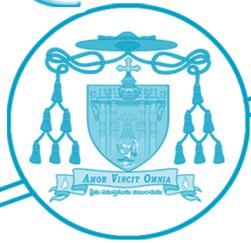


Fatima Vani



News Letter
Diocese of Warangal



Volume: XXXXI

August 2015

No. 8



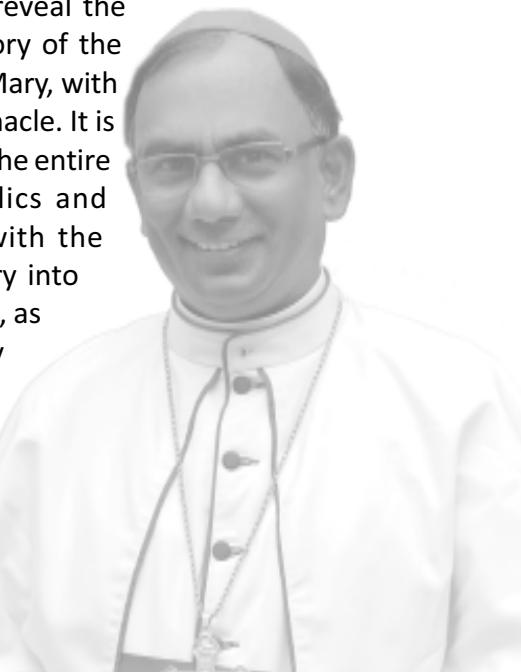
Our Bishop, Most Rev. Uduwala Bala on Mission Co-operation
Programme in USA



KAPARI'S VANI...

TRIUMPH OF DIVINE IN HUMAN

August is the month of many festivals, which reveal the triumph of the divine in humans. It is the victory of the divine together with the humans as tangible in Mary, with her Assumption into heaven is the peak and pinnacle. It is perceptible in the independence of India, which the entire nation celebrates on August 15. For Catholics and Catholics alone, the Day is a double feast with the celebration of the Glorious Assumption of Mary into heaven. Perhaps both are incredible but are true, as real as the earth rotates around the sun. Every true Indian takes pride by saying 'mera Bharath mahan hai' and by singing 'sare jahase accha hai'. We all salute the nation, which is the people of the country with varied cultures and religions by singing the 'jana gana mana ...' and by wishing its people with peace and prosperity by singing 'vande matharam' and by recommitting ourselves for building of the nation based on the constitution, which upholds the principles of sovereignty, secularism and democratic republic.



Though some fanatical and fundamentalist forces tried to bang on and challenge the secular fabric of Mother India and its sacred thread of religious liberty to profess, practice and preach, especially the Christian minorities of India, we are firmly grounded on the unshakable rock of faith, which loudly proclaims that the divine definitely and definitively triumphs over devilish powers. Even if the evil forces of religious fanaticism are not very prevalent in Telangana and specially in the diocese of Warangal, let us beware of them and befriend them as and when we have to encounter. In India's Independence and Mary's Assumption, the certainty that the Divine triumphs is amply clear. Let sing and dance to celebrate this fiesta as a single secular and religious gala!

The joy of the victory of the divine in humans, indeed, begins with the celebration of the Feast of St. John Maria Vianney on August 4. Needless to say that, for priests, it is a DAY OF PRIDE AND HUMILITY at the same time. It reveals the exalted divine dimension and the self-sacrificing nature of service of the amazing Catholic Priesthood. Let us admire John Maria Vianney, cultivate his sense of priesthood and pray to God to give us such priests. Let us appreciate our priests, who render great services. Reading the signs of the times, we need also martyr priests like Maximilian Kolbe. So the Church gives the models of a white-martyr priest and a red martyr priest during this month. Each priest needs to pray, at least for one grace specially in the context of JUSTICE SUNDAY to be celebrated on August 16 with the theme of ecological justice, deafeningly proclaimed by Pope Francis

in his recent encyclical ‘Laudate Si’. Along with a grave concern for the ecosystem and environs of the world, which is the ‘common home’ of all creatures, we all should pray and do our best to end the injustice being done to ‘dalit Christians’. Let every priest become another JM Vianney or even M Kolbe in the cause of justice!

May the Feast of the Transfiguration of Christ, the brightest in Jesus life, shine on us to know the meaning, as that of the Jesus’ darkest night in Gethsemane, of our darkest, not only of nights but also of darkest days! John the Baptizer had this light and enlightenment and therefore, he could bravely challenge the wrath of the revengeful evil woman and even invite his martyrdom by decapitation by King Herod, who had no head, so to say! My mission in America, with ups and downs, challenges me to rise above the human and focus on the triumph of divine!

That the divine surely triumphs is reflected in many social/ secular festivals of August like: Rakshabandan or Brother-Sister Day, Friendship Day, International Youth Day, Senior Citizens Day and more. As we celebrate, let us not only expect the liberating spirit from others but also ourselves become liberating powers and personalities for others, who are more bonded in chains of evil or the devil than us. May India’s flag fly high not only in India but all over the globe! May the flag Mary’s triumph fly in all Catholic people and peoples reflecting the total freedom of Humans and indeed, the whole cosmos into heaven!

POPE'S VANI...

