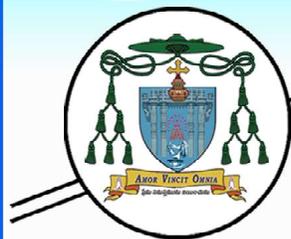


Hatima Vani



News Letter
Diocese of Warangal



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Requiem Mass



St. Francis of Assisi Feast Celebrations at Assisi Parish, Warangal



Warangal Diocese Clergy Annual Retreat at Bishop's House, Fatimanagar



Seminar for FCT College Students at Jeevadhara, Rampur

**I. Beauty of the Church and Sweetest of Works of Mercy:
Praying for the Dead in November**

The beauty of the Catholic Faith, that through Christ, we are all united as his Mystical Body as part of the Church Militant, i.e. those of us on earth still battling sin, the Church Suffering, i.e. those undergoing suffering as they await Heaven, and the Church Triumphant, i.e. those souls, part of the Beatific Vision in Heaven. We pray for our sisters and brothers in the Church Suffering specially in November, particularly those souls who are forgotten and have no one to pray for them. The Church has always had special times to pray for the Dead, and since the 10th Century, the Church has selected November 2 as a special day to intercede for all the Poor Souls in Purgatory. This is so important to the Church, that there are two Plenary Indulgences attached to All Souls Day, one for visiting a church and another for visiting a cemetery. Normally, the plenary indulgence for visiting a cemetery can also be obtained every day from November 1-8, and, as a partial indulgence, on any day of the year. Plenary Indulgences are an aspect of Church Teaching that is often misunderstood.



7 Practical Ways to Pray for the Dead

The practice of praying for the dead is rooted in scripture and remains essential teaching of Catholic spirituality, not just in November, but *every day*. According to the Catechism of the Catholic Church, “All who die in God’s grace and friendship but still imperfectly purified, are indeed assured of their eternal salvation; but after death, they undergo purification, so as to achieve the holiness necessary to enter the joy of heaven.” (CCC 1030). Purgatory is not a second chance for souls to repent. Instead, it is a state of purification for those destined to be in Heaven. Why do we pray for the Holy Souls in Purgatory? In short, because our prayers help them! Saint John Vianney said, “Consider then...the magnitude of these sufferings which the souls in Purgatory endure; and the means which we have of mitigating them: our prayers, our good works, and, above all, the holy sacrifice of the Mass” There are many ways we can pray for the souls in Purgatory. Let us note the seven ways to do this month and throughout the year!

1. Make Sacrifices for the Holy Souls in Purgatory

Mortifications throughout your day can be offered up for the purification of souls in Purgatory! Examples include skipping the sugar in your coffee, holding your tongue when tempted to gossip, or fasting from social media on Sundays, to name a few.

2. Pray the Divine Mercy Chaplet.

3. Pray the Office of the Dead.

4. Offer a Mass to be offered for the repose of souls. In addition, you can offer your communion for the souls in Purgatory. What an incredible gift!

5. Prayer of “Eternal Rest”: “Eternal rest grant unto them, O Lord. And let the perpetual light shine upon them. May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen”.

6. Visit a Cemetery and Pray for the Departed

Praying for the dead is a spiritual work of mercy! Take the time to visit the graves of loved ones—or even strangers. There are so many souls who are not prayed for.

7. Pray Saint Gertrude's Prayer for Souls in Purgatory

It is said that this powerful prayer can release 1,000 souls from Purgatory! "*Eternal Father, I offer You the most precious blood of thy Divine Son, Jesus, in union with the Masses said throughout the world today, for all the Holy Souls in Purgatory, for sinners everywhere, for sinners in the universal church, for those in my own home and in my family. Amen*".

In praying for the faithful departed, let us reflect on the powerful quote from Venerable Fulton Sheen: "As we enter heaven, we will see them, so many of them coming towards us and thanking us. We will ask who they are, and they will say a poor soul you prayed for in Purgatory."

The Spiritual Work of Mercy of Praying for the Dead, is the sweetest of all the spiritual works of mercy, which is to pray for the dead. With Catholics throughout the world, we commemorate all the faithful departed, those who have died of natural causes as well the victims of war, violence and genocide, those who have died of hunger, disease and neglect, the infants who have died in miscarriages or who have been killed through exposure or abortion, the seniors who have been tragically killed through euthanasia, the Christians who have died for the faith in persecution, the anonymous who rest in common graves, and those forgotten by the world and whose names are known only by God. We begin the month, as we did yesterday, by celebrating the saints, those who are definitively in heaven, the canonized and un-canonized saints and by invoking their intercession as we continue on our pilgrimage of faith in this world. But then we immediately turn in suffrage for all those who have died, those who long to share in the communion of the saints but who are not yet experiencing their joy. We pray for the dead because we know in faith three truths: first, contrary to the popular heresy that presumes that everyone who dies automatically goes to a "better place," the Catholic faith does not believe everyone who dies goes to heaven, especially immediately; second, the dead may need our help; and third our prayers and sacrifices can in fact help them. All Souls Day is an occasion to examine more deeply these three truths of faith.

First, the Church teaches that to enter heaven, one must be completely attached to God and radically detached from all sin and everything that is not of God. "Nothing unclean shall enter heaven," the Book of Revelation tells us (Rev. 21:27). There are many who do not live and die with that type of purity of life and hence they need to be purified to enter into the kingdom in which God is all in all. This state in which the dead are decontaminated from all sin and worldliness has been traditionally called by the Church "Purgatory" from the Latin term *purgare*, which means "to cleanse." The second truth is that Church has believed in the need for purification after death since before she was even founded. In the 2nd book of Maccabees, we see that that the Jewish people offered sacrifices in the temple for all those Jews who had lived a double life and betrayed the Lord by carrying in their clothing various idols of the Greek pagans who sought to destroy the temple and extirpate the Jewish faith. Very much to the point, the sacred author wrote: if they "were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead" (2 Mac 12:43-45). Thirdly, the Church teaches that our prayers actually can and do help the dead if they are in purgatory, where any and all vestiges of distorted self-love are transformed into love of God. I helped her to grasp that we can indeed do something very important for him, which is to pray for him, that he experiences the fullness of God's mercy and life. Second Maccabees tells us, very succinctly, "It is a holy and wholesome thought to pray for the dead, that they might be loosed from their sins" (2 Mac 12:45).

Let us pray and make sacrifices for the dead with unwavering faith in the resurrection!

II. Holy Father's Intention: For Anyone who has lost a Child

We pray that all parents who mourn the loss of a son or daughter find support in their community and receive and receive peace and consolation from the Holy Spirit.

World Day of the Poor: 17 November, 2024- 33rd Sunday in Ordinary Time

III. Pope's Message: The Lord's Judgment will be in Favor of the Poor

Pope Francis releases his Message for the eighth World Day of the Poor and reminds the faithful that God sees and cares for each one of them, whereas those who seek wealth to the detriment of the most needy are poor in His eyes. "The prayer of the poor rises up to God" is the theme for this year's World Day of the Poor, celebrated annually on the third Sunday of November. The 2024 edition will be the eighth of its kind after Pope Francis called for the day in 2017 and it comes just as Rome prepares to welcome pilgrims from around the world for the 2025 Jubilee year. In this regard, Pope Francis writes in his message for the World Day, released on 13 June, that "this expression of biblical wisdom is most fitting".



