

# Thatima Vani



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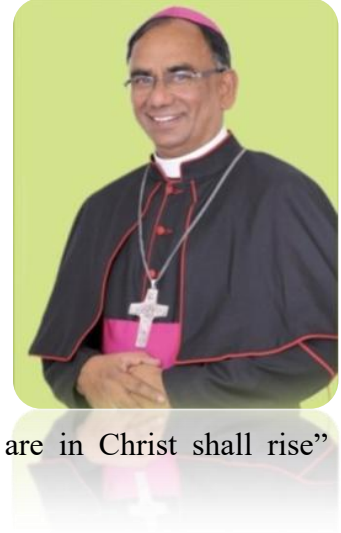


**Unless Grain dies, does not bear much Fruit - Jn 12:24**

# Suffrage to Souls in Purgatory

*Out of the depths I cry to You, O Lord; Lord, hear my voice!*

The Church dedicates the month of November to the Holy Souls in Purgatory. She commemorates all her faithful children who have departed from this life, but have not yet attained the joys of heaven. Paul tells his readers not to lose hope about their future with the Lord, simply because other believers have died ("fallen asleep"). Perhaps some of them thought that Christians would not die before Jesus returned. Paul reassures them that those who have died in Christ will be raised and will meet the Lord along with those who are still living when he comes. He warns us that we must not be ignorant concerning the dead, nor sorrowful, "even as others who have no hope ... For the Lord Himself shall come down from heaven ... and the dead who are in Christ shall rise" (1 Thes4:13-5:1).



The Church has always taught us to pray for those who have gone into eternity. Even in the Old Testament prayers and alms were offered for the souls of the dead by those who thought "well and religiously concerning the resurrection." It was believed that "they who had fallen asleep with godliness had great grace laid up for them" and that "it is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (2 Mac 12:46). We know that a defiled soul cannot enter into heaven.

## **Duration of Purgatory**

Purgatory is not eternal. Its duration varies according to the sentence pronounced at each particular judgment. It may be prolonged for centuries in the case of the more guilty souls, or of those who, being excluded from the Catholic communion, are deprived of the suffrages of the Church, although by the divine mercy they have escaped hell. But the end of the world, which will be also the end of time, will close for ever the place of temporary expiation. God will know how to reconcile His justice and His goodness in the purification of the last members of the human race, and to supply by the intensity of the expiatory suffering what may be wanting in duration. But, whereas a favourable sentence at the particular judgment admits of eternal beatitude being suspended and postponed, and leaves the bodies of the elect to the same fate as those of the sinner; at the universal judgment, every sentence, whether for heaven or for hell, will be absolute, and will be executed immediately and completely.

## Offering Prayers and Sacrifices

The Church Suffering and the Church Militant constitute in their relations a second circle of most vital activities. Having entered into the night "wherein no man can work," the Suffering Church cannot ripen to its final blessedness by any efforts of its own, but only through the help of others, through the intercessory prayers and sacrifices of those living members of the Body of Christ who being still in this world are able in the grace of Christ to perform expiatory works. The suppliant cry of liturgy: "Eternal rest give to them, O Lord, and let perpetual light shine upon them," can be heard already in the Acts of the martyrdom of SS. Perpetua and Felicitas (A.D. 203) and is represented in numerous sepulchral inscriptions of the most ancient period, while theologians and Fathers of the Church, beginning with Tertullian, have supplied its substantial proof. So fundamental and so natural to man's hope and desire and love is this belief, that historians of religion have discovered it among almost all non-Christian civilized peoples: a striking illustration of Tertullian's saying that the human soul is naturally Christian.

The Catholic, therefore, is covetous to expiate and suffer for the "poor souls," especially by offering the Eucharistic Sacrifice, wherein Christ's infinite expiation on the Cross is sacramentally represented, and stimulating and joining itself with the expiatory works of the faithful, passes to the Church Suffering according to the measure determined by God's wisdom and mercy.

## Indulgences

By the practice of Indulgences, the Church places at the charitable disposal of the faithful the inexhaustible treasure accumulated, from age to age, by the superabundant satisfactions of the saints, added to those of the martyrs, and united to those of our Blessed Lady and the infinite residue of our Lord's sufferings. These remissions of punishment she grants to the living by her own direct power; but she nearly always approves of and permits their application to the dead by way of suffrage, that is to say, in the manner in which, as we have seen, each of the faithful may offer to God who accepts it, for another, the suffrage or succour of his own satisfactions.

A partial indulgence can be obtained by devoutly visiting a cemetery and praying for the departed, even if the prayer is only mental. One can gain a plenary indulgence visiting a cemetery each day between November 1 and November 8. These indulgences are applicable only to the Souls in Purgatory. All indulgences require the usual conditions of: (1) Receiving the **sacrament of confession**, either eight days before or after the pious act is performed; (2) Receiving **Holy Communion** on that day; (3) Reciting **prayers for the intentions of the Holy Father** (one Our Father and one Hail Mary is the minimum, but any other additional prayers may be added). May the Souls of the Faithful Departed through the mercy God Rest in Peace!

**II. Holy Father's intention:  
Universal Prayer intention-Artificial Intelligence**

We pray that the progress of robotics and artificial intelligence may always serve humankind.

