate all the faithful departed, those who died, the beloved deceased members of our families, those who have died of natural causes as well the victims of war, violence and genocide, those who have died of hunger, disease and neglect, the infants who have died in miscarriages or who have been killed through exposure or abortion, the seniors who have been tragically killed through euthanasia, the Christians who have died for the faith in persecution, the anonymous who rest in common graves, and those forgotten by the world and whose names are known only by God. The Church remembers the faithful departed not just on this day but throughout the entire month of November in a special way. We begin the month, as we do on All Saints Day by celebrating the saints, those who are definitively in heaven, the canonized and uncanonized saints, and by invoking their intercession as we continue on our pilgrimage of faith in this world. But then we immediately turn for all those who have died, those who long to share in the communion of the saints but **who are not yet experiencing their joy**. To pray for the dead is the main purpose of All Souls Day. We pray for the dead because we know in faith three truths: first, contrary to the popular heresy that presumes that everyone who dies automatically goes to heaven, especially immediately; second, the dead may need our help; and third our prayers and sacrifices can help them.



Immortality of Soul in Most Religions

The practice of praying for the dead is primarily an affirmation of the immortality of souls and the spiritual communion between the living and the dead. It is not limited by space, time, death or existential condition because it is of God's being (cf. Ps 106:1; Ps 107:1; Ps 136:1–26); an assertion of the gratis and responsible nature of salvation and hope in this mysterious project, a continuation of our love relationship with our loved ones and cultivation of the never-ending natural bond of solidarity with them expressed supernaturally. It is a profession that even in death, relationship with God and others subsists, for love never ends. The communion of saints, hence, is everlasting. Finally, it is a proclamation that God's mercy endures forever, even beyond death, notwithstanding that there is no repentance in the grave. Most Religions and cultures, Dharmas like Buddhism, Hinduism Islam, Judaism, Baha'i Faith pray for the dead.

Christianity

The book of 2 Maccabees 12 Ch. states the deep-felt desire that God will deal mercifully with the deceased "on that day" (perhaps Judgement Day). It is not stated that Onesiphorus, for whom Saint Paul or the writer of the epistle prayed, was dead, based on the way this only refers to him in the past tense, and prays for present blessings on his household, but for him only "on that day". And towards the end of the same letter, in 2 Timothy 4:19, we find a

greeting to “Prisca and Aquila, and the house of Onesiphorus”, distinguishing the situation of Onesiphorus from that of the still living Prisca and Aquila. Prayer for the dead is well documented within **early Christianity**, both among prominent Church Fathers and the Christian community in general. In **Eastern Orthodoxy**, Christians pray for “such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance”. In the Catholic Church the assistance that the dead receive by prayer on their behalf is linked with the process of purification known as Purgatory. While prayer for the dead continues in both these traditions and in those of Oriental Orthodoxy and of the Assyrian Church of the East, many Protestant groups reject the practice. The inscriptions in the Roman catacombs bear witness to the practice, by the occurrence of such phrases as: *Mayst thou live among the saints* (3rd century); *May God refresh the soul of . . . ; Peace be with them.* Among Church writers Tertullian († 230) is the first to mention prayers for the dead: “The widow who does not pray for her dead husband has as good as divorced him”. The most famous instance is Saint Augustine’s prayer for his mother, Monica, at the end of the 9th book of his *Confessions*, written around 398.

Catholic Church

In the West there is ample evidence of the custom of praying for the dead in the inscriptions of the catacombs, with their constant prayers for the peace and refreshment of the souls of the departed and in the early liturgies, which commonly contain commemorations of the dead; and Tertullian, Cyprian and other early Western Fathers witness to the regular practice of praying for the dead among the early Christians. However, in the case of martyred Christians, it was felt that it was inappropriate to pray “for” the martyrs, since they were believed to be in no need of such prayers, having instantly passed to the beatific vision of Heaven. Theoretically, too, prayer for those in hell would be useless. However, since there is no certainty that any particular person is in hell, prayers are offered for all the dead, except for those believed to be in heaven who are prayed to, not for. In prayers for the dead, there is usually reference to them being in purgatory. In view of the certainty that by the process of purification and with the help of the prayers of the faithful they were destined for heaven, they are referred to as the “holy souls”. Limits were placed on public offering of Mass for the unbaptized, non-Catholics, and notorious sinners, but prayers and even Mass in private could be said for them. The present Code of Canon Law of the Catholic Church states that, unless the person concerned gave some signs of repentance before death, no form of funeral Mass may be offered for notorious apostates, heretics and schismatics; for those who for anti-Christian motives chose that their bodies be cremated; and for other manifest sinners to whom a Church funeral could not be granted without public scandal to the faithful.

On the other hand, “provided their own minister is not available, baptized persons belonging to a non-Catholic Church or ecclesial community may, in accordance with the prudent judgement of the local Ordinary, be allowed Church funeral rites, unless it is established that they did not wish this.” During the slaughter of the First World War, Pope Benedict XV on 10 August 1915 allowed all priests everywhere to say three Masses on All Souls’ Day. The two extra Masses were in no way to benefit the priest himself: one was to be offered for all the faithful departed, the other for the Pope’s intentions, which at that time were presumed to be for all the victims of that war. The permission remains. Each Eucharistic Prayer, including the Roman Canon of the Order of Mass, has a prayer for the departed.

*May the Souls of the Faithful Departed, through the mercy of God,
rest in Eternal Peace!!*

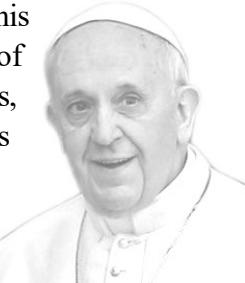
II. Holy Father's Intention: For the Pope

We pray for the Holy Father; as he fulfills his mission, may he continue to accompany the flock entrusted to him with the help of the Holy Spirit.

III. Pope appeals for release of hostages and entry of humanitarian aid into Gaza

Pope Francis renews his vehement appeal to release Israeli hostages and to let humanitarian aid reach Gaza. He also invites all faithful to join him this Friday, 27 October, in praying for peace. “I encourage the release of hostages, and the entry of humanitarian aid into Gaza.” With these words, Pope Francis made his latest appeal for the Holy Land. His remarks came at the conclusion of this morning’s weekly Wednesday General Audience in St. Peter’s Square as he addressed Italian-speaking pilgrims.

“I always think of the grave situation in Palestine and Israel,” the Pope said, as he appealed for the release of Israeli hostages in the hands of Hamas and to facilitate entry of humanitarian aid into the besieged Gaza Strip. “I always think of the grave situation in Palestine and Israel: I encourage the release of hostages and the entry of humanitarian aid into Gaza.”



Join the prayer for peace

The Pope said he continues to pray “for those who suffer and to hope for paths of peace, in the Middle East, in the tormented Ukraine and in other regions wounded by war.” World leaders meanwhile, have voiced their intent to pursue efforts to prevent the conflict from spreading nearly three weeks after Hamas militants shocked Israel with an attack on southern Israeli towns in a rampage that killed 1,400 people, most of them civilians. Countries including the United States, Canada, Russia and Arab states are pushing for either a pause or ceasefire in fighting between Israel and Hamas in the Gaza Strip so that humanitarian aid can be delivered to besieged Palestinian civilians. On Wednesday Israel threatened to stop new fuel supplies reaching Gaza as it accuses Hamas of stockpiling hundreds of thousands of liters as hospitals in Gaza are reportedly stopping all but emergency services as fuel runs out, and the UN - the biggest aid provider in Gaza - says its work will stop tonight if it doesn’t get fresh supplies.

Recent appeals

During his Sunday Angelus, the Pope said he was “very concerned” and “grieved” by the crisis, noting he is praying for and is close to all affected. Decrying “the serious humanitarian situation in Gaza,” he also expressed his sadness for the bombings on the Anglican hospital and the Greek Orthodox parish that were hit in recent days.

“I renew my appeal for spaces to be opened, for humanitarian aid to continue to arrive and for hostages to be freed,” he had said. “War, any war that there is in the world - I also think of martyred Ukraine,” the Pope continued, “is a defeat. War always is a defeat, it is a destruction of human fraternity. Brothers, stop! Stop!” “War, any war that there is in the world - I also think of martyred Ukraine is a defeat. War always is a defeat, it is a destruction of human fraternity. Brothers, stop! Stop”

IV. Synod Synthesis of the XVI General Assembly of the Synod

VATICAN CITY (CNS) — A report summarizing discussions at the assembly of the Synod of Bishops said the church may need more welcoming pastoral approaches, especially to people who feel excluded, but also acknowledged fears of betraying traditional church teachings and practices.

