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News Letter
Diocese of Warangal



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No. 11



**All Saints'
Day**

**All
Souls'
Day**

Samudrala Chapel : Blessing of Foundation Stone : Bhoomi Puja



I. Erection of Diocese of Shamshabad in Telangana and All India Jurisdiction to Oriental Churches

Shamshabad as Diocese of Syro-Malabar Church

The announcement of the establishment of the Oriental Rite Diocese of Shamshabad in the State of Telangana on the 10th of October, 2017 was an unexpected development. It caught the Region of the Telugu Catholic Bishops' Council unawares. The territory of the two states of Telangana and Andhra Pradesh come into its jurisdiction. And therefore, the diocese of Warangal too has two Bishops with personnel jurisdiction as you read this editorial. The auxiliary Bishop of Trichur Most Rev. Raphael Thattil was named as the Bishop of Shamshabad. As the saying

'Roma locuta est, causa finita ist' implies, the Pope spoke and the matter is beyond discussion. Yes, as faithful children of the Catholic Church, we bow our heads and accept the decision of the Holy Father. There is no second thought about it, though it is a source of apprehension. The same had taken place in Tamilnadu too with the erection of the Eparchy of Hosur announced on the same day. We welcome these developments as a sign of the growth of the Church in India, which is ecclesially too mosaic in nature with the three ritual Churches witnessing to the Good News of Jesus Christ.



Eastern Catholic Churches

The Eastern Catholic Churches or Oriental Catholic Churches, also called the Eastern-rite Catholic Churches, Greek Catholic Churches, and in some historical cases Uniate Churches, are twenty-three Eastern Christian particular churches sui iuris in full communion with the Pope, as part of the worldwide Catholic Church. Headed by Patriarchs, Metropolitans, and Major Archbishops, the Eastern Catholic Churches are governed in accordance with the Code of Canons of the Eastern Churches, although each Church also has its own canons and laws on top of this, and the preservation of their own traditions is explicitly encouraged. The total membership of the various Churches accounts for about 16 million, according to the *Annuario Pontificio* (the annual directory of the Catholic Church), thus making up about 1.5 percent of the Catholic Church, with the rest 98.5 of its more than 1.2 billion members belonging to the Latin Rite Church.

Full Communion with the Holy See

The Maronite Church is considered the only one of the Eastern Catholic Churches to have always remained in full communion with the Holy See, while most of the other Churches unified from the 16th century onwards. However, the Melkite Catholic Church and the Italo-Albanian Greek Catholic Church also claim perpetual communion. Full communion constitutes mutual sacramental sharing between the Eastern Catholic Churches and the Latin Church, including Eucharistic intercommunion. On the other

hand, the liturgical traditions of the 23 Eastern Catholic Churches, including Byzantine, Alexandrian, Armenian, East Syrian, and West Syrian, are shared with other Eastern Christian Churches like the Eastern Orthodox, Oriental Orthodox, the Assyrian Church of the East, and the Ancient Church of the East. Although some theological issues divide the Eastern Catholic Churches from other Eastern Christian ones, they do admit members of the latter to the Eucharist and the other sacraments, as governed by Oriental canon law.

Pope Grants All India Jurisdiction for Oriental Churches

Pope Francis on October 10, 2017 has removed administrative restrictions on Oriental Churches by establishing two new dioceses and widening the Church's jurisdiction all over India. Until now, the authority of them was limited to Kerala. The Letter of Pope Francis to the Bishops of India (Full text provided in this issue) highlighted the variety of ecclesial life, which shines with great splendour throughout lands and nations, is also found in India. The Catholic Church reveals her face in all its beauty to the world, in the richness of her various traditions. The history of Christianity in this great country thus led to three distinct sui iuris Churches, corresponding to ecclesial expressions of the same faith celebrated in different rites according to the three liturgical, spiritual, theological and disciplinary traditions. Although this situation has sometimes led to tensions in the course of history, today we can admire a Christian presence that is both rich and beautiful, complex and unique.

Vision and Mission of Vatican II

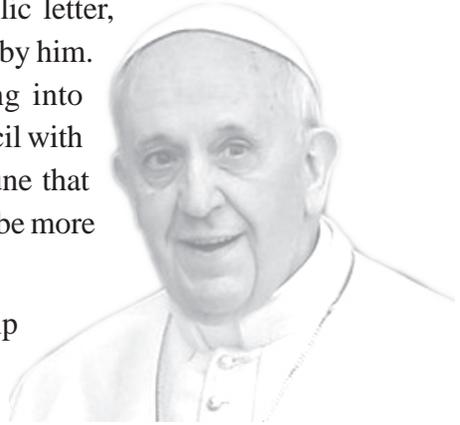
The Vatican II embraced this vision of the Church and reminded the faithful of the need to protect and preserve the treasure of the particular traditions of each Church (Lumen Gentium, 13). As it teaches, it is for the Pope to promote unity in the diversity of the Body of Christ. In India, there is a particular need to demonstrate unity and to avoid any semblance of division. The Pope hoped that his decision would be welcomed with a generous and peaceful spirit, and despite some apprehensions, there is no need for concern. It must not be negatively interpreted as imposing upon the faithful to leave the communities which have welcomed them, sometimes for many generations, and to which they have contributed in various ways.

