

Hatima Vani



News Letter
Diocese of Warangal



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YEAR OF LAUDATO SI

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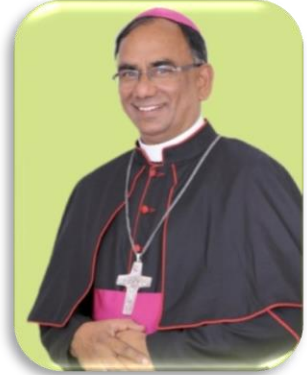


Kapri Vani

Burning Globe – Burning Bush
Year of Laudato Si for All Persons of GOOD WILL
FOR GREEN DIOCESE, PARISHES & FAITHFUL

Burning Universe

Welcome to your Burning Questions! The Globe is still burning with Covid19 Pandemic. All of us, or at least most of us have more burning questions, than answers to burning questions. Especially in the Context of the Epidemic of Covid-19, Lockdown after Lockdown and even the proudly economically and scientifically advanced being caught by the disaster of Covid-19. Aboveall, Churches, Temples, Mosques and all places of worship of God being shut down even during the central religious festivals made us tongue-tied and dumb found. The daily affairs of the whole world had to come to standstill, affecting almost every dimension of human life by standing helpless at this Plague of special type. People started thinking more and more with questions flaming in their mind about Quarantine, Isolation, Masks and Sanitization, Poor, daily wage and Migrant labourers, climate change, subjectivism in beliefs, laxity in morals and even in even God's, Love, justice and Mercy, and if humans are responsible for this tragedy. Questions from the basics to more complex, and everything in between we need to reflect and find convincing faith-based answers, which would make sense even for common man. Have you a Burning Question of your own?



Burning Bush

The incident of God speaking to Moses out of the burning bush is found in Ex 3:1—4:23. Through this remarkable event, Moses encounters God on Mount Horeb, and God reveals Himself (Deut 33:16; Mk 12:26). It is a *theophany*, the appearance of God in a form that is visible to man. This is the first time the Bible uses the word “holy” with reference to God (verse 5). **At the burning bush God revealed His holiness** in a way it had never been revealed before. There are several reasons why God revealed Himself to Moses out of the burning bush. First, God reveals Himself as a fire in that it is an image of His holiness. All through the Bible, fire is used as a picture of the purifying and refining quality of God's holiness. This is further evidenced when God commands Moses to remove his sandals “for the place where you are standing is holy ground.” Here God was emphasizing to Moses the gap between the divine and the human. God is transcendent in His holiness, so Moses was not allowed to come close to Him. Covid-19 pandemic demonstrates the original purity, cleanliness, the interconnectedness of everything i.e. God, humans, animals, animate and inanimate beings in the world, teaching us by force the intimate link between the protection of nature and of human life, which humanity forgotten and keep on destroying it, instead of tilling and maintaining it (Gen 2:15).

Burning Francis

Pope Francis, like John XXIII inventively invited **all persons of good will** to adhere to this, to take care of our common home and of our most fragile brothers and sisters. The encyclical *Laudato Si* was first published on May 24, 2015, on the eve of the U.N. World Conference on Climate Change. On its **5th anniversary, Pope Francis made a surprise announcement of a year-long “special reflection”** on his encyclical “*Laudato Si*”. The year of starts on May 24, 2020 drawing humanity to the attention to **the cry of the earth and of the poor!**

"*Laudato Si*", on Care for Our Common Home" was the first papal social encyclical devoted entirely to ecological issues. It is widely considered the compendium of Catholic teaching on creation and the environment, drawing from past popes, saints, Catholic thinkers and bishops' conferences around the world. Beyond raising awareness on church teaching, it has mobilized thousands of actions to reduce human impact on the environment and preserve it for present and future generations. *Laudato Si*' date May 24 adds to the list of important days for Catholic reflection on God's creation. They join with Earth Day (April 22), a secular date, one when many Catholics hold eco-centered programs, and the feast of St. Francis of Assisi (Oct. 4).

As for marking Year of *Laudato Si*', it focuses on **the urgency and challenge of the current state of the environment and climate poses to the planet and all its inhabitants**. Pope Francis highlighted: "The urgent challenge to protect our common home includes a concern to bring the whole human family together to seek a sustainable and integral development. The Creator does not abandon us; he never forsakes his loving plan or repents of having created us. Humanity still has the ability to work together in building our common home."