Among the topics addressed in the report were clerical sexual abuse, women's roles in the church, outreach to poor and the concept of "synodality" itself.

The assembly, with 364 voting members — 365 counting Pope Francis — met in working sessions six days a week Oct. 4-28 after a three-day retreat outside of Rome. They were scheduled to join the pope Oct. 29 for the assembly's closing Mass.

After the voting on the synthesis concluded, the pope said he wanted to remind everyone that "the protagonist of the synod is the Holy Spirit." He briefly thanked the synod officers and joined members of the assembly in giving thanks to God.

The assembly's discussions set the stage for a year-long period of reflection that will culminate in the second and final synod assembly in late 2024 on the same topic.

The 41-page synthesis report, voted on paragraph-by-paragraph Oct. 28, described its purpose as presenting "convergences, matters for consideration and proposals that emerged from the dialogue" on issues discussed under the headings of synodality, communion, mission and participation.

Every item in the report was approved by at least two-thirds of the members present and voting, synod officials said. They published a complete list of the votes.

Within the synod topics, members looked at the role of women in the church, including in decision making, and at the possibility of ordaining women deacons. The report asked for more "theological and pastoral research on the access of women to the diaconate," including a review of the conclusions of commissions Pope Francis set up in 2016 and 2020.

The paragraph was approved 279-67, which was more than the needed two-thirds support but still garnered among the highest negative votes.

Among members of the assembly, the report said, some thought the idea of women deacons would be a break with tradition, while others insisted it would "restore the practice of the Early Church," including at the time of the New Testament, which mentions women deacons.

"Others still, discern it as an appropriate and necessary response to the signs of the times, faithful to the Tradition, and one that would find an echo in the hearts of many who seek new energy and vitality in the Church," it said. But, the report added, some members thought that would "marry the Church to the spirit of the age."

Although the paragraph had more than two-thirds approval, it received more negative votes than any other item, passing 277 to 69.

Assembly members also discussed pastoral approaches to welcoming and including in the life of parishes people who have felt excluded, including the poor, people with disabilities, LGBTQ+ Catholics and Catholics whose marriages are not recognized by the church.

The synthesis report did not use the term “LGBTQ+” or even “homosexuality” and spoke only generally of issues related to “matters of identity and sexuality.”

Jesuit Father James Martin, a synod member involved in outreach to LGBTQ+ Catholics, told Catholic News Service, “From what I understand, there was too much pushback to make using the term ‘LGBTQ’ viable, even though it was contained in the ‘Instrumentum Laboris,’ ” or synod working document.

“This opposition came up often in the plenary sessions, along with others who argued from the other side, that is, for greater inclusion and for seeing LGBTQ people as people and not an ideology,” he said.

The synthesis said that “to develop authentic ecclesial discernment in these and other areas, it is necessary to approach these questions in the light of the Word of God and Church teaching, properly informed and reflected upon.”

“In order to avoid repeating vacuous formulas, we need to provide an opportunity for a dialogue involving the human and social sciences, as well as philosophical and theological reflection,” it added.

The divergences in the assembly, it said, reflected opposing concerns: that “if we use doctrine harshly and with a judgmental attitude, we betray the Gospel; if we practice mercy ‘on the cheap,’ we do not convey God’s love.”

Still, it said, “in different ways, people who feel marginalized or excluded from the Church because of their marriage status, identity or sexuality, also ask to be heard and accompanied. There was a deep sense of love, mercy and compassion felt in the Assembly for those who are or feel hurt or neglected by the Church, who want a place to call ‘home’ where they can feel safe, be heard and respected, without fear of feeling judged.”

The report emphasized the “listening” that took place on the local, national and continental levels before the assembly and the “conversations in the Spirit” that took place during it, which involved each person speaking in his or her small group, other participants at first commenting only on what struck them, silent reflection and then discussion.

In several places throughout the report, assembly members insisted that greater efforts must be made to listen to the survivors of clerical sexual abuse and those who have endured spiritual or psychological abuse.

“Openness to listening and accompanying all, including those who have suffered abuse and hurt in the Church, has made visible many who have long felt invisible,” it said. “The long journey toward reconciliation and justice, including addressing the structural conditions that abetted such abuse, remains before us, and requires concrete gestures of penitence.”

Members of the assembly said the process helped them experience the church as “God’s home and family, a Church that is closer to the lives of her people, less bureaucratic and more relational.”

However, it said, the terms “synodal” and “synodality,” which “have been associated with this experience and desire,” need further clarification, including theological clarification and, perhaps, in canon law.

Some participants, it said, questioned how an assembly where about 21% of participants were lay women, lay men, religious and priests could be termed a Synod of Bishops.

The report also acknowledged fears, including that “the teaching of the Church will be changed, causing us to depart from the Apostolic faith of our forebears and, in doing so, betraying the expectations of those who hunger and thirst for God today.”

In response, though, assembly members said, “We are confident that synodality is an expression of the dynamic and living Tradition.”

“It is clear that some people are afraid that they will be forced to change; others fear that nothing at all will change or that there will be too little courage to move at the pace of the living Tradition,” the report said.

“Also,” it added, “perplexity and opposition can sometimes conceal a fear of losing power and the privileges that derive from it.”

Members of the assembly described the synodal process as being “rooted in the Tradition of the Church” and taking place in light of the teaching of the Second Vatican Council, particularly its emphasis on “the Church as Mystery and People of God, called to holiness.”

Synodality, they said, “values the contribution all the baptized make, according to their respective vocations,” and thus “constitutes a true act of further reception of the Council.”

The report also insisted the purpose of synodality is mission.

“As disciples of Jesus, we cannot shirk the responsibility of demonstrating and transmitting the love and tenderness of God to a wounded humanity,” the report said.

Throughout the synod process, the report said, “many women expressed deep gratitude for the work of priests and bishops. They also spoke of a Church that wounds. Clericalism, a chauvinist mentality and inappropriate expressions of authority continue to scar the face of the Church and damage its communion.”

“A profound spiritual conversion is needed as the foundation for any effective structural change,” it said. “Sexual abuse and the abuse of power and authority continue to cry out for justice, healing and reconciliation.

V. Letter of the XVI Ordinary General Assembly of the Synod of Bishops to the People of God

Dear sisters, dear brothers,

As the proceedings of the first session of the 16th Ordinary General Assembly of the Synod of Bishops draw to a close, we want to thank God with all of you for the beautiful and enriching experience we have lived. We lived this blessed time in profound communion with all of you. We were supported by your prayers, bearing with you your expectations, your questions, as well as your fears. As Pope Francis requested two years ago, a long process of listening and discernment was initiated, open to all the People of God, no one being excluded, to “journey together” under the guidance of the Holy Spirit, missionary disciples engaged in the following of Jesus Christ.

The session in which we have been gathered in Rome since 30 September is an important phase of this process. In many ways it has been an unprecedented experience. For the first time, at Pope Francis’ invitation, men and women have been invited, in virtue of their baptism, to sit at the same table to take part, not only in the discussions, but also in the voting process of this Assembly of the Synod of Bishops. Together, in the complementarity of our vocations, our charisms and our ministries, we have listened intensely to the Word of God and the experience of others. Using the conversation in the Spirit method, we have humbly shared the wealth and poverty of our communities from every continent, seeking to discern what the Holy Spirit wants to say to the Church today. We have thus also experienced the importance of fostering mutual exchanges between the Latin tradition and the traditions of Eastern Christianity. The participation of fraternal delegates from other Churches and Ecclesial Communities deeply enriched our discussions.

Our assembly took place in the context of a world in crisis, whose wounds and scandalous inequalities resonated painfully in our hearts, infusing our work with a particular gravity, especially since some of us come from countries where war rages. We prayed for the victims of deadly violence, without forgetting all those who have been forced by misery and corruption to take the dangerous road of migration. We assured our solidarity and commitment alongside the women and men all over the world who are working to build justice and peace.