Church in India - Region of TCBC - Diocese of Warangal

The path of the Catholic Church in India cannot be that of isolation and separation, but rather of respect and cooperation. The presence of several bishops of the various sui iuris Churches in the same territory will surely offer an eloquent witness to a vibrant and marvellous communion. The Pope urged all the Churches in India to be generous and the cooperation among all the three Churches should continue, May this extension of the pastoral area of the Syro-Malabar Church all over India in no way be perceived as a growth in power and domination, but as a call to deeper communion. Therefore, the people of the TCBC Region and the diocese of Warangal welcome the decision of the Holy Father and work in Communion with the Oriental Churches.

II. Pope Francis Issues Motu Proprio on Liturgical Translations

A Motu Proprio is a special document, or apostolic letter, issued by the Pope on his own initiative and signed by him. In the document Pope Francis writes that, taking into account the experience of the Second Vatican Council with regard to liturgical translations, it seemed opportune that some principles handed on since that time, “should be more clearly reaffirmed and put into practice”.



According to the Congregation for Divine Worship and the Discipline of the Sacraments, the Vatican department responsible for publishing the document, “Magnum principium” alters certain norms of Canon 838 of the Code of Canon Law regarding the translation of liturgical texts into modern languages.

Improving definition of roles

In a separate note, the Congregation for Divine Worship points out that, “the object of the changes is to define better the roles of the Apostolic See and the Conferences of Bishops in respect to their proper competencies which are different yet remain complementary. They are called to work in a spirit of dialogue regarding the translation of the typical Latin books as well as for any eventual adaptations that could touch on rites and texts.” “In the encounter between liturgy and culture”, the note continues, “the Apostolic See is called to review and evaluate such adaptations in order to safeguard the substantial unity of the Roman Rite”.

Rendering the text fully and faithfully

Given the heavy responsibility of translation entrusted to the Bishops’ Conferences, the Motu Proprio itself points out that these Conferences “must ensure and establish that, while the character of each language is safeguarded, the sense of the original text should be rendered fully and faithfully”.

In conclusion, the Motu Proprio provides that the Congregation for Divine Worship and the Discipline of the Sacraments will also “modify its own Rules and Regulations on the basis of the new discipline and help the Episcopal Conferences to fulfil their task”.



III. Letter of His Holiness Pope Francis to the Bishops of India

Dear Brother Bishops,

1. The remarkable *varietas Ecclesiarum*, the result of a long historical, cultural, spiritual and disciplinary development, constitutes a treasure of the Church, *regina in vestitu deaurato circumdata variegata* (cf. Ps 44 and Leo XIII, *Orientalium Dignitas*), who awaits her groom with the fidelity and patience of the wise virgin, equipped with an abundant supply of oil, so that the light of her lamp may enlighten all peoples in the long night of awaiting the Lord's coming.

This variety of ecclesial life, which shines with great splendour throughout lands and nations, is also found in India. The Catholic Church in India has its origins in the preaching of the Apostle Thomas. It developed through contact with the Churches of Chaldean and Antiochian traditions and through the efforts of Latin missionaries. The history of Christianity in this great country thus led to three distinct *sui iuris* Churches, corresponding to ecclesial expressions of the same faith celebrated in different rites according to the three liturgical, spiritual, theological and disciplinary traditions. Although this situation has sometimes led to tensions in the course of history, today we can admire a Christian presence that is both rich and beautiful, complex and unique.

2. It is essential for the Catholic Church to reveal her face in all its beauty to the world, in the richness of her various traditions. For this reason the Congregation for the Oriental Churches, which celebrates its centenary year, having been established through the farsightedness of Pope Benedict XV in 1917, has encouraged, where necessary, the restoration of Eastern Catholic traditions, and ensured their protection, as well as respect for the dignity and rights of these ancient Churches.

3. The Second Vatican Council embraced this vision of the Church and reminded the faithful of the need to protect and preserve the treasure of the particular traditions of each Church. "Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity (cf. Ignatius of Antioch, *Ad Rom.*, Praef.), and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it" (*Lumen Gentium*, 13).

4. As *Lumen Gentium* teaches, it is for the Bishop of Rome to promote unity in the diversity of the Body of Christ. In this task, the Roman Pontiffs faithfully interpret and apply the voice of the Second Vatican Council, which expressed the ardent desire that the Oriental Churches, venerated for their antiquity, should "flourish and with new apostolic vigour execute the task entrusted to them" (*Orientalium Ecclesiarum*, 1). Their

responsibility is not only to become ever more effective instruments of that “special duty of promoting the unity of all Christians, especially Eastern Christians” (*Orientalium Ecclesiarum*, 24), but also to promote their “equal dignity [...] for they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world” (*Orientalium Ecclesiarum*, 3).

Thirty years ago, my beloved predecessor Saint John Paul II wrote a Letter to the Bishops of India. Drawing on the Second Vatican Council, he sought to apply the conciliar teaching to the Indian context. In India, even after many centuries, Christians are only a small proportion of the population and, consequently, there is a particular need to demonstrate unity and to avoid any semblance of division. Saint John Paul II also stated that the need for unity and the preservation of diversity are not opposed to one another: “This need to be faithful to the traditions and patrimony of one’s own rite must not be interpreted as an interference with the Church’s task of ‘gathering into one the children of God who are scattered abroad’ (Jn 11:52) or with the mission of the Church to promote the communion of all people with the Redeemer” (*Epistula ad Indiae Episcopos*, 28 May 1987).

