

Hatima Vani



News Letter
Diocese of Warangal

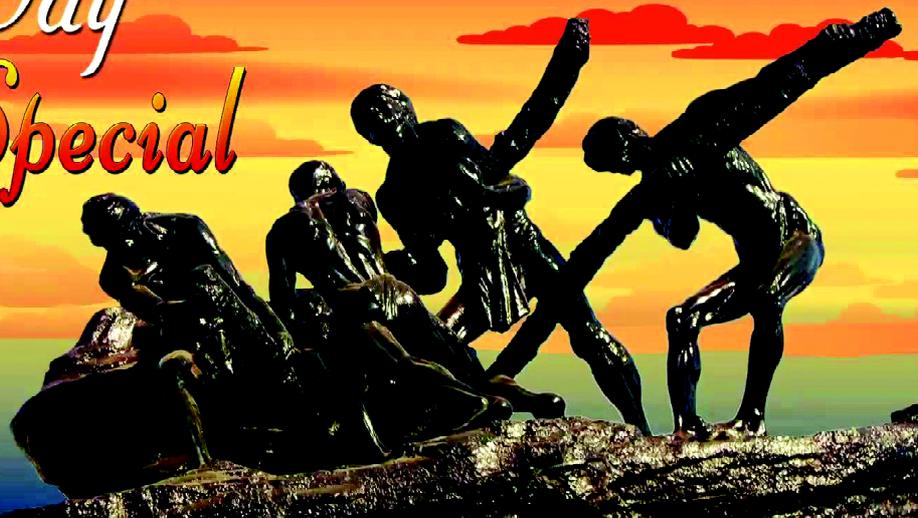


Volume: XLXXXVI

May 2022

No. 05

May Day
Special





Requiem Mass for Bishop Mathew Cheriakunnel, PIME



Blessing & Inauguration of St. Mother Teresa International School, Fatimanagar



Blessing of Tailoring Centre, Balapala Parish



Dedication of Sts. Peter & Paul Church, Dornakal Parish



Clergy Recollection & Chrism Mass



Requiem Mass for T. Lakshmi, the mother of T. Rajaiah, MLA



Maundy Thursday

Kapari Vani

God is Worker

God is Worker

'Work' is a major aspect of our vocation to life on earth, and most of us will spend about 1/3 of our lives working. So it's very important to reflect on a theology of work and how our work is part of God's mission in the world and the story that God is still writing with us in it. Workers are generally said to be 'those employed in lower tier jobs as measured by skill, education and lower incomes, often extending to those in unemployment or otherwise possessing below-average incomes.' In the Bible, there's no such group as the "Working Class". Bible presents that out of nothing God worked and made the creation and therefore 'God is Worker' and we are called to work with the matter He gave!



Humans Co-Workers

Some people hate to work! Some love to work. Some go to great lengths to avoid doing it. Some do it too much. While there are many different attitudes toward work, one thing remains constant: work must be done. Since the Garden of Eden everyone has worked or depended on someone else's work for their survival. Work sets a person's lifestyle - where you live, when you sleep and eat, the time with family, even your dress. Another constant about work is the fact that **God has a clear perspective on it**, and we are to make straight our thoughts with His. As we reflect on our own attitude toward work, let us try to see God's view of work. Besides, as we come to Workers' Day, let us reflect about our work for the Lord. How do we keep on keeping on when the devil is doing all he can to defeat us?

Theological Truths on WORK

Genesis itself presents (chs 1-3) the biblical truths that God is the master worker and we are made to be co-creators. We see right away in the creation story that God makes us in his image, in God's likeness, that we may rule or have dominion—the "cultural mandate," it's sometimes called. And the main thing to recognize here I think is that just as God is a creator and an orderer, so too have we been made to create or order things. Not to create out of nothing, but to create, make, and organize/administrate things with the material that God has given us and in the times and places that we live. Given the responsibility of stewardship: Secondly, we are stewards of creation! We have responsibility to care for and productively participate in the cultivation of civilization and human flourishing through our labour (in everything from gardening to carpentry!). This was the *original* plan and this work was given to us *before* the Fall! So our work has *intrinsic* value. And fourthly, therefore, assuming it contributes to the common good in *some* way—however small!—it has intrinsic value. It isn't just a means to an end. It is worthwhile in and of itself, whether it does or does not produce anything!

Condemned to Work: "painful toil, thorns and thistles"

In light of this reality of the toil of work in general and the disruption in the last two years by Corona in particular, it seems appropriate to hear the words from the teacher in Ecclesiastes! Which can seem like such a gloomy passage, on the one hand, that despairs about the nature of work, but maybe it's also comfort, on the other hand, to those for whom work has indeed

been hard and you can hear the Bible's acknowledgement of that! Sin enters the picture in Genesis 3, and this is what Ecclesiastes 2:22-23 highlights 'the extent to which work is burdensome, tiring, tedious and even can feel meaningless'! "22 *What has a man from all the toil and striving of heart with which he toils beneath the sun? 23 For all his days are full of sorrow, and his work is a vexation. Even in the night his heart does not rest. This also is vanity*".

