



SHEPHERD'S CALL

NEWSLETTER OF THE ARCHDIOCESE OF HYDERABAD

VOL: LI

NO.04

APRIL 2024



ANNOUNCEMENT OF THE LORD



**EPISCOPAL ORDINATION ANNIVERSARY WISHES
TO OUR BELOVED ARCHBISHOP
CARDINAL POOLA ANTHONY**

**WE THE CLERGY, RELIGIOUS & THE FAITHFUL
WISH YOU A HAPPY EPISCOPAL ORDINATION
ANNIVERSARY ON 19TH APRIL, 2024.**

CHRISM MASS AT ST. MARY'S BASILICA, SEC-BAD ON 21ST MARCH, 2024



SHEPHERD'S CALL

NEWSLETTER OF THE ARCHDIOCESE OF HYDERABAD

APRIL

2024



Archbishop's Message



The Joys of the risen Jesus Christ our Lord be with all of you!

What have 'Easter eggs' got to do with our Easter festival of the bodily resurrection of the Son our Lord Jesus Christ in the Holy Spirit from the dead on the third day of His salvific death on the Cross on 'Good Friday? Surprisingly, mother Hen gives the answer: What happened to my eggs when I diligently sat with all my motherly instinct and bodily warmth on my fertilized eggs, time and again, for the required number of days? God revealed the truth of my motherly instinct and gave me the reward of my creaturely obedience to His will! Guess what? A baby chick created in my own likeness by God within my egg shell, bursting forth from it and joyfully breathing in the pure air of God's delightful world and eagerly partaking of the peace of my own day to day creaturely activities in God's orderly and provident world!' Mother Hen's answer should open our eyes to what happens on Easter day. Every human person in his or her human soul is, analogically, like one of her own eggs. Hearing the goods news of the Son our Lord Jesus Christ in the Holy Spirit from Mother Church and anointed by Her with Her 'blessed oil of the catechumens,' he or she becomes divinely fertilized and 'born from above (Jn.3:3).' Then Mother Church does for every one of Her divinely fertilized ones in Her catechumenate

what Mother Hen did for her own fertilized eggs, namely, warming them to grow in the Holy Spirit into the truth of Christ's good news until they are ready to burst forth from the egg shell of the catechumenate, 'born of water and the Holy Spirit (Jn. 3:5)' in the sacramental waters of the baptismal font in the Easter vigil, eager to partake of the supernatural faith, hope and charity and 'the peace that surpasses all understanding' of the daily activities of Mother Church 'in Christ' and 'in the Holy Spirit' as the adopted children of the Eternal Father in the everlasting kingdom of His own dearly beloved Eternal Son.

May this Easter meditation lead us to hold fast to this divine origin of our truly human existence in the Eternal Father's heavenly kingdom and one priestly Catholic Church to which we belong, and lead us to persevere in the holiness of His Eternal Son in His Holy Spirit to receive the fullness of eternal life from Him through His Son our Lord Jesus Christ, through our own bodily resurrection from the dead in the Holy Spirit on the last day, to the praise of His glorious grace in our lives now and forever. Praised be the most holy and adorable blessed Trinity, our true and living God now and forever.

POPE'S INTENTION: APRIL 2024

For the role of women: We pray that the dignity and immense value of women be recognized in every culture, and for the end of discrimination that they experience in different parts of the world.



CARDINAL'S INTENTION: APRIL 2024

For faith towards the Holy Eucharist: We pray for the faith towards the Holy Eucharist. Let us have the desire to receive it for the greater glory of God and for the salvation of souls, including one's own.



Solemnities and Feasts

APRIL 08th

THE ANNUNCIATION OF THE LORD (SOL)

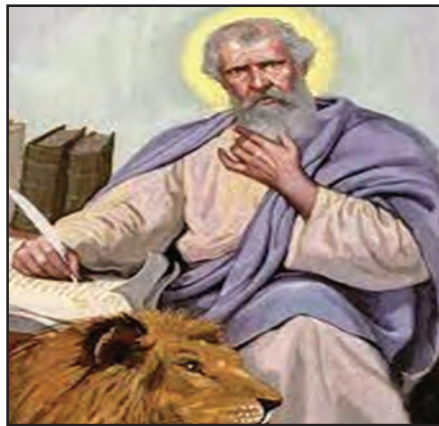
The feast of the Annunciation, now recognized as a solemnity, was first celebrated in the fourth or fifth century. Its central focus is the Incarnation: God has become one of us. From all eternity God had decided that the Second Person of the Blessed Trinity should become human. Now, as Luke 1:26-38 tells us, the decision is being realized. The God-Man embraces all humanity, indeed all creation, to bring it to God in one great act of love.