**III. MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOURTH WORLD DAY OF THE POOR  
33rd Sunday in Ordinary Time, 15 November 2020  
"Stretch forth your hand to the poor" (Sir 7:32)**



Pope Francis releases his message for the Fourth World Day of the Poor, observed on 15 November. The Pope calls on people to keep their gaze fixed on the poor, especially during the Covid-19 pandemic, and warns against succumbing to a “whirlwind of indifference”. The theme for the 4<sup>th</sup> World Day of the Poor is “Stretch forth your hand to the poor”, taken from the book of Sirach. Drawing from this text, Pope Francis observes that “its author presents his advice concerning many concrete situations in life, one of which is poverty. He insists that even amid hardship we must continue to trust in God.” The Pope points out that from these pages we see, “prayer to God and solidarity with the poor and suffering are inseparable.” He also notes that “time devoted to prayer can never become an alibi for neglecting our neighbour in need.”

**The gift of Generosity**

“Generosity that supports the weak, consoles the afflicted, relieves suffering and restores dignity to those stripped of it, is a condition for a fully human life,” Pope Francis says. “The power of God’s grace cannot be restrained by the selfish tendency to put ourselves always first.” In his message, the Pope acknowledges that “keeping our gaze fixed on the poor is difficult”, but, he underlines, it is “more necessary than ever if we are to give proper direction to our personal life and the life of society.”

**Whirlwind of indifference**

“We cannot feel ‘alright’ when any member of the human family is left behind and in the shadows,” he says. The Pope laments a frenetic pace of life that leads people into a “whirlwind of indifference”. He adds that it is only when something happens that upsets the course of our lives do our eyes become capable of seeing the goodness of the saints “next door”.

**Covid-19 and the Saints next door**

Devoting a significant part of his message to the Covid-19 pandemic, Pope Francis draws attention to the many “outstretched hands” in the form of doctors and nurses who have been caring for patients in these difficult months. He also commends the outstretched hands of administrators, pharmacists, priests, volunteers and others who have given of themselves day and night and without fanfare. “The present experience,” says the Pope, “has challenged many of our assumptions. We feel poorer and less self-sufficient because we have come to sense our limitations and the restriction of our freedom.” “The loss of employment, and of opportunities to

be close to our loved ones and our regular acquaintances, suddenly opened our eyes to horizons that we had long since taken for granted.” However, Pope Francis stresses, “now is a good time to recover ‘the conviction that we need one another, that we have a shared responsibility for others and the world’.” In a word, he continues, “until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.”

### **Outstretched hands of love**

Returning to this year’s theme, the Pope notes that it is “a summons to responsibility and commitment as men and women who are part of our one human family.” Even during this pandemic, which has forced people into isolation, the Word of God “constantly impels us to acts of love,” Pope Francis says. He also describes how the command: ‘Stretch forth your hand to the poor’ “challenges the attitude of those who prefer to keep their hands in their pockets and to remain unmoved by situations of poverty in which they are often complicit.” “Some hands are outstretched to accumulate money by the sale of weapons that others, including those of children, use to sow death and poverty. Others still, parading a sham respectability, lay down laws which they themselves do not observe.”

### **Our final goal is love**

Concluding his message, the Pope recalls that in the book of Sirach it is written, ‘In everything you do, remember your end’. He continues by saying, “the ‘end’ of all our actions can only be love. This is the ultimate goal of our journey, and nothing should distract us from it.” Even a smile, remarks Pope Francis, is something we can share with the poor and is a “source of love and a way of spreading love. An outstretched hand, then, can always be enriched by the smile of those who quietly and unassumingly offer to help, inspired only by the joy of living as one of Christ’s disciples.”

## **IV. Encyclical Letter “*FRATELLI TUTTI*” of the Holy Father Francis On fraternity and Social Friendship**

**Shadows over the closed world** (Ch. 1) are spreading everywhere, leaving injured people by the roadside, cast out and discarded. The shadows plunge humanity into confusion, loneliness, and desolation. When we come upon **an injured stranger on the road** (Ch. 2), we can assume one of two attitudes: we can pass by or we can stop to help. The type of person we are and the type of political, social or religious group we belong to will be defined by whether we include or exclude the injured stranger.

God is universal love, and as long as we are part of that love and share in it, we are called to universal fraternity, which is openness to all. There are no "others," no "them," there is only "us". We want, with God and in God, an **open world** (Ch. 3), a world without walls, without borders, without people rejected, without strangers. To achieve this world, we must have an **open heart** (Ch. 4). We need to experience social friendship, seek what is morally good, and practice a

social ethic because we know we are part of a universal fraternity. We are called to solidarity, encounter, and gratuitousness.

To create an open world with an open heart, it is necessary to engage in politics, and a **better kind of politics** (Ch. 5) is essential. Politics for the common and universal good. Politics that is “popular” because it is for and with the people. It is politics with social charity that seeks human dignity. The politics of men and women who practice political love by integrating the economy with the social and cultural fabric into a consistent and life-giving human project.

Knowing how to **dialogue** is the way to open the world and build **social friendship** (Ch. 6) which manifests an open heart and provides the basis for a better politics. Dialogue seeks and respects the truth. Dialogue gives rise to the culture of encounter, which becomes a way of life, a passionate desire. Whoever dialogues is generous, recognizing and respecting the other.

