

Fatima Vani



News Letter
Diocese of Warangal

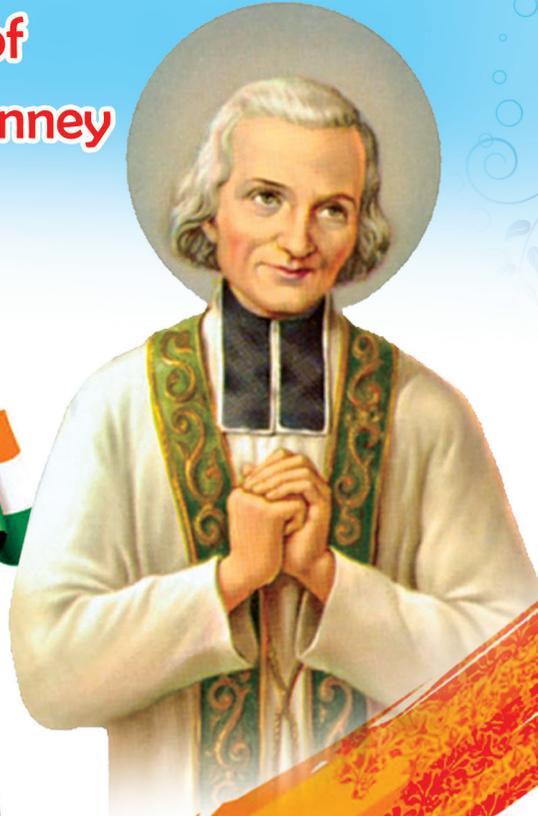


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No. 08

Happy Feast of
St. John Maria Vianney



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Bishop's Mission Collabroration in USA



Kapari Vani...

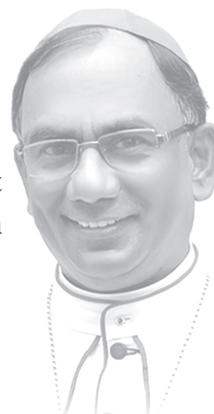
I. Priestly Identity : Eucharist Makes the Priest

Eucharist Makes the Priest!

Eucharist makes the priest, not Vice Versa! But through the Eucharist he shares himself for the life of his community in charity. Eucharist is thus not a mere ritual but the living encounter of the Lord with his people in the sacrificial love. The Holy Father Francis recently underlined that Eucharist cannot and should be a means of money and stipends. Even the poor should be given opportunity to offer a Mass for their intentions.

And we should not confuse it with stipends! The ministerial priesthood cannot be meaningfully exercised without appropriating the Eucharist into the centrality of the priest who is himself to become Eucharistically centred. Eucharist is an encounter with the living

God who is present and who wants me to live in the present. As priests, Eucharist then defines our claim to being priests of Christ. It makes us believe in the transformative and saving love of Christ who becomes visible in the Church in the person of Priest in his enacting of the Sacrament of Eucharist. Eucharist makes the priest Christ's own.



August 4 & 14: JMV & MK

John Marie Vianney is in the forefront of the feasts in August every year. And we have the relevant example of Maximilian Kolbe for today's spirituality of priest especially in Social Life. Vianney very emphatically stated "What is a priest! A man who holds the place of God - a man who is invested with all the powers of God. 'Go,' said Our Lord to the priest; 'as My Father sent Me, I send you. When the priest remits sins, he does not say, 'God pardons you'; he says, 'I absolve you.' At the Consecration, he does not say, 'This is the Body of Our Lord;' he says, 'This is My Body.' Maximilian Kolbe of more recent times gave powerful witness to what it means to live the above in one's life and witness! What a heroic witness of priest in living the Eucharist by voluntarily laying down his life like Christ the Eucharistic priest and victim at the same time!

Holiness of People needs Holy Priests

Vianney had been the Patron of Parish Priests but Pope Benedict extended that patronage to all Priests. We know well about his birth in 1786 during the terrible French Revolution and his struggles during childhood and seminary life too. There was even talk among his superiors if he should be ordained or, if ordained, be allowed to hear confessions. They decided to ordain him but gave him one of the least desirable of assignments: to the little town of Ars. Upon arriving in Ars the conditions were as foretold but this good priest knew that the holiness of the people would first need a holy priest and so he took upon himself not only his own seeking of personal holiness but also severe penances for his flock. He fasted continually and only slept

a few hours a night, spending most of his time in prayer before the Blessed Sacrament. His prayers and penances began to produce great results. Supernatural gifts were granted to him and he would even wrestle with the devil in the literal sense for the evil one was furious that so many souls were being snatched from his grasp. Oh, if only the evil one could at least keep the people lukewarm but this priest was leading them on the path to holiness and sanctification! When miracles occurred at his intercession he would always give the glory to God. Priests need to overcome the temptation of big parishes with financial benefits, Managers of big institutions or offices with secular titles!

Raison d'tre of Priest

Priest is not of Himself or for himself. We could tangibly notice the reality of the rich presence of Jesus Christ in the person and ministry of Vianney, especially in his identity as the priest of Christ. The Church exhorts the priests of today to look at Vianney as a reference point for the ministerial priesthood. In Vianney the definition of the Ministerial priesthood is nothing but living and acting in persona Christi and sharing the Eucharistic Lord in charity, forgiveness and truth primarily in the community of faith and then to the world outside. Vianney's life is a vibrant example of this relationship the beauty of which is that what some persons experience in the greatest mystical stage, he had it in the daily praxis of life. This made him to live not for him but for Christ and his people. His conviction there was that "a priest is not for himself." What an amazing statement to note " I give sinners a small penance and the rest I do in their place", Vianney says.

Two lessons that we, the post Vatican II generation, can draw from the life and message of Vianney: to say there is no ministerial priesthood without Christ and his Church and no priestly life without a life conjoined to Christ. Once there is this deep centrality of Christ in the life of the priest, everything then follows: truth, charity, forgiveness and holiness. Thus, with the life of the priest the life of the Church is edified and modified. The example of Vianney is the greatest lesson in praxis: Vianney taught his parishioners primarily by the witness of his life.