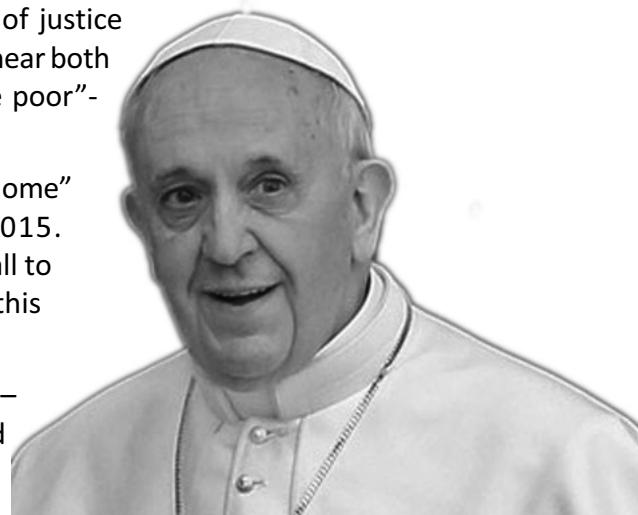
I. JUSTICE SUNDAY 16 AUGUST 2015

ECOLOGICAL JUSTICE

“A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the earth and the cry of the poor”- Pope Francis (*Laudato si*, no. 49).

“**Laudato Si : on Care for Our Common Home**” published on Thursday, 18 June 2015. Together with our Pope, we invite you all to reflect on “Ecological Justice” during this year’s Justice Sunday Celebration.

The Bible affirms the value of life – human life, the lives of all creatures, and the life of the planet. God calls us to respect the creation that God has given us as a gift. It is not a thing for selfish exploitation or the profit of the few. Pope Francis in *Laudato si* reminded us that widespread indifference and selfishness worsen environmental problems. Global dialogue and solidarity are needed.



Enlightened by Biblical teaching, the Catholic Church has always seen creation as the gift of God to humankind and has been in defence of nature and ecology. Realising our responsibility towards creation, we must defend not only earth, water and air as gifts of creation that belong to everyone. We must above all protect humankind from self-destruction. As Pope Benedict XVI has said, "There is need for what might be called a human ecology, correctly understood ... when "human ecology" is respected within society, environmental ecology also benefits." (Caritas in Veritate, no. 51)

Our nation India is said to have achieved rapid economic growth over the past decade. But the ecological impact has often been ignored, and the rural poor largely left behind. Experts say that over-exploitation of natural resources and economic disparity are the two factors causing the collapse of civilisations, and the modern civilisation, too, is similarly vulnerable. On the other hand, equitable access to natural resources and responsible and restrained use of those resources will surely save civilisations from collapse and humanity from extinction.

The Catholic Bishops of India has a clear grasp of the complex ecological issues plaguing the country and made a firm resolve to address those issues in February 2014 when they declared: "We stand for sustainable development of peoples and human ecology" (Final Statement of the 31st CBCI General Body Meeting, Pala, 2014, no. 5.8).

Saint Therese of Lisieux invites us to practice the little way of love, not to miss out on a kind word, a smile or any small gesture which sows peace and friendship. An integral ecology is also made up of simple daily gestures which break with the logic of violence, exploitation and selfishness (LS, no. 231). We hope that our faith in a Creator-God will translate into a firm commitment to effectively living our 'ecological vocation' as stewards of God's creation, promoters of human ecology, and defenders of environmental justice.

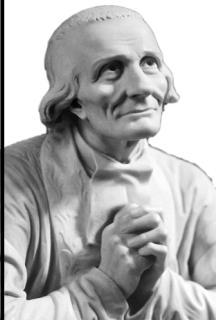
As our beloved Pope Francis recalled on 26 June 2015 during his daily morning Mass at Casa Santa Marta, we are called to 'dirty' our hands like Christ who - without shying away - approached the excluded of his time. In Jesus getting his hands dirty, touching and healing lepers, Francis stressed, we are taught that we must have this closeness in the Church.

Against this milieu, the CBCI Office for Justice, Peace and Development makes an appeal to all the Christian faithful in India to stand up for ecological protection and raise their voice for ecological justice. This appeal is in consonance with Pope's recent encyclical "Laudato si".

OJPD-CBCI strongly believes that it is our duty to do all we can to secure a safe planet, our common home, for us and all future generations. We expect Pope Francis' message in his latest encyclical Laudato si will resonate in every corner of the world and bring an ecological conversion that can inspire us to greater creativity and enthusiasm (LS, no. 220) in our efforts to safeguard our mother earth.

II. SAINT JOHN MARIE VIANNEY QUOTES ON THE PRIESTHOOD

AUGUST 04, 2015



1. "The priesthood is the love of the heart of Jesus. When you see a priest, think of our Lord Jesus Christ."
2. "O, how great is the priest! ... If he realized what he is, he would die."
3. "If we had faith, we would see God hidden in the priest like a light behind glass, like wine mixed with water."
4. "Without the priest, the passion and death of our Lord would be of no avail. It is the priest who continues the work of redemption here on earth...What use would be a house filled with gold, were there no one to open its door? The priest holds the key to the treasures of heaven: it is he who opens the door: he is the steward of the good Lord; the administrator of His goods...Leave a parish for twenty years without a priest and they will end by worshiping the beasts there..The priest is not a priest for himself; he is a priest for you."