But it is not enough just to engage in encounter. We have to face the reality of the injuries of past mis-encounters, and so we have to establish and walk the **paths of re-encounter** (Ch. 7). We need to heal the wounds, which requires seeking and offering forgiveness. To forgive is not to forget. We need to be daring and start from the truth—the recognition of historical truth—which is the inseparable companion of justice and mercy. All this is indispensable for advancing towards peace. Conflict is inevitable on the road to peace, but violence is inadmissible. That is why war is a recourse that must be rejected, and the death penalty a practice that must be eliminated.

The different religions of the world recognize human beings as God's creatures. As creatures, we are in a relationship of fraternity. **The religions** are called to the **service of fraternity in the world** (Ch. 8). In dialogue and with hearts open to the world, we can establish social friendship and fraternity. In our openness to the Father of all, we recognize our universal condition as brothers and sisters. For Christians, the wellspring of human dignity and fraternity is in the Gospel of Jesus Christ, and that is what inspires our actions and commitments. This path of fraternity also has a Mother called Mary.

Faced with those injured by the shadows of a closed world and still lying by the roadside, we are invited by Pope Francis to make our own the world's desire for fraternity, starting with the recognition that we are “Fratelli tutti”, **brothers and sisters all**.

## **V. Clarifications by Cardinal Oswald about Pope's statements in a film "Francesco" on Homosexuals**

Enquiries have come in from several quarters in connection with some comments of the Holy Father which were incorporated in a film “Francesco” just released. The Holy Father’s remarks got wide publicity and there have been different reactions. I considered it necessary to issue a clarification from the Catholic Bishops’ Conference of India.

1. There is no change in Church doctrine at all. The Holy Father's comments are in I till consonance with what he has repeatedly said: show compassion, reach out to the peripheries, protect the weak. etc.

2. What did the Holy Father actually say? Translated from the Spanish it reads, "homosexual persons have a right to a family." It is clear that the Holy Father is referring to the family of birth. This is further clarified when he later states that such a person should not be thrown out of the family, just because of the sexual orientation.

3. Regarding "civil unions" In this interview to a press agent what he has said is that some protection should be given to those who are living together. This not a call for gay marriages to be recognized, and certainly not the Catholic Church's recognition of them. Church doctrine drawing from Sacred Scripture and Tradition is clear and has not in any way been diluted. Pope Francis in his reflections expresses his concern that these people can be in distress and seeks some civil protection to safeguard their interests (e.g. for insurance, social security etc.). he Holy Father has been misunderstood and misinterpreted.

**Oswald Cardinal Gracias, President CBCI**

## **VI. Letter from Congregation for Divine Worship and the Discipline of the Sacraments, regarding the Sacrament of Confirmation**

During the course of the current Covid-19 pandemic this Congregation has received a number enquiries from Episcopal Conferences and from individual Bishops about the correct way to validly administer the Sacrament of Confirmation given the rules on social distancing in force in many places.

The question has a number of dimensions. Firstly must the anointing with chrism be accompanied by the imposition of the hand or is anointing sufficient. Secondly, must the anointing be done with the nude thumb for the sacrament to be validly administered, or can the minister avail of an instrument, such as gloves or a cotton swab?

The first question was already answered by the Pontifical Commission for the Interpretation of the Decrees of Vatican Council II, cf. *Notitiae* 7 (1972) pp. 281-285, which held that anointing sufficiently manifests the imposition of the hand, therefore the imposition of the hand at the same time is not a necessity for validity.

The second question, regarding the use of an instrument such as a cotton swab, was recently submitted to the Pontifical Council for the Interpretation of Legislative Texts. Thus the formal response to this question is as follows: "For the validity of the Sacrament of Confirmation the law establishes that it is conferred by the ordinary Minister and by a priest with the faculty to do so, through the anointing with chrism on the forehead while the words prescribed in the liturgical

books are pronounced (cf. cann. 880 § 1 and 882 of the Code of Canon Law). The use by the minister of an instrument (gloves, cotton swab...), does not affect the validity of the Sacrament".

However, we do underline that such practices, where they are adopted, are only to last until the end of the current emergency. We hope that this provides the required clarity and ask that you share this letter with your brother Bishops on the bench. With sentiments of fraternal esteem, I am,

**Robert Card. SARAH, Prefect**

## **VII. Cardinal Sarah on the Phase “One God”**

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 smcula smcolorum” are rendered in English as “one God, forever 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 recognize him as the incarnate Son of God and Second Person of the Trinity. It is clear from the Latin texts that the doxology emphasizes 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 *unitate* 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 é Dio, Egli é Dio* and *Tu sei Dio*; Spanish uses *y es Dios* and *eres Dios*, while Portuguese uses *que é Deus* and *Vás 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.

**Robert Cardinal SARAH Prefect**

### **VIII. Solemnity of All Saints (Nov 1)**

On November 01st, 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.



## IX. All Souls Day (Nov 2)

Why do Catholic Christians commemorate the dead during the month of November? Abbot Odilo of the great French Abbey of Cluny introduced the festival of All Souls in 998 for members of his own religious order. Later, in the 14th century, All Souls was adopted by Rome for the entire church. It is dedicated to the memory of all the faithful departed. All Saints Day and All Souls Day set the tone for the month of November. All Souls are our family and relatives, our neighbors and friends, our ancestors, that “cloud of witnesses” who accepted the godly realism of their lives, shared it with others already on earth, and continue to do so now before the throne of the Lamb in heaven.