Consequences of the fall

The teacher's words echo a Genesis 3 world of "painful toil", "thorns and thistles," that the ground will produce, and "by the sweat of your brow," that you will eat, etc. No longer is it the Genesis 1-2 world of "working, tilling" and "keeping" the garden. Sin enters the picture, and we turn away from God. We worship the creation rather than the creator. We make other gods, or we try to become our own gods. We look to work rather than God to get things like pleasure, identity, significance and security - through wealth, power, influence, etc. One of the consequences of sin is not only broken relationships with God and each other, but also with our work. Sin distorts our understanding of the purpose of work. It becomes an idol, it becomes futile, tedious, discouraging, burdensome, even unfulfilling.

Biblical Principles of Work

1) Work is ordained by God before Fall. It was His creative invention from the beginning. The Bible declares that God worked (Gen 1). By working we resemble God. Like God, you have the ability to work, make plans, implement them, and be creative. Additionally, God gave us the task of ruling over and taking care of His creation (Gen. Gen 1:28, Gen 2:15).

2) Work is for a lifetime. *By the sweat of your face you shall eat bread, till you return to the ground* (Gen 3:19). God intends that humans are to work as long as they live. Meaningful activity plays a critical role in being a human being - whether paid or volunteer. The magical age of 65 shouldn't end meaningful, purposeful work.

3) Work is a Fulfilment: God did not create work as toil, but as a gift of fulfilment to life. A human being *can do nothing better than...find satisfaction in his work. This too, I see, is from the hand of God, for without Him, who can eat or find enjoyment* (Eccl 2:24-25)?

4) Work has three purposes: to provide money or resources to supply the necessities of life; to provide for a quality of life in the satisfaction of doing a job well; and to serve God.

5) Work is honourable: All professions and all works, assuming they are legal and biblically ethical, are honourable before the Lord. There is no dichotomy between sacred and secular work. All work brings glory to God and fulfilment to us, if done to God's glory (1 Cor 10:31).

St. Joseph, the Worker is BEST MODEL:

Like St. Joseph, let us be good stewards and workers in the vineyard of the Lord, being accountable to Him. Let us pray earnestly for all labour's class, those employed in lower tier jobs as measured by skill, education and lower incomes, extending to those in unemployment or otherwise possessing below-average incomes.' Covid-19 and Variants upset the workers with less income, many lost their jobs, prices of essential goods increased, economies crumbled, is the situation. For common man, the current times are too burdensome. May St. Joseph, Patron of Workers bless all sincere workers with strength and love for their God-given work! May Truth and Justice prevail for the so-called labour class!

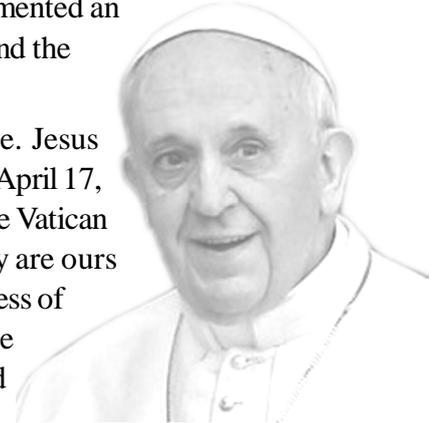
II. Holy Father's Intention: For Faith –Filled Young People

We pray for all young people, called to live life to the fullest; may they see in Mary's life the way to listen, the depth of discernment, the courage that faith generates, and the dedication to service.

III. Pope at Easter Urbi et Orbi: May we be won over by the peace of Christ!

In his Urbi et Orbi blessing on Easter 2022, Pope Francis lamented an “Easter of War” as he prayed for peace in Ukraine and around the world.

‘Today, [Jesus] alone has the right to speak to us of peace. Jesus alone, for he bears wounds... our wounds,’ the pope said on April 17, from the central loggia of St. Peter’s Basilica, overlooking the Vatican square. His wounds are indeed ours, for two reasons. They are ours because we inflicted them upon him by our sins, by our hardness of heart, by our fratricidal hatred. They are also ours because he bore them for our sake; he did not cancel them from his glorified body; he chose to keep them, to bear them forever,’ Francis continued.



They are the indelible seal of his love for us, a perennial act of intercession, so that the heavenly Father, in seeing them, will have mercy upon us and upon the whole world, he said. The wounds on the body of the risen Jesus are the sign of the battle he fought and won for us, won with the weapons of love, so that we might have peace and remain in peace. As we contemplate those glorious wounds, our incredulous eyes open wide; our hardened hearts break open and we welcome the Easter message: ‘Peace be with you!’ he stated. “Brothers and Sisters let us allow the peace of Christ to enter our lives, our homes, our countries.” In his blessing, Pope Francis reflected on a passage from John 20:19. When the Resurrected Jesus appeared in the midst of his disciples, as they mourned him, and said, “Peace be with you,” showing them the wounds in his hands and feet.