At the invitation of the Holy Father, we made significant room for silence to foster mutual listening and a desire for communion in the Spirit among us. During the opening ecumenical vigil, we experienced how the thirst for unity increases in the silent contemplation of the crucified Christ. In fact, the cross is the only cathedra of the One who, having given himself for the salvation of the world, entrusted His disciples to His Father, so that “they may all be one” (John 17:21). Firmly united in the hope brought by His Resurrection, we entrusted to Him our common home where the cries of the earth and the poor are becoming increasingly urgent: “Laudate Deum!” (“Praise God!”), as Pope Francis reminded us at the beginning of our work.

Day by day, we felt the pressing call to pastoral and missionary conversion. For the Church’s vocation is to proclaim the Gospel not by focusing on itself, but by placing itself at the service of the infinite love with which God loved the world (cf. John 3:16). When homeless people near St. Peter’s Square were asked about their expectations regarding the Church on the occasion of this synod, they replied: “Love!”. This love must always remain the ardent heart of the Church, a Trinitarian and Eucharistic love, as the Pope recalled on October 15, midway through our assembly, invoking the message of Saint Thérèse of the Child Jesus. It is “trust”

that gives us the audacity and inner freedom that we experienced, not hesitating to freely and humbly express our convergences, differences, desires and questions.

And now? We hope that the months leading to the second session in October 2024 will allow everyone to concretely participate in the dynamism of missionary communion indicated by the word “synod”. This is not about ideology, but about an experience rooted in the apostolic tradition. As the Pope reminded us at the beginning of this process, “communion and mission can risk remaining somewhat abstract, unless we cultivate an ecclesial praxis that expresses the concreteness of synodality (...) encouraging real involvement on the part of each and all” (October 9, 2021). There are multiple challenges and numerous questions: the synthesis report of the first session will specify the points of agreement we have reached, highlight the open questions, and indicate how our work will proceed.

To progress in its discernment, the Church absolutely needs to listen to everyone, starting with the poorest. This requires a path of conversion on its part, which is also a path of praise: “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to little children” (Luke 10:21)! It means listening to those who have been denied the right to speak in society or who feel excluded, even by the Church; listening to people who are victims of racism in all its forms – in particular in some regions to indigenous peoples whose cultures have been scorned. Above all, the Church of our time has the duty to listen, in a spirit of conversion, to those who have been victims of abuse committed by members of the ecclesial body, and to commit herself concretely and structurally to ensuring that this does not happen again.

The Church also needs to listen to the laity, women and men, all called to holiness by virtue of their baptismal vocation: to the testimony of catechists, who in many situations are the first proclaimers of the Gospel; to the simplicity and vivacity of children, the enthusiasm of youth, to their questions, and their pleas; to the dreams, the wisdom and the memory of elderly people. The Church needs to listen to families, to their educational concerns, to the Christian witness they offer in today’s world. She needs to welcome the voice of those who want to be involved in lay ministries and to participate in discernment and decision-making structures.

To progress further in synodal discernment, the Church particularly needs to gather even more the words and experience of the ordained ministers: priests, the primary collaborators of the bishops, whose sacramental ministry is indispensable for the life of the whole body; deacons, who, through their ministry, signify the care of the entire Church for the most vulnerable. She also needs to let herself be questioned by the prophetic voice of consecrated life, the watchful sentinel of the Spirit’s call. She also needs to be attentive to all those who do not share her faith but are seeking the truth, and in whom the Spirit, who “offers everyone the possibility of being associated with this paschal mystery” (*Gaudium et Spes* 22, 5), is also present and operative.

“The world in which we live, and which we are called to love and serve, even with its contradictions, demands that the Church strengthen cooperation in all areas of her mission. It is precisely this path of synodality which God expects of the Church of the third millennium” (Pope Francis, October 17, 2015). We do not need to be afraid to respond to this call. Mary, the first on the journey, accompanies our pilgrimage. In joy and in sorrow, she shows us her Son and invites us to trust. And He, Jesus, is our only hope!

Vatican City, October 25, 2023

VI. News from CCBI



CCBI/CIR-48

Conference of Catholic Bishops of India

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September 26, 2023

To

All the Member Bishops of the
Conference of Catholic Bishops of India

Your Eminence/Grace/Excellency/Monsignor,

Cordial greetings from the CCBI General Secretariat!

Our Holy Mother Church is now heading towards the First Session of the Final Phase of the Synod for a Synodal Church 2021-2024. At the same time, we have another celebration around the corner: the Jubilee 2025, an Ordinary Jubilee marking the 2025 years of the Birth of Jesus. 'Pilgrims of Hope' is the theme of the celebrations of this Ordinary Jubilee 2025.

The purpose of the Jubilee is threefold: to celebrate Jesus, to celebrate the Church and to celebrate our Faith. There are two years of preparation for the Jubilee: (i) 2023, the Year of the Council (Year of Learning); (ii) 2024, the Year of Prayer. The Holy Father wishes that the four Constitutions of the Second Vatican Council be studied by all the members of the People of God, so as to draw inspiration and guidance for their day-to-day life.

The Conference of Catholic Bishops of India is taking part in the preparations and celebrations of the Jubilee 2025, integrating them in the ongoing Synodal Journey as well as in the Strategic Planning process undertaken by our Conference, in order to discern God's Plan for the Church in India at this moment in history.

In the light of the discussions held during the 92nd CCBI Executive Committee Meeting, I would like to invite you to participate actively in the preparations and the celebrations of the Ordinary Jubilee 2025. The CCBI National Facilitating Team has prepared a Roadmap for the Local Churches in India. I would like to underline hereby the key points:

a. The Regional Deputy Secretaries will assist the National Facilitating Team (NFT) in disseminating the information about the Jubilee and will render assistance in translating the resources into regional languages.

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b. The Diocesan Contact Persons for the Synod shall be also the Contact Persons for the Jubilee 2025. If any change is made in your Diocese, kindly notify the NFT about the same.

c. You are requested to inaugurate the Preparations for the Ordinary Jubilee 2025 in your Diocese on Sunday, 26 November 2023, the Solemnity of Christ the King. The recitation of the Jubilee 2025 Prayer in all the parishes and religious institutes could begin on this day.

d. The representatives of the NFT will visit your Diocese between November 2023 to November 2024, as part of the Jubilee Yātra of Hope. They will assist your Diocese in conducting workshops, seminars, recollections, etc. on Jubilee 2025. Please welcome the Team into your Diocese.

e. Different types of preparations and celebrations could be planned at the diocesan level: pastoral, ecclesial, liturgical, academic, socio-cultural as well as ecumenical and interfaith.

f. On 24 November 2024, our Holy Father will open the Jubilee Door at St. Peter's Basilica, Rome. During the Jubilee Year you may encourage pilgrimages from your Diocese to enter through the Holy Door in Rome.

We wish and pray that the Ordinary Jubilee 2025 may strengthen the hope of all the members of the Church. As 'Pilgrims of Hope,' let us continue to build communion, promote participation and deepen our commitment to mission.

Invoking God's abundant blessings on you and on your ministry and with my warm personal regards,

Devotedly yours in JESUS,



+Filipe Neri Card. Ferrão

Filipe Neri Cardinal Ferrão

President, CCBI

Archbishop of Goa and Daman

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VII. Communio Sunday Message

భారత కథోలిక పీఠాదిపత్రుల సమాఖ్య

కమ్యూనియా ఆదివారము

డిసెంబర్ 03, 2023

(అగమనకాలపు మొదటి ఆదివారము)

అగ్రపీఠాదిపత్రులకు, పీఠాదిపత్రులకు, గురువులకు, ఉపగురువులకు, కన్యాప్రైలకు, ఉపదేశులకు మరియు భారతదేశు లాటిన్ కథోలిక భృషభలోని విశ్వాసులందరికి ల్రాయునది.

క్రీస్తు ప్రభుని యందు బ్రియ సౌధరి, సౌధరులారా,

1. అగమనకాలములో నూతన దైవర్పున సంవత్సరాన్ని ప్రారంభించుచున్న మనము, ఈ కాలములో నిరీక్షణలోను, ఆనందంలోను మరియు ఉత్సాహములోను నింపబడుచుము గాక. మనపట్ల అ బగవంతునికి ఉన్న పరిమితులు లేని అనంత ప్రేమకు అమూల్య ప్రాథమిక వ్యక్తికరణ అఱున మమప్యవతార పరమ రహస్యధార్యములో, ప్రేమే పవిత్ర సువార్త యొక్క పూర్వదయస్తానమని మరియు దేవుని రక్షణను ఓందుటయన మనయెడల ఆయన యొక్క ఆనంతప్రేమ క్రీస్తు ప్రభునిలో వెల్లడించబడుటమ కొనియాడుచున్నాము.