Christian hope embraces the poor

He explains that "Christian hope embraces the certainty that our prayer reaches God's presence; not just any prayer but rather the prayer of the poor!" So, as the year of anticipation for the Jubilee draws to a close, the Holy Father urges the faithful to reflect on this word and "read" it on the faces and in the stories of the poor whom we encounter daily, "so that prayer can become a path of communion with them and a sharing in their suffering".

Prayer in the Book of Sirach

The author, Ben Sira, a teacher and scribe from the 2nd Century BC, gives personal experience to his voice, and he does so successfully, says the Pope, as "no writing on prayer can be effective and fruitful if it does not stem from someone who stands daily in God's presence and listens to his Word". In fact, Ben Sira himself declared that he sought wisdom from his prayers. On this journey, he discovered that the poor hold a privileged place in God's heart. "God knows the sufferings of his children because he is an attentive and caring father," said the Pope. "As a father, he takes care of those who are most in need: the poor, the marginalised, the suffering and the forgotten. No one is excluded from His heart, for in His eyes, we are all poor and needy".

The unfortunate mentality of our days

Pope Francis goes on to note that unfortunately, the mentality that governs the world today asks of us that we become somebody and make a name for ourselves "at any cost", But, Pope Francis warns, "Happiness cannot be acquired by trampling on the

rights and dignity of others”. The violence caused by wars clearly shows the arrogance of those who consider themselves to be powerful before men and women, says the Pope, adding that however, the truth is that “they are poor in the eyes of God”. “How many more people are impoverished by misguided policies involving weapons! How many innocent victims! Yet we cannot turn our backs to this reality”.

The Lord’s judgment will be in favor of the poor

Addressing the poor directly, the Pope says not to lose the certainty that “God is attentive to each of you and is close to you”. As the book of Sirach asserts, “the Lord’s judgment will be in favor of the poor” and from poverty, therefore, “the song of the most genuine hope can spring up”. Pope Francis goes on to express his gratitude for the World Day that has become a fixture for every ecclesial community. “It is a pastoral opportunity not to be underestimated” and an “occasion to implement initiatives that concretely help the poor”. For this, he added, “We must thank the Lord for the people who make themselves available to listen to and support the poorest among us”.

There can be no charity without prayer

Bringing his message to a close, Pope Francis explains that prayer is verified by authentic charity that manifests itself as encounter and proximity. “If prayer does not translate into concrete action, it is in vain; indeed, “faith by itself, if it has no works, is dead”. However, he concludes, “charity without prayer risks becoming philanthropy that soon exhausts itself”.

IV. Holy Father Pope Francis New Encyclical: “Dilexit Nos,” ‘He Loved Us’: Pope Francis’ new encyclical on the Sacred Heart of Jesus

“Dilexit nos,” Pope Francis’ fourth Encyclical, retraces the tradition and relevance of thought on “the human and divine love of the heart of Jesus Christ,” calling for a renewal of authentic devotion to avoid forgetting the tenderness of faith, the joy of serving, and the fervor of mission. Dilexit Nos (“He Loved Us”) is an encyclical issued by Pope Francis on October 24, 2024, during the 12th year of his pontificate. With this document, Pope Francis invites the faithful to deepen their devotion to the Sacred Heart of Jesus, highlighting its transformative power for personal spirituality and the Church’s mission to serve a divided, materialistic, and heart-broken world.

Chapter 1: The Importance of the Heart

In the opening chapter, Pope Francis reflects on the significance of the heart as a symbol of divine love, especially through devotion to the Sacred Heart of Jesus: “Let us turn, then, to the heart of Christ, that core of his being, which is a blazing furnace of divine and human love and the most sublime fulfillment to which humanity can aspire. There, in that heart, we truly come at last to know ourselves and we learn how to love” (#30). He emphasizes that the heart represents the core of human identity and sincerity, much

more than just a physical organ. It's where our desires, decisions, and relationships are formed. Without the heart, he argues, modern society has become alienated, preoccupied with technology and distractions, losing sight of the deeper heart-level questions of life: "Who am I? What direction do I want for my life?" The Pope invites us to reengage with our hearts, seeing them as the foundation for spiritual growth, authentic relationships, and societal renewal (#2-5, #8-12). Francis draws inspiration from Saints Ignatius of Loyola and John Henry Newman, reminding us that true transformation begins when we encounter God's love in the depths of our hearts. Newman's motto, *Cor ad cor loquitur* ("Heart speaks to heart"), reflects this truth. This interior conversion, Francis says, is key to healing a fragmented world. The Sacred Heart of Christ becomes a source of reconciliation and peace, uniting individuals and communities with the power to renew society. As Francis beautifully expresses it: "Our hearts, united with the heart of Christ, are capable of working this social miracle" (#28-31).

Chapter 2: Actions and Words of Love

In Chapter 2, Pope Francis shows how the heart of Jesus, beyond being a symbol, is the foundation of the Gospel's message: "The heart of Christ, as the symbol of the deepest and most personal source of his love for us, is the very core of the initial preaching of the Gospel. It stands at the origin of our faith, as the wellspring that refreshes and enlivens our Christian beliefs" (#32). Jesus' encounters in the Gospels—whether comforting the sick or forgiving sinners—demonstrate the depth of God's love through personal and compassionate actions. The Pope highlights Jesus' ability to see deeply into people's hearts, as in his transformative gaze toward the rich young man (#32-43). Through Jesus' humanity—his emotions, his grief, and ultimately, his sacrifice on the cross—his heart becomes the most eloquent "word of love" (#46). Francis challenges us to make Christ's sacrificial love the center of our lives, just as Saint Paul did when he proclaimed, "The Son of God... loved me and gave himself for me" (Gal 2:20).

Chapter 3: This Is the Heart That Has Loved So Greatly

Devotion to the Sacred Heart is not just about venerating an image but engaging in a living relationship with Christ himself. In Chapter 3, Pope Francis explains how the heart of Jesus symbolizes boundless divine and human love, calling us into personal intimacy. This devotion, deeply rooted in Trinitarian love, draws us into a relationship where divine and human love meet in Christ (#48-54). Through the Sacred Heart, we encounter Christ not as an abstract idea but as a living Savior who invites us into trust and dialogue. Pope Francis writes, "The venerable image portraying Christ holding out his loving heart... invites us to encounter, dialogue, and trust" (#54). Francis encourages believers to embrace this devotion, urging everyone to echo the prayer of St. Thérèse of Lisieux: "Jesus, I trust in you" (#75-90).

Chapter 4: A Love That Gives Itself as Drink

Chapter 4 brings us into the rich biblical and theological imagery of water as a symbol of life, salvation, and love, all fulfilled in the pierced heart of Christ: “The pierced heart of Christ embodies all God’s declarations of love present in the Scriptures. That love is no mere matter of words; rather, the open side of his Son is a source of life for those whom he loves, the fount that quenches the thirst of his people” (#101). Francis explores prophetic texts from Isaiah, Ezekiel, and Zechariah, which point to water as a symbol of new life and purification. Jesus, in the Gospel of John, invites all who thirst to come to him. This invitation culminates on the cross, when blood and water flow from Christ’s side, symbolizing the Holy Spirit and the gift of eternal life (#92-101).