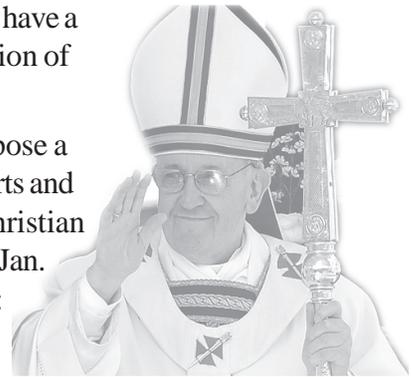
Specificity of Vianney: Showing Heaven to People!

The significance and the beauty of Saint John Vianney, the parish priest who spent 41 years serving the people of Ars, France, is not because he left us an abundant collection of brilliant theological writings. Nor is he noted for founding a religious order or being the visionary behind some great spiritual movement in the life of the Church. The significance and beauty of his life is to be found in his simple witness of being a faithful, zealous, and loving parish priest. Worn out by his labors this holy man of God died in 1859. He was canonized in 1925 and is the Patron of ALL priests. May they follow his example of holiness. He continues to offer the Church and her priests an opportunity to recover the essence of the ministerial priesthood. May he inspire Warangal priests to know more deeply the privilege of bringing souls to Christ through the grace and power of Holy Orders.

II. The World Needs a Change of Heart on Environmental Issues

Christians have an important role to play in helping people have a change of heart and mind regarding responsible protection of the earth, Pope Francis said Friday.

Actions which support the future of the planet “presuppose a transformation on a deeper level, namely a change of hearts and minds,” the pope said July 6. “The religions, and the Christian Churches in particular, have a key role to play.” Quoting a Jan. 17, 2001 catechesis from St. Pope John Paul II, he said: “We must encourage and support an ‘ecological conversion.’”



Pope Francis spoke to around 300 participants in a July 5-6 international conference called “Saving our Common Home and the Future of Life on Earth,” held for the third anniversary of the publication of Pope Francis’ environmental encyclical, *Laudato Si*. Pointing to St. Francis of Assisi as an inspiration and guide, he prayed using words from *Laudato Si*, that “our struggles and our concern for this planet never take away the joy of our hope.” “After all, that hope is based on our faith in the power of our heavenly Father,” he said.

“We can think back,” he continued, “on the call that Francis of Assisi received from the Lord in the little church of San Damiano: ‘Go and repair my house, which, as you can see, lies in ruins.’ Today, the ‘common home’ of our planet also needs urgently to be repaired and secured for a sustainable future.” Francis said the subjects of the two upcoming synods – young people and indigenous people, especially those from the Amazon region – should be at the forefront of a Catholic’s commitment to the common home.

Young people will “face the consequences of the current environmental and climate crisis,” he said, and “consequently, intergenerational solidarity ‘is not optional, but rather a basic question of justice, since the world we have received also belongs to those who will follow us’ (*Laudato Si* 159).” Catholics can learn a lot from indigenous people and their love for the land, the pope said, noting his grief at seeing the lands of indigenous people taken “and their cultures trampled on by predatory schemes and by new forms of colonialism, fueled by the culture of waste and consumerism.” He explained that indigenous communities treat the land like a gift from God and their ancestors, rather than like a commodity, and that this is something everyone can learn from.

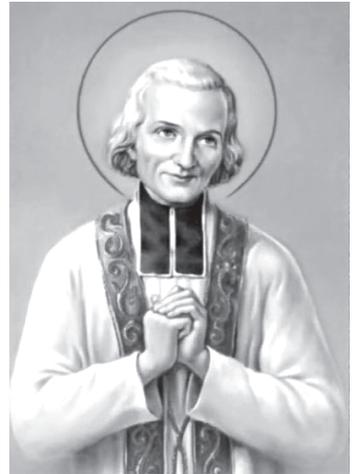
He also expressed hope that states, local authorities, civil society, and economic and religious institutions will “promote the culture and practice of an integral ecology,” voicing his support for initiatives such as the upcoming COP24 Summit, which will be held in Poland in December 2018.

Quoting *Laudato Si*, the pope said that God, “who calls us to generous commitment and to give him our all, offers us the light and the strength needed to continue on our way.” “He does not abandon us, he does not leave us alone, for he has united himself definitively to our earth, and his love constantly impels us to find new ways forward. Praise be to him!”

III. Feast of St. John Mary Vianney

Of the many responsibilities and duties that clergy have in the modern world, it is easy to become distracted from our priestly identity. We need stark reminders of what the essence of the priesthood is in order to call ourselves out and get back to basics. In the life of St. John Vianney, patron saint for all priests, we have such a reminder to challenge us to get back to basics.

A deeper look into the life of the Holy Cure` of Ars does not reveal any new parish programs or exciting tactics to draw people to Jesus Christ. The life of St. John Vianney shows one who lived the basics of the priestly vocation with conviction and dedication. He was a simple man who came from a simple family, like many of us. Yet, he shines as a model priest because he remained utterly faithful, with the help of God's grace, to all that priesthood demands.



The Church asks her priests to have the Eucharist at the center of their lives, while ever deepening their love for Mary, our Mother. Not to oversimplify, but the two central themes that permeate the entirety of Vianney's interior life are a voracious love for the Eucharist, and a deep, committed, tender relationship with the Blessed Virgin. Without a doubt, so much of his strength, energy, and prayer was drawn from these deep wells of grace which overflowed into his priestly care for souls.

Considering the priesthood in light of Theology of the Body illuminates the multifaceted expression of how the one, High Priest, lived the priesthood. Christ reveals himself as Bridegroom to his Bride, the Church, in his priesthood – “This is my body given for you.” Our Lord calls himself the Good Shepherd who seeks out the lost. Finally, through His healing ministry – both bodily and spiritually – Jesus shows himself as the divine physician. It is this last expression of Christ as Divine Physician that St. John Vianney magnifies through his priesthood.

Most priests hear confessions at some point during the week; whether Saturday afternoon before the vigil Mass, or sometime during the weekdays when it is more convenient for parishioners. There are always the drop-ins or random appointments where a soul who is really struggling needs a bit more time and attention. All of this is included in the ‘YES’ that a priest says on the day of his ordination – and it truly is a privilege and a joy. Yet, I have often tried to wrap my mind around how Vianney spent 16-18 hours a day towards the end of his life hearing confessions. I have only been able to understand this by seeing Jesus live his priesthood as Divine Physician through the Holy Cure` of Ars.