5. Five decades ago, when the Syro-Malabar Church expanded to some central and northern parts of India with “missionary eparchies”, it was generally thought by the Latin Bishops that there should be just one jurisdiction, that is, one bishop in a particular territory. These eparchies, created from Latin dioceses, today have exclusive jurisdiction over those territories, both of the Latin and Syro-Malabar faithful. However, both in the traditional territories of the Eastern Churches, as well as in the vast area of the so-called diaspora (where these faithful have long been established), a fruitful and harmonious cooperation between Catholic bishops of the different *sui iuris* Churches within the same territory has taken place. This cooperation not only offers an ecclesiological justification for such a solution, but also demonstrates its pastoral benefits. In a world where large numbers of Christians are forced to migrate, overlapping jurisdictions have become customary and are increasingly effective tools for ensuring the pastoral care of the faithful while also ensuring full respect for their ecclesial traditions.

6. In India itself, overlapping jurisdictions should no longer be problematic, for the Church has experienced them for some time, such as in Kerala. Saint John Paul II’s Letter authorized the erection of a Syro-Malabar eparchy in the Bombay-Pune region, which became the Eparchy of Kalyan. In 2012 the Syro-Malabar Eparchy of Faridabad was erected in the region of Delhi and its neighbouring states, while the boundaries of the Eparchy of Mandya were extended in 2015 to include the metropolitan area of Bangalore. In the same year, an Eparchy and an Apostolic Exarchate were erected for the Syro-Malankar faithful, so that by these ecclesiastical circumscriptions the Syro-

Malankar Church could provide pastoral care for its faithful throughout the territory of India. All these developments show that, albeit not without problems, the presence of a number of bishops in the same area does not compromise the mission of the Church. On the contrary, these steps have given greater impetus to the local Churches for their pastoral and missionary efforts.

7. In 2011 my predecessor Benedict XVI wished to provide for the pastoral needs of the Syro-Malabar faithful throughout India, and I confirmed his intention following the plenary session of the Congregation for the Oriental Churches in 2013. There is currently an Apostolic Visitor, in the person of Bishop Raphael Thattil, for those Syro-Malabar faithful in India who live outside their own territory, and he has provided detailed reports to the Apostolic See. This issue has been examined in meetings at the highest levels of the Church. Following these steps, I believe the time is now right to complete this process.

I have therefore authorized the Congregation for the Oriental Churches to provide for the pastoral care of the Syro-Malabar faithful throughout India by the erection of two Eparchies and by the extension of the boundaries of the two already in existence. I decree also that the new circumscriptions, as with those already in existence, be entrusted to the pastoral care of the Major Archbishop of Ernakulam-Angamaly and to the Synod of Bishops of the Syro-Malabar Church, according to the norms of the Code of Canons of the Eastern Churches.

8. I hope that my decision will be welcomed with a generous and peaceful spirit, although it may be a source of apprehension for some, since many Syro-Malabars, deprived of pastoral care in their own rite, are at present fully involved in the life of the Latin Church. I am convinced, however, that all those involved will understand that there is no need for concern: the Church's life should not be disrupted by such a provision. Indeed it must not be negatively interpreted as imposing upon the faithful a requirement to leave the communities which have welcomed them, sometimes for many generations, and to which they have contributed in various ways. It should rather be seen as an invitation as well as an opportunity for growth in faith and communion with their sui iuris Church, in order to preserve the precious heritage of their rite and to pass it on to future generations. There is already an instruction by the Congregation for the Oriental Churches to the Eparchy of Faridabad, which indicates that a member of the Syro-Malabar faithful, by virtue of the law itself, belongs to the Syro-Malabar parish where he or she is domiciled (Code of Canons of the Eastern Churches, Can. 280 §1); yet at the same time, he or she can remain fully involved in the life and activities of the parish of the Latin Church. No dispensation is required from the law currently in force for the faithful to practice their faith serenely, but only the solicitude of both the Latin and the Syro-Malabar pastors (cf. Prot. No. 197/2014, 28 January 2016).

9. The path of the Catholic Church in India cannot be that of isolation and separation, but rather of respect and cooperation. The presence of several bishops of the various sui iuris Churches in the same territory will surely offer an eloquent witness to a vibrant and marvellous communion. This is the vision of the Second Vatican Council, which I quote once again: “Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: ‘According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God’ (1 Pet 4:10)” (Lumen Gentium, 13). It is in this spirit that I urge all the beloved Churches in India to be generous and courageous as they witness to the Gospel in the spirit of fraternity and mutual love. For the Syro-Malabar Church, this continues the valued work of their priests and religious in the Latin context, and sustains their availability for those Syro-Malabar faithful who, although choosing to attend Latin parishes, may request some assistance from their Church of origin. The Latin rite Church can continue to generously offer hospitality to members of the Syro-Malabar communities who do not have church buildings of their own. The cooperation among all the sui iuris Churches should continue, for example in the area of retreats and seminars for clergy, Bible conferences, celebrations of common feast days and ecumenical endeavours. With the growth of spiritual friendship and mutual assistance, any tension or apprehension should be swiftly overcome. May this extension of the pastoral area of the Syro-Malabar Church in no way be perceived as a growth in power and domination, but as a call to deeper communion, which should never be perceived as uniformity. In the words of Saint Augustine, who sang the praises of the Trinity and of the wonderful communion of the Father, the Son and the Holy Spirit, I also ask you: dilatentur spatia caritatis (Sermon 69, PL 5, 440.441). May there be a growth in love, communion and service.

Dear brother Bishops, I commend all of you to the intercession of the Blessed Virgin Mary and I assure you of my closeness in prayer. To all of you, the Church and the faithful in India, I impart my Apostolic Blessing, and I ask that you pray for me.