III. TRANSFIGURATION

Jesus appeared to three of his disciples in the mysterious event known as the Transfiguration. What was happening here? What did it mean? Here are 10 things you need to know!

The Gospel reading for the Second Sunday of Lent commemorates the mysterious event known as the Transfiguration. This event is hard to understand. Why did it happen? What did it mean? Here are 10 things you need to know.



1. What does the word "transfiguration" mean : The word "transfiguration" comes from the Latin roots trans- ("across") and figura ("form, shape"). It thus signifies a change of form or appearance. This is what happened to Jesus in the event known as the Transfiguration: His appearance changed and became glorious. Before looking at the Transfiguration itself, it's important that we look at what happened immediately before it in Luke's Gospel.

2. What happened right before the Transfiguration : In Luke 9:27, at the end of a speech to the twelve apostles, Jesus adds, enigmatically: "There are some standing here who will not taste death before they see the kingdom of God." This has often been taken as a prophecy that the end of the world would occur before the first generation of Christians died out. The phrase "kingdom of God" can also refer to other things, though, including the Church--the outward expression of God's invisible kingdom. The kingdom is embodied in Christ himself and thus might be "seen" if Christ were to manifest it in an unusual way, even in his own earthly life.

3. Did such a manifestation occur : Yes, and it is the very next thing that Luke relates: the Transfiguration. Pope Benedict states that it has been convincingly argued that the placing of this saying immediately before the Transfiguration clearly relates it to this event. Some—that is to say, the three disciples who accompany Jesus up the mountain—are promised that they will personally witness the coming of the Kingdom of God 'in power.' On the mountain the three of them see the glory of God's Kingdom shining out of Jesus. On the mountain they are overshadowed by God's holy cloud. On the mountain—in the conversation of the transfigured Jesus with the Law and the Prophets—they realize that the true Feast of Tabernacles has come. On the mountain they learn that Jesus himself is the living Torah, the complete Word of God. On the mountain they see the 'power' (dynamis) of the Kingdom that is coming in Christ" (Jesus of Nazareth, vol. 1, p. 317).

We thus may have the key to understanding Jesus' mysterious statement just before the Transfiguration. He wasn't talking about the end of the world. He was talking about this. In fact, Luke notes that the Transfiguration took place "about eight days after these sayings," thus stressing its proximity to them and suggesting that it was the fulfillment of this saying, concerning the fact that some of them would see the kingdom of God. Mark gives a different number of days, saying it was "after six days" (Mk. 9:2), but these both approximate a week.

4. Who witnessed the Transfiguration : The three who are privileged to witness the event are Peter, James, and John, the three core disciples. (Andrew was not there or not included.) The fact that Jesus only allowed three of his disciples to witness the event may have sparked the discussion which swiftly ensued about which of the disciples was the greatest (Luke 9:46).

5. Where did the Transfiguration take place : Luke states that Jesus took the three "on the mountain to pray." This mountain is often thought to be Mt. Tabor in Israel, but none of the gospels identify it precisely. Click here to learn more about Mt. Tabor (though be aware that the gospels do not actually say which mountain it was).

6. Why did the Transfiguration take place : Christ's Transfiguration aims at strengthening the apostles' faith in anticipation of his Passion: the ascent onto the 'high mountain' prepares for the ascent to Calvary. Christ, Head of the Church, manifests what his Body contains and radiates in the sacraments: 'the hope of glory' [CCC 568].

7. What does Luke--in particular--tell us about this event : Luke mentions several details about the event that the other evangelists do not: He notes that this happened while Jesus was praying. He mentions that Peter and his companions "were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him." He mentions that Peter made his suggestion to put up booths as Moses and Elijah were departing.

8. Why do Moses and Elijah appear on the mountain : Moses and Elijah represent the two principal components of the Old Testament: the Law and the Prophets. Moses was the giver of the Law, and Elijah was considered the greatest of the prophets. The fact that these two figures "spoke of his departure, which he was to accomplish at Jerusalem"

illustrates that the Law and the Prophets point forward to the Messiah and his sufferings. This foreshadows Jesus' own explanation, on the road to Emmaus, of the Scriptures pointing to himself (cf. Lk. 24:27, 32).

9. Why was Peter's suggestion misguided : The fact that Peter's suggestion occurs when Moses and Elijah are preparing to depart reveals a desire to prolong the experience of glory. This means Peter is focusing on the wrong thing. The experience of the Transfiguration is meant to point forward to the sufferings Jesus is about to experience. It is meant to strengthen the disciples faith, revealing to them in a powerful way the divine hand that is at work in the events Jesus will undergo. This is why Moses and Elijah have been speaking "about his departure, which he was to accomplish at Jerusalem." Peter misses the point and wants to stay on the mountain, contrary to the message the two heavenly visitors have been expounding. As a seeming rebuke of this, a theophany occurs: "A cloud came and overshadowed them; and they were afraid as they entered the cloud. And a voice came out of the cloud, saying, 'This is my Son, my Chosen; listen to him!'"

10. What can we learn from this event : The Transfiguration was a special event in which God allowed certain apostles to have a privileged spiritual experience that was meant to strengthen their faith for the challenges they would later endure. But it was only a temporary event. It was not meant to be permanent. In the same way, at certain times in this life, God may give certain members of the faithful (not all of the faithful, all the time), special experiences of his grace that strengthen their faith. We should welcome these experiences for the graces they are, but we should not expect them to continue indefinitely, nor should we be afraid or resentful when they cease.