IV. Feast of Transfiguration of Jesus Christ

Transfiguration of Jesus Christ is commemorated by the Church each year on August 6. As tradition has it, Mount Tabor is the place. Rising from the plain of Jezreel, its summit provides a spectacular view of all of Galilee. But what Jesus intends for Peter, James, and John to see is not the countryside. He wishes to provide them a glimpse of who He really is.



Jesus is a carpenter from Nazareth, true. He must have looked much like any other

Jewish craftsman of that time and place. That much could be seen by the naked eye. But this exterior appearance of his ordinary humanity was a veil hiding something more extraordinary - his divinity. So on Tabor, God pulls back the veil. Moses and Elijah appear. These heroes of old had long since passed out of this world and gone to God. So what does it say about Jesus identity that they appear on his right and his left?

Jesus' clothes suddenly appear dazzlingly white, "whiter," notes Mark, "than the work of any bleacher could make them." The first reading for the Feast of the Transfiguration tells us the significance of this. Daniel sees a vision of the "Ancient One." How does the appear? With clothing that is snow white. Then one like "a Son of Man" comes on the clouds to receive dominion, glory and kingship from the Ancient One. On Tabor, a cloud comes and overshadows Jesus and a Voice from the Cloud proclaims that this particular Son of Man happens to be the beloved Son of God.

What we have here is what is called a "theophany," a manifestation of God. It is revelation, first of all, of the divinity of Christ. What the creed says about him could be viewed as a commentary on this very episode. "God from God, light from light, true God from true God." But it is also a manifestation of the entire Trinity. The cloud that overshadows the apostles is the same one that overshadowed Mary. It is the glorious cloud of the Holy Spirit out of which the Father's voice resounds. Father, Son, Holy Spirit, one God in three persons, prefigured in Daniel's vision, revealed in the Transfiguration. Suddenly, after a brief prostration, they get up and see only Jesus, looking the way he had always looked. The veil was now back in place.



V. National Youth Commission (CCBI)
National Youth Sunday - 5th August 2018
Liturgy for National Youth Sunday 2018

Theme : “Young People, the Faith and Vocational Discernment”.

Entrance Antiphon

O God come to my assistance; O Lord make haste to help me! You are my rescuer, my help;
O Lord, do not delay (Ps 69:2,6)

Introduction

Brothers and Sisters, with joyful hearts, we celebrate today the National Youth Sunday 2018, in which Christ invites us to be Disciples and Missionaries. The encounter with Christ, will inflame our hearts to be “the witnesses that the world needs so much”. We are invited to say yes to the call: “Go, then, and make disciples of all nations.” United to Christ, we are called to transform the “old man” into the “new man” in order to build a new world: “Christ invites us, come, my friends, Christ invites us to be missionaries”. As you already know, we have chosen to be accompanied on this journey by the example and intercession of Mary, the young woman of Nazareth whom God chose as the Mother of his Son. She walks with us towards the Synod and towards the WYD in Panama. If last year we were guided by the words of her canticle of praise – “The Almighty has done great things for me” (Lk 1:49) – teaching us to remember the past, this year we seek, together with her, to listen to the voice of God who inspires courage and bestows the grace needed to respond to his call: “Do not be afraid, Mary, for you have found favour with God” (Lk 1:30). These are the words addressed by God’s messenger, the Archangel Gabriel, to Mary, an ordinary girl from a small village in Galilee. Lets pray for the young people all over the world. (Pause)

Collect

Draw near to your servants, O Lord, and answer their prayers with unceasing kindness, that, for those who glory in you as their Creator and guide, you may restore what you have created and keep safe what you have restored. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

First Reading (16:2-4, 12-15) ; Responsorial Psalm 77; Response : The Lord gave them bread from heaven.

Second Reading (4:17, 20-24)

Gospel (6:24-35)

Homily points

Excerpts from Pope Francis homily to young people on the synod theme.

Do not be afraid!

As is understandable, the sudden appearance of the angel and his mysterious greeting: “Hail, full of grace, the Lord is with you” (Lk1:28), strongly disturbed Mary, who was surprised by this first revelation of her identity and her vocation, as yet unknown to her. Mary, like others in the Sacred Scriptures, trembles before the mystery of God’s call, who in a moment places before her the immensity of his own plan and makes her feel all her smallness as a humble creature. The angel, seeing the depths of her heart, says: “Do not be afraid”! God also reads our inmost heart. He knows well the challenges we must confront in life, especially when we are faced with the fundamental choices on which depend who we will be and what we will do in this world. It is the “shudder” that we feel when faced with decisions about our future, our state of life, our vocation. In these moments we are troubled and seized by so many fears.

what are your fears of young people? What worries them most deeply? An “underlying” fear that many of them have is that of not being loved, well-liked or accepted for who they are. Today, there are many young people who feel the need to be different from who they really are, in an attempt to adapt to an often artificial and unattainable standard. They continuously “photo-shop” their images, hiding behind masks and false identities, almost becoming fake selves. Many are obsessed by receiving as many “likes” as possible. Multiple fears and uncertainties emerge from this sense of inadequacy. Others fear that they will not be able to find an emotional security and that they will remain alone. Many, faced with the uncertainty of work, fear not being able to find a satisfactory professional position, or to fulfil their dreams. Today a large number of young people are full of fear, both believers and non-believers. Indeed, those who have accepted the gift of faith and seek their vocation seriously are not exempt from fears. Some think: perhaps God is asking or will ask too much of me; perhaps, by following the road he has marked out for me, I will not be truly happy, or I will not be able to do what he asks of me. Others think: if I follow the path that God shows me, who can guarantee that I will be able to follow it through? Will I become discouraged? Will I lose my enthusiasm? Will I be able to persevere for the whole of my life?