IV. Pope Francis Corrects Cardinal Sarah on Liturgy

Pope Francis has publicly corrected Cardinal Robert Sarah, Prefect of the Congregation for Divine Worship and the Discipline of the Sacraments, in a letter released by the Vatican on Oct. 22, 2017. In that letter, the pope informs the cardinal that the commentary attributed to Sarah on the motu proprio “Magnum Principium,” regarding the translation of liturgical texts, is not a faithful and correct interpretation of that papal decree.

The motu proprio (an edict issued by the Pope personally), released on Sept. 9, 2017, restored to bishops’ conferences the authority given to them by the Second Vatican

Council to “recognize” or approve the translations of liturgical texts from the Latin Missale Romanum into the language of their respective countries. That authority was taken away by “Liturgiam Authenticam,” an instruction on the implementation of Vatican II’s constitution on the liturgy, approved by John Paul II in March 2001 and subsequently issued by the Congregation for Divine Worship.

In “Magnum Principium,” Pope Francis distinguished between the “recognition” (recognitio in Latin) of a translation, authority over which is now given to the bishops’ conferences, and the “confirmation” (confirmatio in Latin) of the translation by the Vatican’s Congregation for Divine Worship. The return of authority to the bishops’ conferences was a restoration and development of what Vatican II’s constitution on the liturgy had granted them, and was widely welcomed by bishops’ conferences on all continents.

Cardinal Sarah published a commentary in L’Homme Nouveau in France on Oct. 1, 2017 (the day “Magnum Principium” came into force), in which Sarah asserted that in reality nothing had changed. He claimed that “recognition” and “confirmation” are interchangeable, even synonymous terms, and that the congregation which he heads still has the decisive authority given to it by “Liturgiam Authenticam” and retains final word on the question of translations.

Bishops’ conferences now have the responsibility “to translate faithfully” the liturgical texts from the Latin into the language of their respective countries.

Francis revealed today that the cardinal had sent him a letter on Sept. 30, 2017, in which Sarah thanked the pope for “Magnum Principium” and provided him with his commentary, which the cardinal had already sent for publication in L’Homme Nouveau the next day.

In his letter, written in Italian and dated Oct. 15, 2017, Pope Francis explains that his motu proprio establishes “a clear difference” between what is meant by “recognition” and “confirmation,” and states clearly that the two acts are not "synonymous" or "interchangeable," as the cardinal had asserted in his commentary. The pope explained further that his motu proprio abrogated the practice adopted by the congregation following the publication of “Liturgiam Authenticam.”

As a result of his motu proprio, Pope Francis explained, the bishops’ conferences now have the responsibility “to translate faithfully” the liturgical texts from the Latin into the language of their respective countries. He said the translation has to be faithful both to the original Latin text and to the language into which it is translated, and also must be comprehensible to those for whom it is destined. The motu proprio also grants bishops’ conferences “the right to judge the authenticity and consistency” of the translations, and

verify if the translation is faithful to the original Latin text. They can do so in dialogue with the Holy See, if necessary. This recognition was previously a task of the congregation.

The pope explained that “recognition” means “the verification and preservation of conformity to the law and to the communion of the church” of the translation. He insisted that “the process of translating relevant liturgical texts (that is, sacramental formulas, the Creed, Our Father) into a language—from which they are considered authentic translations—should not lead to the ‘imposition’ on the bishops’ conference of a given translation made by the dicastery (congregation), as this would undermine the right of the Bishops.”

For this reason, he stated, “it is incorrect to attribute to confirmation the purpose of recognition.”

Pope Francis then clarified what “confirmation” means. He said “it is not a purely formal act but necessary for the edition of the liturgical book translated. It is granted after the version has been submitted to the Apostolic See for the ratification of the Bishops’ approval in a spirit of dialogue and help to reflect if and when necessary, respecting their rights and duties, considering the legality of the process being followed and its ways. ”

Importantly, Francis clarified that “confirmation” does not necessarily mean a detailed word-by-word examination, except in the obvious cases that can be brought to the bishops for their further reflection, noting that this “is particularly valid for the relevant formulas, for example with the Eucharistic Prayers and especially the sacramental formulas approved by the Holy Father.” Cardinal Sarah, who was appointed prefect of the Congregation for Divine Worship and the Discipline of the Sacraments by Pope Francis on Nov. 23, 2014, originally released his commentary in French, but it was rapidly made available in English and other languages on websites and blogs known to be sympathetic to his way of viewing the liturgy. Significantly, Pope Francis asked him explicitly in his letter “to provide for the dissemination of my reply to the same sites” on which Sarah’s commentary was originally published. He also asked Sarah to send his letter “to all Episcopal Conferences” and to “the members and consultors” of the congregation that he heads.

Pope Francis asked Sarah explicitly in his letter “to provide for the dissemination of my reply to the same sites” on which Sarah’s commentary was originally published. The Vatican had intended to publish the pope’s letter tomorrow, but it had to move up its release after an Italian website close to Sarah’s liturgical position published the entire text this morning. Many in Rome are asking the question: who gave the letter to the website?

This is the third time that Pope Francis has publicly corrected Cardinal Sarah for giving an alternative interpretation to his instructions on the liturgy. On previous occasions, the pope corrected the cardinal after Sarah misrepresented the pope's instruction on the washing of the feet on Holy Thursday, and again after Sarah publicly advocated that the Eucharist should be celebrated with the priest facing east ("ad orientem").

Cardinal Sarah's divergence from the pope has become a cause of embarrassment, several Vatican officials told America. They said they find it difficult to reconcile his public statements with his role as head of a congregation that is meant to be at the service of the papacy.