2. సంవత్సరంలోని అన్నికాలాలలో మరి ప్రత్యేకమూగా అగమన మరియు క్రీస్తువు కాలాల్లో మనతోచి సౌధరి, సౌధరులలో, అందునా పేదలలో, అవసరతల్లో ఉన్న వారిలో దేవుని ప్రేమను పంచుకోవడానికి మనము వీలువబడ్డాము. భారతదేశంలోని శ్రీషభ తన పిద పరిచర్యల ద్వారా, పవిత్ర సువార్త ఆనందాన్ని ప్రతిచేటూ పంచడానికి ప్రయత్నిస్తుంది, ఆయతీ సామాజిక-ఆర్థిక పరిమతులు పరిచర్యలను సిర్ఫ్ హిందీ మూర్ఖులు అటుకాలుగా ఉన్నాయి. మణిపూర్ రాష్ట్రంలో మన సహాదరుల జివితం గందరగోళ పరిస్థితిలో పడి, అనేకమంది స్నానబ్రంశము చెందారు, వారిలో అధికశాతం తమ ఇళ్ళను, ప్రార్థనా మందిరాలను కోల్పోయారు. మన సౌధరిసాధరుల్లో చాలా మంది పేదట్టిలో, అమానవయ పరిస్థితుల్లో నివసిస్తూ, ప్రభుని అరాదించుటకు, పవిత్ర దివ్యబలిపూజను జరుపుకోవడానికి సరైన స్థలము కూడా లేకుండా ఉన్నారు. గ్రామీణ మరియు మారుమూల ప్రాంతాల్లో పరిచర్య చేస్తున్న మన మిషనరీలు చాలా పరిమత సాకర్యాలలో పనిచేస్తున్నారు.

3. అగమనకాలపు మొదటి ఆదివారముగా కమ్యూనియా ఆదివారముగా స్కూరించుకుంటున్న సందర్భంగా, దానస ఆనందముగా జిరుపుకుంటూ, మరిముఖ్యముగా మనదేశములోని మారుమూల ప్రాంతాల్లో నివసిస్తున్న మన సౌధరి, సౌధరులకు వారి ప్రార్థనలలో, మనరులను పంచుకోవడంలో, సహాయము చెయుటలో ఉదారముగా ఉండాలని మన విశ్వాసులందరికి మరలా విజ్ఞప్తి చేధాం.

4. కమ్యూనియా, భారత కథోలిక పీఠాదిపత్రుల సమాఖ్య (CCBI) 2018వ సంవత్సరం 0 సమావేశాల్లో, సమాఖ్య యొక్క వీరవతో గ్రామీణ మరియు మిషన్ ప్రాంతాలల్లో పరిచర్యను చేస్తున్న మన మేత్తాసూలు మరియు వివిధ సభలకు చెందిన వారికి సహాయం చెయుడానికి, మద్దతుగా నిలవడానికి స్థాపించబడింది. “ప్రార్థనలో పూర్వదయాలను, పరిచర్యలో మనసులను మరియు సంఖీబూహములో చేతులను కలుపుట” అనేదే కమ్యూనియా యొక్క ముఖ్య ఉఛ్వశము. కమ్యూనియా సంస్థ లక్ష్యాలు: (i) అవసరతల్లో ఉన్న మన సౌధరి, సౌధరులకు సంఖీబూహం తలిపేందుకు కథోలిక విశ్వాసుల మధ్య ఇతరులలో పంచుకునే సంస్కృతిని స్థాపించడం. (ii) విశ్వాసులను ప్రార్థించుటకు ప్రత్యుహించడం మరియు పరిచర్యలకు మరియు పరిచర్యలల్లో ఉన్న

వారికి మద్దతు ఇవ్వడం మరియు దైవాంకిత జీవితానికి యువతను ప్రొత్సహించడం. (iii) మహన్ ప్రాంతాలలో స్వచ్ఛందంగా పనిచేయడానికి విశ్వాసులను ప్రొత్సహించడం మరియు (iv) మన విశ్వాసులను పిష్టనరి జమ్ములుగా మలచడానికి తర్పిదును ఇచ్చి ప్రొత్సహించడం. కమ్యూనియో మన నుండి, మన కోసం మరియు మన ద్వారా నెలకొల్పబడింది.

5. కమ్యూనియో ద్వారా సువార్త పరిచర్య కార్బోకమములు, సలోఫ్ పదేశ సంస్థల్లే మము, సామాన్య విశ్వాసులకు తర్పిదు, దర్శకును సమావేశాలు, శక్షా తరగతులు, ప్రార్థనా మందిరాలు మరియు గురుసిలయాల నిర్మాణం, అలాగే ఇతర క్రైస్తవ సంపూలటి, ఇతర మతాలతో సహాయాలు కోసం, మన వసరులను ఇతరులలో పంచమకోవడం ప్రారంభించాము. కమ్యూనియోను ఈ రోజు, ఈ అదివారం మాత్రమే కాకుండా ప్రతిరోజు జరుపుకోవాలని మేము మిమ్మల్ని అప్పోస్తున్నాము. కమ్యూనియోలో మీరు సహకరించడానికి ఐదు మార్గాలు ఉన్నాయి: (i) ఒక నిర్మిష్ట కారణం కోసం విరాళం ఇవ్వండి (ii) మీ వీలునామాలో కమ్యూనియోను చేర్చడం ద్వారా వారసత్వాన్ని ఇవ్వడం. (iii) ఒక గురు విద్యార్థి లేదా మర అభ్యర్థికి సంపూర్ణ ఆర్థిక సహకారాన్ని అందించటం (iv) ఒక ప్రత్యేక పరిచర్యకు సహాయం చేయడం (v) మీ సమయాన్ని మరియు శక్తిని అందించడం పునితుల, పండుగల మరియు పరిపుడ్ల పోవ గారి ప్రార్థన ఉఛ్వేశాలపై నీరంతరం వెదియాల ద్వారా కమ్యూనియో మీ హాస్తముల్లోకి మరియు హృదయాల్లోకి చేరుకుంటుంది. మీరు మా వెబ్‌సైట్ (www.communicio.in), ద్వారా మేత్తాసున కోఅర్థినేటర్లు, మరియు మీ పీరాదిపతుల ద్వారా మమ్మల్ని సంప్రదించవచ్చు.

6. మీ యుక్క ఉదారస్వభావానికి మరియు దాతృత్వానికి కృతజ్ఞతలు తెలుపుతూ, మీ విచారణల్లో, సంస్కలల్లో, మరాల్లో మరియు కుటుంబాల్లో కమ్యూనియో అదివారాన్ని జరుపుకోవాలని మిమ్మల్ని ప్రొత్సహిస్తున్నాము. కమ్యూనియో అదివారాన్ని ఈ క్రింది మార్గాల్లో జరుపుకోవచ్చు. (i) కమ్యూనియో అదివారపు పోస్టర్ లేదా లోగోని మీ విచారణ నోటీసును బోర్డులో మరియు బులెటీన్‌లో ప్రచురించడం ద్వారా, మేసోఫర్ మిడియా ప్రాప్లైర్ విక్సర్‌గా ప్రచురించడం ద్వారా అందరూ కమ్యూనియో అనే పదాన్ని వినేలా, చూసేలా చేయవచ్చు. (ii) పరిచర్య కౌరకు మరియు పరిచర్య చేసే వారి కౌరకు అర్థవంతమైన సౌమ్యాహీక ప్రార్థనలు నిర్వహించడం ద్వారా. (iii) మీ వసరులను, సమయాన్ని మరియు శక్తిని కమ్యూనియోకు అందించేందుకు ప్రతిజ్ఞ చేయడం ద్వారా కమ్యూనియో అదివారాన్ని జరుపుకోవచ్చు. ఈ రోజునుంచే, ఇక్కడ నుంచే మరియు ఇప్పటి నుంచే ప్రారంభించండి!

మన పరిచర్యల రాజ్యి పరిపుడ్ల కన్య మరియు, మరియు శ్రీంబ కాపరి, పాలకుడు పరిపుడ్ల యోసేపు - మన కోసం మధ్యవర్తత్వము చెయుదురూక!

భారత కథోలిక పీరాదిపతుల సమాఖ్య కార్యాలయము, నవంబర్ 1, 2023.