In moments when doubts and fears flood our hearts, discernment becomes necessary. It allows us to bring order to the confusion of our thoughts and feelings, to act in a just and prudent way. In this process, the first step in overcoming fears is to identify them clearly, so as not to find yourself wasting time and energy by being gripped by empty and faceless ghosts. Young people should look within themselves and to “name” their fears. Ask yourselves: what upsets you, what do you fear most in this specific moment of your life today? What blocks you and prevents you from moving forward? Why do you lack the courage to make the important choices you need to make? Do not be afraid to face your fears honestly, to recognize them for what they are and to come to terms with them. The Bible does not ignore the human experience of fear nor its many causes. Abraham was afraid (cf. Gen12:10ff), Jacob was afraid (cf. Gen 31:31; 32:7), and so were Moses (cf. Ex 2:14; 17:4), Peter (cf. Mt 26:69ff)

and the Apostles (cf. Mk 4:38-40; Mt 26:56). Jesus himself, albeit in an incomparable way, experienced fear and anguish (cf. Mt 26:37; Lk 22:44).

“Why are you afraid? Have you no faith?” (Mk 4:40). In admonishing his disciples Jesus helps us to understand how the obstacle to faith is often not scepticism but fear. Thus understood, the work of discernment identifies our fears and can then help us to overcome them, opening us to life and helping us to calmly face the challenges that come our way. For us Christians in particular, fear must never have the last word but rather should be an occasion to make an act of faith in God... and in life! This means believing in the fundamental goodness of the existence that God has given us and trusting that he will lead us to a good end, even through circumstances and vicissitudes which often bewilder us. Yet if we harbour fears, we will become inward-looking and closed off to defend ourselves from everything and everyone, and we will remain paralyzed. We have to act! Never close yourself in! In the Sacred Scriptures the expression “do not be afraid” is repeated 365 times with different variations, as if to tell us that the Lord wants us to be free from fear, every day of the year.

VI. Dalit Mourning Day

The Commission (Scheduled Caste) Order 1950 was signed on 10 th August 1950 by the then President of India which says that “No person who professes a religion other than Hinduism shall be deemed to be a member of the Scheduled Caste” which was later amended to include Sikhs (1956) and Buddhists (1990) in the Scheduled Caste net. Civil Writ Petition 180/2004 in the Honorable Supreme Court of India praying the deletion of Para 3 of the Constitution (Scheduled Caste) Order 1950 is still pending for the past 13 years in which the CBCI and NCCI have also impleaded. The case had been referred to a higher bench and still it has not been constituted. Thus Constitutional Rights for Dalit Christians and Dalit Muslims are denied based on religion for the past 66 Years. To express our dissatisfaction about this “Constitution Scheduled Caste Order 1950 Para 3 which is “unconstitutional and it is a black letter written outside the Constitution introduced through the back door by an executive order” (NCRLM Report),,

Hence, previously we observed at August 10 th as the Black day, it is now the title has changed as “The Day of Mourning” by CBCI, SCBC Commission. Therefore, I request your goodness to observe this the day of Mourning in your respective Dioceses and Institutions in the District and Diocesan levels on 10 th August 2018. Conduct Meetings, Rallies, Demonstrations, Hunger Fasts, Submitting Memoranda, Candle Vigils and other forms of Demonstrations can be also organized in your area to show support and solidarity to the suffering Christians of Scheduled Caste Origin. Please make use of the media especially the social media to disseminate the news to the civil society.

This letter is to appeal you, to observe August 10 th as “The Day of Mourning”

Steps to be taken / may be adopt

Respected Diocesan Secretaries / Catholic Leaders:

- You are requested to consult & discuss with your esteemed Bishop to observe The Day of Mourning on 10th August in an effective manner.
- Organize Meetings with Lay Leaders of the Diocese.
- Please do inform to all Parish Priests & Institutions and announce in Churches during the Mass to mobilize the Dalith Christians.
- Do initiate dialogue with other Christian denominations to observe the day united.
- Do mobilize all the Dalith Christians to participate in the rallies and dharnas.
- Our Special Request: “kindly encourage the Clergy to participate in the procession in large number.
- Use banners and placards in processions and rallies.
- Please do use black ribbons as a symbol of grief during the procession.
- Take Police permission for using of Mike in Processions.
- Do submit memorandums to the concern District Collector after the end of the Public Meeting / Rally.
- Please do Media (Print & Electronic) coverage for entire program on The Day of Mourning.

Dr. Elisha Kumar Kalivela, Regional Secretary, SC, BC Commission TCBC.

VII. Prison Ministry Sunday August 12, 2018

“You are not alone”

Dear Brothers and Sisters in Jesus Christ,

As human beings, you and I experience a variety of feelings. However, one feeling you and I would rather not like to experience is the feeling of being alone. Certainly, there are many ways in which we may feel lonely. The feeling of being alone can be a difficult emotion to live with. The feeling of being lonely is felt most in prisons. On this prison Ministry Sunday, the Church is taking us to the lives of prisoners with the topic, “You are not alone”. Through the celebration of Prison Ministry Sunday, the church wants to declare once again to each one of those 4, 19,623 prisoners held inside 1,401 prisons in India that they are not alone. The church also wants to enlighten us about the isolation and loneliness that many of the volunteers experience as they minister to our brothers and sisters in prisons.

God created all of heaven and earth, the beats of the fields, the birds of the air, and said it was all good. Everything was good. That is, until He made man. And then it happened. The first problem, the first of God’s concerns regarding mankind emerged. God looked at all that He

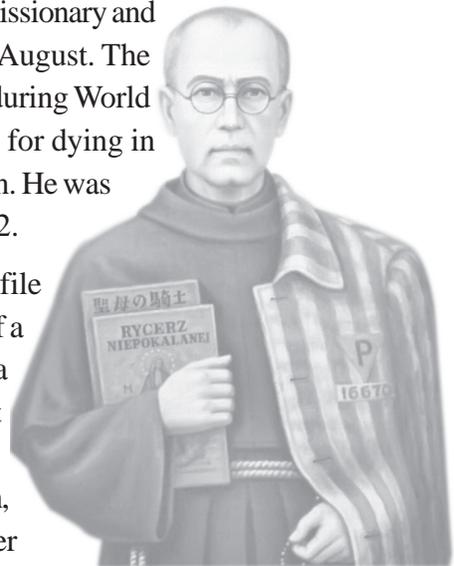
had created and then looked at man. He said, “it is not good... that man should be alone...” Loneliness is not part of God’s plan for our lives.