V. All Saints' Day

All Saints Day, a holy day recognized by the Catholic Church and, in various ways, by various Protestant denominations. Eastern Orthodox Christians celebrate the Sunday of All Saints on the week after Pentecost.



Some Christian traditions focus on remembering special Christians on All Saints Day or bringing to mind believers who have died and gone to be with the Lord. This day offers a fine opportunity to thank God for those whose lives have honored him and made a difference to us. Yet, it's important to remember that the biblical sense of "saint" includes all of God's people, not just those who have excelled in discipleship. I thought it might be helpful for us to review what we learned about saints from Ephesians 1:1.

In the opening verse of this letter, Paul addresses the letter's recipients as "God's holy people." Traditionally, the Greek word *hagioi*, translated here as "God's holy people," is rendered "saints." Thus, the King James version reads, "To the saints which are at Ephesus." In fact, the English word "saint" comes from the Latin *sanctus*, which means "holy." So, saints are holy people, by definition.

Remember, you are not a solo saint. There is no such thing from a biblical perspective. Rather, as a saint, you have been joined to the family of all saints, including those who live around the world and those who have gone to be with the Lord. Therefore, on All Saints Day, it is a perfect time to remember that God has made you special for him and his purposes, and that he has joined you into the eternal, worldwide fellowship of all his saints. Moreover, it's a good day to take seriously the fact that God wants to make himself known in this world through you as a member of the family of all saints.

VI. All Souls' Day

On the first of November we celebrate the feast of All Saints and we remember with joy and gratitude all those who have gone before us and who are now enjoying eternal happiness face to face with God. On the second of November, we are celebrating All Souls' Day, also known as the Commemoration of All the Faithful Departed, i.e. those who die with God's grace and friendship. This is based on the Catholic theology that



some of those who have departed from this world have not been perfectly cleansed from venial sin, or have not fully atoned for their past transgression. Being temporarily deprived of the beatified vision until such time as they have been completely sanctified in Christ, these departed souls are to remain in Purgatory, a state of purification. To assist them in this process to be freed from Purgatory, we, their spiritual brothers and sisters in Christ, pray that they may receive the reward of the saints. The Church teaches us that, when we die, most of us are in need of some process of purification.

The Church prays for, and remembers, the faithful departed throughout the entire year. However, All Souls Day is the general, solemn day of commemoration, when the Church remembers, prays for and offers requiem masses for the faithful departed, now in their state of purification. Typically Christians will reserve this day to offer prayers on behalf of their departed relatives and friends. Tradition tells us that Christians have always been praying for their departed brothers and sisters to remain in communion with them.

VII. Lateran Basilica Church

On 9th of November Universal Church celebrates the Dedication of the Basilica of St. John Lateran in Rome because it is the head and mother church of all churches in the world. The fact is, that the Basilica of St. John Lateran is the Pope's cathedral because St. John Lateran's Basilica is the Cathedral of the Diocese of Rome, and the official ecclesiastical seat of the Bishop of Rome, who is the Pope.



In celebrating the dedication of the Pope's cathedral, we show our unity with the Pope and our love and respect for him, as well as our obedience and faithfulness to the teachings of the Catholic Church. It also shows that we are united with each other in the Universal Church. St. Paul described this unity in the Church in the 2nd reading as God's Temple with the Spirit of God living in us and uniting us.

VIII. Children's Day



Children become the happiness of the society and home as well as future of the country. We cannot ignore their involvement and contribution in the life of parents, teachers and other related people all through the life. Children are liked by everyone and without children life become very boring and upset. They are blessed by the God and conquer our hearts with their beautiful eyes, innocent activities and smiles. Children's Day is celebrated every year to pay tribute to all the children all over the world.

It is celebrated at different dates in various countries however in India, it is being celebrated for years on 14th of November.

Actually 14th of November is the birth anniversary of the legendary freedom fighter and first prime minister of the independent India (Pandit Jawaharlal Nehru) however celebrated as the children's day because of his great love and affection towards children. He was a political leader however spent his most of the precious moments with children and loved their innocence. Children's Day celebration brings lots of fun and frolic activities. The celebration of this day reminds us to renew our commitment towards children's welfare including their proper health, care, teaching, etc. Children were Chacha Nehru's ideals and given lots of love and care by him. It is an occasion to appropriate the qualities of childhood.

IX. Presentation of the Blessed Virgin Mary



Religious parents never fail by devout prayer to consecrate their children to the divine service and love, both before and after their birth. Some amongst the Jews, not content with this general consecration of their children, offered them to God in their infancy, by the hands of the priests in the temple, to be lodged in apartments

belonging to the temple, and brought up in attending the priests and Levites in the sacred ministry. It is an ancient tradition, that the Blessed Virgin Mary was thus solemnly offered to God in the temple in her infancy. This festival of the Presentation of the Blessed Virgin, the Church celebrates this day. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the angels, and of the highest complacency to the adorable Trinity; the Father looking upon her as His beloved daughter, the Son as one chosen and prepared to become His mother, and the Holy Ghost as His darling spouse. Mary was the first who set up the standard of

virginity; and, by consecrating it by a perpetual vow to our Lord, she opened the way to all virgins who have since followed her example.

Mary's first presentation to God was an offering most acceptable in His sight. Let our consecration of ourselves to God be made under her patronage, and assisted by her powerful intercession and the union of her merits.

X. St. Cecilia

St Cecilia was born a patrician in Rome, towards the close of the 2nd Century, while Alexander Severus was the reigning Emperor, but was brought up a Christian. From her early age, she had determined to remain single for the love of God; she used to fast and perform all kinds of penance and charitable works. But her parents had other designs for her and so gave her in marriage to a young patrician named Valerian.