Like the disciples, the pope said, Our eyes, too, are incredulous on this Easter of war. We have seen all too much blood, all too much violence. Our hearts, too, have been filled with fear and anguish, as so many of our brothers and sisters have had to lock themselves away in order to be safe from bombing. We struggle to believe that Jesus is truly risen, that he has truly triumphed over death. Could it be an illusion? A figment of our imagination?”

No, it is not an illusion! Today, more than ever, we hear echoing the Easter proclamation so dear to the Christian East: ‘Christ is risen! He is truly risen!’ ‘Faced with the continuing signs of war, as well as the many painful setbacks to life, Jesus Christ, the victor over sin, fear and death, exhorts us not to surrender to evil and violence,” Francis urged. “May we be won over by the peace of Christ. Peace is possible; peace is a duty; peace is everyone’s primary responsibility.’

In this terrible night of suffering and death, he said, may a new dawn of hope soon appear. Let there be a decision for peace. May there be an end to the flexing of muscles while people are suffering. Please, let us not get used to war. Let us all commit ourselves to imploring peace, from our balconies and in our streets. May the leaders of nations hear people's plea for peace.

He said he holds the Ukrainian people, victims of the war, in his heart. The pope had a special word for the Ukrainian children who are fleeing the war, especially those who have been orphaned. He urged people to be more sensitive and attentive to situations of war and violence not only in Europe, but around the world. In his blessing, "May the Spirit of the risen Christ heal the wounds of the past and dispose hearts to seek truth and fraternity," he stated. At the end of the blessing, the crowd broke out into cheers and chants of "Viva, Papa Francesco."

IV. Vatican May Day Message-2022

Care is Work, Work is Care: the Future of Work- Labour after 'Laudato Si'

The journey of the future work labour after 'Laudato Si' project has facilitated a re-affirmation of the centrality of work in efforts to transfer our world. The ILO centenary declaration for the future of work invites all to adopt a human centered approach to shape "a fare inclusive and secure future of work with full and freely choose an employment and decent work for all." the ILO launched 'the future of work' initiative with the aim of highlighting the most important challenges in today's world of work. It was intended that this initiative would then serve as the framework within which to reformulate and relaunch it's own mission.

The task of carrying out the future of work initiative and preparing the centenary celebration was entrusted by the ILO to a commission. It opens with these inside full words: "New forces are transforming the world of work. The changes they entail call for decisive action. we face limitless opportunities to improve workers' quality of life increase choice, close the gender gap, reverse the negative effects of global inequalities and much more.

In a genuinely developed society, Pope Francis tells, "work is an essential dimension of social life, for it is not only a means of earning one's daily bread, but also of personal growth, the building of healthy relationships, self expression and the exchange of gifts. Work gives us a sense of shared responsibility for the development of the world and ultimately for our life as a people (Fratelli Tutti, n.162)

As a first step to mapping the world in which we live, the study focused on the facets of the crisis which impacts on the world of work. 1. The ecological Crisis, 2. The Constant increase of inequalities, 3. The migration challenge, 4. Technological transformation.

Having reviewed the emerging crisis's in the world of work, the research proposes a transition in the perspective of work. Just like decent work, the report says that we need to promote an integral human development perspective. The research further states that it is through work

and within the world of work, we experience joy and sadness, hope and despair; we feel the heaviness of anger and energy of enthusiasm. The faith-based conviction that the Risen Lord is mysteriously at work in the whole universe and that His Spirit is driving history towards its completion is the foundation of any discernment process.

The need for Transformation is not something new that we are discovering today, nor are we the first to affirm it. It calls for a transformation of the economic, social and ecological systems and for the development and implementation of policies ensuring sustainability and human dignity. People, planet, prosperity, Peace and partnership are the key elements this transformation will require.

Let us journey together as Pope Francis invites the whole humanity for a Synodal journey with 'the world of politics, culture, economics, finance, labour, trade unions, and business associations, non-governments and civil society organizations, popular movements, minorities of various kinds, the poor and the excluded, etc for creating a rights based labour environment and a New world order.

May St. Joseph, the patron of workers, intercede for all those who work and join hands for a just and transformed world!

V. Vatican-Message for the Month of Ramadan and 'ID AL-FITR' (May 02, 2022) Christians and Muslims: Sharing Joys and Sorrows

Dear Muslim brothers and sisters,

As you celebrate the month of Ramadan that concludes with 'Id al-Fitr, our thoughts turn in gratitude to Almighty God who has protected all of us in His Providence. We also pray for the dead and the sick with sorrow and hope. The pandemic and its tragic effects on every aspect of our way of life have drawn attention anew to one of those important elements: sharing. For this reason we thought it opportune to address this issue in the Message we are pleased to send to each and all of you.