Because human beings have rejected God, Jesus will accept a life of suffering and an agonizing death: “No one has greater love than this, to lay down one’s life for one’s friends” (John 15:13). Mary has an important role to play in God’s plan. From all eternity, God destined her to be the mother of Jesus and closely related to him in the creation and redemption of the world. We could say that God’s decrees of creation and redemption are joined in the decree of Incarnation. Because Mary is God’s instrument in the Incarnation, she has a role to play with Jesus in creation and redemption. It is a God-given role. It is God’s grace from beginning to end. Mary becomes the eminent figure she is only by God’s grace. She is the empty space where God could act. Everything she is she owes to the Trinity. Mary is the virgin-mother who fulfils Isaiah 7:14 in a way that Isaiah could not have imagined. She is united with her son in carrying out the will of God (Psalm 40:8-9; Hebrews 10:7-9; Luke 1:38). Together with Jesus, the privileged and graced Mary is the link between heaven and earth. She is the human being who best, after Jesus, exemplifies the possibilities of human existence. She received into her lowliness the infinite love of God. She shows how an ordinary human being can reflect God in the ordinary circumstances of life. *Source: www.franciscanmedia.org*

ST. MARK THE EVANGELIST (FEAST)

Most of what we know about Mark comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. When Saint Peter escaped from prison, he went to the home of Mark's mother. Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul's refusal to let Mark accompany him on the second journey despite Barnabas's insistence, that Mark had displeased Paul. Because Paul later asks Mark



to visit him in prison, we may assume the trouble did not last long. The oldest and the shortest of the four *Gospels*, the *Gospel of Mark* emphasizes Jesus's rejection by humanity while being God's triumphant envoy. Probably written for gentile converts in Rome—after the death of Peter and Paul sometime between A.D. 60 and 70—Mark's *Gospel* is the gradual manifestation of a "scandal": a crucified Messiah.

Evidently a friend of Mark—calling him "my son"—Peter is only one of this *Gospel's* sources, others being the Church in Jerusalem (Jewish roots), and the Church at Antioch (largely Gentile). Like another *Gospel* writer Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked" (Mark 14:51-52). Others hold Mark to be the first bishop of Alexandria, Egypt. Venice, famous for the Piazza San Marco, claims Mark as its patron saint; the large basilica there is believed to contain his remains. A winged lion is Mark's symbol. The lion derives from Mark's description of John the Baptist as a "voice of one crying out in the desert" (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel's vision of four winged creatures to the evangelists.

-Source: www.franciscanmedia.org

Archbishop's Engagements

N.B.:"In office days", Please call the Secretary before coming. Ph No : 72079 40883

APRIL

03-04. Wed-Thu		:	In Office
05. Fri	10.30 a.m.	:	100 th Death Anniversary Celebrations of Fr. Silvio Pasquali, at St. Ann's Generalate, Tarnaka.
06. Sat	05:00 p.m.	:	Priestly Ordinations of Dn. Pradip Wagh and Dn. Tomy Ingjal at Aliabad.
07. Sun	09:30 a.m.	:	First Holy Communion and Cofirmations at St. Stanislas Church, Gaddinnaram.
09. Tue	10.00 a.m.	:	Episcopal Ordination of Msgr. Sagili Prakash, Bishop Elect of Khammam, at Divine Mercy Cathedral Campus, Khammam.
11. Thu		:	In Office
12. Fri	10.00 a.m.	:	Governing Body Meeting and General Body Meeting of AP Forum at MSI, Ramanthapur.
13. Sat:	10.00 a.m.	:	Priestly Ordination of Dn. Christopher Joseph Michael at St. Mary's Basilica, Sec-bad.
	05.00 p.m.	:	Diaconate Ordinations of Bro. Andrew Kakani, Bro. Asith Behra and Bro. Vinod Gummala at Aliabad.
14. Sun	11.00 a.m.	:	Mass & Renovated Church Blessing at Our Lady of Lourdu Church, Dharmaram.
15. Mon		:	In Office
16. Tue	[Morning]	:	In Office