In the evening of her wedding day, with the music of the marriage hymn still ringing in her ears, Cecilia renewed her vow of virginity to God. On retiring to the bridal chamber, Cecilia plucked up courage and said to her bridegroom: "I have a secret to share with you I have an angel of God watching over me. If you touch me in the way of marriage, he will be angry and you will suffer; and if you respect my maidenhood he will love you as he loves me."

XI. Christ the King



The liturgy is an album in which every epoch of Church history immortalizes itself. Therein, accordingly, can be found the various pictures of Christ beloved during succeeding centuries. In its pages we see pictures of Jesus suffering and in agony; we see pictures of His Sacred Heart; yet these pictures are not proper to the nature of the liturgy as such; they resemble baroque altars in a gothic church. Classic liturgy knows but one Christ: the King, radiant, majestic, and divine.

With an ever-growing desire, all Advent awaits the "coming King"; in the chants of the breviary we find repeated again and again the two expressions "King" and "is coming." On Christmas the Church would greet, not the Child of Bethlehem, but the Rex Pacificus — "the King of peace gloriously reigning." Within a fortnight, there follows a feast which belongs to the greatest of the feasts of the Church year -- the Epiphany. As in

ancient times oriental monarchs visited their principalities (theophany), so the divine King appears in His city, the Church; from its sacred precincts He casts His glance over all the world....On the final feast of the Christmas cycle, the Presentation in the Temple, holy Church meets her royal Bridegroom with virginal love: "Adorn your bridal chamber, O Sion, and receive Christ your King!" The burden of the Christmas cycle may be summed up in these words: Christ the King establishes His Kingdom of light upon earth!

XII. St. Andrew

Follow me and I will make you fish for people.” So says Matthew 4:19 in the Gospel appointed for this Feast of St. Andrew. Some would call him the first missionary in the company of disciples. One of the two main images for mission and ministry in the New Testament is that of fishing. The other is that of a shepherd.

My mind goes to fishing in the context of remembering St. Andrew, whom we know along with his brother Peter, was a fisherman. It will not be a surprise for many of you that I find the image of fishing compelling, as I am a passionate fly fisher. If you need evidence, all you need to know is that a rainbow trout appears on the front panel of my green set of Eucharistic vestments.



XIII. Bishop's Engagements

November, 2017

- 01 : All Saints' Day: Office
- 02 : All Souls' Day: a.m. Office; p.m. Mass at Cemetery, Fatimanagar
- 03 : a.m. TCBC Latin Bishops' Meet, Secunderbad
p.m. Rani Maria's Beatification at Indore
- 04-08 : Association of Major Seminary Rectors Meetings, Bhopal, MP
- 09 : CDPI Exco National Meeting, Bhopal, MP
- 12 : Pulkurthy Mission
- 13 : Office
- 14 : a.m. Office for the Consecrated; 4:00p.m. Family Commission Meeting
- 15 : Office

- 17-19 : Catholic Council Meeting, Bangalore
- 21 : Office
- 23 : Office for Laity
- 26 : Pallagutta Parish Feast and Confirmations
- 27-30 : Classes at St. John's Reginal Seminary, Ramanthapur

December, 2017

- 01 : Sultanpet Diocese: Tamilnadu, Kerala
- 02 : St. Xavier's Feast at St Xavier's Philosophy Seminary 5:30 p.m. Holy Mass
- 03 : Advent Begins
- 04 : Office
- 05 : Office

XIV. Communication

1. All Souls Day (2nd of November)

a) Celebration of 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. **That is First Mass:** One can apply in favour 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 the 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 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 Creed.

c) Partial Indulgence (applicable only to the 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. Christmas Recollection: In preparation for Christmas, a recollection is arranged for the clergy at Bishop's House on 14th of December, 2017, starting on the previous day at 8.45 p.m. All the priests are requested to participate in it.

3. Pre-marital Course Compulsory for all would be Married From January 1, 2018

In the context of Pope Francis Apostolic Exhortation, Amoris Letitia and the recommendation of the CCBI and in consultation with the Family Commission of the Diocese of Warangal, I decree that in the diocese of Warangal, all men and women who would like to get married in the Church should attend the pre-marital Course and get a Certificate. The present socio-cultural context, psychological backing, couples problems, family situation, light cyber information, etc. hasten the need for mandatory attendance of the course. Once someone attends and obtains a certificate, it would be valid for three years.

The Government of India accepts that all Parish Priests are the Ministers/ Registrars of Marriage. Therefore, all Priests from the point of the Church and of the civil society are to follow the Regulations strictly. Kindly announce, catechize and educate your faithful by positively explaining the need of pre-marital course. There is also the need of post - marital and parenting courses in today's complex world and complicated problems. Let us begin with the first and the basic premarital course.

The Family Commission would soon send details of the courses. Meanwhile, if you have any suggestions, kindly contact **Rev. Fr. Y. Chinnappa, the Executive Secretary for Family Commission.**

XV. Information

1. News from LODIMSSS

God's grace is not something superficial, but penetrates the core of our being. The month of October "Il Santo Rosario" is a good time of showers of blessings in our lives. The activities brought forth the month of October in LMSSS re-evaluate all the blessings by her constant presence. Project visit in October month.