For this reason, they are truly blessed, and give us a reason to hope, to believe, to struggle and to live. The feast of All Souls and the month of November is a source of consolation for each of us. The consoling doctrine of the Communion of Saints allows us to feel ever close to those who have died and gives us much hope in moments of despair and sadness. The holy souls in purgatory see ever more clearly what we intuit from afar. They are already within reach of eternal life, the loving arms of Jesus; but they are not yet closely within his embrace. The sting of death has been removed, but they are still sensing the pain of love which only complete union with Jesus can heal. The healing process is accomplished by the same love which makes the separation momentarily very painful. Our prayers for the faithful departed increase faith and love within us; they draw us to look upon the Son with ever greater longing.

## X. Dalit Liberation Sunday (Nov 8)

Indian Christians of Dalit origin are still denied constitutional privileges and benefits because of their religion. Christians of various denominations in India are joining hands in jointly observing the **Dalit Liberation Sunday (DLS)** on Sunday. The **Office for Scheduled Castes/Backward Classes (SC/BC)** of the **Catholic Bishops' Conference of India (CBCI)**, and the **National Council of Churches in India (NCCI)**, that comprises **Protestant and Orthodox Churches**,

The CBCI continues to take necessary steps to eradicate the caste-based discrimination that exists in the Church. In this regard, a policy for empowering Dalits was released in December 2016 which declares that ‘Caste discrimination is a grave social sin.’

### *Dalit Christians still hoping*

So far there is hardly any progress with regard to the case by the CBCI Office for SC/BC in the **Supreme Court of India**, challenging the validity of Presidential Order of 1950 that excludes Christians and Muslims of Scheduled Caste Origin from the Scheduled Caste list thus denying freedom of religion. Christians form 28 million or just 2.3 percent of India's 1.2 billion people but more than 60 percent of them come from Dalit and tribal communities.

## XI. Feast of Lateran Basilica Church (Nov 9)

Let us spend our earthly pilgrimage filling our minds with the thoughts of heaven, so that when we finally cross over into eternal life, the images we see may not be foreign, startling or strange. Let us pray that we, too, may be able to say: “My God, I know this place. I am home.”

The Universal Church celebrates the Dedication of the Basilica of St. John Lateran in Rome because it is the head and mother church of all churches in the world. The fact is, that the Basilica of St. John Lateran is the Pope’s cathedral because St. John Lateran’s Basilica is the Cathedral of the Diocese of Rome, and the official ecclesiastical seat of the Bishop of Rome, who is the Pope. The first basilica on the site was built in the 4th century when the Roman emperor Constantine donated land he had received from the wealthy Lateran family. That structure and its successors suffered fire, earthquake and the ravages of war, but the Lateran remained the Church where popes were consecrated until the popes returned from Avignon in the 14th century, after which they resided in St. Peter’s.



## XII. Children’s Day (Nov 14)

Children’s Day is India’s indigenous festival inasmuch as it is commemorated on the birthday of India’s first Prime Minister and freedom fighter, Jawaharlal Nehru. 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.

## XIII. Christian Vocation Sunday (Nov 15)

Vocation Sunday is a time to talk about how God calls each of us to follow Him and to serve and witness Him to others. God has created us to want Him. By our baptism, he has inscribed his love on our hearts and we will be restless until we know Him. In the Gospel, Jesus asks the two disciples, “What are you looking for?” People look in so many places trying to fill their longing for God and their desire to love. They will seek to accumulate things or power. They will have many sexual relationships. They will try to seek comfort in drugs or alcohol.



None satisfies, but only a life lived with, in, and for Jesus Christ. The question that Jesus asks you is what are you looking for? Ultimately, we are all wanting to be happy says St. Thomas Aquinas. This happiness comes from a life lived in love with God and his people. When we find this happiness, we know that we do not have to search anymore. Jesus is here before us saying, Why are you searching? Your search has come to an end. Here am I, your Lord. As his disciples, we are called by Jesus by name to help others discover His true love. We are called to be faithful to the commandments of Jesus and to show others why being Christian is one of great joy, peace, and significance. And we are called to speak about our love for Jesus Christ. This is what it means to have a vocation as a disciple of Jesus. Is this your vocation?

#### **XIV. 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.



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#### **XV. Solemnity of Christ the King (Nov 22)**

Christ the King! Christ is king of our hearts and of our lives. Many of us today no longer think of actual kings but we can still understand the idea of a king. We should think of the struggle in the Old Testament, the Jewish Scriptures, when the Jewish people decided to ask for a king on this earth, rather than just staying with their covenant with God. Christ the King as a solemnity is about our covenant with God. Perhaps we don't often think that we have a covenant with God. Often we only think of our Jewish ancestors and their covenants with the Lord God. But our Scripture are called the New Testament and they refer to the New Covenant with the Lord God. The point where we made that covenant is our baptism: we were baptized into Christ and into the New Covenant with Him.



#### **XVI. St. Cecilia, Patron of Music (Nov 22)**

St. Cecilia was born a patrician in Rome, towards the close of the 2nd Century, while Alexander Severus was the reigning Emperor, but was brought up a Christian. From her early age, she had

determined to remain single for the love of God; she used to fast and perform all kinds of penance and charitable works. But her parents had other designs for her and so gave her in marriage to a young patrician named Valerian. In the evening of her wedding day, with the music of the marriage hymn still ringing in her ears, Cecilia renewed her vow of virginity to God. On retiring to the bridal chamber, Cecilia plucked up courage and said to her bridegroom: "I have a secret to share with you I have an angel of God watching over me. If you touch me in the way of marriage, he will be angry and you will suffer; and if you respect my maidenhood he will love you as he loves me."