Burning Warangal Faithful, Consecrated, Clergy & Shepherds

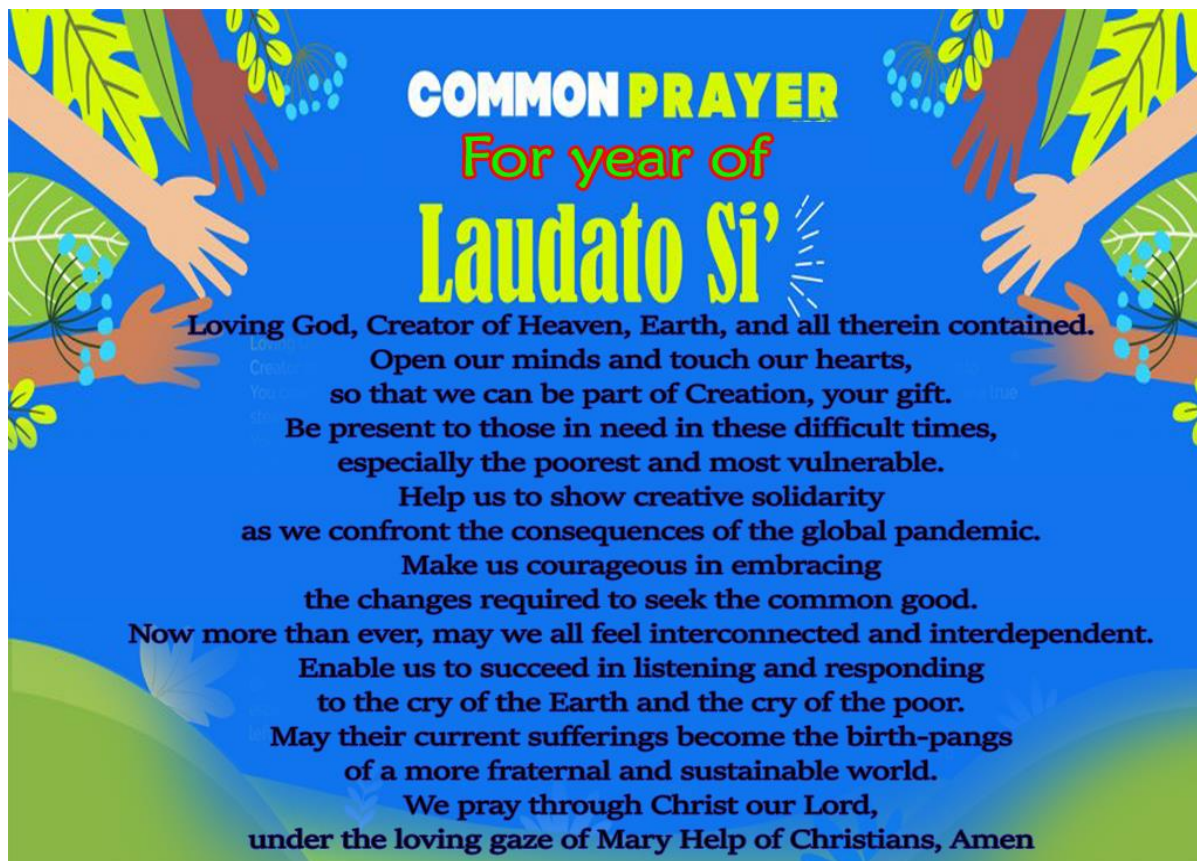
In the context of the pandemic and the turmoil it has caused in the world, let us reflect of the call of Burning Bush and Burning Francis and start burning with holiness in personal life, environmental maintenance of green and clean creation, social relations especially with unique solidarity and concern for the poor. In two months of Lockdown, the '***PanchaButhalu***' which were manipulated and polluted, got greatly cleansed! It is a final wake-up call and if we do not heed, we would destroy our common Home earth and ourselves. May we and entire humanity pray for the courage "to embrace the changes due to the Covid19 pandemic that are needed in search of the common good of all. May it enable us to listen and respond to the cry of the earth and the cry of the poor," realizing that "the present sufferings be the birth pangs of a more fraternal and sustainable world." May our eyes be opened as Adam and Eve's, as the Emmaus Disciples to recognize the purpose of Covid19 Plague and conduct ourselves as humans and especially as Christian Catholics!

Let us firmly believe, strongly hope and dearly love with Green Minds and Pure Hearts the Cry of Earth and of the Poor with Special Prayers, Awareness Programs and Activities in our Hearts, Campuses, even Households and Housetops!

II. Holy Father's Intention for June

Prayer intension for evangelization-the way of the Heart: We pray that all those who suffer may find their way of life, allowing themselves to be touched by the Heart of Jesus.

III. Pope Francis Invites People of Good Will for Year of Laudato Si'



Prayer card with the Vatican's prayer for the fifth anniversary of Pope Francis's environmental encyclical Laudato Si, published in June 2015. (Credit: Courtesy of the Vatican Dicastery for Integral Human Development.)

Pope Francis urges everyone to take part in the just-opened Laudatosi' Year, and releases a special prayer to accompany the celebration. After praying the Regina Coeli on Sunday, Pope Francis recalled the 5th anniversary of his encyclical "Laudatosi': On the Care for our Common Home." He said the document sought to "call attention to the cry of the Earth and of the poor."

The Pope invited everyone to take part in the Laudatosi' Year, which is promoted by the Dicastery for Promoting Integral Human Development and runs from 24 May 2020 until 24 May 2021. "I invite all people of goodwill to take part, to care for our common home and our most vulnerable brothers and sisters."

IV. MESSAGE OF HIS HOLINESS ON SACERD HEART: POPE FRANCIS

'God's love has not in words but for concrete gestures'

How God's love has no limits. he said His greatness is manifested in small things and tenderness. Marking the **Feast of the Sacred Heart of Jesus**, Pope Francis remarked on how it could be said that the festivity celebrates God's love.

God is the first to love

"It is not us who first loved God," it's the other way around: "it is He who loved us first" he said. The Pope said the prophets used the symbol of the almond blossom to explain this reality highlighting the fact that the almond blossom is the first to bloom in spring. "God is like that: he is always first. He's the first to wait for us, the first to love us, the first to help us" he said.



God's love is limitless

However, Francis continued, it is not easy to understand God's love as is narrated in the passage from today liturgical reading in which the Apostle Paul speaks of "preaching to the Gentiles the inscrutable riches of Christ." *"It is a love that cannot be understood. A love that surpasses all knowledge. It surpasses everything. The love of God is so great; a poet described it as a "bottomless sea without shores..." This is the love that we must try to understand, the love that we receive"* he said.

God is a great teacher

The Pope said that throughout the history of salvation the Lord has revealed his love to us: "He has been a great teacher."