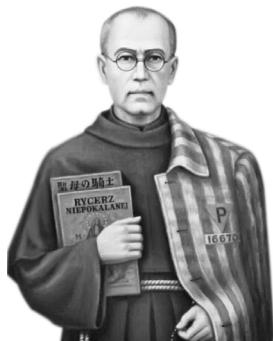
They may have been meant only as momentary glimpses of the joy of heaven to sustain us as we face the challenges of this life, to help strengthen us on the road that will--ultimately--bring us into the infinite and endless joy of heaven.

<http://www.ncregister.com/blog/jimmy-akin/10-things-you-need-to-know-about-jesus-transfiguration/#ixzz3evUH6sV7>

IV. MAXIMILIAN KOLBE

AUGUST 14, 2015

The Holocaust is a history of enduring horror and sorrow. The charred skeletons, the diabolic experiments, the death camps, the mass graves, the smoke from the chimneys...



Auschwitz became the killing centre during World War II where the largest numbers of the Jews were murdered. One Christian man who died here became a martyr to the truth of evils of Nazism - a true hero for our time, a saint who lived what he preached, total love toward God and man ...

Maximilian Kolbe was a Polish priest who died as prisoner 16670 in Auschwitz, on August 14, 1941. When a prisoner escaped from the camp, the Nazis selected 10 others to be killed by starvation in reprisal for the escape. One of the 10

selected to die, Franciszek Gajowniczek, began to cry: "My wife! My children! I will never see them again!" At this Father Kolbe stepped forward and asked to die in his place - his request was granted.

As the ten condemned men were led off to the death Block of Building 13, Father Kolbe supported a fellow prisoner who could hardly walk. No one would emerge alive - Father Kolbe was the last to die...

- Louis Bülow

V. DEVELOPMENT IN INDIA AFTER INDEPENDENCE

While some have a high opinion of India's growth story since its independence, some others think the country's performance in the six decades has been abysmal. It's arguably true that the Five-Year Plans did target specific sectors in order to quicken the pace of development, yet the outcome hasn't been on expected lines. And, the country is taking its own sweet time to catch up with the developed world. All efforts are frustrated by lopsided strategies and inept implementation of policies.



The Two Phases of Economy : An independent India was bequeathed a shattered economy, widespread illiteracy and shocking poverty. Contemporary economists divide the history of India's economic growth into two phases – first 45 years after independence and the two decades of free market economy. The years preceding the economic liberalization were mainly marked by instances wherein economic development got stagnated due to a lack of meaningful policies. The economic reforms came to India's rescue with the launching of a policy of liberalization and privatization. A flexible industrial licensing policy and a relaxed FDI policy started getting positive responses from international investors. Among the major factors that drove India's economic growth following the economic reforms of 1991 were increased FDI, adoption of information technology and an increased domestic consumption.

Service Sector Growth : A major development in the nation's services sector has been the tele services and information technology. A trend that started some two decades back is now well in its prime. Several multinational firms continue to outsource their tele services and IT services to India. The acquisition of expertise in information technology has led to the generation of thousands of new jobs, which in turn increased domestic consumption and naturally, more foreign direct investments happened to meet the demands. Presently, the services sector employs 23% of the Indian workforce and this process of development started back in the 1980s. In the 60s, the sector employed only 4.5% of the working population. According to the Central Statistical Organization, the services sector accounted for 63% of Indian GDP in 2008 and the figure continues to grow.

Growth of Agriculture Sector : Since 1950s, the progress in agriculture has been somewhat steady. The sector grew at about 1 percent per annum in the first half of the 20th century. During the post-Independence era, the growth rate nudged about 2.6 percent per annum.

Expansion of farming area and introduction of high-yielding varieties of crops were the major factors of growth in agricultural production. The sector could manage to end dependency on imported food grains. It has progressed both in terms of yield and structural changes. Consistent investment in research, land reforms, expansion of scope for credit facilities, and improvement in rural infrastructure were some other determining factors that brought about an agricultural revolution in the country. The country has also grown strong in the agri-biotech sector. The Rabobank report reveals that the agri-biotech sector has been growing at 30 percent since the last few years. The country is also likely to become a major producer of genetically modified/engineered crops.

Infrastructure Development : The Indian road network has become one of the largest in the world with the total road length increasing from 0.399 million km in 1951 to 4.24 million km as of July 2014. Moreover, the total length of the country's national highways has increased from 24,000 km (1947-69) to 92,851 km (2014). Governmental efforts have led to the expansion of the network of State highways and major district roads, which in turn has directly contributed to industrial growth. As India needs power to drive its growth engine, it has triggered a noteworthy improvement in the availability of energy by adopting a multi-pronged approach. After almost seven decades of Independence, India has emerged as the third largest producer of electricity in Asia. It has increased its electricity generation capacity from 1,362 MW in 1947 to 113,506 MW as of 2004. Overall, power generation in India has increased from 301 billion units (BUs) during 1992- 93 to 558.1 Buses in 2003-04. When it comes to rural electrification, the Indian government has managed to bring lights to 593732 (2013 figures) villages as compared to 3061 in 1950.