The Pope traces the development of the Sacred Heart devotion from the early Church Fathers to medieval mystics like St. Bernard and St. Bonaventure, who saw the pierced side of Christ as the source of grace. Over time, this devotion became a personal, intimate encounter with Christ’s love, especially through figures like St. Margaret Mary Alacoque and St. Thérèse of Lisieux: “As for me, I find perfection very easy to practise because I have understood it is a matter of taking hold of Jesus by his heart” (St. Thérèse).

Francis highlights the consoling nature of this devotion, urging believers to respond to Christ’s suffering by offering him love in return (#102-123). He concludes the chapter with a powerful call to console Christ’s wounded heart. Drawing from the reflections of St. Claude de la Colombière and Pope Pius XI, Francis explains how this desire to offer reparation for the sins of the world heals not only Christ’s heart but also the hearts of those who engage in it. The goal is not guilt but a deep, purifying sorrow for sin, which brings about spiritual renewal and peace (#152-163). “If we truly love the Lord, how could we not desire to console him?” (#152). “And so even now, in a wondrous yet true manner, we can and ought to console that Most Sacred Heart, which is continually wounded by the sins of thankless men” (Pope Pius XI).

Chapter 5: Love for Love

In the final chapter, Pope Francis reflects on the intense love Christ has for humanity, as seen through the revelations to St. Margaret Mary Alacoque. Christ’s Sacred Heart burns with love but often meets indifference. His cry, “I thirst,” is a plea for love in return, especially through the Eucharist. Francis calls the faithful to respond to this divine love not out of obligation, but out of a deep desire to console Christ’s heart. He invites us to embrace a life of love and service, especially to the poor and marginalized, as a way of offering love for love (#164-171). This devotion, Francis explains, is not just about personal piety; it has always been linked to service. Saints like Augustine and Bernard stressed that our union with Christ enables us to become fountains of love for others. This love manifests itself in humble acts of charity and service, transforming the

world and building a civilization of love (#172-179).

Finally, Pope Francis emphasizes the theme of reparation—healing the wounds caused by sin and injustice. Acts of reparation go beyond personal piety to include concrete actions of social justice and mercy. He challenges us to repair the damage done by selfishness and indifference by actively engaging in love, service, and solidarity. Through this mission, Christians participate in Christ’s redemptive love, bringing about healing and transformation in the world (#180-220). “Mission, as a radiation of the love of the heart of Christ, requires missionaries who are themselves in love and who, enthralled by Christ, feel bound to share this love that has changed their lives. They are impatient when time is wasted discussing secondary questions or concentrating on truths and rules, because their greatest concern is to share what they have experienced. They want others to perceive the goodness and beauty of the Beloved through their efforts, however inadequate they may be. Is that not the case with any lover?” (#209).

Concluding Statement

Pope Francis concludes with a heartfelt prayer: “I ask our Lord Jesus Christ to grant that his Sacred Heart may continue to pour forth the streams of living water that can heal the hurt we have caused, strengthen our ability to love and serve others, and inspire us to journey together towards a just, solidary and fraternal world. Until that day when we will rejoice in celebrating together the banquet of the heavenly kingdom in the presence of the risen Lord, who harmonizes all our differences in the light that radiates perpetually from his open heart. May he be blessed forever” (#220).

V. Synod’s Final Report Calls for all Baptized Catholics to Shape Future Church

Pope Francis’ three-year consultation on the future of the Catholic Church concluded on Oct. 26, outlining the institution’s challenges and proposing ways for all the baptized to be involved in charting a path forward. Recommended changes include overhauling training for future priests, greater lay involvement in selecting bishops, expansion of women’s ministries and a revision to church law to mandate greater transparency and accountability throughout the church.



The 51-page Final Document was approved and published after three years of tens of thousands of listening sessions, continental assemblies and two major summits in Rome. It stops short of proposing certain dramatic changes — such as the restoration of the female diaconate or greater recognition of LGBTQ Catholics — that many reform groups have sought during the multiyear project known as the synod on synodality.

But neither does it close the door on such possibilities. The synod’s document notes that access to the diaconate for women “remains open” and calls for a church that does not exclude people because of their “marital situation, identity or sexuality.”

The paragraph that received the most no votes was the primary paragraph addressing the possibility of women deacons. While all 151 paragraphs of the document received the two-thirds votes required for approval, the section on women deacons received 97 no votes from the 355 voting members present in the Vatican’s synod hall.

The document, which was produced by some 400 delegates from around the world, caps a legacy initiative for Francis — inviting one of the world’s oldest institutions to consider how it might become more inclusive and better capable of listening to all its members. How this process advances and how these proposals are implemented and enforced, however, remains more opaque.

In remarks following the document’s approval by the synod body, the pope approved its publication. Francis said that he hoped the document would be a “gift to the people of God.” He said that he did not intend to publish an apostolic exhortation, a magisterial document typically published at the conclusion of the synod offering the pope’s own reflections. Instead, he said, the document already contains “highly concrete indications” to guide the church’s mission.

The pope also noted the work of the special study groups on some of the most contentious issues that surfaced throughout the three-year process. Their work is expected to continue through June 2025. The Synodal church, the pope said, now needs its words “to be accompanied by action.”

Seminary Formation, Women and Episcopal Authority

Looming large over the synod process since it began in 2021 has been women’s ministerial and leadership roles in the church. While the pope has said the proposal to restore the female diaconate is not yet “mature” and needs further consideration, the final document declares that the issue is an open question. “This discernment needs to continue,” it states.

“The Holy Father has not said women will be ordained deacons. He has not said women will not be ordained deacons,” said Hollerich, one of the synod’s lead organizers. “This is not a decision for, it’s not a decision against.” The final document goes on to note that “women continue to encounter obstacles in obtaining a fuller recognition...in all the various areas of the church’s life.” It requests full implementation of all leadership opportunities granted to women under canon law that are currently under-explored.

The synod calls for a complete update to the current guidelines on how priests are

formed and trained, and the document calls for a “significant presence of women” in Catholic seminaries. While a special group was established by the pope to examine specific questions related to women, the body has largely operated in secrecy since its inception in March. After a ruckus earlier this month involving the leadership of the group, the final document specifically requested that the Vatican’s synod office “watch over the Synodal quality of the working method of the study groups.”

The text goes on to envision a broader reliance on lay-led ministries within the church and for a greater voice for the laity in choosing bishops. In a Synodal church, the document states, the ministries of bishops and priests are marked by broad collaboration and greater co-responsibility with their flock, included within seminary formation and serving as judges in canonical processes. Despite a centuries-long practice of accountability to one’s superiors in church life, the synod said that the dimension of authorities being held accountable to the community is “in need of restoration.”

Transparency, Accountability and Evaluation

Over the last three years, revising the church’s decision-making processes emerged as one of the synod’s primary objectives. The Final Document calls for a revision of the church’s Code of Canon Law from a “Synodal perspective,” and in particular, a clarification of the distinctions between consultative and deliberative involvement in decision-making.

In addition, the synod recommends the “establishment everywhere” of finance councils, involvement of laity in pastoral and financial planning, preparation of an audited annual report for both financial matters and safeguarding policies and performance evaluations of all ministers and ministries. The text also highlights the role of participatory bodies — such as diocesan synods, presbyteral, diocesan and parish pastoral councils. While many of the proposals are already mandated in U.S. and other Western dioceses, they have not been universally adopted by the global church.