Recalling the words of the prophet Hosea, he explained that God did not reveal his love through power but "by loving His people, teaching them to walk, taking them in His arms, caring for them". *"How does God manifest his love? With great works? No: He makes himself smaller and smaller with gestures of tenderness and goodness. He approaches His children and with his closeness He makes us understand the greatness of love"* he said.

Greatness expressed in littleness

Finally, Pope Francis said, God sent us His Son. "He sent Him in the flesh" and the Son "humbled himself until death". This, he said, is the mystery of God's love: the greatest greatness expressed in the smallest smallness. This, he said, allows us to understand Christianity.

Reflecting on what Jesus teaches us about what kind of attitude a Christian should have, he said it is all about "carrying on God's own work in your own small way": that is feeding the hungry, quenching the thirsty, visiting the sick and the prisoner. Works of mercy, he said, pave the path of love that Jesus teaches us in continuity with God's great love for us!

Not words about love, but concrete gestures

Pope Francis concluded saying we do not need great discourse on love, but men and women “who know how to do these little things for Jesus, for the Father.” “Our works of mercy, he said, are the continuity of this love.”

V. Vatican CDWS (Congregation for Divine Worship and the Discipline of the Sacraments) Document

The Congregation recently received the latest raft of Gray and Green books issued to the Episcopal Conferences by the International Commission on English in the Liturgy. It is satisfying to note the breadth and quality of work which the Commission continues to accomplish on behalf of the member conferences. The members of the Commission, the staff there and all those who collaborate in the important work of translation are to be thanked. Upon studying the texts which we have received there is, we feel, one matter which should now be addressed with the Episcopal Conferences which previously the Congregation had raised informally with ICEL. Therefore I am writing to the Presidents of each member conference of the Commission. The matter in question concerns the Trinitarian conclusion of the Collect prayers. These prayers can be concluded in one of three manners as laid out in n.54 of the General Instruction of the Roman Missal. Currently, in each of these formulas the Latin words "Deus, per omnia saecula saeculorum" are rendered in English as "one God, for ever and ever".

For some time now the Congregation has been of the view that the addition of "one" is mistaken and problematic. On the one hand, it can serve to undermine the statement of the Son's unique identity within the Trinity which the Latin formulas so strongly convey and, on the other hand, it can also be interpreted as saying that Jesus Christ is "one God". Either or both of these interpretations is injurious to the faith of the Church. This is of particular import in this time when many people see Jesus simply as a good man or moral teacher, akin to Socrates or the Buddha, but they fail to recognise him as the incarnate Son of God and Second Person of the Trinity.

It is clear from the Latin texts that the doxology emphasises the divinity of Our Lord, Jesus Christ, the Incarnate Son, who intercedes on our behalf, as the Second Person of the Blessed Trinity, to the Father and which prayer is made in the unity of the Holy Spirit. Thus the Son's role of priestly mediation is made clear. To transfer the Trinitarian relational element in uniate as meaning unus Deus is incorrect. It is no accident, as evidence shows, that this doxological phrase was coined in Africa as a means to combat the Arian heresy. Then, as Ordo Romanus V shows, the addition of Deus as follows "Per Dominum nostrum Iesum Christum Filium tuum. Qui tecum vivit et regnat Deus ... ", further serves to underline the Son's divinity. Indeed, in this instance, the English translation of these conclusions is an outlier which is not mirrored in any of the other main language translations. French and German simply use Dieu and Gott respectively;

Italian uses *che e Dio, Egli e Dio and Tu sei Dio*; Spanish uses *yes Dios and eres Dios*, while Portuguese uses *que e Deus and Vas que sois Deus*.

Matters become even more troubling when we consider that the English translation of the Missal is often used as a guide for other, less diffuse languages around the world which obviously runs the risk of an unauthentic interpretation of the *lex orandi* being repeated. Where this has previously come to our notice, we have corrected the translation. You will no doubt have noted that in the English versions of the texts for the Mass in Time of Pandemic provided by this Dicastery the word "one" has been dropped. This was not an oversight.

Because in our view the addition of the word "one" corrupts the *lex orandi* and therefore the *lex credendi* we rule that it should no longer be used in the translation of these texts into English. It will be for Episcopal Conferences, through ICEL, to decide how best to translate these formulas in order to safeguard both their Trinitarian shape as well as their profession of the Son's divinity. You may wish to adopt the French and German approach or to opt for something closer to the Italian, Spanish and Portuguese model.

We are aware that this ruling has implications for the Collects as they are found in the current translation of The Roman Missal, but perhaps now, given the ongoing work of preparing a new translation of The Liturgy of the Hours, would be an opportune moment to revise the translation of n. 54 of the General Instruction of the Roman Missal to reflect this more mature understanding of what these formulas actually say and wish to convey. With every good wish and kind regard, I am,

Robert Cardinal SARAH, Prefect

VI. Amphan Cyclone

The Diocese of Warangal expresses its prayers and sympathies at the loss of life and livestock caused by the Cyclone Amphan which had hit parts of Odisha and West Bengal. The cyclone hit Bengal and Odisha at a time when it is already struggling to fight the transmission of the novel coronavirus and the return of the migrants to their homes in West Bengal.

Timely intervention by the West Bengal government in evacuating lakhs of people from low lying areas has resulted in the death of only 80 people. Over 60 % of life has been affected in West Bengal with entire villages being devastated. Roads and electricity remain cut off in major parts of West Bengal and over 5000 trees have fallen due gusty winds and heavy rains. Officials are working round the clock to restore normalcy.