NRM program, Devarappula mandal

Mr. Alangaram regional officer, Andheri Trust, Trichy visited 10 project villages from 10th to 12th October, 2017. During his visit he had meetings with the women, farmers and youth. He visited the project sites, activities and discussed with the beneficiaries the achievement of the implemented project. He was highly impressed to see the expected outcome of the project in the farmers' fields. The officer enquired, Project team, regard to the sustainability of the project. His colloquium with the Director wound with the words of appreciation exceeded with extension of the project.

Sustainable Livelihood Based Food Security program for The dalit and tribal communities. The delegates from Manos Unidas Ms.Ana Luna, Mr. Nicolas Bernard, Ms.Elisenda Gracia, Ms.Maria Pilar Gonzalez, Ms.M.Jose Perez and Ms.Maria Teresa Romero paid their visit on 5th to 7th of October, 2017.They involved in the village meetings and field exposure, looked into the exhibits like vermin compost pits, vegetable garden and backyard poultry. Interacted with beneficiaries. Visited the project area and activities. In their interaction with the Director they expressed they are highly contented of the expected outcome of the project.

Rev. Fr. D. Vijay Paul, Director

2. News from WADES desk

Opportunity Education Foundation programme implemented at St. Joseph's High School, Husnabad is very much commendable. It is appreciated by parents, teachers and the students. OEF program is furthering the cause of quality education. The teachers are supported with effective teaching-learning material. The games, flash cards and videos help the children to grasp the lesson easily. Teachers are able to attract and motivate children easily towards quick learning. The materials of Third and Fourth grade were supplied to us this year. They are being used regularly.



Recently our school joined “Sister School Program” which connects some of our students with the counterparts of a school in USA. This introduces our students to understand different cultures and ways of learning. Such inter cultural learning can lead to global peace. We are ever grateful to the donors Mr. Joe Rickets and their family for their generosity and Mr. John the coordinator. We appreciate the efforts of our bishop Most Rev.Dr.Udumala Bala for all his initiative in furthering the cause of rural upliftment through quality education.

Contributor: Rev. Fr. S. Inna Reddy – Headmaster, St. Joseph's High School, Husnabad
Rev. Fr. Basani Prakash – Deputy Manager, WADES

3. News from Pastoral Center

Communication about the catechism in the schools & colleges: The priceless task of teaching Catechism in the educational institutions of Warangal diocese is being performed uninterruptedly for about 30 years. Thanks to the encouragement of our bishop Most Rev. Dr. Udumala Bala, the former bishops, and the teachers as well as the heads of the institutions. Through catechism teaching, our children, who with budding faith would

slowly be transformed like full blown flowers, and later on shine out with towering faith in their vicinity.

Amidst the heaping up dangers that sink souls, our task of shepherding the young souls has become all the more a challenge to the virtue hope, with which eternal rewards are attached. In spite of challenges, let us carry on the same responsibility as if serving Jesus Himself in the students. In my visit to schools it is very encouraging to note that the H.M,s & Principals are dedicated in discharging this responsibility.

The catechism final exam will be on the first Sunday of February, every year, which is a fixed date for decades. This year since the new books arrived late, you are advised to complete the syllabus as follows:

For E/M schools: from classes 1 to 6-- 20 lessons have to be completed.

For E/M schools: from classes 7 to 10—all the lessons have to be completed. Same holds good for T/M as well.

Still many schools have not taken the books. All the schools are strongly advised to keep at least one set of catechism books in your school, even if you don't have adequate strength of students.

2. Regional Pastoral center (Jyothirmai) Bible Quiz exam: recently Jyothirmai central office has been converted into regional pastoral center by TCBC. The teams from there are ready to conduct catechist/ elder's training programs. They have also been conducting Gnana Jyothi Bible quiz for many years. This year nearly 1600 will be attending Bible quiz exam on 05/11/17 from 11AM to 1.00 PM. in their parishes and institutions. To this effect registration of names has been done. Question papers are in objective type and will be supplied by 4th. And to some places on 5th.

Rev. Fr. D. Joseph, Director

4. News from FCT Scholarship Office

1. Visit of the Sponsors: An Italian couple stayed in our office from 3rd October to 20th October. They visited their sponsored children in Dharmasagar, Malkapur, Mallakapally, Chintalapally, Reddipalem, Iloni and Fatimanagar to meet and ask them about their progress at school. They also gave gifts to the children. The couple was very happy to see them personally and also appreciated our scholarship program and hospitality.



2. Catechism Exam: As a part of the faith formation of the children in the parishes the director Fr. Martin together with the staff visited our parishes during Dasara holidays to see the FCT scholarship holders. We conducted oral catechism exam for 1st class to Degree students in order to help them to grow in catechetical and Biblical knowledge. Together with the parish priests we motivated and encouraged them to inculcate Christian values and to practice them in their life. The director sincerely thanks all the parish priests for their cooperation and hospitality.

Rev. Fr. G. Bala Martin, Director

5. News from Youth Centre

Formation of Youth Groups: The Youth Director Rev.Fr.Anil, visited the below mentioned villages in order to give motivation to the youth. Fr had celebrated the Holy Mass followed by the Interaction with the Youth of that particular church. Fr motivated the youth about their strength in the present generation. Various Group discussions were organized and formation of Village level Youth Committee had been done. The roles and responsibilities of every committee member were explained in Vangapahad, Malkapur & Elukurthy, Tharalapally & Thatikayala, Yellapur & Jayagiri, Vangalapally & Nashkal, Deshaipet, Devannapet & Komatipally.