“A Synodal church is based upon the existence, efficiency and effective vitality of these participatory bodies, not merely the nominal existence of them,” the document states. “Without concrete changes in the short term, the vision of a Synodal church will not be credible, and this will alienate those members of the People of God who have drawn strength and hope from the Synodal journey,” it continues.

On the role of Episcopal conferences, the synod declares that such bodies are fruitful in best identifying how to enculturate the faith and that local churches must have the ability to move at different paces.

While the text does not specifically mention it, one of the much-discussed topics of the Oct. 2-26 Synodal assembly was the implementation of the December 2023 Vatican

decree allowing for blessings for couples in same-sex unions. While the decision received widespread acceptance in many Western countries, some eastern European and African bishops' conferences have refused to enact the decree.

According to the synod's final document, more study is needed to determine what matters of doctrinal authority should be reserved to the pope and what matters can be decided or enacted by Episcopal conferences. The synod also encourages the further collaboration of continental groupings of Episcopal conferences for a deepening of Synodal practices and consultation.

Among other proposals in the synod's final text:

- Consultation from Roman dicasteries with bishops' conferences and other relevant parties prior to the publication of major documents;
- More collaboration among members of the College of Cardinals — the elite body responsible for advising the pope on church governance — in order for the diverse group to better know one another;
- Creation of a new Synodal study group to examine how liturgical celebrations can offer a better expression of Synodality;
- Establishment of a council of patriarchs, major archbishops and metropolitans of Eastern Catholic Churches to advise the pope; and
- More formation and training for those working with minors and vulnerable adults to improve the church's safeguarding efforts.

On Sunday, Oct. 27, the pope presided over a final Mass for the synod in St. Peter's Basilica. Surrounded by the summit's global delegates, Francis encouraged the church to be attentive to “the challenges of our time, the urgency of evangelization and the many wounds that afflict humanity.”

“A sedentary church, that inadvertently withdraws from life and confines itself to the margins of reality, is a church that risks remaining blind and becoming comfortable with its own unease,” said the pope. “If we remain stuck in our blindness, we will continuously fail to grasp the urgency of giving a pastoral response to the many problems of our world.”

As he officially brought the three-year synod process to its end, Francis declared that it is now time for the church to “get its hands dirty” and “carry the joy of the Gospel through the streets of the world.”

VI. Communion Sunday Message

భారత కఠోలిక పీఠాధిపతుల సమాఖ్య

కమ్యూనియో ఆదివారము

డిసెంబర్ 1, 2024

(ఆగమనకాలపు మొదటి ఆదివారము)

అగ్రపీఠాధిపతులకు, పీఠాధిపతులకు, గురువులకు, ఉపగురువులకు, కన్యాస్త్రీలకు, ఉపదేశులకు మరియు భారతదేశపు రోమన్ కఠోలిక శ్రీసభలోని విశ్వాసులందరికీ వ్రాయునది.

క్రీస్తు ప్రభుని యందు ప్రియ సోదరీ, సోదరులారా,

ప్రతి సంవత్సరము, ఆగమనకాలపు మొదటి ఆదివారమును భారతదేశములోని మేత్రాసనాలలో మనము కమ్యూనియో ఆదివారముగా పాటిస్తాము. రెండవ వాటికన్ మహాసభ “కమ్యూనియో (కొయనోనియా)” శ్రీసభ యొక్క అస్థిత్వమును వ్యక్తపరుస్తుందని బోధించింది. కమ్యూనియో అనగా దేవుని ప్రజలని, త్రిత్వములో ఐక్యమై, ప్రేమతో ఇతరులతో కలిసి, “ప్రార్థన చేయుటకు, మద్దతు ఇచ్చుటకు మరియు ప్రేషిత కార్యాలలో పనిచేయుటకు సిద్ధముగా ఉండుటయే” అని బోధించింది.

భారత కఠోలిక పీఠాధిపతుల సమాఖ్య (CCBI) చొరవతో, 2017వ సంవత్సరములో కమ్యూనియో సంస్థ స్థాపించబడింది. గ్రామీణ మరియు మిషన్ ప్రాంతాలలో పరిచర్యను చేస్తున్న మన మేత్రాసనాలు మరియు వివిధ దైవాంకితులకు సహాయం చేయుటకు, చేయూత ఇచ్చుటకు కమ్యూనియో సంస్థ స్థాపించబడింది. “ప్రార్థనలో హృదయాలను, పరిచర్యలో మనసులను మరియు సంఘీభావముతో చేతులను కలుపుట” అనేదే కమ్యూనియో యొక్క ముఖ్య ఉద్దేశము. కమ్యూనియో మన కోసం, మన నుండి మరియు మన ద్వారా ఏర్పడే ఒక విశ్వాస సంఘము. కమ్యూనియో అనేది దేవుని ప్రజల యొక్క జ్ఞానస్నాన పిలుపును జీవించుటకు మరియు క్రీస్తు ప్రభుని ప్రేషిత పరిచర్యలో భాగస్థులను చేయుటయే ముఖ్య ఉద్దేశము.

ఆగమనకాలపు ముగింపులో, పరిశుద్ధ ఫ్రాన్సిస్ పాపు గారు రోము నగరములోని పునీత పేతురు మహాదేవాలయములో పవిత్ర తలుపును తెరుస్తారు, మరియు మన ప్రభువైన యేసుక్రీస్తు జూబిలీ 2025ని ప్రకటిస్తారు. “నిరీక్షణ యాత్రికులు” గా పవిత్ర సంవత్సరములో ప్రవేశించమని పరిశుద్ధ ఫ్రాన్సిస్ పాపు గారు మనలను ఆహ్వానిస్తున్నారు. ఆగమనకాలపు మొదటి ఆదివారమున మనం వెలిగించే కొవ్వొత్తి “నిరీక్షణ కొవ్వొత్తి”. భారతదేశ శ్రీసభకు ఈ సంవత్సరము ప్రత్యేకమైనది, ఎందుకంటే జాతీయ, ప్రాంతీయ, మేత్రాసన మరియు విచారణ స్థాయిలలో భారత కఠోలిక పీఠాధిపతుల సమాఖ్య (CCBI) ప్రేషిత ప్రణాళికను అమలు చేయబోతున్నాము. 2023 నాటికి, అనగా 2000 సంవత్సరాల క్రితం యేసు ప్రభువు మనకొసగిన ఆజ్ఞను స్మరించుకొనుచు, భారత శ్రీసభలో ఆధ్యాత్మిక ఫలాలను చూచుటకై ఆశిస్తున్నాము.

కమ్యూనియో, ఇప్పటివరకు 200 ప్రాజెక్టులకు చేయూతనిచ్చింది, CCBI ప్రేషిత ప్రణాళికలో కూడా పాల్గొని భారతదేశ శ్రీసభలో భాగస్వామ్య సంస్కృతిని నిర్మించడానికి ప్రయత్నిస్తుంది. కమ్యూనియో, విశ్వాసులను ప్రార్థించుటకు ప్రోత్సహించడం, ప్రేషిత పరిచర్యలకు, పరిచర్యల్లో ఉన్న వారికి మద్దతు ఇవ్వడం మరియు దైవాంకిత జీవితానికి యువతను ఆహ్వానిస్తుంది. కమ్యూనియో, సామాన్య విశ్వాసులను స్వచ్ఛందంగా క్రైస్తవేతరులకు సేవ చేసేందుకు ప్రేరేపిస్తుంది మరియు జ్ఞానస్నానం పొందిన వారందరినీ ప్రేషిత శిష్యులుగా ఉండమని పిలుపునిస్తుంది.