Progress in Education Sector : Pulling itself out from widespread illiteracy, India has managed to bring its education system at par with the global standard. The number of schools witnessed a dramatic increase during the post-independence era. The Parliament made elementary education a fundamental right for children in the age group of 6-14 years by passing the 86th amendment to the Constitution in 2002. At independence, India's literacy rate was a paltry 12.2% which increased to 74.04% in 2011. The Government launched the Sarva Siksha Abhiyan in 2001 to ensure education for the children from 6 to 14 years. Prior to that, it had launched an effective initiative – Sponsored District Education Programme, which increased the number of schools across the country. In a bid to attract children to schools, especially in the rural areas, the government also started implementing the mid-day meals programme in 1995.

Achievements in the Field of Healthcare : A decrease in death rates is considered one of the major achievements that came India's way in this sector. While life expectancy was around 37 years in 1951, it almost doubled to 65 years by 2011. Infant mortality has also seen a marked decline with death rate coming down to half of what it was during the 50s. Similar improvement was noticed in maternal mortality rate also. After a long-drawn struggle, India has finally been declared a polio-free country. Malnutrition in children under five years came down to 44% in 2006 from 67% in 1979. Government's efforts yielded result as the number of tuberculosis cases also got reduced to 185 per lakh people in 2009. The cases of HIV-infected people are also witnessing a declining trend. Besides

increased public health spending (about 6% of the GDP), the government has launched a series of ambitious initiatives including 'Healthcare for all by 2020' and distribution of free medicines to the people falling under lowest-income group.

Scientific Achievements : Independent India has taken confident strides in its road to scientific development. Its prowess is being manifested in a gradual scaling up of ambitious projects. India takes pride in its space programmes, which began with the launch of its first satellite Aryabhatta in 1975. Since then, India has emerged as a space power that has successfully launched foreign satellites. Its first mission to Mars was launched in November 2013, which is now very close to fruition. India is also aggressively pursuing both nuclear and missile programmes. That has simultaneously augmented the country's defence strength as well. BrahMos inducted into the defence system is the world's fastest cruise missile that has been jointly developed by India and Russia. After more than six decades of independence, India has now come closer to being an independent force to reckon with in the field of nuclear and missile technology.

- by Subhojit Goswami

VI. THE ASSUMPTION OF MARY

AUGUST 15, 2015

On November 1, 1950, Pius XII defined the Assumption of Mary to be a dogma of faith: "We pronounce, declare and define it to be a divinely revealed dogma that the immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul to heavenly glory." The pope proclaimed this dogma only after a broad consultation of bishops, theologians and laity. There were few dissenting voices. What the pope solemnly declared was already a common belief in the Catholic Church.

We find homilies on the Assumption going back to the sixth century. In following centuries the Eastern Churches held steadily to the doctrine, but some authors in the West were hesitant. However, by the 13th century there was universal agreement. The feast was celebrated under various names (Commemoration, Dormition, Passing, Assumption) from at least the fifth or sixth century. Today it is celebrated as a solemnity.

Scripture does not give an account of Mary's Assumption into heaven. Nevertheless, Revelation 12 speaks of a woman who is caught up in the battle between good and evil. Many see this woman as God's people. Since Mary best embodies the people of Old and New Testament, her Assumption can be seen as an exemplification of the woman's victory. Furthermore, in 1 Corinthians 15:20 Paul speaks of Christ's resurrection as the first fruits of those who have fallen asleep.

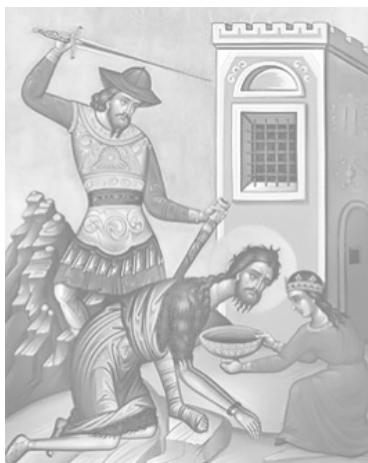


Since Mary is closely associated with all the mysteries of Jesus' life, it is not surprising that the Holy Spirit has led the Church to belief in Mary's share in his glorification. So close was she to Jesus on earth, she must be with him body and soul in heaven.

"In the bodily and spiritual glory which she possesses in heaven, the Mother of Jesus continues in this present world as the image and first flowering of the Church as she is to be perfected in the world to come. Likewise, Mary shines forth on earth, until the day of the Lord shall come (cf. 2 Peter 3:10), as a sign of certain hope and comfort for the pilgrim People of God" (Vatican II, Dogmatic Constitution on the Church, 68).

VII. THE BEHEADING OF THE HOLY GLORIOUS PROPHET, FORERUNNER OF THE LORD, JOHN THE BAPTIST

AUGUST 29



The Evangelists Matthew (Mt.14:1-12) and Mark (Mark 6:14-29) provide accounts about the martyric end of John the Baptist in the year 32 after the Birth of Christ.

Following the Baptism of the Lord, St John the Baptist was locked up in prison by Herod Antipas, the Tetrarch (ruler of one fourth of the Holy Land) and governor of Galilee. (After the death of king Herod the Great, the Romans divided the territory of Palestine into four parts, and put a governor in charge of each part. Herod Antipas received Galilee from the emperor Augustus).