### **XVII. New Liturgical Year: Season of Advent (Nov 29)**

The New Liturgical Year in the Church begins with the season of Advent a time to help us prepare for Christmas, when we celebrate the fulfillment of our longing for the Savior with the birth of Jesus. So, what is Advent: It's the season that lasts about four weeks, beginning four Sundays before Christmas and ends on Christmas Eve. The Church's Christmas season begins on Christmas Eve and lasts for twelve days. So, Advent is a season of anticipation that leads up to Christmas.



**Advent Traditions:** One of the primary traditions of Advent is the lighting of the Advent wreath. Each candle lit represents an aspect of the spiritual preparation for the coming of the Lord, Jesus Christ. The circle of branches of the wreath symbolize the eternal cycle of the seasons while the evergreens and lighted candles signify the persistence of life in the midst of winter. Advent Candles The Advent wreath contains 4 candles. All of the candles are purple except the third (which is rose).The symbolic meanings of the candles can vary but they are often:

1. **Hope** - expectation of what is to come and sometimes prophecy
2. **Love** - sometimes called the Bethlehem Candle
3. **Joy** - this rose candle is often called Mary's Candle
4. **Peace** - it can often be called the Angel's Candle

**Colors of Advent:** The color of Advent is purple. You'll see purple used quite often in banners around the church or in the vestments of the clergy. Purple is used at Advent as it is at Lent to represent the penitential nature of the season. In fact, Advent used to be known as "little Lent." The color is a symbolic reminder for us to be preparing ourselves for the coming of our Lord. The third Sunday during Advent is called Gaudete Sunday. The word Gaudete means "rejoice." On that Sunday your priest may wear rose vestments. This color is meant to remind us that Christmas is drawing near.

## **XVIII. Communio India Sunday (Nov 29)**

Communio India Sunday Conference of the Catholic Bishops of India (CCBI) the Conference of the Bishops of the Latin Rite 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 India is to raise funds in our country, with a view to helping the Mission Dioceses and Religious Congregations in India for the variety of needs they have. Though we may not initially come up with the necessary funds, the idea is to encourage our people to contribute and thus be part of the 'missionary movement'. His Eminence Oswald Cardinal Gracious, sent out a circular asking all the Latin Dioceses in India to observe the 1st Sunday of Advent (This year 29<sup>th</sup> of November) as 'Communio India Sunday'. Envelops for contribution will be given to the parishes and Institutions. Contributions can be given on the Communio India Sunday as well as other days of the year, as this is going to be a regular and on-going Fund-raising programme. The Sunday closer to St. Francis Xavier feast is the communio India Sunday. It is an honor to the great missionary Saint Francis Xavier, who evangelizes from India through Japan!

***Covid-19 year Theme: "Love one another as I have loved you" (John 13: 34)***

Dear Brothers and Sisters in Jesus Christ,

1. This year we observe *Communio India Sunday* amidst the suffering and the challenges created by the Covid-19 pandemic. Nevertheless, the missionary journey of the whole Church continues, despite all the challenges facing us, because the Risen Lord accompanies us on our way.
2. In his unforgettable *UrbietOrbi* message on the evening of March 27, 2020 Pope Francis poignantly summarized the situation we are in: "We find ourselves afraid and lost. Like the disciples in the Gospel (Mk 4:35-38) we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other."
3. The apostles and the disciples "went forth and preached everywhere, while the Lord worked with them and confirmed the word through accompanying signs" (Mk 16:20). Sharing the joy of the Gospel in season and out of season is the fundamental responsibility of each and every baptized Christian. Faith means bearing witness to the Easter joy the Risen Lord has given us. A joy such as this cannot be the result of our own efforts. It issues from our encounter with the Risen Lord (cf. Mt 28: 8-10). It is also the source of our confidence and the fullness of our consolation.
4. There are many places in our country where Catholics cannot celebrate the Sunday Eucharist regularly because of the lack of a proper church building. *Communio India* will enable us to extend a helping hand to all such communities in building a house of worship, so that they are not deprived of the Eucharist every Sunday and in turn become communities that do not cease to proclaim the Gospel of God's kingdom.

5. The CCBI launched *Communio India* in 2018 with the following purposes: (1) to establish a missionary organization (like *Missio and Aid to the Church in Need* in Germany) in order to build a culture of sharing and caring, in solidarity with our needy brothers and sisters in our own country; (2) to encourage our faithful to pray and help the missions and the missionaries and, more importantly, to promote missionary vocations; (3) to encourage and inspire our faithful to be lay missionaries.

6. Expressing our solidarity with those who suffer due to the menace of COVID-19, *Communio India Sunday* should be observed faithfully and meaningfully in all the parishes and institutions in our country, with a proper commentary at the Holy Mass, special Prayers of the Faithful and conscientization regarding our baptismal call to become missionary disciples. It is a Sunday to pray for the mission of the Church in India and to gratefully remember all our missionaries, who work gladly and generously in various parts of our country to proclaim the joy of the Gospel.