We all share God's gifts: air, water, life, food, shelter, the fruits of medical and pharmaceutical advances, the results of the progress of science and technology in diverse fields and their application, the ongoing discovery of the universe's mysteries... The awareness of God's bounty and generosity fills our hearts with gratitude towards Him and, at the same time, encourages us to share His gifts with our brothers and sisters who are in any kind of need...

Sharing finds its most profound motivation in the awareness that all we are and all we have are gifts from God and that, in consequence, we have to put our talents at the service of all our brothers and sisters, sharing what we have with them. The best form of sharing springs from genuine empathy and effective compassion towards others. In this regard, we find a meaningful

challenge in the New Testament: “If anyone is well-off in worldly possessions and sees his brother in need but closes his heart to him, how can the love of God abide in him? Children, our love must be not just words or mere talk, but something active and genuine” (1 John 3, 17- 18). However, sharing is not limited to material goods. Above all, it involves sharing one another’s joys and sorrows, which are part of every human life. Saint Paul invited the Christians of Rome to “rejoice with others when they rejoice, and be sad with those in sorrow” (Romans 12, 15).

Among shared joys are the birth of a child, healing from a sickness, success in studies, at work or in business, safe return from a journey, and certainly other occasions. There is also a particular joy for believers: the celebration of major religious feasts. When we visit or congratulate our friends and neighbors of other religions for those occasions, we share their joy for the celebration of their feast without having to adopt the religious dimension of the celebrated occasion as our own. Among shared sorrows are, first of all, the death of a person close to us, the sickness of a member of the family, the loss of a job, the failure of a project or of a business, a crisis in the family that sometimes results in its division. It is obvious that we need the proximity and solidarity of our friends more in times of crisis and sorrow than in times of joy and peace. Our hope, dear Muslim brothers and sisters, is that we continue sharing the joys and sorrows of all our neighbors and friends, because God’s love embraces every person and the entire universe. As a sign of our shared humanity and the fraternity that flows from it, we wish you a peaceful and fruitful Ramadan and a joyful celebration of ‘Id al-Fitr.

VI. Vatican Message on Vesak, May 16, 2022
Buddhists and Christians: Standing Together in Hopeful Resilience

On the occasion of the festival of Vesak, we are writing to your communities worldwide to convey the warm greetings of the Pontifical Council for Interreligious Dialogue.

We write at a time when humanity faces manifold crises. For a third consecutive year, people around the world are held hostage by the lingering health crisis brought on by COVID-19. Frequent natural disasters related to the ecological crisis have exposed our fragility as citizens of a shared Earth. Conflicts continue to shed innocent blood and to provoke widespread suffering. Sadly, there are still those who use religion to justify violence. The pursuit of material wealth and the abandonment of spiritual values has led to a generalized moral decline in society. As Buddhists and Christians, our religious and moral sense of responsibility should motivate us to sustain humanity in its quest for reconciliation and resilience. Religious people, sustained by their noble principles, must strive to be lamps of hope that, even though small, still illuminate the path that leads humanity to triumph over the spiritual emptiness that causes so much wrong-doing and suffering.

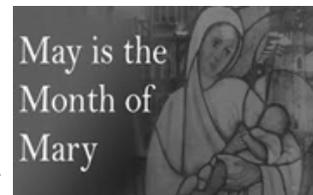
The Buddha and Jesus Christ direct their followers to transcendent values, albeit in different ways. The noble truths of the Buddha explain the origin and causes of suffering and indicate the eightfold path that leads to the cessation of suffering. “It is the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not adhering to it” . If practiced, the teaching is a cure to the ceaseless grasping that leads to greed and power-plays. The Gospel never suggests violence as the answer. The Beatitudes proclaimed by Jesus show us how to be resilient by giving priority to spiritual values in the midst of a world running amok.

We can help humanity become resilient by unearthing the hidden treasures within our spiritual traditions. For Buddhists, the Noble Eightfold Path can develop compassion and wisdom to engage in social concerns. For Christians, hope is one of those treasures. We are convinced that hope rescues us from discouragement.

Let us work together for a better tomorrow! Dear friends, we wish that your celebration of Vesak will keep hope alive and generate actions that welcome and respond to the adversities caused by the present crises.

VII. Why is May, the Month of Mary

The tradition of dedicating the month of May to Mary, came about in the 13th century. Some say because it was created to replace various pagan cults. The actual reason is the fact that this month is the time when spring is at the height of its beauty. Spring is also connected with nature renewing itself. In her way, Mary gave new life to the world when she gave birth to our saviour Jesus Christ. The link between Mary and the month of May became popular among the members of the Jesuit Order — by 1700 it had a firm hold among their students at the Roman College and a short time later it was publicly celebrated in the Gesu Church in Rome. From there it spread to the rest of the Church.