	05:30 p.m.	:	Mass and Blessing of the newly renovated St. Sebastin's Chapel at Regimental Bazar, Sec-bad.
17. Wed	10.30 a.m.	:	100 th Death Anniversary Celebrations of Fr. Silvio Pasquali, at St. Joseph's Convent, CSA Sisters, Kodada, Nalgonda.
18-19. Thu-Fri		:	In Office
20. Sat	10.00 a.m.	:	Priestly Ordination of Dn. Thathireddy Pranay Kumar at Sacred Heart Church, Bachupally.
21. Sun	11.00 a.m.	:	First Holy Communion and Confirmations at Jeevana Datha Church, Peddha Umenthal.
24. Wed	05.00 p.m.	:	Episcopal Ordination of Msgr. Johannes Gorantla, Bishop Elect of Kurnool, at Our Lady of Lourdes Cathedral Campus, Kurnool.
26. Fri		:	In Office
27. Sat	10.00 a.m.	:	Diamond Jubilee Celebrations at Lourdu Matha Church, Brahmanapally, Nalgonda.
28. Sun	08.30 a.m.	:	First Holy Communion and Confirmations at St. John Mary Vianney Church, Bhoiguda.
29. Mon	10.00 a.m.	:	Inauguration of the Parish House at Holy Spirit Church, Chintal Cheruvu.
30. Tue	09.00 a.m.	:	Episcopal Ordination of Msgr. Karnam Dhaman Kumar, Bishop Elect of Nalgonda, at St. Alphonsus High School Premises, Nalgonda.
	06.00 p.m.	:	Priestly Silver Jubilee of Fr. Vincent Arokiadas at Mount Carmel Church, Bowenpally.

TENTATIVE ENGAGEMENTS

MAY

01. Wed	10.30 a.m.	:	First Holy Communion and Confirmations at St Joseph's Church, Medchal
	06.00 p.m.	:	Festive Mass at St. Joseph's Cathedral, Gunfoundary
04. Sat	05.00 p.m.	:	Feast of St. George: at St. Nicholas Church Puthiyathura, Trivandrum.
05. Sun	06.00 p.m.	:	First Holy Communion and Confirmations at St. Francis of Assisi Church, Ramnagar.
06. Mon	10.00 a.m.	:	First Holy Communion and confirmation at Maria Rani Church, Mariapuram, Adibatla.
07-10 Tue-Wed		:	CCBI/CBCI standing committee, St John's Bangalore.
12. Sun	09.30 a.m.	:	Festive Mass at St Joseph's Church, Moulali.
17. Fri	09.30 a.m.	:	Centenary Jubilee Celebrations of Thimmarayanipadu Parish, Warangal.
18. Sat	10.00 am	:	VI Provincial Chapter, at St. Ann's Provincialate, Madinaguda.
20. Mon	10.00 a.m.	:	First Holy Communion and Confirmations at Our Lady of Fathima Church, Dammaiguda.
22-27. Wed-Mon		:	Occupied
28. Tue	10.00 am	:	Inauguration and Blessing of St Ann's Church, Ayyavarigudem, Khammam Diocese.
31. Fri	11.00 am	:	Festive Mass and First Holy Communion and Confirmations at Maria Rani Church, Neela Camp.

30th March, 2024
Archbishop's House

+ Cardinal Poola Anthony
Archbishop of Hyderabad.

Communications

1. VOCATION CAMP – ON 18th April, 2024:

“Go into all the world and proclaim the Good News to the whole creation.”

Mk. 16:1

In view of selecting students to the vocation to the Priesthood, the Vocations Committee of the Archdiocese of Hyderabad is organizing a one-day vocation camp on 18th April, 2024 from 9:30 am to 1:30 pm at St Mary’s Basilica, Secunderabad. A small test will be conducted on the fundamentals on the Catechism.

Hence, we request all the Parish Priests to announce in your Parishes about the Vocation Camp and encourage prospective students to discern and explore their call to the Priesthood.

Young men who have finished SSC or Intermediate or Degree are eligible to come for this camp. Those who are coming for the camp must come with a letter from the parish priest.

2. PASTORAL MATTERS:

- It is a tradition to use communion plates, now the Faithful are receiving communion on the tongue as well as in the hand, hence all must use Communion Plates.
- Encourage reading Bible and Family Rosary and teach the earlier traditions.
- Be available for Sacraments and House Blessings, especially after Easter.
- Concentrate on Marriage Preparation and Documents required. Don’t follow any shortcuts for getting someone married in a hurry. Follow all the norms of the Church. Seek the help of the Archdiocesan Family Commission and Marriage Tribunal.