కమ్యూనియో ద్వారా సువార్త కార్యక్రమములు, సత్యోపదేశ సంక్షేపము, సామాన్య విశ్వాసులకు తర్ఫీదు, చర్చా సమావేశాలు, శిక్షణా తరగతులు, ప్రార్థనా మందిరాలు మరియు గురునిలయాల నిర్మాణం, అలాగే ఇతర క్రైస్తవ సంఘాలతో, ఇతర మతాలతో సఖ్యతా కార్యక్రమాలకు, మన వనరులను ఇతరులతో పంచుకోవడం ప్రారంభించాము. మీరు కూడా ఈ కార్యక్రమాలలో సహకరించవచ్చు. మరిన్ని వివరాల కోసం మీ మేత్రాసన కమ్యూనియో డైరెక్టర్‌ని సంప్రదించండి, మరియు www.communio.in వెబ్ సైటును పరిశీలించండి. కమ్యూనియో ద్వారా మీరు పునీతుల, శ్రీసభ పండుగల మరియు పాపు గారి ప్రార్థన ఉద్దేశముల వీడియోలను స్వీకరించవచ్చు.

కమ్యూనియోలో భాగం కావాలనే మీ ఔదార్యాన్ని మరియు సద్భావనము మేము అభినందిస్తున్నాము, కమ్యూనియోను ఈ రోజు, ఈ ఆదివారం మాత్రమే కాకుండా ప్రతిరోజు జరుపుకోవాలని మేము మిమ్మల్ని ఆహ్వానిస్తున్నాము. కమ్యూనియో ఆదివారము సాధారణంగా ఆగవనకాలపు మొదటి ఆదివారము నాడు లేదా పునీత ప్రాన్సిస్ శౌరి గారి పండుగకు దగ్గరగా ఉన్న ఆదివారం నాడు జరుపుకుంటారు. కానీ ప్రతి మేత్రానులు వారి మేత్రాసనములో తగిన ఆదివారమును నిర్ణయించుకోవచ్చు. కమ్యూనియో ఆదివారమును ఉత్సాహంగా జరుపుకోవాలని మీ అందరినీ హృదయపూర్వకంగా ఆహ్వానిస్తున్నాము. విచారణలు, మతపరమైన సంఘాలు, సంస్థలు మరియు కుటుంబాలలో మీకు నచ్చిన విధముగా కమ్యూనియో వేడుకను అర్ధవంతంగా నిర్వహించాలని మేము మిమ్మల్ని కోరుతున్నాము.

కమ్యూనియో ఆదివారాన్ని ఈ క్రింది మార్గాల్లో జరుపుకోవచ్చు. (1) కమ్యూనియో ఆదివారపు పోస్టర్ లేదా లోగోని మీ విచారణ నోటీసు బోర్డులో మరియు బులెటిన్‌లో ప్రచురించడం ద్వారా, మీ సోషల్ మీడియా ప్రొఫైల్‌గా ప్రచురించడం ద్వారా అందరూ కమ్యూనియో అనే పదాన్ని వినేలా, చూసేలా చేయవచ్చు. (2) ప్రేషిత పరిచర్య కొరకు మరియు పరిచర్య చేసే వారి కొరకు అర్ధవంతమైన సామూహిక ప్రార్థనలు నిర్వహించడం ద్వారా (3) మీ వనరులను, సమయాన్ని మరియు ప్రతిభ సామర్థ్యములను కమ్యూనియోకు అందించేందుకు ప్రతిజ్ఞ చేయడం ద్వారా కమ్యూనియో ఆదివారాన్ని జరుపుకోవచ్చు. ఈ క్షణము నుండే, ఇక్కడి నుంచే మరియు ఇప్పటి నుంచే ప్రారంభించండి !

మన పరిచర్యల రాజ్ఞి పరిశుద్ధ కన్య మరియు, శ్రీసభ పాలకుడు పునీత జోజప్ప గారు మరియు ప్రేషితుల పాలక పునీతుడు ప్రాన్సిస్ శౌరి గారు - మన కోసం ప్రార్థన చేయుదురుగాక!

భారత కతోలిక పీఠాధిపతుల సమాఖ్య కార్యాలయము, సెప్టెంబర్ 1, 2024.

+ ఫిలిప్ నేరి కార్మినల్ ఫెర్రాస్

భారత కతోలిక పీఠాధిపతుల సమాఖ్య అధ్యక్షులు

గోవా - డామన్ అగ్రపీఠాధిపతులు

+ జార్జి అంతోనిసామి

భారత కతోలిక పీఠాధిపతుల సమాఖ్య ఉపాధ్యక్షులు

మద్రాస్ - మైలాపూర్ అగ్రపీఠాధిపతులు

+ అనిల్ జోసెఫ్ తోమాస్ కూటో

భారత కతోలిక పీఠాధిపతుల సమాఖ్య కార్యదర్శి

ధిల్లీ అగ్రపీఠాధిపతులు

గమనిక: భారతదేశములోని 132 రోమన్ కతోలిక పీఠాల్లోని అన్ని విచారణల్లో, మరొక్క మరియు సంస్థల్లో కమ్యూనియో ఆదివారము (డిసెంబర్ 01, 2024) నాడు ఈ సందేశాన్ని చదవాలని మరియు దానిలోని విషయాలను వివరించాలని మనవి చేయుచున్నాము.

VII. Solemnity of All Saints (Nov. 1)

On November 1st, we celebrate the solemnity of All Saints, which allows us to experience the joy of being part of the great family of God's friends, or as St. Paul writes, "to share in the inheritance of the saints in light" (Colossians 1:12).

The liturgy again presents the expression full of surprise of the Apostle John: "See what love the Father has given us that we should be called children of God; and so we are" (1 John 3:1). Yes, to be saints means to realize fully what we already are insofar as raised in Christ Jesus to the dignity of adopted sons of God (cf. Ephesians 1:5; Romans 8:14-17).



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

VIII. All Souls Day (Nov. 2)

All Souls' Day, in Roman Catholicism, a day for commemoration of all the faithful departed, those baptized Christians who are believed to be in purgatory because they died with the guilt of lesser sins on their souls. It is observed on November 2. Roman Catholic doctrine holds that the prayers of the faithful on earth will help cleanse these souls in order to fit them for the vision of God in heaven, and the day is dedicated to prayer and remembrance. Requiem masses are commonly held, and many people visit and sometimes decorate the graves of loved ones. From antiquity certain days were devoted to intercession for particular groups of the dead.



Requiem masses are commonly held, and many people visit and sometimes decorate the graves of loved ones. From antiquity certain days were devoted to intercession for particular groups of the dead.

The institution of a day for a general intercession on November 2 is due to Odilo, abbot of Cluny (died 1048). The date, which became practically universal before the end of the 13th century, was chosen to follow All Saints' Day. Having celebrated the feast of all the

members of the church who are believed to be in heaven, the church on earth turns, on the next day, to commemorate those souls believed to be suffering in purgatory.