Conclusion : we need to let every parent, child, sibling, friend or co-worker struggling with the effects of dealing with a person in prison; victims and their families know that they are not alone. We need them to hear loud and clear that the family of the Church is here to walk with them and support them. God is giving us one to another. Along with my brother Bishops, I express my sincere gratitude for the generous contribution towards this ministry every year and acknowledge the dedicated service of all the volunteers of this most demanding mission of the church today. May the patron saint of Prison Ministry India, St. Maximilian Kolbe guide you.

VIII. ST Maximilian Kolbe Feast

ST Maximilian Kolbe, the Polish Franciscan priest, missionary and martyr, is celebrated throughout the Church on 14 August. The saint died in the concentration camp at Auschwitz, during World War II, and is remembered as a ‘martyr of charity’ for dying in place of another prisoner who had a wife and children. He was canonised by Pope John Paul II on 10 October 1982.

Father Maximilian Kolbe is pictured in an undated file photo. The Polish priest, who gave his life in place of a young father condemned to execution, was declared a saint by Pope John Paul II three years later. St Maximilian is also celebrated for his missionary work, his evangelistic use of modern means of communication, and for his lifelong devotion to the Virgin Mary under her title of the Immaculate Conception. All these aspects of St Maximilian’s life converged in his founding of the Militia Immaculata.



St Maximilian was personally called by the Virgin Mary, both to his holy life and to his eventual martyrdom. As an impulsive and badly behaved child, he prayed to her for guidance, and later described how she miraculously appeared to him holding two crowns: one was white, representing purity; the other red, for martyrdom. When he was asked to choose between these two destinies, he said he wanted both. Radically changed by the incident, he entered the minor seminary of the Conventual Franciscans at age 13, in 1907.

On 16 October 1917, in response to anti-Catholic demonstrations by Italian Freemasons, Friar Maximilian led six other Franciscans in Rome to form the association they called the Militia Immaculata. The group’s founding coincided almost exactly with the Bolshevik revolution

in Russia, and the Marian apparitions at Fatima, Portugal. As a Franciscan priest, Fr Maximilian returned to Poland during the 1920s. There, he promoted the Catholic faith through newspapers and magazines which eventually reached an extraordinary circulation, published from a monastery so large it was called the City of the Immaculata. In 1930 he moved to Japan, and had established a Japanese Catholic press by 1936, along with a similarly ambitious monastery.

That year, however, he returned to Poland. In 1939 Germany invaded Poland, and Fr Kolbe was arrested. Briefly freed during 1940, he published one last issue of the Knight of the Immaculata before his final arrest and transportation to Auschwitz in 1941. At the beginning of August that year, 10 prisoners were sentenced to death by starvation in punishment for another inmate's escape. Moved by one man's lamentation for his wife and children, Fr Kolbe volunteered to die in his place. Survivors of the camp testified that the starving prisoners could be heard praying and singing hymns, led by the priest who had volunteered for an agonising death. After two weeks, on the night before the feast of the Assumption of the Blessed Virgin Mary, the camp officials decided to hasten Fr Kolbe's death, injecting him with carbolic acid.

St Maximilian Kolbe's body was cremated by the camp officials on the feast of the Assumption. He had stated years earlier: 'I would like to be reduced to ashes for the cause of the Immaculata, and may this dust be carried over the whole world, so that nothing would remain.'

IX. Solemnity of the Assumption of Mary

Solemnity of the Assumption of Mary and the Catholic Catechism teaches, "The Immaculate Virgin Mary, preserved from all stain of original sin, when the course of her earthly life was finished, was taken up body and soul into heavenly glory, and exalted by the Lord as Queen over all things, so that she might be the more fully conformed to her Son, the Lord of lords and conqueror of sin and death" (CCC:966). How about us? Can we hope to enjoy a privilege like hers?

Mary is a sign of hope that we will share in the resurrection of Christ. Mary, though sinless, is a human person. She is not divine. Yet God the Father was pleased to raise her from the dead. Her assumption assures us that in God's eyes our entire humanity is precious as Jesus promised us: "I will raise you up on the last day" (Jn 6:54). Mary's assumption is the participation of her Son's Resurrection and anticipation of the resurrection of other Christians (CCC:966, 974).



Pope Benedict XVI wrote that “precisely because Mary is with God and in God, she is very close to each one of us. While she lived on this earth she could only be close to a few people. Being in God, who is actually ‘within’ all of us, Mary shares in this closeness of God.” Our Lady “knows our hearts, can hear our prayers, can help us with her motherly kindness. She always listens to us and, being Mother of the Son, participates in the power of the Son and in his goodness. We can always entrust the whole of our lives to this Mother.” The Blessed Mother’s birth into heaven generates in us “an ever new capacity to await God’s future” (St. John Paul II). “Mary lifted up to such lofty heights of heaven that the Word reached down from the highest pinnacle of heaven and took her in” (Ambrose, +784 A.D.). What shall we do then to be closed to the Blessed Virgin Mary to intercede for our eternal salvation?

X. Independence Day of India

Every year India celebrates 15th of August as Independence Day. This day is significant for the Indian. After the slavery of years, India got independence on the same day from British rule, 15 August 1947. This day has been declared as a gazetted holiday throughout India to honor the great sacrifice of our countrymen.



India is a country with a rich cultural heritage and it is the world’s largest democracy. The citizens here are committed to taking the country to higher heights. As soon as the tricolor wakes up in the sky, every citizen promises to work hard to increase the glory of the country and takes a firm resolve to make India a nation that is always firm for human values.

For any country, the effect of history on its future journey is obvious. Because of this, the present generation should aware of the ancestor’s sacrifice. Be respectful towards them. This day is very important for the current generation. So that they can take the lessons from history so as a citizen of the country we should not repeat the old mistakes.

The importance of August 15 has increased even in our lives. The country is facing many challenges within and outside boundaries. Social, political and religious stability in the country is constantly under threat. It is now the responsibility of today’s youth to realize the spirit of that magical night of 1947 and move on to the path shown by freedom fighters.