The pious practice of honoring Mary during the month of May has been especially promoted by the Popes. Pius XII made frequent reference to it and in his great Encyclical on the Sacred Liturgy *Mediator Dei*. He characterized it as one of “other exercises of piety which although not strictly belonging to the Sacred Liturgy, are nevertheless of special import and dignity, and may be considered in a certain way to be an addition to the liturgical cult: they have been approved and praised over and over again by the Apostolic See and by the Bishops”

Devotion to Mary is one an important part of the Catholic identity. As our mother she is an example of a committed “Yes” to the will of God. Because of the devotion to her many people ask her for help in the most difficult moments of their life as any child does with his mother.

VIII. St. Joseph the Worker – May 1 (Sunday)

WORKERS' DAY

To foster deep devotion to Saint Joseph among Catholics, and in response to the “May Day” celebrations for workers sponsored by Communists, Pope Pius XII instituted the feast of Saint Joseph the Worker in 1955. This feast extends the long relationship between Joseph and the cause of workers in both Catholic faith and devotion. Beginning in the Book of Genesis, the dignity of human work has long been celebrated as a participation in the creative work of God. By work, humankind both fulfills the command found in Genesis to care for the earth (Gn 2:15) and to be productive in their labors. Saint Joseph, the carpenter and foster father of Jesus, is but one example of the holiness of human labor

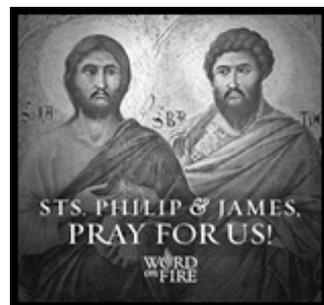


Jesus, too, was a carpenter. He learned the trade from Saint Joseph and spent his early adult years working side-by-side in Joseph’s carpentry shop before leaving to pursue his ministry as preacher and healer. In his encyclical *Laborem Exercens*, Pope John Paul II stated: “the Church considers it her task always to call attention to the dignity and rights of those who work, to condemn situations in which that dignity and those rights are violated, and to help to guide [social] changes so as to ensure authentic progress by man and society.”

Saint Joseph is held up as a model of such work. Pius XII emphasized this when he said, “The spirit flows to you and to all men from the heart of the God-man, Savior of the world, but certainly, no worker was ever more completely and profoundly penetrated by it than the foster father of Jesus, who lived with Him in closest intimacy and community of family life and work.”

IX. Feast of Philip and James, Apostles – May 3

Philip and James were both apostles, and both served Christ faithfully during the very early days of the Church. Philip seems to have been an enthusiastic person. He was the one who brought his friend Nathanael to Jesus, insisting to Nathanael that he had found the person about whom Moses had written. Some years later it was Philip who made arrangements, with the help of Andrew, to have a group of Greek Gentiles brought to Jesus. Philip the apostle is not to be confused with the deacon Philip of Acts 8, who preached in Samaria and baptized the Ethiopian, although some writers say that they are the same person. Philip also had a practical, down-to-earth mind. He was the apostle who commented that it would take a considerable amount of money to feed a crowd of more than 5,000 hungry men, women, and children. It was Philip who asked to see the Father when Jesus spoke about him at the Last Supper.



James was the son of Alphaeus and seems to have been born in Caesarea. He is mentioned less frequently in the New Testament than Philip is. Sometimes James is called the Less, which might be a hint that he was a short person or else that he was younger than the other apostle named James. After Jesus' death James continued to preach the Gospel and is believed to have become the first bishop of Jerusalem. Assuming that James and the first bishop of Jerusalem are one and the same person, then he met his death as a martyr in that city about the year a.d. 62. Tradition identifies James as the author of the epistle associated with his name.

X. Mother's Day – May 8

Mother's Day celebrates motherhood and is a day to make an extra-special effort to recognize and appreciate mothers' roles in our lives. Often this day is extended to generations of mothers grandmothers, great-grandmothers, step-mothers as well as to mother figures. Mother's Day is always celebrated on the **second Sunday in May**. A day to honor mothers is as old as human time. Festivals honoring mothers in ancient times were often tied to gods and goddesses. The Phrygians held a festival for Cybele, the Great Mother of the Gods.



The Greeks honored mothers with a festival for the goddess Rhea; the Romans continued the tradition. Even today, an important festival in India, Durga-puja, honors the goddess Durga. During the middle Ages, people would return to their home or “mother” church once a year during the middle of Lent. (Back then, children would often leave to work at the tender age of ten!). Historians theorize it was return to the “mother” church which led to the tradition of children getting the day off to visit their mother and family. Later, this day became Mothering Sunday. Children, mainly daughters who had gone to work as domestic servants, would be given the day off on the fourth Sunday of Lent to return to their mothers and home parish. As they traveled the country lanes, children would pick wildflowers to take to church or give to their mother as a small gift. It also became popular to bake a cake for Mothering Sunday. This probably originated as well out of Lent because Mothering Sunday was also known as Refreshment Sunday; the fasting rules were relaxed for that day.