The Diocese of Warangal is one with the suffering people of Odisha and West Bengal. In our prayers we remember all those affected by this cyclone, the COVID 19 and all those migrants who are still on their way home. We shall make a special collection as guided by the CBCI.

VII. Pontifical Mission Works: A Work that is not our own

By **Andrea Tornielli** (Vatican News via CNUA) With his Message to the Pontifical Mission Societies (Pontificie Opere Missionarie, POM), Pope Francis warns of various pathologies that risk disfiguring missionary activity, obscuring the action of grace. The Message of Pope Francis to the Pontifical Mission Societies is a strong text, with concrete indications, that points out the only real source of the Church's missionary action. He warns against certain pathologies, which he calls by name, which risk distorting the very nature of mission.

Mission, explains Pope Francis, is not the fruit of the application of “secular notions of activism or technical-professional competence,” but is born from the “overflowing joy” that “the Lord gives us,” which is the fruit of the Holy Spirit. This joy, which no one can give on their own initiative, is a grace. Being missionary means reverberating the great and unmerited gift that has been received; that is, reflecting the light of Another, as the moon reflects the light of the sun. “In every human context,” the Pope writes, “witnesses are those who vouch for what someone else has done. In this sense, and only in this sense, can we be witnesses of Christ and His Spirit.” It is that *mysterium lunae*, the mystery of the moon, so dear to the Fathers of the Church of the first century, which makes clear that the Church lives moment by moment by the grace of Christ. Like the moon, the Church does not shine with her own light; and when she looks too much to herself or trusts in her own abilities, she ends up being self-referential and no longer gives light to anyone.

The origin of this message is contained in the Apostolic Exhortation *Evangelii gaudium*, the text that has charted the path of the present pontificate. Pope Francis recalls that the proclamation of the Gospel and the profession of the Christian faith are something entirely different from any kind of political, cultural, psychological, or religious proselytism. The Church grows in the world through attraction, and “If one follows Jesus, happy to be attracted by him, others will take notice. They may even be astonished.” The message to the POM makes clear the Pope's intention to curb the tendency to consider mission as something elitist, to be directed and managed from behind a desk, by means of strategies that achieve a certain “awareness” through discussions, appeals, activism, training programs. It is clear, too, from the papal test published today that the Bishop considers this a present risk; and so his words have relevance far beyond the Pontifical Mission Societies to whom they are addressed. To avoid self-absorption, control anxiety, and the delegation of missionary activity to “a superior class of specialists” who see ordinary baptised people as an inert mass to be reanimated and mobilised, Pope Francis recalls some of the distinctive traits of Christian mission: gratitude and gratuitousness; humility; closeness to people's lives, meeting them where and as they are; and a preference for the little ones and for the poor. <https://www.vaticannews.va/en/pope/news/2020-05/a-work-that-is-not-our-own-the-sources-of-mission.html>

VIII. Most Holy Trinity (June 7): Solemnity

God, the creator and sustainer of the universe, reveals Himself in the Bible. The Bible clearly tells us there is only one God. “Hear, O Israel: The LORD our God, the LORD is one” (Deu 6:4). At the same time, time and again we encounter passages in the Bible that show the one God consists of more persons. This is hard for us to understand. We should realise that is not because of a logical contradiction. But because of our limitations. That the complexity and beauty of God’s being surpasses our understanding is not strange. He is God and we are man. Plurality in God : When we take the passages that are talking about a plurality in God together, we see there are actually three persons. God the Father, God the Son, and God the Holy Spirit. This is what we call the Trinity. The term Trinity is not used in the Bible. But the concept is clearly there. It means one God in three persons.

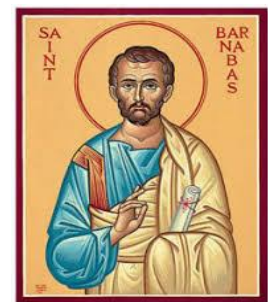


Old Testament: There are various verses that distinguish between God the Father and God the Son. A clear example is Psalm 110:1, where David says: “The LORD says to my Lord...” Since David as king did not have any earthly lord, he must refer here to a heavenly Lord who is distinct from the LORD. Jesus confirms this when He claims this verse is about Him. And implies that He is the Son of God (Matthew 22:41-45). In other verses a distinction is made between the Lord and His Spirit. For example, Isaiah 48:16. “And now the Lord GOD has sent me, and His Spirit.”

New Testament: The New Testament makes this all much clearer. Many verses teach us about the divinity of God the Father. One example is 1 Corinthians 4:8. “For us there is one God, the Father, from whom are all things.” Many verses teach us about the divinity of God the Son. One example is Titus 2:13: “...the appearing of the glory of our great God and Savior Jesus Christ.” Baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Mat 28:19).

IX. Saint Barnabas (June 11): Memorial

Saint Barnabas, original name Joseph The Levite, or Joses The Levite, (flourished 1st century; feast day June 11), Apostolic Father, an important early Christian missionary. Barnabas was a hellenized Jew who joined the Jerusalem church soon after Christ’s crucifixion, sold his property, and gave the proceeds to the community (Acts 4:36–37). He was one of the Cypriots who founded (Acts 11:19–20) the church in Antioch, where he preached. After he called Paul from Tarsus as his assistant (Acts 11:25), they undertook joint missionary activity (Acts 13–14) and then went to Jerusalem in 48. Shortly afterward, a serious conflict separated them, and Barnabas sailed to Cyprus (Acts 15:39). There is no contemporary mention of his subsequent activity, except for a brief reference by Paul a few years later (I Corinthians 9:6). Nothing is known for certain about the time or circumstances of his death. Barnabas’ alleged martyrdom and burial in Cyprus are described in the apocryphal



Journeys and Martyrdom of Barnabas, a 5th-century forgery. Subsequent church tradition finds Barnabas in Alexandria, Egypt, and ascribes to him the Letter of Barnabas (an exegetical treatise on the use of the Old Testament) or pictures him in Rome and assumes that he wrote the Letters to the Hebrews. Barnabas' reputed tomb, discovered in 488, is near the Monastery of St. Barnabas, in the Cypriot city of Salamis, whose Christian community was founded by Paul and Barnabas.