7. The Church in India acknowledges with gratitude the generous contributions of the People of God to the noble cause of *Communio India* and appeals to all our faithful to be generous once again in sharing their resources to help our brothers and sisters in the remote regions of our country, so that they can experience the love of God through the generosity of fellow Indian Catholics.

8. May Jesus the Good Shepherd guide and help us in the power of His Spirit to carry out His work of evangelization in all earnest.

+ **Filipe Neri Ferrão, President, CCBI**

### **XIX. 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).

### **XX. Bishop's Schedule in November, 2020**

1	:	All Saints' Solemnity
2	:	All Souls' Day
7	:	Medicare Trust Steering Committee Meeting
9	:	Feast of Lateran Basilica Church: Mother of all Churches
12	:	Excellence National Mother Teresa Award Celebrations in Divya Deepthi Bhavan, Fatimanagar @10.30 am
13	:	CCBI VSCR Regional Secretaries Meet: Zoom

15	:	World Day of the Poor & Vocation Sunday
17	:	Virtual Farewell Meeting to Apostolic Nuncio, Giambattista Diquattro
21	:	Memorial of Presentation of the Blessed Virgin Mary
22	:	Solemnity of Christ the King cum St. Cecilia celebration in Cathedral campus
29	:	Season of Advent begins cum Communio India Sunday: To send the Offerings and contributions to the Procurator
30	:	Feast of St. Andrew, the Apostle

### **December 2020**

1	:	World AIDS Day
3	:	Solemnity of St. Francis Xavier

## **XXI. Communications**

### **1. All Souls' Day**

**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 8<sup>th</sup> 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 2020:** 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 India is to raise funds in our country, with a view to helping the Mission Dioceses and Religious Congregations in India for the variety of needs they have. Communio India is to observe on the 1st Sunday of Advent. This year it falls on 29th of November. I request the Parish Priest to observe the Communio India Sunday on 29 November 2020 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. Condolences to Fr. G. Joseph:** The Diocese was saddened to hear the news of the departure of Golamari Dasi Reddy, the Father of Rev. Fr. Golamari Joseph, aged 60 at 7.10 am on October 4, 2020. The Diocese conveys heartfelt condolences to Rev. Fr. Golamari Joseph, who is serving in Jagitial Parish and the bereaved family members and pray ‘**May his soul rest in peace**’.



**4. Condolences to Fr. T. Augustine:** We are very sad to inform you that Thirumalreddy Marreddy, the Father of Rev. Fr. T. Augustine, aged 92 has reached his eternal abode at 9.30 pm on October 20, 2020. The Diocese conveys heartfelt condolences to Rev. Fr. T. Augustine, who is serving as Director in CJITS and the bereaved family members: **RIP**

**5. Installation of Rosary Garden Pillars**

“**Mary, Virgin Mother, you are like the pillar of light that, day and night, went before God’s people to direct their footsteps through the wilderness**”. –Ex 13:21-22.

On 7th of October 2020, Feast of Our Lady of the Rosary, the Eucharistic Celebration was solemnized by Most. Rev. Dr. Udumala Bala, the Bishop of Warangal, at Fatima Cathedral. It was followed by the Blessing and Installation of Rosary Garden Pillars. The purpose of the Rosary Garden was highlighted by Bishop during this celebration, i.e. to know more about Mary and her life and to create a conducive place to pray the Rosary. Bishop also encouraged the faithful to have deep devotion to Our Mother and to pray the Rosary every day. To mark this graceful occasion together with Bishop, some Priests, many nuns from neighboring communities, Elders of the Church and the Faithful from the Parish were also present.



**Rev. Fr. Marreddy, Parish Priest**

## **6. News from LODI MSSS**

### **i. Sustainability Program, Devarappula Mandal**

1. Loans given to 8 women for Rs. 1,48,000 for agriculture development and income generation program from Jana Jeevana Women federation
2. 82 farmers prepared Jeevaamrutham and waste decomposer to promote organic farming methods in 100 acres of land.
3. Distributed pheromone traps and Yellow plates to 58 farmers and applied in 58 acres of paddy and cotton field to control pest.
4. Distributed traditional seed like Sorghum and Horse gram 87 farmers and sown in 160 acres of land

### **ii. Support to Physically Challenged Children**

Awareness raising program to Parents & Care givers/Youngsters on Education was organized at Mahabubabad on 28/09/2020. For this program the Chief guest is Fr. D. Vijaya Paul , Director, LMSSS and addressed on importance of education and parents role. After this program the Director distributed note books & Aids & Appliances to 55 disable children with support of CHAI-LF.

### **iii. Lodi Revolving Fund Loans given :**

a. No. of Villages-01; b. No. of Beneficiaries-31; c. Total Loan Amount-6,10,000/-

### **iv. Fatima Mahila Sahakara Sangam**

a. No. of Parishes-30; b. No. of Villages-68; c. No. of Members-2695;  
d. Total Savings- Rs. 4,04,250; e. Total General Loans given-Rs. 1,06,10,000.