The prophet of God John openly denounced Herod for having left his lawful wife, the daughter of the Arabian king Aretas, and then instead cohabiting with Herodias, the wife of his brother Philip (Luke 3:19-20). On his birthday, Herod made a feast for dignitaries, the elders and a thousand chief citizens. Salome, the daughter of Herod, danced before the guests and charmed Herod. In gratitude to the girl, he swore to give her whatever she would ask, up to half his kingdom.

The vile girl on the advice of her wicked mother Herodias asked that she be given the head of John the Baptist on a platter. Herod became apprehensive, for he feared the wrath of God for the murder of a prophet, whom earlier he had heeded. He also feared the people, who loved the holy Forerunner. But because of the guests and his careless oath, he gave orders to cut off the head of St John and to give it to Salome.

According to Tradition, the mouth of the dead preacher of repentance once more opened and proclaimed : "Herod, you should not have the wife of your brother Philip." Salome took the platter with the head of St John and gave it to her mother. The frenzied Herodias repeatedly stabbed the tongue of the prophet with a needle and buried his holy head in a unclean place. But the pious Joanna, wife of Herod's steward Chuza, buried the head of John the Baptist in an earthen vessel on the Mount of Olives, where Herod had a parcel of land. (The Uncovering of the Venerable Head is celebrated (February 24). The

holy body of John the Baptist was taken that night by his disciples and buried at Sebastia, there where the wicked deed had been done.

After the murder of St John the Baptist, Herod continued to govern for a certain time. Pontius Pilate, governor of Judea, later sent Jesus Christ to him, whom he mocked (Luke 23:7-12). The judgment of God came upon Herod, Herodias and Salome, even during their earthly life. Salome, crossing the River Sikoris in winter, fell through the ice. The ice gave way in such a way that her body was in the water, but her head was trapped above the ice. It was similar to how she once had danced with her feet upon the ground, but now she flailed helplessly in the icy water. Thus she was trapped until that time when the sharp ice cut through her neck.

Her corpse was not found, but they brought the head to Herod and Herodias, as once they had brought them the head of St John the Baptist. The Arab king Aretas, in revenge for the disrespect shown his daughter, made war against Herod. The defeated Herod suffered the wrath of the Roman emperor Caius Caligula (37-41) and was exiled with Herodias first to Gaul, and then to Spain.

The Beheading of St John the Baptist, a Feast day established by the Church, is also a strict fast day because of the grief of Christians at the violent death of the saint.

VIII. REACTION VS. RESPONSE

Suddenly, a cockroach flew from somewhere and sat on her. I wondered if this was the cockroach's response to all the glory that was spoken about it! She started screaming out of fear. With panic stricken face and trembling voice, she started doing jumping, with both her hands desperately trying to get rid of the cockroach. Her reaction was contagious, as everyone in her group got cranky to what was happening. The lady finally managed to push the cockroach to another lady in the group. Now, it was the turn of the other lady in the group to continue the drama. The waiter rushed forward to their rescue. In the relay of throwing, the cockroach next fell upon the waiter. The waiter stood firm, composed himself and observed the behavior of the cockroach on his shirt. When he was confident enough, he grabbed and threw it out with his fingers.

Sipping my coffee and watching the amusement, the antenna of my mind picked up a few thoughts and started wondering, was the cockroach responsible for their histrionic behavior? If so, then why was the waiter not disturbed? He handled it near to perfection, without any chaos. It is not the cockroach, but the inability of the ladies to handle the disturbance caused by the cockroach that disturbed the ladies. I realized even in my case then , it is not the shouting of my father or my boss that disturbs me, but its my inability to handle the disturbances caused by their shouting that disturbs me. It's not the traffic jams on the road that disturbs me, but my inability to handle the disturbance caused by the traffic jam that disturbs me. More than the problem, it's my reaction to the problem that hurts me.

Lessons learnt from the story: I understood, I should not react in life. I should always respond.

The women reacted, whereas the waiter responded. Reactions are always instinctive whereas responses are always intellectual...

IX. INTERRELIGIOUS MARRIAGE : A LOOK AT THE SYNOD FROM INDIA'S PERSPECTIVE

While some countries face family issues such as divorce and polygamy, the synod's Indian participants have voiced concern for interreligious marriages, which pose pastoral concerns across Asia.

"We have got this whole thing of mixed marriages, there are many marriages in India which are between (a) Catholic and somebody who is not baptized, a Hindu, a Muslim, or a Buddhist, and that is what specifically came out of India," Cardinal Oswald Gracias of Bombay told CNA Oct. 10. While marriage between a Catholic and an unbaptized person would normally be invalid, the local Ordinary can dispense from this impediment, and thus allow such a marriage to be validly contracted (canon 1086).

Cardinal Gracias, who is part of Pope Francis' 'council of cardinals', explained that when faced with the difficult situations interreligious marriages can present, it's always necessary to have a "positive pastoral approach" to the couples and families involved. The cardinal was accompanied to the synod by Fr. Cajetan Menezes, who is director of the Bombay archdiocese's Snehalaya Family Service Center.