XI. First Apparition of Our Lady of Fatima- May 13

May 13 marks the anniversary of the first of six apparitions of the Virgin Mary to three shepherd children of Fátima, Portugal. Lucia dos Santos (aged 9) and her cousins Francisco and Jacinta Marto (aged 8 and 6, respectively) were tending sheep in central Portugal in 1917 when they had a vision of a woman surrounded by light who identified herself as the Lady of the Rosary.



She exhorted them to pray the rosary for world peace and, over the course of her six apparitions, gave the children three “secrets. She promised a miracle in October, and on the 13th of that month a crowd of perhaps 70,000 people witnessed a “miraculous solar phenomenon,” in which the Sun appeared to fall toward Earth. After initially questioning the authenticity of the children’s visions, the Vatican accepted them as appearances of the Virgin Mary (Our Lady of the Holy Rosary of Fátima), and Fátima became the location of one of the greatest Marian shrines in the world, visited by thousands of pilgrims each year. Although Lucia dos Santos would later become a Carmelite nun and live to the age of 97, Francisco and Jacinta Marto died as children as a result of the influenza pandemic of 1918-19. The pious siblings were beatified in 2000 by Pope John Paul II, making them the youngest non-martyred children to be beatified in the history of the Roman Catholic Church. They were canonized as saints by Pope Francis in 2017 to coincide with the 100th anniversary of their visions.

XII. Feast of Saint Matthias, Apostle- May 14



Matthias, whose name means “gift of God”, was the disciple chosen to replace Judas Iscariot as one of the Twelve Apostles. The Acts of the Apostles states that he was also one of the 72 disciples whom Jesus sent out to preach the Good News.

Matthias was one of two men (the other being St. Joseph Barsabbas) who met the condition set by St. Peter that candidates had been with the Lord since His Baptism, and were “a witness to Christ’s Resurrection” (Acts 1:21-22). He remained with Jesus until His Ascension. After praying first, the apostles chose Matthias by drawing lots. According to various traditions, Matthias preached in Cappadocia, Jerusalem, the shores of the Caspian Sea (in modern day Georgia) and Ethiopia. He is said to have met his death by crucifixion in Colchis or by stoning in Jerusalem.

According to some traditions, he was martyred by being stoned in Jerusalem, then beheaded. St. Hippolytus of Rome, however, contends that he died of old age. There is evidence cited in some of the early Church Fathers that there was a Gospel according to Matthias in circulation, but it has since been lost and was declared apocryphal by Pope Gelasius. Perhaps more reliable is the early writing of St. Clement of Alexandria, who said Matthias insisted on the importance of mortification. He is invoked for assistance against alcoholism and for support by recovered alcoholics.

XIII. The Ascension of the Lord – May 29 **World Communication Day**

Ascension, in Christian belief, the ascent of Jesus Christ into heaven on the 40th day after his Resurrection (Easter being reckoned as the first day). The Feast of the Ascension ranks with Christmas, Easter, and Pentecost in the universality of its observance among Christians. The feast has been celebrated 40 days after Easter in both Eastern and Western Christianity since the 4th century. Prior to that time, the Ascension was commemorated as a part of the celebration of the descent of the Holy Spirit at Pentecost. The Solemnity of the Ascension of the Lord occurs 40 days after Christ's resurrection. It is the important, final piece of the paschal mystery, which began with Christ's Passion and death. Because Christ ascended, we, as members of the body of Christ, also look forward to ascending into heaven after our bodily resurrection. On the solemnity, we are also reminded of our evangelizing mission. Before Christ ascends, he gives his disciples final instructions, telling them to await the arrival of the Holy Spirit and then "go into the whole world and proclaim the Gospel to every creature" (Mark 16:15). We will celebrate the descent of the Holy Spirit upon the apostles on Pentecost Sunday, June 5. During the days between the Solemnity of the Ascension and the Solemnity of Pentecost, we are called to intense prayer for the coming of the Holy Spirit. This time of prayer comprises a novena, during which we pray that we may receive the seven gifts of the Holy Spirit.



XIV. Feast of the Visitation of the Virgin Mary - May 31

Visitation, the visit, described in the Gospel According to Luke (1:39–56), made by the Virgin Mary, pregnant with the infant Jesus, to her cousin Elizabeth. At the sound of Mary's greeting, the pregnant Elizabeth felt the infant St. John the Baptist leap in her womb, which, according to later doctrine, signified that he had become sanctified and cleansed of original sin. Mary then said the Magnificat (q.v.). The Feast of the Visitation of the Blessed Virgin Mary is celebrated in the Roman Catholic Church on May 31. When Luke speaks of Mary, he thinks of the communities of his time which lived dispersed throughout the cities of the Roman Empire and offers them Mary as a model of how they should relate to the Word of God. Once, while hearing Jesus speak about God, a woman in the crowd exclaimed: "Blessed is the womb that bore You and the breasts that fed You", praising the mother of Jesus. Immediately Jesus answered: "More blessed still are those who hear the word of God and keep it!" (Lk 11:27-28). Mary is the model of the faithful community which knows how to live and practice the Word of God. In describing the visit of Mary to Elizabeth, he teaches how the communities should act in order to transform the visit of God into service to the brother and sisters.