X. St. Antony of Padua (June 13): Memorial

There is perhaps no more loved and admired saint in the Catholic Church than St. Anthony. He was born in Lisbon, Portugal, in 1195. His was a very rich family of the nobility who wanted him to become educated, and they arranged for him to be instructed at the local cathedral school.



Against the wishes of his family, however, he entered the community of Canons Regular (Augustinians) on the outskirts of Lisbon. The Canons were famous for their dedication to scholarly pursuits. They sent him to their major center of studies in Coimbra to study Latin and theology. After his ordination to the priesthood, Fernando (his given name) was named guest master and placed in charge of hospitality for the abbey. It was in this capacity, in 1219, that he came into contact with five Franciscan friars who were on their way to Morocco to preach the Gospel to the Muslims there. Fernando was strongly attracted to the simple, evangelical lifestyle of the friars, whose Order had been founded only eleven years prior. In February of the following year, news arrived that the five Franciscans had been martyred in Morocco, the first to be killed in their new Order. ...Anthony died at the Poor Clare monastery at Arcella on June 13, 1231, at the age of 36 and was canonized less than a year later. His fame spread through Portuguese evangelization, and he has been known as the most celebrated of the followers of St. Francis of Assisi. He is the patron saint of his adopted home of Padua as well as his native Lisbon. He is venerated all over the world as the patron Saint for lost articles and is credited with many miracles involving lost people, lost things and even lost spiritual goods.

XI. Corpus Christi (June 14): Solemnity

The Solemnity of the Most Holy Body and Blood of Christ is also known as the Solemnity of Corpus Christi, which translates from Latin to "Body of Christ." This feast originated in France in the mid thirteenth century and was extended to the whole Church in 1264. This feast is celebrated on the Thursday following the Trinity Sunday or, as in Canada, on the Sunday following that feast. This feast calls us to focus on two manifestations of the Body of Christ, the Holy Eucharist and the Church. The primary purpose of this feast is to focus our attention on the Eucharist.

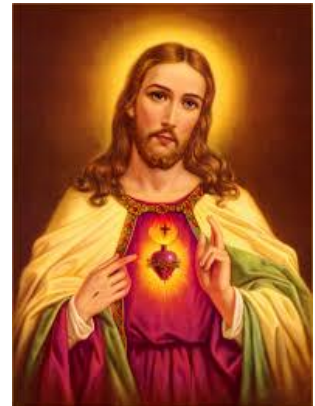
The opening prayer at Mass calls our attention to Jesus' suffering and death and our worship of Him, especially in the Eucharist. At every Mass our attention is called to the Eucharist and the Real Presence of Christ in it. The secondary focus of this feast is upon the Body of



Christ as it is present in the Church. The Church is called the Body of Christ because of the intimate communion which Jesus shares with his disciples. He expresses this in the gospels by using the metaphor of a body in which He is the head. This image helps keep in focus both the unity and the diversity of the Church. The Feast of Corpus Christi is commonly used as an opportunity for public Eucharistic processions, which serves as a sign of common faith and adoration. Our worship of Jesus in His Body and Blood calls us to offer to God our Father a pledge of undivided love and an offering of ourselves to the service of others.

XII. Most Sacred Heart of Jesus (June 19): Solemnity

The whole of the month of June, though we don't hear much about it these days, is traditionally dedicated to the Sacred Heart of Jesus. Some people, like myself, may have little appreciation of the once-popular statues and pictures of the Sacred Heart which are still to be seen in many churches and some homes, but I believe we would do well to rediscover something of the depth of meaning in this devotion. Jesus, whom Paul calls the 'image of the unseen God', shows us what God is like. Through the symbol of the heart, Jesus is pointing to the Love of God, telling us that God loves us, all of us, always. 'For this is how



God loved the world: he gave his only Son, so that everyone who believes in him may not perish but may have eternal life' (John 3: 16). The heart of Jesus reveals that God is not cold and distant, but has a warm, tender and loving concern for humanity and for all of creation. Love, only Love, is the motive of all that Jesus Christ did and said and suffered. For Julian of Norwich, who lived long before formal devotion to the Sacred Heart was established in the Church, Love was quite simply the kernel of the Christian message. Her whole theology could be summed up in one line from her book, 'Revelations of Divine Love': "Love was his [Jesus'] meaning". What is original in Julian's approach to the Love of God is its reciprocal nature: not only does God love us, God longs for and rejoices in our love. And so she hears God speaking to the repentant sinner: "My dear darling, I am glad thou art come to me; in all thy woe I have ever been with thee. And now thou seest me in my love and we are oned (united) in bliss." The actual feast of the Sacred Heart falls on July 1st this year. Through it the Church reminds us once again that God is Love: Ubi caritas et amor, Deus ibi est ('Where there is love and loving-kindness, God is present'). Is not this the greatest mystery that poetry and thought and belief have to impart?