Fr. Menezes has served as an auditor for the synod, and spoke to CNA Oct. 15 saying the topic of interreligious marriages was one of the three points he brought up when he addressed the synod fathers. With the number of interreligious marriages on the rise across Asia, the priest said that it is an important issue, and one with which the Church needs to have a "very specific pastoral care." "We need to reach out to them rather than look at them as problems. (They are) an opportunity to evangelize, and we need to take them on board," he said, explaining that interfaith couples are often "ostracized by their own families because they are going against family tradition." "That creates more problems for them in their marriage, and that is not conducive for their marriage to grow and do well," he observed.

Although other countries might not share the pastoral difficulties caused by interreligious marriages, Fr. Menezes observed that "this is a big issue in Asia because we are a minority," and cited India, Indonesia, Pakistan, Sri Lanka, Thailand, and Japan as being countries with a high percentage of interreligious couples. Thus there is a need to specifically address the issue and to give interreligious families more help and support, particularly in light of the challenges the couples face due to the differing traditions of their families, the priest explained.

Fr. Menezes said that the synod's emphasis on welcoming and inviting those who are far from the Church or who find themselves in situations that could be problematic is also a way of embracing those who have been ostracized because of interreligious challenges. "I think it's the first time I noticed (them) speaking a different (kind of) language, and I think that's a very positive influence of Pope Francis, (who) is reaching out, welcoming, and also looking at not only those who are at the center, but at the periphery," the priest continued. By reaching out to the marginalized, the synod fathers are making great progress in their attempt to "get everybody on board," including members of the gay community and those who are divorced and remarried.

Cardinal Gracias, who has taken part in numerous synods before this, praised the free spirit in which discussion has taken place. Even though each synod is free in its own way, the cardinal explained that when talking about the family “there is nothing which is taboo, nothing that you can't speak about, no one is frightened to say ‘ok, this is a problem, we have got to face it.’” To have differing opinions is important and essential, he said, and helps participants to reach more concrete, effective solutions. “We have another synod next year which will be bigger (and) with more participation, and probably we will come to clearer conclusions at that particular moment of time,” the cardinal noted, but for now he is happy that “it is working well.”

Returning to the situation in India, Cardinal Gracias said that while Indians have traditionally maintained strong family ties, this is being influenced negatively by outside sources, including the film industry. “I think that people are beginning to feel that this is not the best thing and we have got to try to reinforce the family,” he said, noting that although a zero percent breakdown rate is impossible, “it should not be 50 percent.” However, he explained that much of a lasting family dynamic will depend on the preparation of the couple before marriage, as well as the process of accompanying them after the sacrament is contracted.

- Cardinal Oswald Gracias of Bombay

X. COMMUNICATIONS

1. Independence day & Assumption of the Blessed Virgin Mary on 15th August: As we celebrate our country's Independence day and solemnity of the Assumption of the Blessed Virgin Mary on 15th of August, we thank God for all the blessings He has been showering and continue to pray that our country develops in every sector with a special attention to the poor and the rural areas. We pray that Mary assumed into heaven may protect and promote the unity and prosperity of India.

2. Monthly Recollection for Clergy on 13th August 2015 at Karunapuram: In view of celebrating St. John Mary Vianney day, a monthly Recollection for clergy at Diocesan level is arranged on 13th August 2015 from 7.30 a.m. at **St. Xavier's Major Seminary, Karunapuram.** All the priests are requested to attend it without fail.

3. Bon International Pastoral Ministry : Rev. Frs. G. Balaswamy, P. Baltha Raj & S. Shobhan left on 16th of July for International Pastoral Ministry in the Diocese of Birmingham in Alabama, USA. We wish them Fruitful Ministry with new experience of Pastoral Ministry in abroad.

4. We welcome Rev. Frs. P. Chennaiah, K. Showreddy and D. Jaya Prathap back to the Diocese after their fruitful ministry in the Diocese of Birmingham, USA.

5. Kandhamal Day on August 25th : The biggest attack on the Christian community during the last few centuries in India. The victims and survivors were entirely Dalits and Adivasis. Seven years have passed after the major communal attacks in 2008. The wounds have not yet been healed. The criminals are not punished and innocents are harassed. The people

of Kandhamal are still waiting and struggling for JUSTICE. An appeal is made to all secular, democratic forces, sensitive people from all religions, Dalits and Adivasis to observe Kandhamal Day on August 25. Let no more Kandhamal be repeated in future! Let Peace, Justice and Harmony be celebrated!

6. One Day convention of CRI : One Day convention is arranged for the Diocesan clergy and the consecrated on 17th August, 2015 from 9.30 am to 5.00 pm at St. Gabriel's School, Fatimanagar. All the priests, and the consecrated are requested to participate. The resource person is Rev. Fr. Joe Mannath SDB.