+ ఫిలిప్ సెపి కార్దినల్ ఫెరాన్

భారత కథోలిక పీరాదిపతుల సమాఖ్య అధ్యక్షులు
గో-డామన అగ్రపీరాదిపతులు

+ జార్థి అంధోనిసావి

భారత కథోలిక పీరాదిపతుల సమాఖ్య ఉపాధ్యక్షులు
మద్రాస్ - మైలాపూర్ అగ్రపీరాదిపతులు

+ అనిల్ జాసెప్ తోమాస్ కూర్తా

భారత కథోలిక పీరాదిపతుల సమాఖ్య కార్యదర్శి
ధీలీ అగ్రపీరాదిపతులు

గమనిక:- భారతదేశములోని 132 లాటిన్ కథోలిక పీరాల్లోని అన్ని విచారణల్లో, మరాల్లో మరియు సంస్కలల్లో కమ్యూనియో అదివారము (ప్రించిపల్ డిసెంబర్ 03, 2023) నాడు ఈ సందేశాన్ని చదివాలని మరియు దానిలోని విపులును వివరించాలని సిఫార్సు చేయబడుతుంది.

VIII. Solemnity of All Saints (Nov. 1)

On November 1st, we celebrate the solemnity of All Saints, which allows us to experience the joy of being part of the great family of God's friends, or as St. Paul writes, "to share in the inheritance of the saints in light" (Colossians 1:12). The liturgy again presents the expression full of surprise of the Apostle John: "See what love the Father has given us that we should be called children of God; and so we are"



(1 John 3:1). Yes, to be saints means to realize fully what we already are insofar as raised in Christ Jesus to the dignity of adopted sons of God (cf. Ephesians 1:5; Romans 8:14-17). With the incarnation of the Son, his death and resurrection, God willed to reconcile with himself the whole of humanity and allow it to share in his own life. He who believes in Christ the Son of God is reborn "from above," is again as though begotten by the work of the Holy Spirit (cf. John 3:1-8). This mystery is acted in the sacrament of baptism, through which Mother Church gives birth to "saints." The new life, received in baptism, is not subjected to corruption nor to the power of death. For one who lives in Christ, death is the passage of the earthly pilgrimage to the heavenly homeland, where the Father welcomes all his children, "from every nation, from all tribes and peoples and tongues," as we read today in the Book of Revelation (7:9). For this reason, it is very significant and appropriate that, after the feast of All Saints, the liturgy makes us celebrate tomorrow the commemoration of all the deceased faithful.

IX. All Souls Day (Nov. 2)

All Souls' Day, in Roman Catholicism, a day for commemoration of all the faithful departed, those baptized Christians who are believed to be in purgatory because they died with the guilt of lesser sins on their souls. It is observed on November 2. Roman Catholic doctrine holds that the prayers of the faithful on earth will help cleanse these souls in order to fit them for the vision of God in heaven, and the day



is dedicated to prayer and remembrance. Requiem masses are commonly held, and many people visit and sometimes decorate the graves of loved ones. From antiquity certain days were devoted to intercession for particular groups of the dead. The institution of a day for a general intercession on November 2 is due to Odilo, abbot of Cluny (died 1048). The date, which became practically universal before the end of the 13th century, was chosen to follow All Saints' Day. Having celebrated the feast of all the members of the church who are believed to be in heaven, the church on earth turns, on the next day, to commemorate those souls believed to be suffering in purgatory.

X. Feast of Lateran Basilica Church (Nov. 9)

Today the Church celebrates the feast of the Dedication of the Lateran Basilica in Rome, the oldest and highest ranking of the four major basilicas in Rome. The Basilica of St. John Lateran is the cathedral of the diocese of Rome, the official Ecclesiastical seat of the Holy Father, the Bishop of Rome, not St. Peter's Basilica as so many mistakenly believe. The Basilica is also called the Church of Holy Savior or the Church of St. John Baptist. In ancient Rome this was the church where everyone was baptized. It is the oldest church in the West, built in the time of Constantine and was consecrated by Pope Sylvester in 324. This feast became a universal celebration in honor of the arch-basilica, the ecclesiastical mother church, called "the mother and mistress of all churches of Rome and the world" (*omnium urbis et orbis ecclesiarum mater et caput*), as a sign of love for and union with the See of Peter. According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite, today is the commemoration of St. Theodore, a Christian soldier and martyr of Asia Minor.



XI. Children's Day (Nov. 14)

Children's Day, celebrated on November 14, is recognized across India to increase awareness of the rights, care, and education of children. The day is also held as a tribute to India's First Prime Minister, Jawaharlal Nehru. Fondly known as "Chacha Nehru" among children, he advocated for children to have fulfilled education. Nehru considered children as the real strength of a nation and foundation of society. The nation usually celebrates Children's Day with educational and motivational programs held across India, by and for children. Unfortunately, all observances tend to become rituals over a period of time. No thought is given to the subjects of the celebration except to go through rigmarole in educational institutions where children are a captive audience. None of us care enough to find out statistics of children employed as domestic workers or in tea shops and other forms of labour. It is true that India is a developing country and therefore to compare the development indices of developed countries to ours is not fair. Many families depend on the incomes brought by their adolescent children who are compelled to drop out of school on account of poverty and take up some kind of work. Article 24 of the Constitution of India prohibits child labour. There are other laws and the Indian Penal Code such as the Juvenile Justice (care and protection) of Children Act-2000, and the Child Labour (Prohibition and Abolition) Act-1986 provide a legal basis to identify, prosecute and stop child labour in India. But there is a huge gap between what the law says and how it is implemented.



XII. Memorial of Presentation of the Blessed Virgin Mary (Nov. 21)

Mary's presentation was celebrated in Jerusalem in the sixth century. A church was built there in honor of this mystery. The Eastern Church was more interested in the feast, but it does appear in the West in the 11th century. Although the feast at times disappeared from the calendar, in the 16th century it became a feast of the universal Church. As with



Mary's birth, we read of Mary's presentation in the temple only in apocryphal literature. In what is recognized as an unhistorical account, the Proto evangelium of James tells us that Anna and Joachim offered Mary to God in the Temple when she was 3 years old. This was to carry out a promise made to God when Anna was still childless. Though it cannot be proven historically, Mary's presentation has an important theological purpose. It continues the impact of the feasts of the Immaculate Conception and of the birth of Mary. It emphasizes that the holiness conferred on Mary from the beginning of her life on earth continued through her early childhood and beyond.

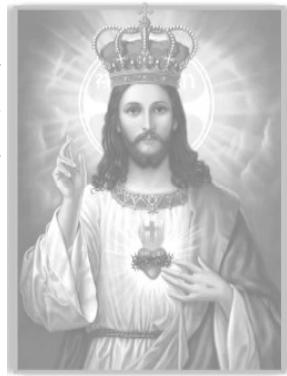
XIII. St. Cecilia, Patron of Music (Nov. 22)

St. Cecilia, Cecilia also spelled Cecily, (flourished 3rd century, Rome [Italy]; feast day November 22), one of the most famous virgin martyrs of the early church and historically one of the most discussed. She is a patron saint of music and of musicians. According to a late 5th-century legend, she was a noble Roman who, as a child, had vowed her virginity to God. When she was married against her will to the future saint Valerian, then a pagan, she told him that an angel of God wished her to remain a virgin. He promised to respect this wish if he were allowed to see the angel. She replied that he would if he were baptized. On his return from baptism he found Cecilia talking to the angel. She then converted his brother Tiburtius, who also saw the angel. Both men were martyred before she was. She distributed her possessions to the poor, which enraged the prefect Almachius, who ordered her to be burned. When the flames did not harm her, she was beheaded.



XIV. Solemnity of Christ the King (Nov. 26)

Solemnity of Christ the King, festival celebrated in the Roman Catholic Church in honour of Jesus Christ as lord over all creation. Essentially a magnification of the Feast of the Ascension, it was established by Pope Pius XI in 1925. Originally, it was celebrated on the last Sunday in October, but in the revised liturgical calendar promulgated by Pope Paul VI in 1969 it was moved to the last Sunday of Ordinary Time (immediately preceding Advent), where its theme of Christ's dominion made it a fitting end to the liturgical year. The festival is also observed in Lutheran, Anglican, and other Protestant churches.