**Fr. D. Vijaya Paul. Director**

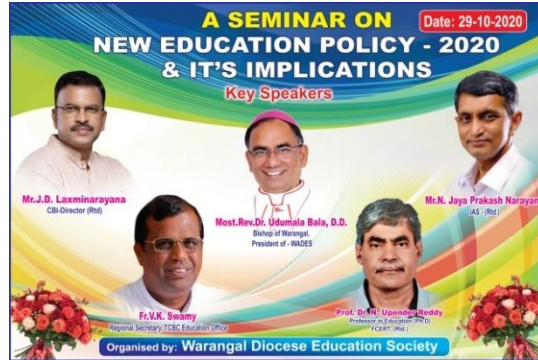
## **7. WADES**

### **A Seminar on NEP 2020**

The Warangal diocese Education Society has organized a one day seminar on NEP-2020 on 29.10.2020. This was conducted to all the Educational institutions of the Religious and the diocese of Warangal. At the invitation of His Excellency Most. Rev. Dr. Udumala Bala DD., the bishop of Warangal and President of WADES, the Heads of educational Institutions and two staff members from each institution, of twelve districts, about 210 people have participated in the seminar. The objective of the seminar was to give clear understanding of NEP 2020 so that all may serve better in the field of education apostolate. After the prayer, His Excellency addressed the gathering, highlighting some of the important points of New National Educational policy and challenges of its implications as minorities.

Prof. Dr. Upender Redy, an well experienced person in the field of Education, at first appreciated the services of Minority Educational institutions. He spoke about "Core-features of NEP 2020".

He said that "A child should be trained for employment and to develop the capacity to learn life skills". There after Mr. Jaya Prakash Narayan, IAS [Rtd], gave a speech on Web-nar link. He said that he had his schooling in a Jesuit school- Loyola and has profound respect towards Minorities. When the government was deficient in producing quality education, missionary schools came forth fulfilling the vacuum.



He narrated elaborately the implication - strategies & challenges of NEP2020. The other resource person was Rev. Fr. Dr. V. K. Swamy, Secretary of TCBC. Father spoke on the "Role and position of Minority in NEP 2020" through a power point presentation. He had given an excellent explanation how a teacher should transform in the area of teaching, especially equipping oneself in technology to be able to guide students better. At the end Mr. N. Narayan Reddy, the Director of St. Peter's educational institutions reviewed the day's program and made clear how to understand the basic concepts of NEP2020.

The participants have expressed that they were satisfied with the information received through talks of the very eminent persons and express their gratitude to the Bishop and to the WADES committee for taking the initiative to seminar on a very relevant topic.

**Fr. M. Jaya Paul, DM- WADES**

## 8. Pastoral Centre

1. On 28<sup>th</sup> of October 2020 Most. Rev. Dr. Udumala Bala, Bishop of Warangal Visited Pastoral to Bless Youth for Jobs program started in Pastoral Centre by an NGO. This NGO is for all the handicap youth to train them for two months and give them job opportunity. If there is any one in your notice you are welcome to approach me.



2. Marriage Preparation Course and Counseling was conducted on Second Saturday and Fourth Saturday i.e. on 10<sup>th</sup> and 24<sup>th</sup> of September 2020. On 11<sup>th</sup> sixteen members and on 24<sup>th</sup> twelve attended for MPC. The group shared and expressed their feelings about this MPC program.

3. The Co-ordinaters and animators meeting was conducted to motivate them for mission work. Action plan was planes to their work in the mission stations.

**Information:** 1. We are ordering calendars, Bible Diaries and promise cards for the year2021. If you require please contact me as early as possible. 2. All those who are interested to conduct Jyotirmai Bible quiz exam for the year 2020 please contact me as early as possible. 3. Bibles, Moksha margam Books (Prayers and Songs book), Religious articles, Christmas sets are available in Pastoral Centre. If you require any please Contact me. 4. If any prayer requests or any help in spiritual activities you are always welcome. We can overcome everything through prayer.

**Fr. Gopu Kamal Kumar, Director**

## 9. Peaceful Protest Rally: Condemn & Demand for Release of Stan Swamy

*“Let’s dare to witness to Christian Faith & Human Solidarity”*

Lead by the Catholic Diocese of Warangal, United Christian Protest Rally, Demand Release of Prophetic Fr. Stan Swamy, who was arrested and Jailed in the Cause Service to the Poorest was arranged on 31, October 2020 at Ekashila Park, Balasamudram Road, Balasamudram, Warangal. It was a United condemnation of arrest and Demand for Human Rights & Freedom of Religion. Bishops Udumala Bala, Daniel Kalyan, Markendaya, Dr. Issac-TCF President, Christian Leaders, Pastors, and hundreds of Christians participated in this Peaceful Protest rally. At the end we have submitted memorandum to District Collectors rural and Urban. It was well covid-19 time gathering following all Corana Regulations. There was Great Joy & enthusiasm among the Youth & consecrated. Our Message was Loud and Clear to the Public and government authorities concerned. Goliria Dei!



10. Warangal Diocesan Music Academy

**రండి ! ఆలపించండి !! ఆనందించండి !!!**

ప్రభువు విశ్వదాత్రికిని రాజు, రమ్యముగా కీర్తనలు పాడి అతనిని వినుతుంపుడు. కీర్త 47:7