XI. Justice Sunday, 19 August 2018

I Respect You

Office for Justice, Peace and Development

Catholic Bishops' Conference of India

Dear Brothers and Sisters in Jesus Christ,

We are experiencing a lot of unrest in society today. We constantly hear of communal tensions, gender violence, hate crimes and suicides. The very fabric of society is unravelling in this present culture of intolerance and indifference. A particularly gruesome incident was the abduction, rape and murder of Asifa Bano, an eight-year old child, in January this year. Society failed little Asifa in various ways. She was part of a nomadic minority community. The perpetrators used Asifa in order to force her community to move out of the area. They chose to teach a nomadic tribe a lesson by confining, drugging, brutalising, strangulating to death and defiling a mere, innocent child. Society failed Asifa again when certain groups protested the arrest of the offenders.

Yet hope was not lost. Society worked together, to show solidarity with Asifa and others wronged like her, to come up with the slogan “I Respect You”. Several campaigns were held in protest against gender crimes, and called for justice to be delivered. This Justice Sunday, the Church in India would like to take up the “I Respect You” slogan in a larger context, and use it to combat the intolerance and indifference that plagues us today. Respect can be used both as a defensive shield and as a vanguard in the war against sin which now manifests its destructive power, as Pope Francis states, in wars, various forms of violence and abuse, abandonment of the most vulnerable, and in attacks on nature (*Laudato Si'* #66).

Respect is grounded in Scripture

Here are a few select incidents where God, the very Lord of all, demonstrated the value of respect. God respects life, as manifest in the commandment: “You shall not murder” (Deuteronomy 5:17). The Lord also called for the land be respected by ordering that it should rest and lie fallow every seventh year (cf. Exodus 23:10). Jesus treated a woman married multiple times with respect, a person of dubious morals by most standards, and it was through her that many in the town she inhabited came to believe in Christ (cf. John 4:7-40). Paul did not depart from Jesus’ “render to Caesar the things that are Caesar’s, and to God the things that are God’s” (cf. Mark 12:17) when he instructed that everyone must be given what is due to them, including “respect to whom respect is owed” (cf. Romans 13:7). Apart from mercy, did Jesus not accord respect to those who crucified Him, when He asked the Heavenly Father to forgive them (cf. Luke 23:34)?

Four layers of respect

How then can we emulate God, and how is “Respect” applicable in the present world? We must first and foremost have respect for God – our Creator, Redeemer, Comforter and Advocate. We respect God when we are reverent while receiving the Eucharist. We respect God, as we ought to, when we accord the Lord the primary place in our lives. In today’s difficult times, it is imperative that we carve out the proper space for God, and spend time in daily prayer.

Secondly, we must respect others in their capacity as fellow humans and children of God. We are instructed to respect everyone (cf. 1 Peter 2:17). Respect cannot be conditional on someone’s gender, caste or religion, for all are equal in the sight of God and everyone is created in God’s likeness. In our quest to be Christ-like, it would do us well to remember that our Lord and Master kept “questionable” company – tax payers, prostitutes, Samaritans; and extended his healing touch to the Romans who were sovereign over Israel. We have to respect the human dignity we all have in common, regardless of how different we perceive each other to be. Thus, disrespecting and marginalising certain communities on account of their beliefs cannot be condoned. Just as God causes the sun to rise on the evil as well as the good, and sends rain on the just and unjust (cf. Matthew 5:45), our Christian values must be demonstrated to everyone, regardless of their caste or religion.

Gender crimes are not violence against women, but violence against humanity. We need to identify and overcome the influence of misogyny in our consciousness. A start can be made by recognising the different standards we find “normal” and acting to counter these. In the words of the American TV personality, Jon Stewart, “Nobody says hey, men should not drink. It’s all about women must dress differently, women must walk differently, women must drink differently. Why are we not able to hold men to account for this behaviour?” At this point, it would be prudent to reiterate that humans despite their differences in gender, are created in the image and likeness of God, so all humans, including the third gender have to be respected equally. On the same note, others must be duly respected whether they are older or younger, in a position of authority or in one of servitude, without considering their place in society or their wealth. The beggar on the street is as human as the owner of a conglomerate, and equally meriting of respect.

Third, we must respect ourselves. In respecting God and in respecting others, we cannot forget that we can do so in our full capacity only when we value ourselves. Self-care cannot be neglected. In our fast-paced lives, it is easy for us to stress ourselves to the point of burn-out. So let us also make an effort to take care of, and respect, ourselves. We must not give in to the temptations of suicide or self-disparagement. The Lord did not die for us to demean ourselves; furthermore, our bodies are temples of the Holy Spirit (cf. 1 Corinthians 6:19).

Fourthly, we must respect Creation that is akin to us human beings in being the handiwork of God. As stewards of Creation, we should strive to nurture it, rather than destroy Creation by our resource-intensive lives that trade the bounty of nature for transient human convenience. Even a small step in nurturing Creation will set us on the path of universal reconciliation with every creature, as experienced by Saint Francis of Assisi (Laudato Si' #66).

Liturgical underpinnings

The Gospel of today invites us to share in the meal the Eucharist: Jesus says, “I am the living bread that came down from heaven. Whoever eats this bread will live forever.” The life that Jesus offers us is fullness of life, or in other words, abundance of life (cf. John 10:10). The wise are the ones who partake in the meal that the Lord offers us. This life that is given to us at the Eucharist is the life each one of us is called to respect. It is in respecting the other, caring for, and loving the Creation that God has created and entrusted to us, that we share in His fullness of life. The letter to the Ephesians calls us to: “Be very careful, then, how you live—not as unwise but as wise”. The wisdom lies in doing the will of our Heavenly Father, i.e., to treat the other with RESPECT.

Conclusion

Respect flows from love – and to love is the essence of all of God’s commandments. Bishop Michael Curry of the American Episcopal Church, preached on the power of love in May 2018, asking us to imagine a world where love - unselfish, sacrificial, redemptive – is the way. He said, “When love is the way, we know that God is the source of us all, and we are brothers and sisters, children of God... that's a new heaven, a new earth, a new world, a new human family.” May the grace of Christ enable us to love, respect and transform humanity.