XV. Bishop's Schedule for May, 2022

1	:	Solemnity of St. Joseph: the Worker: Cathedral
2-3	:	CCBI EXCO Meeting –Virtual
5	:	Requiem Mass at Komalla, Kanchanapally Parish
7	:	Kolukonda Village Golden Jubilee Celebrations, Palakurthi Parish
8	:	Blessing of Renovated Church, Karunapuram
12	:	10:00 am Priestly Ordinations, Nalgonda
13	:	Dedication of the Our Lady of Fatima Chapel & First Holy Communion at Ambedkarnagar, Reddipalem Parish
15	:	Canonization of Martyr Deva Sahayam Silver Jubilee Celebrations of Mary Matha Church, Blessing of New Arch, First Holy Communion & Confirmations, Atmakur Parish
16	:	Holy Matrimony at Emjala, Hyderabad Archdiocese
17-20	:	CDPI EXCO & General Body Meeting at Prabodhana, Mysore
21	:	Holy Matrimony at Dharmasagar Parish
22	:	Blessing & Inauguration of Our Lady of Compassion Chapel at Ladella, Pulukurthy Parish
27	:	Sliver Jubilee Celebrations of Br. Yeruva Sudhakar Reddy SG, Kothapally, Ranipuram Parish
29	:	Grotto Blessing , First Holy Communion & Confirmations at Kythampally, Janakipuam Parish
31	:	am First Holy Communion & Confirmations at Dharmasagar Parish pm Divyavani Live Mass of Conclusion of Marian Month

June-2022

1	:	6pm Flag Hoisting & Holy Eucharist at Mettuguda, Hyderabad Archdiocese
5	:	Blessing of New Arch, First Holy Communion & Confirmations at Oorugonda Village, Atmakur Parish
8	:	Golden Jubilee Celebrations of OCD Congregation, Palvancha

XVI. Communications

1. Thanks to Priests who are on Transfer: I thank all Priests who are on transfer for their dedicated ministries and valuable services in their current Parishes/Institutions. I wish them the blessing of the Lord in their new assignments. The final list of Transfer is:

With effect on or before May 28, 2022

S.No	Name	Parish
01	Fr. B. Prakash	Parish Priest, Narsampet/ Maheshwaram
02	Fr. P. Prakash	Parish Priest, Reddipalem
03	Fr. D. Raja	St. John's Regional Seminary as Professor of Spiritual Theology and Sp. Director
04.	Fr. R. Inna	Parish Priest, Jangaon
05.	Fr. M. Jayapaul	Correspondent of Fatima B.Ed. and St. Mother Teresa's ICSE School (in Addition to the Present Assignments)
06.	Fr. A. Vincent	Parish Priest, Venkatapuram
07.	Fr. M. Anand	Parish Priest, Madapur and Kadavendi
08.	Fr. D. Jaya Prathap	Correspondent cum Headmaster, Bishop Beretta High School
09.	Fr. Golamari Rayappa	Parish Priest, Pasara
10	Fr. A. Sravan	Parish Priest, Kazipet
11.	Fr. N. Vinod	Correspondent cum Headmaster, St. Mother Teresa's School, Choppadandi and Mission Director
12.	Fr. D. Sudhakar	Parish Priest, Ghanpur
13.	Fr. Shoban	Parish Priest, Mahabubabad
14.	Fr. P. Baltha	Associate at Medicare and St. Peter's Parish
15.	Fr. Gali Balaswamy	Associate at Velankanni Matha Parish and St.Mother Teresa ICSE School
16.	Fr. S. Prabhakar	Pastoral Ministry to USA
17.	Fr. B. Joseph Praveen	Pastoral Ministry to USA

2. News from Youth Centre.

1. Regional Youth Convention



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2. Arunodaya summer courses

a. Computer Courses: Arunodaya Training center has well experienced trainers for Basic Computers, Tally and for the Computer languages. Parish Priests' kindly announce in the Churches and Chapels to make use of this opportunity.

b. Tailoring and beautician courses

Well trained trainers are availing their services in the Youth center, Parish Priests' kindly announce in this regard too.

3. News from the Pastoral Centre

1) As the Director of Pastoral Centre I had visited many parishes during the season of Lent, helped the faithful to participate in the Sacrament of Reconciliation and prepared them to celebrate a joyful Easter.

2) Marriage Preparation Course and Counseling was conducted on Second and Fourth Saturdays of this month that is on 09th and 23rd of April, 2022. On the second Saturday 24 members and on fourth Saturday 20 members participated for MPC.

3) On 1st of April 2022, Meeting was conducted at Pastoral Centre for the Brothers of Warangal diocese and explained the summer ministry program. I have sent the brothers for summer ministry in order to train them in their pastoral ministry.