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

Today the Church celebrates the feast of the Dedication of the Lateran Basilica in Rome, the oldest and highest ranking of the four major basilicas in Rome. The Basilica of St. John Lateran is the cathedral of the diocese of Rome, the official Ecclesiastical seat of the Holy Father, the Bishop of Rome, not St. Peter's Basilica as so many mistakenly believe. The Basilica is also called the Church of Holy Savior or the Church of St. John Baptist. In ancient Rome this was the church where everyone was baptized. It the oldest church in the West, built in the time of Constantine and was consecrated by Pope Sylvester in 324.



This feast became a universal celebration in honor of the arch-basilica, the ecclesiastical mother church, called “the mother and mistress of all churches of Rome and the world” (*omnium urbis et orbis ecclesiarum mater et caput*), as a sign of love for and union with the See of Peter. According to the 1962 Missal of St. John XXIII the Extraordinary Form of the Roman Rite, today is the commemoration of St. Theodore, a Christian soldier and martyr of Asia Minor.

X. Children's Day (Nov. 14)

Children's Day, celebrated on November 14, is recognized across India to increase awareness of the rights, care, and education of children. The day is also held as a tribute to India's First Prime Minister, Jawaharlal Nehru. Fondly known as “Chacha Nehru” among children, he advocated for children to have fulfilled education. Nehru considered children as the real strength of a nation and foundation of society. The nation usually celebrates Children's Day with educational and motivational programs held across India, by and for children. Unfortunately, all observances tend to become rituals over a period of time. No thought is given to the subjects of the celebration except to go through rigmarole in educational institutions where children are a captive audience.



None of us care enough to find out statistics of children employed as domestic workers or in tea shops and other forms of labour.

It is true that India is a developing country and therefore to compare the development indices of developed countries to ours is not fair. Many families depend on the incomes brought by their adolescent children who are compelled to drop out of school on account

of poverty and take up some kind of work. Article 24 of the Constitution of India prohibits child labour. There are other laws and the Indian Penal Code such as the Juvenile Justice (care and protection) of Children Act-2000, and the Child Labour (Prohibition and Abolition) Act-1986 provide a legal basis to identify, prosecute and stop child labour in India. But there is a huge gap between what the law says and how it is implemented.

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

Mary's presentation was celebrated in Jerusalem in the sixth century. A church was built there in honor of this mystery. The Eastern Church was more interested in the feast, but it does appear in the West in the 11th century. Although the feast at times disappeared from the calendar, in the 16th century it became a feast of the universal Church. As with Mary's birth, we read of Mary's presentation in the temple only in apocryphal literature. In what is recognized as an unhistorical account, the Proto evangelium of James tells us that Anna and Joachim offered Mary to God in the Temple when she was 3 years old. This was to carry out a promise made to God when Anna was still childless. Though it cannot be proven historically, Mary's presentation has an important theological purpose. It continues the impact of the feasts of the Immaculate Conception and of the birth of Mary. It emphasizes that the holiness conferred on Mary from the beginning of her life on earth continued through her early childhood and beyond.



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

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



XIII. Solemnity of Christ the King (Nov. 24)

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



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

November 30 is the Feast Day of St. Andrew, one of the original twelve disciples of Jesus. Andrew was among Jesus' first disciples, Andrew was the first evangelist of the Christian faith, for he brought his brother Simon Peter to Jesus (John 1:41). As we have been involved directly or indirectly, in sharing the Good News of Jesus. Andrew has been a model disciple for us. Andrew was not one of the three disciples closest to Jesus – Peter, James and John. Andrew brought the child to Jesus who had five loaves and two fish which Jesus proceeded to multiply and fed over 5,000 people (John 6). Saint Andrew, also known as Andrew the Apostle, was a Christian Apostle and the older brother to Saint Peter. According to the New Testament, Andrew was born in the village of Bethsaida on the Sea of Galilee during the early first century. Much like his younger brother, Simon Peter, Andrew was also a fisherman. Andrew's very name means strong and he was known for having good social skills. In the Gospel of Matthew, it is said Jesus was walking along the shore of the Sea of Galilee and saw Andrew and Simon Peter fishing. It is then he asked the two to become disciples and “fishers of men.”



The Gospel of John tells a story, stating Andrew was a disciple of John the Baptist. When Jesus walked by one day, John the Baptist stated, “Behold, the Lamb of God!” It is then that Andrew and another made the decision to follow Jesus. Little else is said about Andrew in the Gospels, but it is believed Andrew was one of the closer disciples to Jesus. It was he who told Jesus about the boy with the loaves and fishes, according to John 6:8. When Philip wanted to speak to Jesus about Greeks seeking him, he spoke to Andrew first. Andrew was also present at the last supper.

XV. Bishop's Schedule in November, 2024

- 01: Solemnity of All Saints: Office Day
- 02: am White Coat Ceremony for Year-II FCIMS Students, Warangal
pm All Souls Day-Requiem Mass at Fatima Cathedral Cemetery
- 03: am Blessings to Hindu Couples Wedding, Satya Sai Gardens, Madikonda &
Meeting of Chief Minister
pm Silver Jubilee of Assisi Sisters, Fatimanagar
- 04: Office for Consecrated
- 06: CJITS Finance Committee Meeting at Bishop's House
- 07: Office Day
- 10: Dalit Liberation Sunday
Installation Ceremony of Mar Prince Antony Panengadan at Shamshabad
- 11-13: Classmates Gathering at Peddakottala, Kurnool Diocese
- 14: Children's Day with Play School Inauguration at Mount Carmel School,
Palakurthy
- 15: Priests' Senate, Consultors, Deans & CRI Office Bearers' Jubilee 2025
Preparatory Meeting at Bishop's House
- 17: St. Mary's Chapel 20 Feast Celebrations, Confirmations & First Holy Communion
at Rapakapally Village, Unikicherla Parish
- 18: CJITS Governing Body Meeting at Colombonagar, Jangaon
- 20: Office Day
- 21: am Blessings of New Arch, First Holy Communion and Confirmations and
Thanksgiving Mass at Mariapuram Village, Narmetta Parish
pm Christian Divine Melodies-Cecilia Music Academy
- 22: Mass at Don Bosco Philosophate, Karunapuram
- 23: Silver Jubilee Celebrations of St. Thomas Church, Pasara Parish
- 26: am Holy Matrimony at Gudur Village
pm Silver Jubilee Celebrations of St. Theresa High School, Atmakur Parish
- 27-29 TCBC Ordinary Meeting at Ramanthapur, Hyderabad

December 2024

- 01: Advent Season Begins: Communio Sunday-Special Collection
- 02: Office Day
- 03: Silver Jubilee Celebrations of St. Xavier Major Seminary at Karunapuram

XVI. Communications

1. All Souls' Memorial

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

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

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

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

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

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

2. Communio India contribution for the Year 2024: The Conference of the Catholic Bishops of India (CCBI) has come up with the idea of establishing a 'Funding Agency' in India, similar to the one like 'MISSIO' in Germany. The idea of establishing Communio is to raise funds in our country for our Country, with a view to helping the Mission Dioceses and Religious Congregations in India for the variety of needs they have. This year it falls on 1st of December. I request the Parish Priest to observe the Communio India Sunday on 1st of December 2024 and send the offerings and contributions of that Sunday to Rev. Fr. Kommareddy Joseph, the procurator as early as possible. Kindly announce that they can contribute any Sunday/ Day of the year for the purpose. Let them take the envelopes and give back any day during the year. It is out of Love and obligation towards the Church in Motherland, India.