XIII. Immaculate heart of Blessed Virgin Mary (June 20): Memorial

Feast of the Immaculate Heart of the Blessed Virgin Mary is celebrated on the Saturday after the Solemnity of the Most Holy Body and Blood of Christ (Corpus Christi). For the 2020 Liturgical Calendar this is Saturday, June 20th, 2020. The Feast of the Immaculate Heart of Mary celebrates the interior life of the Blessed Virgin Mary, her joys and sorrows, her virtues and hidden perfections, and above all, her virginal love for God the Father, her maternal love for her

son Jesus, and her compassionate love for all persons. Two elements are essential to the devotion, Mary's interior life and the beauties of her soul, and Mary's virginal body.

In the devotion to the Immaculate Heart of Mary, the attraction is the love of her Immaculate Heart for Jesus and for God. Also, love is formed from study and imitation of Mary's yes to God as the Mother of Jesus. In this devotion, love is more the result, than the "object" of the devotion; the object being rather to love God and Jesus by uniting one's self to Mary for this purpose and by imitating her virtues, to help one achieve this. Christians were drawn to the love and virtues of the Immaculate Heart of Mary, and this paved the devotion from the beginning. Early Christians had compassion for the Virgin Mary, and the Gospels recount prophecy delivered to her at Jesus' presentation in the temple, and that her heart would be pierced with a sword.

XIV. Nativity of St. John the Baptist (June 24): Solemnity

The Nativity of St. John the Baptist or his birth is a Christian Feast Day celebrating the birth of John the Baptist, a prophet who foretold the coming of the Messiah in the person of Jesus, and baptized Him. Christians have interpreted the life of John the Baptist as a preparation for the coming of Jesus Christ, and the circumstances of his birth, as recorded in the New Testament, are miraculous. The sole biblical account of the birth of John the Baptist comes from the Gospel of Luke. John's parents Zechariah a Jewish priest, and Elizabeth, were without children and both were beyond the age of childbearing. During Zechariah's service in the Temple in Jerusalem, the Archangel Gabriel appeared to him and announced that he and his wife would give birth to a child, and that they should name him John. Because Zechariah did not believe the message of Gabriel, he was rendered speechless until the time of John's birth. His relatives wanted to name the child after his father, but Zechariah wrote, "His name is John", and immediately he could speak. Following this obedience to the command of God, he was given the gift of prophecy, and foretold the future ministry of John. When Mary the mother of Jesus journeyed to visit Elizabeth, Luke's Gospel recounts that the baby "leapt" in Elizabeth's womb at the greeting of Mary. As Christians, we know this is John's first act of prophecy.

The Nativity of St John the Baptist is one of the oldest Feasts of the Christian church, being listed by the Council of Agde in 506 as one of that region's principal Feasts, where it was a day of rest and, like Christmas, was celebrated with three Masses: a vigil, at dawn, and at midday. The Nativity of St John the Baptist on June 24 comes three months after the celebration on March 25 of the Annunciation, when the Archangel Gabriel told Our Lady that her cousin Elizabeth was in her sixth month of pregnancy, and six months before the Christmas celebration of the birth of Jesus. The purpose of these Feasts is not to celebrate the exact dates of these events, but simply to commemorate them in an interlinking way.

XV. St. Peter Pence (June 28)

Peter's Pence represents a small offering, accompanied by grand desires and visions. It is an offering that each member of the faithful decides to give to the Pope so that he can provide for the needs of the entire Church, especially in those places where the Church experiences greater difficulties. It is not by chance that Peter's Pence, as a donation to the Successor of Peter, took on stable form in the seventh century with the conversion of the Anglo-Saxons, in connection with the feast of the Apostle to whom Jesus entrusted His Church. It then developed in the following centuries as other European peoples adhered to Christianity. It always remained a contribution of gratitude to and acknowledgement of the Pope, an expression of unity and ecclesial co-responsibility. The bishops of the whole world, gathered in the Second Vatican Council in the early 60s, took up again and illuminated the meaning of material goods for the Church. In the Apostolic Constitution *Gaudium et Spes*, promulgated by Pope Paul VI in 1965, they wrote: "earthly things and those elements of man's condition which transcend the world, are closely united. The Church herself makes use of temporal things insofar as her own mission requires it" (par. 76). And again, in the Decree on the Apostolate of the Laity, published the same year, the Council recalls that Christ, "by assuming human nature, bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples, saying, 'By this will all men know that you are My disciples, if you have love for one another' (*John 13:35*)....

The Pope's charitable works, supported by Peter's Pence, extend, therefore to the whole of humanity. at whose service the structures of the Church exist. For this reason, Peter's Pence also contributes to the support of the Apostolic See and the activities of the Holy See, as Pope John Paul II recalled: "It is known that the needs of the apostolate and ecclesial communities are growing especially in mission territory. There are requests for help that come from populations, individuals and families in precarious conditions. Many await support from the Apostolic See, support that they often cannot find elsewhere" (*John Paul II at the Circle of St. Peter*, 28 February 2003). By this openness of the Church today to all people, the Pope is thus an authoritative and disinterested builder of peace and unity among peoples.

XVI. Sts. Peter and Paul (June 29): Solemnity

Feast of Sts. Peter and Paul has been consecrated for us by the martyrdom of the blessed apostles Peter and Paul. It is not some obscure martyrs we are talking about. "Their sound has gone out into all the earth and their words to the ends of the world" (Psalm 19). These martyrs had seen what they proclaimed; they pursued justice by confessing the truth, by dying for the truth. The blessed Peter, the first of the Apostles, the ardent lover of Christ, who was found worthy to hear, "And I say to you, that you are Peter" (Matthew 16:13-20). He himself, you see, had just said, "You are the Christ, the Son of the living God."