XV. Feast of St. Andrew (Nov. 30)

November 30 is the Feast Day of St. Andrew, one of the original twelve disciples of Jesus. Andrew was among Jesus' first disciples, Andrew was the first evangelist of the Christian faith, for he brought his brother Simon Peter to Jesus (John 1:41). As we have been involved directly or indirectly, in sharing the Good News of Jesus. Andrew has been a model disciple for us. Andrew was not one of the three disciples closest to Jesus – Peter, James and John. Andrew brought the child to Jesus who had five loaves and two fish which Jesus proceeded to multiply and fed over 5,000 people (John 6). Saint Andrew, also known as Andrew the Apostle, was a Christian Apostle and the older brother to Saint Peter. According to the New Testament, Andrew was born in the village of Bethsaida on the Sea of Galilee during the early first century. Much like his younger brother, Simon Peter, Andrew was also a fisherman. Andrew's very name means strong and he was known for having good social skills. In the Gospel of Matthew, it is said Jesus was walking along the shore of the Sea of Galilee and saw Andrew and Simon Peter fishing. It is then he asked the two to become disciples and "fishers of men." The Gospel of John tells a story, stating Andrew was a disciple of John the Baptist. When Jesus walked by one day, John the Baptist stated, "Behold, the Lamb of God!" It is then that Andrew and another made the decision to follow Jesus. Little else is said about Andrew in the Gospels, but it is believed Andrew was one of the closer disciples to Jesus. It was he who told Jesus about the boy with the loaves and fishes, according to John 6:8. When Philip wanted to speak to Jesus about Greeks seeking him, he spoke to Andrew first. Andrew was also present at the last supper.



XVI. Bishop's Schedule in November, 2023

- 01: All Saints' Solemnity
- 02: All Souls' Day: pm Fatimanagar Cemetery
- 03: Warangal Office
- 06 Khammam Office
- 08: Liturgical Orientation Seminar organised by TCBC Commission for Liturgy at St. John's Regional Seminary, Ramanthapur
- 09-12: Bio-Ethics Seminar & Study of Administration at St. John's Medical College, Bangalore
- 13: Divyavani Board of Directors Meeting, Ramanthapur
- 16: Golden Jubilee Celebrations of Little Flower Parish, Kalluru, Khammam Diocese
- 17: Grotto Blessing at Chinna Mandava, Nagulavancha Parish, Khammam Diocese
- 18: 9:30am Khammam Diocesan Clergy Symposium
- 22: St. Cecilia Music Day, Warangal Ecumenical Competitions
- 25: Bishop Thumma Bala High School Decennial Celebrations, Bachannapet
- 26: am Confirmations & First Holy Communion at Kazipet Parish
pm Christ the King Feast Celebrations at Maripeda Parish
- 27-30: Cochin-Trivandrum, Kerala: Rev. Fr. Augusto Colombo's Demise Study

December 2023

- 1-2: Cochin-Trivandrum, Kerala: Rev. Fr. Augusto Colombo's Demise Study
- 3: St. Francis Xavier Feast
- 4: Annual Feast with Confirmations at Badrachalam Parish
- 7: Dedication of Holy Cross Church at Giriprasad Nagar Parish, Khammam Diocese
- 8: Karunagiri Shrine Feast, Khammam Diocese
- 9: CRI Warangal Christmas Meeting
- 14: Warangal Clergy Christmas Recollection
- 15: Khammam Clergy Christmas Recollection

XVII. Communications

1. All Souls' Day

a) Celebration of Requiem Masses: Every Priest is permitted to celebrate three Masses on "All Souls Day" November 2, accepting stipend only for one Mass in virtue of the Apostolic Constitution of Pope Benedict XV.

First Mass: One can apply in favor of any person and accept a stipend for the Mass

Second Mass: Priests are bound to apply it for the faithful departed.

Third Mass: Priests are bound to apply it for the intentions of the Supreme Pontiff.

b) Plenary indulgence (applicable only to souls in purgatory): Plenary indulgence is granted to any one of the faithful who devoutly visits the cemetery or who simply prays for the dead on one of the days from 1st to 8th of November. On All Souls' Day (or else with the permission of the Ordinary on Sunday that precedes or follows, or else on All Saints Day) visit a church or chapel with devotion and there recite the 'Our Father and the Creed'.

c) Partial Indulgence (applicable only to souls in purgatory): A partial indulgence is granted to any faithful who: a) Visits devoutly cemetery or who simply prays mentally for the dead. b) Recites Lauds or Vespers of the office of the Dead or the invocation, "eternal rest grant..."

2. Rev. Fr. Pentareddy Baltha Raj has returned from USA, after serving in Birmingham Diocese, USA. I thank him for his services towards Universal Church. I wish God's Blessings in his new assignments.

3. Communio India contribution for the Year 2023: The Conference of the Catholic Bishops of India (CCBI) has come up with the idea of establishing a 'Funding Agency' in India, similar to the one like 'MISSIO' in Germany. The idea of establishing Communio is to raise funds in our country, with a view to helping the Mission Dioceses and Religious Congregations in India for the variety of needs they have. This year it falls on 3rd of December. I request the Parish Priest to observe the Communio India Sunday on 3rd of December 2023 and send the offerings and contributions of that Sunday to Rev. Fr. Kommareddy Joseph, the procurator as early as possible. Kindly announce that they can contribute any Sunday/ Day of the year for the purpose. Let them take the envelops and give back any day during the year. It is out of Love and obligation towards the Church in Motherland, India.

4. Advent Begins on 3rd December 2023: Advent, (from Latin adventus, "coming"), in the Christian church calendar, the period of preparation for the celebration of the birth of Jesus Christ at Christmas and also of preparation for the Second Coming of Christ. In Western churches, Advent begins on the Sunday nearest to November 30 (St. Andrew's Day) and is the beginning of the liturgical year. In many Eastern churches, the Nativity Fast is a similar period of penance and preparation that occurs during the 40 days before Christmas. The date

when the season was first observed is uncertain. Bishop Perpetuus of Tours (461–490) established a fast before Christmas that began on November 11 (St. Martin's Day), and the Council of Tours (567) mentioned an Advent season.

The liturgical meaning of the Advent season referred to the dual “coming” of Jesus—then Roman Catholicism the traditional liturgical color for Advent is violet; many Protestant denominations have adopted blue or purple. The third Sunday of Advent, known as Gaudete Sunday, is commonly marked by the use of rose-colored vestments and candles.

5. News from WADES:

We celebrated batukamma in our St Thomas High School, Jammikunta. On this auspicious occasion we invited Dr. Naga Nandita as our guest. And she spoke about the importance of batukamma celebration. Also she happily joined with the students and teachers to play batukamma. All the students brought flowers all the things need to prepare batukamma. All the teachers helped their class children to prepare batukamma.



All together teachers and children had a great day by dancing, singing and playing at their batukamma. Bathukamma is one of the most beautiful and colorful festivals in India celebrated in the states of Telangana. the festival of Bathukamma celebrates the relationship between the earth, water, and other elements of nature. Bathukamma means “The Mother Goddess comes to life”. It represents the culture and identity of the people of Telangana and involves the worship of Maha Gauri - “Life Giver” in the form of Gauri Devi. Every year this festival is celebrated as per Sathavahana calendar for nine days starting Mahalaya Amavasya (also known as Mahalaya Amavasya or Pitru Amavasya) till Durgashtami, usually in September–October. The men collect the flowers of vibrant colours and types for the preparations. There flowers are mainly; Celosia, Senna, Marigold, Lotus, Cucurbita, Cucumis etc.

Fr. T. Sharan Teja, H.M & Correspondent

6. News from FCIMS: Empowering Tomorrow’s Healthcare Professionals: Inside FATHER COLOMBO INSTITUE OF MEDICAL SCIENCES’s Path to Excellence”:

The Counseling for MBBS admissions started in the month of August and by the end of the August all 150 seats were filled. Under the visionary leadership of our chairman Most Rev. Dr. Udumala Bala, we are committed to surpassing these expectations and upholding this trust by delivering exceptional education. Our goal is to produce highly skilled medical doctors who will contribute significantly to our nation’s well-being. The White Coat Ceremony for our MBBS students marked a significant milestone in their journey, took place on 26.09.2023. The event was graced by the presence of distinguished Guests, adding to its significance. The students, with utmost reverence, took the medical oath, symbolizing their commitment to a

noble profession. Dr. Buchhi Reddy, a venerable senior physician in Warangal, and Dr. Sandhya Rani, our esteemed Principal, along with Dr. Venkataramana, the DMHO, led the ceremony. The sight of 150 students, accompanied by their proud parents, created an atmosphere of celebration and aspiration.