4) During Lenten season, Holy Week and On Easter Sunday pastoral centre team especially animators rendered services in different parishes as per the need expressed by the Parish Priests.

5) Pastoral Centre team visited few parishes for parish level synod programs We conducted parish level synod program with a theme of family life and Church and at the end we ended with Eucharist celebrations and common lunch provided by parish people. We appreciate the affect taken by all Parish Priests, Sisters and Church Elders.

Note:

- + All institutions have to follow Warangal Diocesan Catechism and Moral Values Syllabus for the academic year 2022-2023. Catechism and Moral books are available in Pastoral Centre.
- + Dear Parish Priests, Head of the institutions and Superior of the Convents as it is informed through last issue of Fathimavani (News Letter) and through Diocesan and CRI Whats App group we had informed about the synod report. Please send the report to Fr.G.Kamal Pastoral Centre Director. Cell: 8897736960. Email ID: wgldpastoralcentre@gmail.com.
- + MPC (Marriage Preparation Course) and counselling is Organized every month on 2nd and 4th Saturdays. Bishop mandated not to bless the marriage without certificates of MPC
- + This year summer Ministry for the Diocesan Brothers is allotted by Fr. G. Kamal, Director of Pastoral Centre with the permission of Most. Rev. Dr. Udumala Bala, Bishop of Warangal and in consultation with Seminary Rector Rev. Fr. S. Balashowry. I thank all the Parish Priests for training our own Warangal Diocese Brothers for Pastoral Ministry.

Fr. G. Kamal, Director

4. NEWS from LODI MSSS: “No one has ever become poor by giving” Anne Frank.

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

1. Distributed loans of Rs. 8,50,000 to 29 women for promotion of milk animals and income generation programs and Rs.16,25,000 to 66 farmers for agriculture development 2. Renovation of small ponds in 2 project villages is renovated by clearance of jungle on the bund and strengthened the bund and 60 farmers will benefit with the increase of irrigation sources. 3. Renovated 1 Feeder channels in 1 project village and 20 farmers will benefit with increase of irrigation and recharge of bore wells.

II.PROJECT TITLE: Sustainable Livelihood Based Food Security program for the Tribal and Dalit Communities of 16 villages of Tharigoppula Mandal of Jangaon. Activity: 312 Farmers gained knowledge on soil moisture conservation & water harvesting structures and water management in 16 target villages.

III. Nutritious Food kits to the HIV Children: We have distributed food kits consisting of food materials – Rice, Dhall, Green Grams, Jaggary, Soaps, Wheat powder, Gold drop oil, Kabuli Channa and etc to 150 children at our office premises which is a continuous program on by-monthly basis. The HIV children look forward towards this program and support as these food materials are most needy for their survival.

IV. Revolving Fund Loans:

- No. of Villages - 13; No. of Beneficiaries - 521; Total Loan Amount - 1, 03, 10,000/-

V. Fatima Mahila Sahakara Sangam

- No. of Parishes - 30
- No. of Villages - 68
- No. of Members - 2638.
- Total Savings - Rs. 3, 95,700/-
- Total General Loans given - Rs. 1, 10, 50,000/-

Fr. D. Vijaya Paul, Director, Lodi MSSS.

Birthdays in May

Celebrate your birthday today. Celebrate being Happy every day.

Fr. Gangarpu Suresh	02-05-1984
Fr. Yeruva Papi Reddy	04-05-1968
Fr. Kasu Showreddy	05-05-1963
Fr. Gali Rayappa	06-05-1960
Fr. Narisetty Sampath	09-05-1987
Fr. Rachumalla Inna	10-05-1964
Fr. Gade Prakash	14-05-1969
Fr. Golamari Rayappa	25-05-1967



Priestly Ordinations

Rev. Fr. B. Chinnappa	01-05-1990
Rev. Fr. M. Anand	02-05-1994
Rev. Fr. D. Joseph	03-05-1990
Rev. Fr. R. Thomas	03-05-1990
Rev. Fr. P. Raja	04-05-1990
Rev. Fr. Gade Prashanth	05-05-2014
Rev. Fr. Gade Chinnappa	07-05-2014
Rev. Fr. Y. Satish	08-05-2014
Rev. Fr. P. John Paul	09-05-1994
Rev. Fr. Y. Bala	12-05-1994
Rev. Fr. G. Sudhakar	16-05-1994





Banjara Good Friday Celebrations



Run for Jesus



Easter Vigil, Fatima Cathedral



Final Profession of Presentation Sisters



Holy Matrimony, Bandlaguda



Blessing & Inauguration of St. Francis Xavier Church, Devnoor, Dharmasagar



Grotto Blessing at Pegadapally, Pallevpula Parish



Visit to Ashanilayam, Mogilicherla

Hearty Congratulations

9th Episcopal Ordination
Anniversary
23-05-2022



Most Rev. Dr. Udumala Bala
Bishop, Diocese of Warangal