Christ said to him, "And I say to you that you are Peter, and upon this rock I will build my Church." Upon this rock I will build the faith you have just confessed. Upon your words, "You are the Christ, the Son of the living God," I will build my Church; because you are Peter.

Peter comes from *petra*, meaning a rock. Peter, "Rocky", from "rock"; not "rock" from "Rocky". Peter comes from the word for a rock in exactly the same way as the name Christian comes from Christ. Before his passion the Lord Jesus, as you know, chose those disciples of his whom he called apostles. Among these it was only Peter who almost everywhere was given the privilege of representing the whole Church. It was in the person of the whole Church, which he alone represented, that he was privileged to hear, "To you will I give the keys of the kingdom of heaven." After all, it is not just one man that received these keys, but the Church in its unity. So this is the reason for Peter's acknowledged pre-eminence, that he stood for the Church's universality and unity, when he was told, "To you I am entrusting," what has in fact been entrusted to all. To show you that it is the Church which has received the keys of the kingdom of heaven, listen to what the Lord says in another place to all his apostles: "Receive the Holy Spirit; and immediately afterwards, Whose sins you forgive, they will be forgiven them; whose sins you retain, they will be retained" (John 20:22-23). There is one day for the passion of two apostles. But these two also were as one; although they suffered on different days, they were as one. Peter went first, Paul followed.

XVII. Bishop's Schedule for June, 2020

Office days as per Government guidelines of Lockdown 5.0: But ON CALL @ Fr. Simon (9989720406) saves our time: Priests and Consecrated Always Welcome

5	:	Priestly Ordination of Bro. Gopu Prakash Pradeep at Lourdu Matha Church, Oorkal Parish (All are invited to pray and to watch ONLINE)
7	:	Most Holy Trinity
13	:	St. Antony of Padua
14	:	Corpus Christi
19	:	Most Sacred Heart of Jesus
24	:	Birth of St. John the Baptist
28	:	St. Peter's Penance
29	:	Sts Peter and Paul Feast

XVIII. Communications

1. Hi Everyone: Lockdown restrictions of Physical movement, Social distance, Masks etc affected even our Spiritual areas. I hope you prayed more time for eradication of Covid-19, poor, mission, etc. I thank God for your Catholic Spirit and Action of relief works!

2. Good News: Churches to Open from June 8, 2020

Awaiting government's clear guidelines, let us prepare ourselves as follows:

1. Sanitization of the Churches before every Mass
2. Faithful should come with masks on
3. Sick, People, above 65 and below 10 advised not to come
4. Strictly follow physical distance
5. Provide sanitizer at Church/Chapel door/s
6. Restricting the number of persons as per by the government orders, increase the number of Masses as per need.
7. Kindly mark the seating arrangement in Churches with at least 4 feet distance
8. Communion in hand only
9. Priest may bless the people with a safe distance
10. No sharing of the blood of Christ
11. Holy water container's to remain empty.

Bad News: Covid-19 did not die but more active. Therefore strict Regulations.

N.B: Some more guidelines will be sent before 8th as more clarity comes from government!

3. June, Month of Sacred Heart: As we know, the month of June every year is dedicated to the Sacred Heart of Jesus. Kindly promote this central devotion and organize programs of Love of God revealed through the Sacred of Jesus leading to Divine Mercy devotion.

4. Covid-19 Relief Activities: Phase II: Month of May

A. Warangal Diocesan Society

02-05-2020: WDS not only cared for the poor and sanitary workers but also for the Police who are toiling day and night by Distributing Face Masks, Sanitizers and ORS drinks to over a two hundred of them.



19-05-2020: Warangal diocesan society with the initiative of its President Most Rev. Dr. Udumala Bala distributed Provisions to Naine Bhramins (Barbers) who were without work for more than 55 days. WDS helped more than Fifty families with dry provisions.



22-05-2020: Warangal diocesan society with the initiative of its President Most Rev. Dr. Udumala Bala distributed Provisions to the 15 poor families in Manthini Parish with the help of Parish Priest Rev. Fr. Thomas



Fr. K. Joseph, Chancellor

B. Lodi MSSS: “There is more joy in giving than in receiving”. Acts 20:35

i. Covid 19 Relief Works: As a part of social responsibility during this Covid 19 pandemic time, Lodi MSSS continued the relief support to Migrant Labour, Daily Workers and Poor widows in the month MAY 2020. The distributions of food & health care kits are done in the following areas:

- 1) In Velair Mandal, we have distributed to 30 migrant labour
- 2) In Dharmasagar we have distributed to 24 migrant labour
- 3) At Lodi Office, Fatimanagar we have distributed to 60 poor widows and daily labourers
- 4) Darga Kazipet we have distributed to 50 poor widows and daily labourers
- 5) Rama Krishna Colony we have distributed to 50 poor widows and daily labourers
- 6) Mills Colony we have distributed to 15 poor widows
- 7) In Raikal Mandal we have distributed to 500 migrant labourers and daily labourers

Totally 729 poor people received food kits containing Rice, Dhall, cooking oil, Salt, Onions, Tamarind, Chilly power and health care kits with Sanitizers, Face Masks and Dettol Soaps.