The highlight of the event was our chairman's visionary message. His words resonated deeply with all in attendance. He projected a remarkable vision of medical education encompassing ethics in practice, the evolution of our campus into a thriving health city, ambitious research programs, and the implementation of a holistic approach to healthcare involving prevention, treatment and rehabilitation. Furthermore, he emphasized the importance of a well-rounded medical system and personalized treatment plans. The Cadaveric Oath is a poignant and profound moment in every medical student's journey. Our students took this solemn oath, on 06.10.2023 with a gesture of deep respect and gratitude to the selfless individuals who donated their bodies, serving as silent but invaluable teachers of their medical education.

Our institute is dedicated to uphold the curriculum established by the NMC and KNRUHS, the foundation program was successfully completed under the guidance of highly distinguished professors from Telangana and across India.

In addition to academic pursuits, we also place significant emphasis on the psychological well-being of our students. A testament to our holistic approach was the vibrant celebration of Bathukamma, the enchanting Festival of Flowers. It was truly awe-inspiring to witness our budding doctors actively participating in a myriad of cultural activities. The highlight of the event was a spirited Dandiya dance performance, which featured the participation of more than 75 MBBS students. I request all your precious prayers and support for our esteemed Institution.

b. News from Father Colombo B.Sc Nursing College: In our commitment to provide exceptional healthcare support, we have taken a significant step by establishing a prestigious BSC nursing college -FATHER COLOMBO COLLEGE OF NURSING. This remarkable achievement has come to fruition with the approval of 100 seats. Warangal, a city boasting a total of 11 nursing colleges. Notably, among these institutions, we proudly stand as the second college to secure approval for 100 seats. This accomplishment is a testament to the foresight and dedication of our esteemed Chairman Most Rev. Dr. Uduvala Bala. He thoughtfully provided opportunities for aspiring male nurses, breaking down traditional barriers. Our overarching mission is to nurture and graduate the highest calibre of nurses who will contribute to the health and well-being of our nation, while also offering a brighter future to students from economically disadvantaged backgrounds by providing best salaried job opportunities. As the counseling process for admissions in to BSC Nursing is currently

in progress, we request the support from the Parish Priests and all our Priests of Warangal Diocese to spread awareness among nursing aspirants within our Catholic community. Together, we can ensure that this endeavor reaches those who aspire to join the noble profession of nursing.

Fr. Thirumala Reddy Tharun, Director-FCIMS

7. News from the Pastoral Centre

1 Charismatic Team from Pastoral Center had organized special Word of God, Adoration, Healing service and Mass in Jankipuram Parish and Velaru Parish. Rev. Fr. Ravi and Rev.Fr. Kiran had taken special interest in inviting us and organizing this program in their parish. Good number of faithful participated and faithful really appreciated the team. Special thanks to PC Charismatic team N. Praneel and team.

2. Marriage Preparation Course and Counseling was conducted on Second Saturday and Fourth Saturday i.e. on 14th and 28th of October 2023. On 14th eight members attended for MPC. The group shared and expressed their feelings about this MPC program. Rev. Fr. Y Chinnappa Reddy the Director of MPC and team guided and suggested the program and the program went on well.

3. Karimnagar denary children FCT meeting was held on 14th Oct in Karimnagar with the invitation of the denary fathers I was given the topic on Bible. It was nice meeting which helped the children to grow in faith. I was also given chance to teach about Bible for youth in the diocese during Youth Camp.

4. Jesus Youth Program was organized on 01st Oct at Pastoral Centre to unite Youth and for empowerment of youth in general. This program is organized by Jesus Youth Team.

Note: 1. Please place an order for the Calendars for the year 2024. If you want religious articles for Kothakala pandagalu and Christmas 2023 please place an order. Candles for November are also available.

**Fr. G. Kamal, Director
Pastoral Centre**

8. NEWS from LODI MSSS: “To give up yourself without regret is the greatest charity. Anticipate charity by preventing poverty.” – Martin Luther King Jr.

I. Title of the Project: Poverty Reduction among Poor and Marginalized rural households with Livelihoods, Ecological farming and Natural Resource Management in Kodakandla Mandal.

Achievements in October:

- Distributed 10 varieties of vegetable seeds to 100 farmers.
- Distributed fodder seeds to 80 members to grow fodder for milk animals.
- Distributed traditional crop seeds to 48 farmers to enhance income with less investment.

- 50 farmers were provided with neem oil, growth promoter, yellow plates to promote natural farming methods and to improve the soil fertility and soil nutrients.
- 50 farmers were provided with tarpaulin sheets, shady net, stacking wire to promote mixed vegetable gardens and to enhance income and vegetable consumption.

II. CABA Project

- 1) Digital and Vocational training was conducted for HIV children from 17th to 21st October, 2023.
- 2) Support group meeting was conducted for CLHA and PLHA children on the topics of Self-awareness, Critical Thinking and Empathy.
- 3) Nutrition support was given to 150 HIV-infected children on 27th October, 2023.

III. Revolving Fund Loans:

- During the month of October, 2023, 63 beneficiaries of 2 villages were supported with the loan of Rs. 12, 50,000/-.
- 2625 members of Fatima Mahila Sahakara Sangam of 65 villages of 28 parishes were supported with the loan of Rs. 1,18,13,000/-

IV. Ujjwala – Phase III

Mr. Simon, State Program Associate of Caritas India, visited LODI MSSS for evaluate the activities in Guduru Mandal of Mahabubabad District on 20.10.2023. He interacted with volunteers and SHG members in two villages. He evaluated the cultivation process with organic practices and cultivation of Black Rice and impact of Ujjwala project in the target area.

Fr. S. Inna Reddy, Director
LODI MSSS

9. News from Fatima Cathedral: Prayer Rally Prayer for India

Catholic Charismatic Renewal (CCR) team has conducted the Prayer Rally prayer for India on 26th October, 2023 in Warangal Diocese at Fatima Cathedral. His Lordship Most Rev.

Dr. Uduvala Bala, Bishop of Warangal welcomed the team to the diocese to conduct the Prayer Rally Prayer service. People from different areas, Priests and Religious have participated and prayed for our country at



large and in particular for the Diocese of Warangal. It started with handing over the Holy Cross which they carry to every diocese to the priest in charge and placed at the Altar. Subsequently the Holy Rosary is conducted, Exposition of the Blessed Sacrament, praise and worship and sharing of the word of God. The crux of this prayer rally is to break and collapse the anti social, spiritual and psychological elements of our country by making Jericho March around the church as a sign of people of Israel who by praising God collapsed the walls of



Jericho. Followed by the Holy Mass is celebrated and ended with returning the Holy Cross back to the team. This prayer rally is enriching and enhanced the faith and spirituality of the faithful.

Fr. K. Marreddy, Parish Priest

10. News from Youth Centre

- a. Computer, Tailoring and beautician courses are available: Arunodaya Training center has well experienced trainers for Basic Computers, Tally and for the Computer languages as well as Tailoring and beautician courses are also available. I request the Parish Priests' to announce in the Churches and encourage the youth to make use of this opportunity.
- b. Arunodaya Youth Centre team visited Modikonda Village of Kazipet Parish and encouraged the youth to take active participation in the Church activities and they have enrolled their names in Arunodaya youth centre. 10 members enrolled their names. We also explained about the opportunities that they receive from youth centre and encouraged them to avail the opportunities for their growth.

Fr. G. Anukiran, Director

11. Annual Spiritual Retreat 2023

Giving a break from the normalcy of routine life, spiritually, psychologically and economically of the faithful and the priests, the Diocese of Warangal has arranged Spiritual her Annual Retreat 2023 between the dates October 15, 2023 (Sunday) to October 20, 2023 at the Bishop's House Fatimanagar.

Rev. Fr. Amal Nathan SJ, who presently is working as the Director of Anandh Jyothy Retreat Centre, Guntur has preached us this Annual Retreat. With his vast knowledge and experience both in line of formation and also spiritually, he has helped us during this spiritual journey. The clergy and the religious who have participated in this retreat are 89. There were a few priests from the diocese of Khammam who attended this retreat.

His reflections were very profound in giving us insights which made us ponder more on our own vocation to the precious priesthood and to be more committed to the work of the Lord in His vineyard. His own life experiences and the lives of saints and saintly figures have drawn us more attention to his reflections. We had three talks during the one includes during the holy Eucharist. Devotions and adoration was conducted throughout these days.