# క్రీస్తు స్వరాభిషేకం

## పునీత సేశిల్వమ్మ గారి మహోత్సవం







**తేదీ: 22-11-2020, సమయం: సా: 6.30 గం.లకు**  
**వేదిక: ఫాతిమా కెథెడ్రల్ ప్రాంగణం, ఫాతిమానగర్, వరంగల్**

**అంశం: దైవార్చనలోని పూర్వ గీతాలు**

ఓరుగల్లు గురుపీఠమండల సంగీత కళాఅకాడమీ వారి ఆధ్వర్యంలో  
**మహా ఘన శ్రీ-శ్రీ-శ్రీ డా॥ ఉడుముల బాల గారి** శుభాశీస్సులతో మరియు నడిపింపులో  
**“క్రీస్తు స్వరాభిషేకం”** అనే భక్తి సంగీత కార్యక్రమాన్ని పురస్కరించుకొని **“బృందగాన పోటీలను”**  
 డీనరీ స్థాయిలో నిర్వహిస్తున్నాము. మన వరంగల్ గురుపీఠంలోని 6 డీనరీలు (ఫాతిమానగర్, కరుణాపురం, జనగామ, మలయపురం-ఊకల్, మహబూబాబాద్ మరియు కరీంనగర్) నుండి పోటీలలో పాల్గొన్న అభ్యర్థులు ఆయా డీనరీలలో గెలిచిన ప్రథమ, ద్వితీయ మరియు తృతీయ బహుముతులను ఎంపిక చేసి వారితో **పునీత సేశిల్వమ్మ గారి మహోత్సవం** 22 నవంబర్ 2020 రోజున **క్రీస్తు స్వరాభిషేకంలో** ఎంపిక చేయబడిన 18 పాటలను ప్రదర్శించడం జరుగుతుంది. ఈ వేదిక పైన గెలిపొందిన వారికి బహుముతుల ప్రధానం మన ఓరుగల్లు పీఠ ప్రధానకావలి గారి చేతుల మీదుగా ఇవ్వబడును.

పునీత సేశిల్వమ్మ గారు కథోలిక పునీతులలో దేవుని సేవలో సంగీత వాయిద్యములతో పాటలు పాడుతూ తరించింది. కావున వారిని శ్రీసభ పాటలు పాడు గాయక బృందాలకు పాలక పునీతురాలాగా నియమించింది. కావున వారి ఎందుగ రోజు క్రీస్తు స్వరాభిషేకం పేరుతో సంగీతారానతో త్రియేక దేవున్ని మహిమ పరుస్తున్నాము.

**రోజువీ 19 దృష్ట్య ప్రభుత్వ సూచనలు తప్పక పాటించవలెను**

**డీనరీ స్థాయి పోటీలు: తేదీ: 14-11-2020**  
(దీపావళి సెలవు రోజున)  
**వేదిక: సువార్త ప్రభోద నిలయం (పాస్టరల్ సెంటర్), ఫాతిమానగర్**

**తేదీ: 22-11-2020**  
పునీత సేశిల్వమ్మ గారి వయస్సు  
బహుముతులను ద్వారా  
ప్రాజెక్ట్ ఖాతా చేయబడును

దైరెక్టర్  
పూజ్య నమొద్ద సురేందర్  
9550558343

ప్రెసిడెంట్  
కలపాల ప్రవీణ్  
9247753198

సెక్రటరీ  
బరిగెల రవి  
7989024866

ప్రజరర్  
మాచర్ల బెన్నమ్  
7993357082

కన్వీనర్  
నల్ల తోసప్ప ప్రశీల్  
9885956703

సహకారం..... సెస్టర్, రోమాణీ నిరంజన్, సెస్టర్, నిమ్మ సెస్టర్, కె. మో దయాశీల, సెస్టర్, జిమ్మ భామన్, సెస్టర్, శారదా మో, సెస్టర్, మార్కెట్, సెస్టర్, వేణుకొండ రాణి, FMM, FMM, CSA, DPMT, ASMI, SABS, PG

కమిటీ సభ్యులు: సంగారెడ్డి లూర్య మర్రిద్ది, శాటికొండ ఫాతిమా మేరి, మాతంగి దేవదాస్, తుమ్మ దేవర్ రెడ్డి, డా॥ అకుమారి సురేష్, దిజయ దయాసాగర్, మడికొండ కిట్ట, పుల్ల శ్రీజి, వన్నల అనిల్, దామర ప్రశాంత్, గాద ఇత్రాయల్, పి. సుధాకర్, ఆరుల విశ్వకుమార్, శాటికొండ సురేష్, మాచర్ల ప్రభోధర్, రూఢి డీనరీ ఇండ్రా సభ్యులు: ఫాతిమానగర్ డీనరీ: మార్కెట్ రాజు, కట్రాని అరుణ్, మేల లోనేషన్, జమ్మ సల్మాన్ కరుణాపురం డీనరీ: మన్వేద దిద్దాసాగర్, గంగాంపు కమలాకర్, తానుగుండ్ల సురేందర్, గోకల ప్రవీణ్, జనగామ డీనరీ: ఏరువ ఇల్ల, ఉడుముల ఇల్లమ్మ, బిరెడ్డి మేరి, బాసాని రజనీ మంయపురం - ఊకల్ డీనరీ: బాసాని రాయప్ప రెడ్డి, వాగోతు రాజు, పుట్టి ఫాతిమా మేరి, నాగెర్ల దిలిప్, మహబూబాబాద్ డీనరీ: అంబడిపురీ ప్రకాశమ్మ, పవిత్ర, బండు కరీంనగర్ డీనరీ: తుమ్మ ఫాతిమా మేరి, సంపత్, గాద మంజు, గోలి ఫ్రాన్సిస్, గోదావరికాని పూజిత

Praveen Graphics, Kazipet

**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. Thirumalareddy Rayappa	29/11/1964