We have executed the above relief welfare activity with the collaboration of Government departments as follows: 1. Mandal Revenue Department; 2. Warangal Municipal Corporation; 3. Police Department

ii. Web Conferences of Caritas India: Rising to the need of the hour, Caritas India has conducted web conferences (Microsoft Teams Meeting) with the directors to assist the COVID 19 relief works and its measures at field level. Caritas India is analysing the sustainability and development of their food security projects in different areas in INDIA. The topics dealt were 1. Covid 19, response of Catholic Church, 2.Snehahastam, 3.Child Rights amidst Covid19, 4. Celebrating the 5th year of Laudato Si and 5.Rapid Research on impact of Covid 19 pandemic on the farmers. A P/ Telangana State Forum has taken a lead organising these virtual meetings.

iii. Food Security program at Raikal Mandal: With this month of May, 2020 we started 2nd phase of “Livelihood Based Food Security Program in 20 villages of Raikal Mandal of Jagithyal district. Four Feeder Channels work is in progress.

iv. Food Security program at Chilpur Mandal: In Chilpurmandal Vegetable garden, Traditional multi cropping crops and Vermi Composed Pits works are followed up in the month of MAY.

v. Child Line 1098: Child Line 1098 project has given shelter to one orphan girl child at Swadhar home and 2 child marriages were stopped.

Rev. Fr. D. Vijaya Paul, Director

C. Fatima Charitable Trust

a) 5 May 2020

In station Rampur we have distributed provisions to 15 poor widows.



b) 6 May 2020

In Sudedari in Hanamkonda we have distributed provisions and face masks to 40 auto drivers with the permission of C.I Ajay.



c) 12 May 2020

In Karunapuram we have given financial help to 50 leprosy families



d) 12 May 2020

We have distributed the provisions (Rice, Wheat Powder, edible oil, Dall, Tamarind, Chilli Powder, salt and turmeric powder) and face masks to 50 migrant's families from Chhattisgarh and Jharkhand



Rev. Fr. G. Bala Martin, Director

D. WADES

COVID 19 Pandemic has changed all reality around us. We have been grounded and quarantined and a time for introspection and reflection has been given for us. It is certainly a time for us to look in to our services in the Educational apostolate. Do we make a difference in the society through this very important apostolate..! As we all grapple with the COVID-19 situation, one of the deeply impacted aspects are Education and learning. As it is said that “Necessity is Mother of invention”, and so most schools have started remote learning. It has become now a necessity and it is a challenge for the school management to get connected with Wards to teach them using various media in which our children are obviously versatile. We need to learn how to cope with this type of teaching. WADES has initiated in to this new experiment and trying to reach out to our students through on line classes. Social service by WADES: At the same time, sanitized by the power of the blood of Christ, protected and strengthened by the vaccine of the Eucharist, we have been trying to find ways to reach out the vagrant and migrant workers, rag-pickers, widows, daily wage labours and the most needy. Nearly 230 people of the above categories are distributed with food essentials, sanitizers mask and a fabric bag for regular use.



Warm Welcome: Fr. Yaga Reddy, the Headmaster/ Correspondent of BISHOP BERETTA HIGH SCHOOL and Fr. A. Bala Reddy, the Principal/ correspondent of Vidya Jyothi degree college have moved to another assignment as they completed term of office. WADES acknowledges and place on record with sincere thanks for their valuable services. We welcome Fr. R. Inna Reddy as HM/ correspondent of BBHS, Fatimanagar and Fr. Y. Thomas Kiran as Principal/ correspondent of VJDC, station Ghanpur. WADES extends a warm welcome and wish them all the best in their apostolate.

Fr. M. Jaya Paul DM - WADES

5. Mission Banjara

Rev 21:4-"He will wipe every tear from their eyes." The month of May 2020, is a blessed time to have special devotion to Mother Mary and to experience the love of Mother Mary. we need to follow the Catholic Tradition to pray the Rosary wherever we are. It is the approach, and the way

to get the blessings and the powerful intercessory Prayer of Mother Mary. Our lady of Mother Mary shrine, yesugutta is radiating the light of the gospel to all people. It is wonderful and miraculous shrine in our Warangal Diocese. People are attracted more and well known for Healings and Miracles shrine. Those who come, all types of people with financial and health problems, and Black magic ,they are all set free, and got Healings. It is a great witness that people spread the great history of our shrine. Moth Mary will never forsake us but she is always praying for us. The church is beautiful and we, as the Banjara team respond to the signs of the time, cry of the Earth, and Cry of the poor. My personal experience is that there is a greater role to play by the Religious to respond to the cry of the poor and marginalized. Let us imitate noble St. Francis of Asissi. People expect our Valuable presence being with the poor, sick, suffering people and marginalised. The state of the poverty is very much affecting the families. so we must see the face of Jesus in the face of the poor, and marginalised.Rev21:-3"See the home of God is among mortals. He will dwell with them as their God, they Will be His people, and God himself will be with them."

As I leave the Diocese of Warangal and return to my Congregation of Precious Blood, I thank all Priests & Faithful, who helped in Mission Banjara, which continues to flourish!

Fr. Samuel CPPS

BIRTHDAY BABIES IN THE MONTH OF JUNE

Celebrate your birthday today. Celebrate being Happy every day.

Rev. Fr. Gangarapu Naveen	05-06-1976
Rev. Fr. Madanu Jaya	07-06-1968
Rev. Fr. Macharla Raju	08-06-1983
Rev. Fr. Pudota Chinnaiah	08-06-1959
Rev. Fr. Dasari Joseph	11-06-1963
Rev. Fr. Reddimasu Thomas	11-06-1963
Rev. Fr. Polumari Suresh	25-06-1981

PRIESTLY ORDINATION ANNIVERSARY

Rev. Fr. D. Jaya Prathap	03- 06- 1999
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