XI. BISHOP'S ENGAGEMENTS FOR AUGUST, 2015

- | | | |
|---------|----------|-----------------------------------------------------------------------------------------------------------------------|
| 01. Sat | | : Return from Mission Co-operation programme in USA |
| 02. Sun | 10.15 am | : Pastoral Visitation : St. Alphonse's Feast Mass with Confirmation and 1 st Communion, Malkapur |
| 03. Mon | | : Office |
| 04. Tue | | : St. John Marie Vianney Feast, Mass in Vianney Home |
| 05. Wed | 10.00 am | : Meeting of Opportunity Education Foundation programme (USA) at Fatima B.Ed. College, Fatimanagar. |
| 06. Thu | 6. 30 am | : Holy Mass : Silver Jubilee of Little Flower School, Karunapuram |
| | 5. 30 pm | : Cultural Programmes |
| 07. Fri | | : Office for the Consecrated |
| 08. Sat | 10.00 am | : Youth Meet : Inter- Religious Dialogue |
| | 4.00 pm | : Ecumenical Meeting of Christian Leaders, Warangal |
| 10. Mon | 9.00 am | : Office |
| 11. Tue | 9.00 am | : Office |
| 12. Wed | 10.30 am | : Holy Mass at Vidya Nikethan Junior College, Karunapuram |
| 13. Thu | | : Vianney Day : Recollection and Recreation of Priestly Ministry, St. Xavier's Major Seminary, Karunapuram |
| 15. Sat | | : Independence Day and the Assumption of Mary |
| | 6.30 am | : Holy Mass at St. Thomas School, Jammikunta |
| | 8.30 am | : Inauguration of St. Thomas School extension block & Flag Hoisting |
| | 5.30 pm | : Divine Mercy Family Convention, Fatima Cathedral |
| 16. Sun | | : Justice Sunday : Ecological Justice |
| | 10.00 am | : Feast of Sacred Heart: Holy Mass with Confirmation & 1 st Communion, Tharalapally , Diesel Colony Parish |
| 17. Mon | | : One Day Convension organised by C.R.I. |
| 18. Tue | 9.00 am | : Office |
| 19. Wed | 9.00 am | : Office for the Laity Day |
| 20. Thu | 9.00 am | : Office |
| 21. Fri | 9.00 am | : Office |

22. Sat		: Meeting with Divya Jyothi Sisters at Malkapur
23. Sun		" " "
24. Mon		
25. Tue		Kandhamal Day
	10.00 am	: Lodi General Body Meeting
27. Thu		: Office
28. Fri		
29. Sat	10.30 am	: Golden Jubilee Mass of FMM Nuns in Cathedral, Fatimanagar
	5.30 pm	: Flag hoisting at Our Lady of Vailankanni Shrine, Diesel Colony

Month of September 2015

01-02		: TCBC Meeting, Hyderabad
03. Thu	9.00 am	: Office
04. Fri	9.00 am	: Office
05. Sat	9.00 am	: Office for the Consecrated
06. Sun	10.00 am	: Feast Mass with Confirmation & 1 st Communion, Karunapuram Parish
07. Mon		: Office
08. Tue	10.00 am	: Nativity of Mary, Our Lady of Vailankanni Feast, Diesel Colony

NATIONAL SENIOR CITIZENS DAY

AUGUST 21ST



National Senior Citizens Day honors our elderly population. On this day, we are encouraged to recognize and show appreciation for the value and contribution of elderly people to home, family and society.

In his Presidential Proclamation (August 19, 1988), President Ronald Reagan said "For all they have achieved throughout life and for all they continue to accomplish, we owe older citizens our thanks and a heartfelt salute. We can best demonstrate our gratitude and esteem by making sure that our communities are good places in which to mature and grow older."

On National Senior Citizens Day, we should:

- Spend some time with senior citizens
- Show our appreciation for senior citizens
- Do volunteer work in support of the elderly

If you are a senior citizen, enjoy your day any way you desire. After all, this is your day! Make sure to take advantage of senior citizens specials and discounts. There's bound to be plenty offers today.

RAKHI: THE THREAD OF LOVE

Rakhi is basically a sacred thread of protection embellished with the love and affection of a sister for her brother. This day is also known as Raksha Bandhan and celebrated on the full moon day of the Hindu month of Shravana in India. This frail of thread of Rakhi is considered as stronger than iron chains as it binds the most beautiful relationship in an inseparable bond of love and trust. Rakhi festival also has a social significance because it underlines the notion that everybody should live in harmonious coexistence with each other. In India, festivals are the celebration of togetherness, of being one of the families. Raksha Bandhan is one such festival that is all about affection, fraternity and sublime sentiments. It is also known as Raksha Bandhan which means a 'bond of protection'. This is an occasion to flourish love, care, affection and sacred feeling of brotherhood.



ORDINATION ANNIVERSARY

Rev. Fr. Varghese Kariyil 10-08-1958. On the occasion of the ordination anniversary of our dear father, we wish him hearty congratulations, prayerful wishes and good health.

Birthday Babies in July

Rev. Fr. S. Shobhan Reddy	03-08-1970
Rev. Fr. A. Vincent	06-08-1963
Rev. Fr. Y. Sebastian	11-08-1938
Rev. Fr. A. Inna	15-08-1965
Rev. Fr. T. Sunil	15-08-1977
Rev. Fr. D. Jaya Prathap	15-08-1971
Rev. Fr. P. Dasaiah	15-08-1979
Rev. Fr. T. Santosh	19-08-1987
Rev. Fr. A. Bala	21-08-1958
Rev. Fr. E. Vijay Kumar	25-08-1985
Rev. Fr. Y. Sathish	26-08-1984

Happy Feast Day

"The priesthood is the love
of the heart of Jesus.
When you see a priest,
think of our Lord Jesus Christ."

*Saint John Marie Vianney
August 4, 2015*



Designed & Printed at : Praveen Graphics, Kzp. Cell : 9393946333.