3. Advent Commences on December 1, 2024: Advent, (from Latin adventus, "coming"), in the Christian church calendar, the period of preparation for the celebration of the birth of Jesus Christ at Christmas and also of preparation for the Second Coming of Christ. In Western churches, Advent begins on the Sunday nearest to November 30 (St. Andrew's Day) and is the beginning of the liturgical year. In many Eastern churches, the Nativity Fast is a similar period of penance and preparation that occurs during the 40 days before Christmas. The date when the season was first observed is uncertain. Bishop Perpetuus of Tours (461–490) established a fast before Christmas that began on November 11 (St. Martin's Day), and the Council of Tours (567) mentioned an Advent season.

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

4. To Celebrate Dalit Liberation Sunday

Dear All

As usual this year too, we celebrate the Dalit liberation Sunday on 10th November 2024 with the theme PROCLAIM THE GOOD NEWS: “SETTING THE CAPTIVES FREE” The poster and the liturgy based on the theme of the Synodal year. I therefore request to disseminate this message to all the parishes, religious institutions and celebrate the Mass for the intention of the Dalit Christians and for their wellbeing.

+ **Udumala Bala**

Bishop, Diocese of Warangal

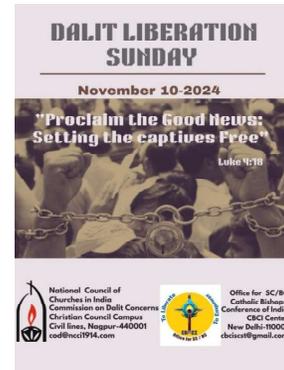
5. News from WADES: This is in continuation of my previous message on the “Role of Media in the field of EDUCATION”.

Students’ life in our times generally revolves around social media in some way. After social media, students, teachers, and parents have partially replaced traditional education and are relying on it for information regarding classes, tests and results. The students find it simple to communicate, share, and have discussions with their, Peers, Teachers, Lecturers, and professors.

The social media networks build and bring a firm foundation for students in their career. One of the benefits of social media today is the ability to make acquaintances online. You might establish a connection with your friend who attended elementary school. Alternatively, you can connect with anyone with whom you share friends and interests. Social media platforms provide the space to communicate with each other, which is helpful for student education. Online courses are popular because they allow students to learn from any location. Majority of India and Coimbatore famous engineering colleges have started offering online courses.

The content or information shared on social media platforms will be useful for the students. The information includes current events, news, career opportunities, how-to, facts and creative fields to help the youth discover and learn new things. People can learn crucial information about anything they want to know with just a few quick clicks on social media platforms, and that information is available in real-time.

The major benefit of social media for students is learning. When they are unable to interact with their teachers in person, students utilize social media to communicate with



them and ask questions. Currently, any student may study anything from anywhere in the world thanks to social media's wonderful characteristics.

Fr. M. Jaya Paul-DM- WADES

6. News from the Pastoral Centre

We are excited to announce that the Marriage Preparation Course continues to thrive! Held on the 2nd and 4th Saturdays of each month, this course offers engaged couples a unique blend of spiritual enrichment and practical insights essential for a successful marriage. This month, we warmly welcomed 22 enthusiastic participants who actively engaged in sessions led by Fr. T. Joseph, Director of the Pastoral Centre, Fr. P. Suresh, Youth Director, and Mrs. Jyothi, a dedicated MPC team member.

Report on the Diocesan Catechism Teachers Seminar

On September 28, 2024, the Pastoral Centre hosted a one-day seminar for Catechists and Animators, focusing on the upcoming Jubilee Year 2025 and the theme of Witnessing in Evangelization. This event took place at Divya



Deepthi Bhavan, Fatimanagar, and was a significant step in ongoing formation for our educators. The day began with a heartfelt session of Prayer, Praise, and Worship, setting a spiritual atmosphere for the seminar. Rev. Fr. T. Joseph welcomed participants, emphasizing the vital role of Animators and Catechists in witnessing to Christ through their evangelization efforts.

This successful event was made possible through the collaboration of the Sisters of St. Ann, including Rev. Sr. Japamala Vatti, Superior General, Rev. Sr. K. Margarate Mary, Provincial Superior, and Sr. Jyothi, Superior of Divya Deepthi Bhavan. Additionally, Fr. M. Antony, Director of Jyotirmai Society, contributed to the seminar's success. Our esteemed resource persons included Rev. Fr. Kinduru Joji SJ, who discussed the responsibilities of Animators and Catechists in light of the Lord's Prayer for Jubilee 2025. Rev. Fr. Joji Reddy, SDB, shared insights on the Jubilee 2025 and Pope Francis's message that "Hope does not disappoint you." Rev. Fr. Govindu Arogya Swamy inspired the gathering with his talk on Witnessing to Christ in Evangelization.

The seminar was graced by His Lordship Most Rev. Dr. Udumala Bala, who celebrated the Holy Eucharist. In his homily, he emphasized that Jubilee 2025 calls us to be a source of hope to many. As Christians, we are all missionaries, and our shared mission is enriched by our diverse backgrounds, languages, and cultures. He described the Jubilee Year as "an event of great spiritual, ecclesial, and social significance in the life of the Church." The day concluded with an open discussion and feedback session, allowing them to share valuable insights and suggestions. Participants enjoyed a communal lunch, fostering camaraderie and strengthening relationships among Catechists and Animators.

Fr. T. Joseph Director, Pastoral Centre

7. News from Lodi

I. Title of the Project: Poverty Reduction among Poor and Marginalised rural households with Livelihoods, Ecological farming and Natural Resource Management in 22 villages of Dharmasagar and Velair Mandals of Hanumakonda district.

Donor: Andheri Hilfe& BMZ, Germany

Achievements in October 2024

I) Trained 400 farmers on growing different varieties of vegetables with improved vegetable cultivation methods, promotion of millets and traditional crops to reduce the investment cost and enhance the yield. II) Distributed green manure seeds to 100 farmers to promote green manure in paddy fields and improve soil fertility and nutrients. III) Distributed to 50 farmers biofertilizers like Trichoderma and Pseudomonas to promote Enriched composting for different crops to improve plant growth and soil nutrients. IV) Distributed millets and traditional crop seeds to 200 farmers to enhance income with less investment. V) Distributed 10 varieties of vegetable seeds to 100 farmers to promote improved vegetable cultivation and get additional income and fresh vegetables for consumption purpose VI) Distributed fodder seeds to 200 members to grow fodder for milk animals and enhance milk yield VII) 120 farmers were provided with sprayer pumps, solar light traps, neem oil, growth promoter, pheromone trap, yellow plates to promote ecological farming methods and to improve the soil fertility and soil nutrients. VIII) 400 farmers gained knowledge on soil moisture conservation measures, and water harvesting and management systems to improve soil fertility, surface and ground water sources for irrigation purpose.