Diocesan Level General Elections (2018-2020)

The present Diocesan Committee will complete their term in December. Therefore Arunodaya Youth Centre will be holding Elections in the month of December for the next 2 years (i.e. 2018 to 2020). Encourage the youth from your parish to take part in the elections. 1 Male Representative and 1 Female Representative can be nominated.

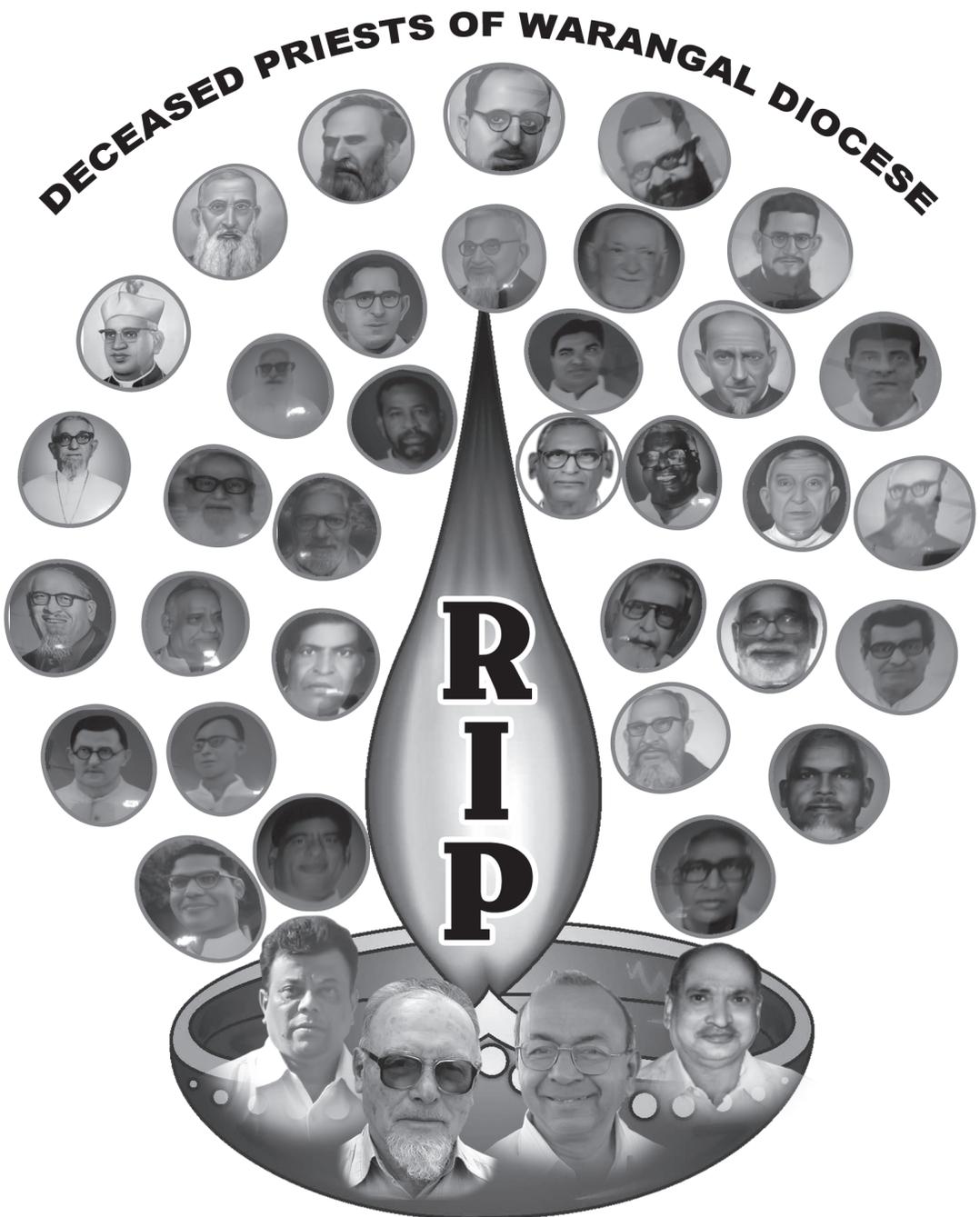
Dear Fr's please do encourage the youth to participate in the elections. Nominations forms are available at Youth Centre. The last date is November 30th. For more details the youth can contact the Arunodaya Youth Centre, Fathimanagar.

Rev. Fr. P. Anil, Director

Birthday Babies in November

Fr. Thirumalareddy Augustine	02/11/1963
Fr. Thatikonda Joseph	10/11/1974
Fr. Gopu Chinnappa	11/11/1942
Fr. Kasu Marreddy	13/11/1982
Fr. Yetukuri Thomas Kiran	21/11/1973
Fr. Pentareddy BalthaRaj	25/11/1965
Fr. Thirumalareddy Rayappa	29/11/1964





O God, you didst raise your servants, to the sacred priesthood of Jesus Christ, according to the Order of Melchisedech, giving them the sublime power to offer the Eternal Sacrifice, to bring the Body and Blood of your Son Jesus Christ down upon the altar, and to absolve the sins of men in Thine own Holy Name. We beseech you to reward his faithfulness and to forget his faults, admitting them speedily into your Holy Presence, there to enjoy forever the recompense of his labors. This we ask through Jesus Christ your Son, our Lord. Amen.



Dedication of Jeevadhara to Sacred Heart of Jesus, Rampur



Golden Jubilee Celebrations of Home for the Aged





Children Praying the Rosary at Kumarpally



Marian Mass at St. Joseph's School, Husnabad.



The Delegates from Manos Unidas Visit to Warangal Diocese