XII. Feast of St. Bartholomew the Apostle



We do not know much about Bartholomew or Nathanael as he is called in John’s Gospel. Nathaniel acclaims Jesus as Messiah and King, the Lamb of the heavenly Jerusalem. He was one of the 12 apostles of Jesus and said to have preached the gospel in India and Armenia where, according to tradition he was flayed alive and crucified upside down.

What is the significance of Jesus revelation of seeing Nathaniel under the fig tree? The fig tree was a symbol of God’s blessing and peace. It provided shade from the midday sun and a cool place to retreat and rest. It is possible that Philip spoke with Nathaniel about the Messiah under the shade of the fig tree. Nathaniel accepted Jesus as

Messiah and Lord because Jesus spoke to the need of his innermost being – his desire to

know God personally and to be united with him in his glory. Jesus' response to Nathaniel's new faith is the promise that he himself will be the "ladder which unites earth with heaven" (see Gen 28:12-17).

There is widespread acknowledgment that this Nathanael, mentioned only in John's Gospel, is the apostle named Bartholomew in the Synoptics, whose feast we celebrate today. Like him and the other apostles, we are called to move beyond a mere recognition of Jesus as a messiahlike figure to an understanding that in Jesus we have the very reason to believe in him as Son of God.

XIII. Bishop's Engagements for the Month of August, 2018

June 17 to August 04: Mission collaboration to USA

- August 04 : Return of Bishop from US Mission, 6:00pm. Feast Holy Mass at Vianney Home with Retired Priests
- 05 : Youth Sunday: 8:30am. Blessing of Foundation stone for a new parish church at Kashibugga; 10:30 am. Onwards Youth Mass cum Celebrations at Fatimanagar, Unikicherla, Ghanpur and Kasibugga
- 06 : Feast of Transfiguration
- 07 : Office
- 08 : Office
- 09 : Priests Day: Recollection cum pray and play beginning at 8:30 am at St. Xavier's Karunapuram
- 10 : 10.30 am. Sacerdotal Diamond Jubilee Holy Mass of Fr. Varghese Kariyil at Fatima Cathedral, Fatimanagar
- 11 : WADES budget meeting, Bishop's House
- 13 : Office
- 14 : Maximilian Kolbe Feast: Vidya Niketan Junior College Fresher's Day Mass and Mela
- 15 : Solemnity of Assumption of Mary: Mass and Blessing of New KG Block of St. John's High School at Kesamudram
- 15 - 16 : Visit to Mission Banjara
- 17 : Office for Consecrated
- 21 : Feast of St. Pius X: Mass and Celebration at Inter-Diocesan Minor Seminary, St. Pius X, Karunapuram

- 23-24 : Visit to Mission Godavari area: Jagityal through Bhupalapatnam
- 27 : Office
- 28 : Office for Laity
- 30 : Lodi Executive Body Meeting, Fatimanagar

September, 2018

- 01 : Office
- 03 : CCAT Meeting, Hyderabad
- 04-06 : TCBC Extraordinary Meet
- 07 : Office
- 08 : Pontifical High Mass at Our Lady of Vailankanni Shrine, Diesel Colony Parish, Girl Child Day
- : 6:00 pm. Centennial of Salvatorians India: Solemn Mass and Mela

XIV. Communications

1. National Youth Sunday : National Youth Sunday 2018 Greetings from CCBI National Youth Commission. It was approved in the 78th Executive meeting of CCBI to celebrate National Youth Sunday in the month of August. National Office has fixed the First Sunday of August as 'National Youth Sunday' for uniformity. Dioceses are free to choose any Sunday in the month of August to celebrate 'Youth Sunday'. On this day, all youth of the parish will come together to celebrate the Eucharist (not the regular masses in the church, a special youth mass). Liturgy will be prepared by the National office and sent to you to help you prepare. During the youth mass a collection to be taken and sent to the Diocesan office. Diocesan office will send it to the National Office. These funds will be used to organize Regional ACT (Animators and Chaplains Training) programmes from the year 2018.

National Youth Sunday will be celebrated on 5th August 2018 this year with the theme "Young People, the Faith and Vocational Discernment". I request you to inform all the Youth of various Villages in your Parish with this regard and plan accordingly.

Bishops Visit to Different Youth Groups on 5th August 2018

His Lordship Most Rev. Dr. Udumala Bala is going to be with youth on the eve of National Youth Sunday. Fatimanagar, Unikicherla, Ghanpur, Waddepally, Assinagar, Ekashilanagar are the some of the parishes Youth is going to meet and participate with them in Spiritual, Social, Cultural and Educational programmes to encourage and motivate the youth. He is going address them in the theme 'Young People, Faith and Vocational Discernment'.

2. A Humble Request from Fr. Varghese Karyil :

Dear Rev. Brother Priests, Rev. Bros, Sisters and Fans, please note that on the 10th inst. D.V. I will be celebrating my SACERDOTAL DIAMOND JUBILEE (60th Year) on a less solemn manner at 10.30 a.m. concelebrated, "Thanksgiving Solemn Mass", will be celebrated in Fatima Cathedral without fail, please grace this auspicious occasion, with your esteemed presence. Thanking you all in anticipation.

XV. Informations

1. News from Youth Centre

Visiting of Youth Groups : In this month Fr. Anil, our youth director had visited Marripeda, Thalla ookal, Unikicherla, Rapakapally, Tekulagudem, Madipally, Dharmasagar, Elukurthy, Waddepally, Ghanpur where he had celebrated the Holy Mass and spoke with the youth. He gave special instructions about National Youth Sunday to be celebrated on 5th August 2018. He visited Deanaries in their Recollection time to explain about the National youth sunday all the priests of the Deanaries responded well and ready to take up different programmes.

Rev. Fr. P. Anil, Director of Youth Centre

2. News from the Pastoral Centre

1. I had visited parishes during last month and celebrated Holy Eucharist and encouraged the faithful and motivated them to form new mission villages and prepare them for Bible quiz and other competitions. The parishes that I visited are Rampur, Ookal, Fathimanagar, Diesel colony, Kazipet, Waddapalli, Singaram, Oorugonda and pulukurthi village.