Dear Fr. Amal Nathan, the Diocese of Warangal places on record for your service for helping us in this spiritual journey. I thank our Lordship for inviting an apt person for our spiritual renewal and all those who helped during this retreat directly or indirectly.

Fr. Prashanth Reddy D, President CDPI – Warangal

12. News from FCT: 1) a) **Ookal and Karimnagar Deanery level children's camp:** On 14th October the deanery of Ookal in Atmakur parish, and the deanery of Karimnagar in Karimnagar Parish, on 21st October the deaneries of Fatimanagar and Karunapuram in Jeevadhara prayer center, on 23 October the deanery of Jangaon in Raghunadhapally and on 24th October the deanery of Mahabubabad in Mahabubabad conducted one day camp for the school children from 4th to 10th class students. About 2000 children attended the camp. It started with praise and worship. Then different resource persons spoke about the sacraments. At 11.30 am Holy Mass was celebrated for children. After lunch, the second session began with talk on the Bible. Then the children had some action songs and competitions. At 4.30pm children departed. They were full of enthusiasm and interest to learn. They said the camp was useful for them and thanked the organizers. Some parents also accompanied their children.

b) **Fatimanagr and Karunapuram Deanery level children's camp:** On 21st October our Bishop Most. Rev. Dr. Udumala Bala celebrated the Holy Mass for the children of Fatimanagar and Karunapuram deaneries in Jeevadhara Prayer center, at Rampur. He was very happy to see them. About 900 children and 150 parents were present. In his homily he exhorted them to be grafted unto Jesus, the vine (cf. John 15:5) for the fruitfulness in their life. After the mass, children felicitated the Bishop with shawls and took photos with him. Fr. Viji Joseph and his team and Fr. Gopu Kamal animated the sessions. Before concluding the camp, from 3.15pm to 4.pm Eucharistic adoration was conducted. With a lot of devotion and love for Jesus, children took part in the adoration. At the end, children were blessed by Jesus in the monstrance. I take this accession to sincerely thank His Lordship Udumala Bala, all the deans, priests, religious and catechists for conducting successfully the camp for our children as part of their faith formation and for their integral growth.

2. One day seminar for college students: FCT office conducted one day seminar for college students in Jeevadhara prayer center at Rampur from 9.00am to 4.30pm. It began with praise and worship by Mr. K. Rupesh, Jesus youth member. At 10.00am Dr. Muralidharan, the recourse person spoke about personality development of youth and how to cope with the stress and strain in their studies and their future carrier. He also dealt with the dangers of the mass media. Then at 11.45 our Bishop Most. Rev. Dr. Udumala Bala presided over the Eucharistic celebration. In his homily, he told them that their life should be edifying and inspiring

to others. Their life should be a witness to Christ in the multi-religious context. 850 students attended this seminar.

Then students felicitated the Bishop and took photos with him. His Lordship congratulated the students for perusing their studies and thanked their parents for their hard work. After lunch Fr. Gopu kamal explained about the power and need of the word of God. He spoke about exemplary youngsters from the Bible like Joseph, Samuel and Daniel. He invited them to imitate them. The Bible quiz was conducted for the students. We concluded the day with the Eucharistic adoration. The youth participated in the adoration devotedly and reverently. At the end the FCT director thanked the Bishop, resource persons, brothers of St. Pius seminary, Fr. George the director of Jeevadhara center and Choir for their cooperation. The students expressed their satisfaction about the seminar as it was motivating and helping them.

Fr. G. Martin, Director-FCT

13. Condolences to Fr. Gopu Thomas (senior): The Diocese of Warangal is saddened to hear the news of the demise of Mrs. Gopu Anamma, the Mother of Rev. Fr. Gopu Thomas (Senior), aged 87 on 24-10-2023 at 7:30am in Ookal Village and Parish. The Diocese conveys heartfelt condolences to Rev Fr. Gopu Thomas who is serving in USA and to the bereaved family and we pray that May her Soul rest in peace. The Funeral Mass and Burial Services were held in Ookal Village and Parish @10:00 am on 25th of October, 2023.



+ Udumala Bala
Bishop, Diocese of Warangal

Birthday Babies in November

Fr. Thirumalareddy Augustine	02/11/1963
Fr. Thatikonda Joseph	10/11/1974
Fr. Vatti Simon	12/11/1988
Fr. Kasu Marreddy	13/11/1982
Fr. Yetukuri Thomas Kiran	21/11/1973
Fr. Pentareddy Baltha Raj	25/11/1965
Fr. Thirumalreddy Rayappa	29/11/1964

దివ్యవాణి TV





మహా ఫున్డా ఉత్కుషుల భాల గం
వరంగల్ వీచిపులు & దివ్యవాణి దీపి ఉత్కుషులు



మహా ఫున్డా చిన్నాబ్రత్తిని భాగ్యమై గం
గంచియ వీచిపులు & దివ్యవాణి దీపి ఉత్కుషులు

దివ్యవాణి

1. నకల ప్రసిద్ధుల ప్రార్థన / ఇష్టపాఠాలు	శా: 5:00	1. అదివారం	శా: 8:00
2. ప్రాతః కాల ప్రార్థన / మహ ప్రసిద్ధులు	శా: 5:30	2. ఇంచియి	శా: 8:30
3. త్రికాల జవము / రిష్టివాపురాణ	శా: 6:00	3. ఎంపికరం	శా: 9:00
4. శుభేరయిం / శుభాకాంక్షలు	శా: 7:00		
5. శ్రీసు సందేశం (తెలుగు), (ఆంగ్లము)	శా: 7:30, శా: 8:00	4. సాంకుషిప్తమారం	శా: 7:00
6. జవమాల (ఆంగ్లము)	శా: 9:00	5. శాఖయి కథలు	శా: 7:30
7. అపారధన	శా: 10:00	6. ఇంచియి	శా: 8:00
8. మధురం సి వాక్యం	శా: 11:00		
9. జవమాల	శా: 11:30		
10. త్రికాల జవము / రిష్టివాపురాణ	శా: 12:00	మంగళవారం	
11. దివ్యపాఠాలు	శా: 1:00	7. సి లక్ష్మీ	శా: 1:30
12. శ్రీసు సందేశం	శా: 2:30	8. మంగళ రచి	శా: 2:00
13. కర్యం జవమాల	శా: 3:00	9. ప్రాణాని	శా: 7:30
14. మధురం సి వాక్యం	శా: 4:30		
15. శుభాకాంక్షలు / మహ ప్రసిద్ధులు	శా: 5:00	శుభువారం	
16. జవమాల	శా: 5:30	10. సార్క పంచాంగం రేపా	శా: 7:00
17. త్రికాల జవము / రిష్టివాపురాణ	శా: 6:00	11. శ్రీసు దివ్యమాల	శా: 7:30
18. మహ ప్రసిద్ధుల కాసీపు	శా: 10:00		
19. అపారధన	శా: 10:30	12. సార్క పంచాంగం	శా: 7:00
20. దివ్యపాఠాలు	శా: 11:30	13. శ్రీసు మాలాయా	శా: 7:30

వార ప్రసాదాలు

1. అదివారం	శా: 8:00
2. ఇంచియి	శా: 8:30
3. ఎంపికరం	శా: 9:00
4. సాంకుషిప్తమారం	శా: 7:00
5. శాఖయి కథలు	శా: 7:30
6. ఇంచియి	శా: 8:00
7. మంగళవారం	
8. సి లక్ష్మీ	శా: 1:30
9. మంగళ రచి	శా: 2:00
10. ప్రాణాని	శా: 7:30
11. బుధువారం	
12. నవ మాలాయా రేపా	శా: 7:00
13. శ్రీసు దివ్యమాల	శా: 7:30
14. గురువారం	
15. సార్క పంచాంగం	శా: 7:00
16. శ్రీసు మాలాయా	శా: 7:30
17. శుక్రవారం	
18. శిథియి రమణ	శా: 8:00
19. శనివారం	
20. రంగోప సంఘర్థ	శా: 2:00
21. రంగోప	శా: 8:00
22. ఆశ్చర్య రిష్టివి స్పురించి	శా: 8:30
23. దివ్యమాలాయం (ముఖం ఇంగ్లిషు)	శా: 9:00

దివ్యవాణి ఇంగ్లీషు డిటీ పాచ్ లీ

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Inauguration and Beginning of
First Academic Year on November 1st, 2023
Fatimanagar