II. CARE AND SUPPORT PROGRAM for HIV infected / affected children

Donor: Diocese of Salzburg, Austria and CHAI, Secunderabad. 1. 50 Members participated at Village and Mandal level meeting conducted for HIV infected / affected children and adults. 2. Opportunistic Infection services for CLHIV and PLHIV 22 members for the month of October-2024. 3. 250 CLHIV and PLHIV benefitted from Medical camp conducted at Lodi by Medicare Hospital, with a special focus on eye care and treatment. 4. Nutrition support was provided for 154 CLHIV children for the month of October.

III. Three Tailoring Training Centres were started by Lodi MSSS for the benefit of women and adolescents at Station Ghanpur, Rampur and Arunodaya Youth Centre.

IV. Capacity Building Program for the Youth:

With the support of Indian Social Institute, Bengaluru, Capacity Building Program was conducted, in collaboration with Fatima Social Service Centre and Record Service Society, from 24th to 26th October for 35 youth, with the theme “Self and Society.”

Fr. S. Inna Reddy, Director- LODI MSSS

8. News from Youth Centre

1. As Youth Director, visited Rampur parish on 13/10/2024 and met the all the youth in Rampur Parish. They are very active and much talented. First time, celebrated mass for them and spoke about the unity in the Church and we conducted some party games. We prepared them for plantation programme. We thank Fr George and Fr Anil for inviting us to their parish to meet the youth. We appreciate for their encouragement for the youth in their parish.



2. We request all the parish priests and heads of the institutions to announce about computer course, Typing and Tailoring classes in the youth centre, kindly encourage the people.

3. We conducted the Youth Festival 2024 on 31 October 2024 at Jeevadhara Centre, Rampur. Many youth came and attended this programme. We conducted sessions for talks to motivate the youth. I thank Most Rev Dr Udumala Bala for his spiritual guidance and support for the youth.

Fr. Suresh Polimera, Youth Director

9. Annual Spiritual Warangal Diocese Clergy Retreat 2024

Title: “Revitalizing Priestly Ministry: Sharing Life Experiences and Spiritual Insights”

Date: October 6th to 11th.

Preacher: Rev. Fr. Peter Michael, Redemptorist Priest, Vice Province of Majella, Mumbai

The Warangal Diocese recently conducted a transformative retreat, led by Rev. Fr. Peter Michael, a Redemptorist Priest from Mumbai. Fr. Peter Michael drew upon his rich personal life experiences, sharing inspiring examples and speaking with conviction, to address the practical challenges faced by priests.

Retreat Highlights:

- Authentic sharing of personal struggles and triumphs
- Relatable examples from everyday life and ministry
- Passionate delivery, touching hearts and minds
- Practical guidance on navigating priestly challenges
- Reaffirming the importance of prayer and spiritual discipline
- Cultivating empathy and compassion in ministry
- Embracing vulnerability and humility in leadership



- Nurturing healthy relationships and self-care

We extend our heartfelt gratitude to His Lordship Most Rev. Dr. Udumala Bala, Bishop of Warangal for facilitating this enriching retreat. Fr. Peter Michael's presence and sharing have profoundly impacted our priestly lives. We express our sincere thanks to our Liturgy Secretary for meticulous arrangements, our esteemed Deans for leading meaningful prayers, liturgical services and all participating priests for their active engagement and enthusiasm. Your collective efforts made this retreat a resounding success, nourishing our spiritual lives. Thank you for your dedication and service.

Fr. Thumma Santhosh, President CDPI – Warangal

10. News from FCT:

1) Faith Formation of College Students: on the 12th of October, FCT conducting one day seminar for college and higher education students, in Jeevadhara Prayer Centre, Rampur from 9.00am to 4.00pm. Fr. Cyril SVD and his team led sessions. The program began with praise and worship and a warm welcome was extended to the team and the students. From 9.45 am to 11.15 am the First session was conducted one member of the team shared her experience of mighty help of God as God intervened in the life of the chosen ones in the Bible .

At 11:30am our Bishop Most Rev. Dr. Udumala Bala, was given a warm a floral welcome by the students. Then he celebrated the Holy Mass. In his homily, he told the students that they are the light of the world. They should shine with their good works. At 1.30pm the students had delicious lunch. At 2:15pm second session began with Fr. Cyril in his talk quoting Jeremiah 29:11, he told the students that God has the plan for our prosperity and welfare not for our destruction. So he asked them not to be anxious and fearful about their future and trust in the Lord. At 3.30pm he conducted the Eucharistic Adoration. He prayed for the deliverance from sinful habits and inner healing. At the end he blessed them. At 4.15pm vote of thanks was proposed by Fr. Martin, Director of FCT. He thanked the Lord for the beautiful day and blessings. He also thanked our Bishop Udumala Bala for his support and encouragement. He expressed thanks to Fr. George, V.C, the Director of Centre, Fr. Anil, V.C, Fr. S. Bala Showry, Rector of St. Pius X Seminary, Fr. M. Praveen and their seminarians Fr. P. Prakash and Fr. Y. Ajith for their services. The students were very enthusiastic about the camp and said that this was very helpful and inspiring and encouraging. About 1050 students took part in this seminar.



2. Children's Camp:

On 13 October FCT conducted children camp in Jeevadhara prayer centre at Rampur from 9.00am to 4.00pm. Children camp in big number. About 1200 Children and 300 parents attended the camp. After the registration and welcoming we had praise and worship. At 10.00am Fr. Cyril SVD spoke about Character formation of the Children in the light of the Gospel and the need to grow in love for Jesus.

At 11.20am a warm floral welcome was given to Bishop Udumala Bala and two Italian friends- Alessandra and Stephania. Then the Bishop Celebrated the Holy Eucharist. In his Homily he quoted the Gospel of St. Mark 9:14 let the little Children come to me for theirs is the Kingdom of God. He asked the children inculcate the virtues. He assured them that Lord will take care of them. After Mass children facilitate the Italian Friends. After lunch the second session began at 2:15pm. In his talk Fr. Cyril said that they should



be attached to Jesus for their peaceful and successful career. At 3.30pm we had Eucharistic adoration. At 4.15pm Fr. M. Praveen gave vote of thanks. He thanked our Bishop Udumala Bala for his love and encouragement for children. He then thanked all the Parish Priests, Fr. George, the Director, Fr. Anil, Parish Priest and Sisters. He also thanked Fr. Cyril SVD and his team for leading the program enthusiastically and Fruitfully.

3. Visit of Two Italian Sponsors: on 14th and 15th of October two Italians friends- Alessandra and Stephania visited St. Mary's High Scholl and Boarding in Sultanabad and St. Alphonse High School in Karimnagar. Fr. K. Showreddy and Fr. Santhosh and their students gave colorful and musical welcome to them. They were very happy and donated 100 Iron cots and planks and Mattresses to these hostels. Bishop Udumala Bala thanked them for their concern for our hostel children.

Fr. G. Martin, Director-FCT

Birthday Babies in November

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



FCT Children's Camp at Jeevadhara, Rampur



Ordinations to Diaconate at St. John's Regional Seminary, Ramanthapur



Silver Jubilee Celebrations of Rev. Fr. Alla Stany SJ, Reddipalem (Mogilicherla)



Holy Matrimony at Gudur



10th TCBC Doctrine and Theology Commission Seminar, Ramanthapur, Hyderabad



All India Moral Theologians Meeting, Satyodayam, Secunderabad



Funeral & Burial Services of Sr. Gade William Mary, CSA at Emjala, Archdiocese of Hyderabad

Visit of Italian Friends