2. Marriage preparation course (MPC) was conducted in Pastoral Centre on 14th and 15th of July. Ninety Seven attended MPC. It was successful. MPC experiences was shared by those attended all are satisfied and happy.

3. Many more activities are conducted in Pastoral Centre and in different Parishes to encourage for mission work and evangelization in the parish.

4. Jyothirmai Executive and General Body meeting was held in Hyderabad on 18th of July. Action plan for the year was given and they asked us to encourage Voluntary animators for BCC programs and mission work in the parish. In this regard I ask the entire parish priest to encourage old animators as Voluntary animators and see that BCC and mission work is continued. Please take special interest in this regard. If any clarification please contact me.

5. I went to Kerala on 27th of July with the permission of our Bishop to get all the religious articles for Pastoral Centre stall.

Services Available :

? As the Director of Pastoral centre, I am always available for Faith formation programs in any parish. Please contact me at any time in this regard. Cell number: 8897736960, E-mail: wgldpastoralcentre@gmail.com.

? Jyothirmai Bible Quiz is on 4th November 2018. All those who would like to participate has to enroll their names before 30th September 2018, and the entrance fee is Rs: 10. Please collect the Quiz enrolment books from Pastoral Centre and encourage all the faithful to participate in this Quiz so that their Bible knowledge is improved

? All the heads of the educational institutions are expected to teach Catechism and Value education in Schools from starting of academic Year 2018. Catechism is mandatory for our catholic students.

? New catechism and value education Books are Available at Pastoral Center for classes 1 to 10. All the schools have to collect from the Pastoral Centre.

? All the religious articles are available in pastoral centre stall.

Rev. Fr. Gopu Kamal Kumar Reddy, Director

3. News from MSSS Lodi

I) Community Rehabilitation Program of CHAI-LF Program at Mahabubad:

"US Medical Research Students" visited Mahabubabad - CBR CHAI-LF Program and Distributed Aid & Appliances and 3 disable Children got "Niramaya Health Scheme" cards from Central Government. This program was supported by CHAI-LF.

II) Visit of Rev. Fr. Marshal Melappelly - Executive Director "Save A Family Plan Trust (India)" - SAFF.

Rev. Fr. Masrshal Melappally, Executive Director of SAFF visited Lodi MSSS on the request of Rev.Fr.D. Vijaya Paul from 17th to 19th, July,2018 to study the possibility of supporting few families in the diocese. He visited Mahabubabad area on 18th July to see the "Tribal Mission" in the diocese. We seek the collaboration of SAFF in the near future.

III) Kolping India Programs :

Kolping Coordination meeting was held on 11.07.2018 & 12.07.2018 at Kanchipuram, Tamilnadu. Fr. D. Vijaya Paul, Director and T. Jaya kiran, Kolping coordinator participated in the meeting. All the Kolping Directors, Coordinators and board members from Kerala, Tamilnadu, Karnataka, A.P & Telangana participated in the meeting. Mr. Markus, BMZ General Secretary, Germany was chief guest for the meeting.

Fr. D. Joseph Parish Priest of Wadepalli organized Women meeting at Komatpalli Village. Fr. D. Vijaya Paul explained about the Lodi activities and programs in the diocese. Mr. Jaya Kiran, Kolping Coordinator explained about the Kolping activities. Mr. Samuel, Lodi Coordinator explained about the women empowerment programs and Fatima Federation activities. We are also planning to initiate the second federation with new groups and villages.

Rev. Fr. D. Vijay Paul, Director of Lodi MSSS

4. News from Legion of Mary :

The Legion of Mary, Regia President a lay person John and his team had come from Regional Office, Chennai to meet the diocesan committee of Legion of Mary with permissions of our Bishop Udumala Bala, we had a fruitful meeting with them, on 4th July 2018. He explained about the Legion of Mary very clearly, what is meaning of the Legion of Mary and how it works in the diocese.

The Legion of Mary is an association of Catholic's Devotion to Immaculate of the Virgin Mary. The Legion of Mary is the glory of God through holiness, prayers and active Co-operation of its members. A group of Legion of Mary is called a praesidium. Each Praesidium will have a priest as a spiritual director, a President, Vice-president, Secretary and Treasurer. When two or more praesidia will be called Curia. A large region will be called a Regia. In a national level, it is called a Senatius. The central council of Legion of Mary will be called Concilium. There are Five stages of Legion of Mary 1) Praesidium, 2) Curia, 3) Regia, 4) Senatius, 5) Concilium As it is mentioned above.

In our diocese, the Legion of Mary is existing very actively in some parishes. Our Bishop is promoting it very strongly for our diocese. We, Legion of mary committee visited many Parishes promoted and made the groups for the Legion of Mary. This groups will be made into praesidium, the First stage of the Legion of Mary.

We, the committee of Legion of Mary request you the Fathers, encourage the Parishers to join the Legion of Mary. It is my personal request you Fathers to inspire the Legion of Mary groups with blue saries to participates in the Feast Mass at 10:30 am by Our Bishop Udumala Bala, on 8 Sept. 2018 in Vailangani Arogyamatha Shrine, Diesel Colony, Kazipet.

- Legion of Mary Association Committee,

Fr. Gali Rayapu Reddy Chaplin

Birthday Babies in the Month of August

Rev. Fr. S. Shobhan Reddy	03-08-1970
Rev. Fr. A. Vincent	06-08-1963
Rev. Fr. S. Mahipaul	09-08-1988
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
Rev. Fr. T. Manohar	31-08-1972

Bishop's Mission Collabration in USA





Hearty Congratulations

Rev. Fr. VARGHESE, KARIYIL

On your Sacerdotal Diamond Jubilee Celebrations

Priestly Ordination: 10-08-1958

Pastoral Biodata

Khammam (1958-60), Bhimaram, Nalgonda (1960-68)

Manugonda (1968-79), ThimmaraoPET (1979-87)

Reddipuram (1987-88), Fathimanagar (1987-91)

Naidupet (1991-93), Khammam (1993-98)

Fathimanagar (1998.....)