- We have parish boundaries. Please discuss in the Deanery meetings and sort out the boundaries wherever there are issues. People may go to any church for Mass but they must belong to one parish, where they reside, for the administrative reasons. Instruct people to take family cards in the area where they reside.
- Encourage Children and Youth Catechism.
- Instruct the Parish Council of their actual role in the Parish.
- Encourage pious associations like Legion of Mary and Parish Prayer Groups to gather often and pray.

3. CHANCERY NOTICE:

I. REMINDER:

All Parish Priests and Heads of the Institutions, who have not yet paid the special collections and Second Sunday Collections, are requested to pay as soon as possible. You are asked to clear all dues till March, 2024.

II. MASS INTENTIONS RECEIPT:

To have an Order and a system, as per suggestions in the General Body of the Archdiocese of Hyderabad and proposal in the previous Consultors Body, we are introducing common receipt system for the Mass intentions received in the Archdiocesan Parishes, Quasi Parishes and Mass Centres. This system will be introduced from 1st June, 2024 in the Archdiocese. Please collect the Receipt Books from the Procurator's Office. Religious Parish Priests are asked to print your own Receipt Books for your parishes.

III. INVENTORY, BANK ACCOUNTS & FILES:

All the Parish Priests and Priests working in the Institutions of the Archdiocese are asked to update all the account particulars of the parish and institution, prepare the Inventory, update parish files, update bank passbooks and fixed deposits and organize the land documents. All the deans are asked to visit the parishes and

institutions in your respective deanery to ensure that the above-mentioned documents are kept in order.

IV. AUDIT 2023-2024:

A NOTE FROM AUDITOR'S OFFICE:

All Parishes are asked to get the following documents/books of accounts/statements before coming for audit as given here below.

1. Receipts & Payments Account for the period from 1st April, 2023 to 31st March, 2024 for as many sets of accounts being maintained.
2. Cash book, Ledger and other books like Daily Collection Register, Salary Register, along with supporting documents like Receipts books, Documentary evidence for payments duly signed by the person in charge/authorized, and sanction letter.
3. The Annexure to be prepared and submitted for the audit will be sent to individual parish/In charge priest by email, please contact Procurator if you do not receive it
4. Bank Statements for all the Bank Accounts maintained by Parishes for the period as mentioned above, Fixed Deposits receipts original and copies held as on 31-03-2024.
5. Certificate from the Bank for Closing Bank & Fixed Deposits Balance as on 31st March, 2024

***Audit of Parishes from 15th April to 19th April 2024 at Archbishop's House,
10 am to 5 pm***

S.NO	NAME OF DEANERY	DATE OF AUDIT
1	NIZAMABAD SHAMSHABAD SECUNDERABAD	15-04-2024
2	EMJALA BOWENPALLY GAGILAPURAM	16-04-2024
3	YOUTH OFFICE PASTORAL CENTRE HYDERABAD RAMANATHAPUR	18-04-2024
4.	TRIMULGHERRY GAJWEL VIKARABAD	19-04-2024

4. 2ND SUNDAY COLLECTION FOR THE MONTH OF FEB. 2024

Sl No.	Date	Place	Amount	Sl No.	Date	Place	Amount
1		Aliabad		51	14-03-2024	Mahendra Hills	2800
2	21-03-2024	Alirajpet	400	52		Madinaguda	
3	23-01-2024	Ammuguda	2500	53	23-02-2024	Mallapur	1500
4		Arogya Nagar (Mission)		54		Manikonda Mission	
5	28-02-2024	Arul Colony	7465	55	03-03-2024	Mariapuram(Adibata)	1040
6		Balaji Nagar		56		Medchal	
7	21-03-2024	Balaiah Nagar(Old Alwal)	14590	57	28-02-2023	Medipally	2150
8	25-03-2024	Band Lines	7000	58	28-02-2024	Mettuguda	11000
9		Bandlaguda Jagir (Kismatpur)		59		Miyapur	
10	12-02-2024	Banjara Hills	10000	60	13-02-2024	Moul-Ali	6327
11		Basuregadi		61		Mudfort	
12	21-03-2024	Bayyaram	750	62		Muthangi	
13	06-03-2024	Bazar Ghat	2000	63		Nacharam	
14	14-02-2024	BHEL - MIG	2640	64		Nandrakal	
15	05-03-2024	Begumpet	5365	65		Narayankhed	
16	21-02-2024	Bhoiguda	15000	66		Nedunoor	
17		Bodhan		67	11-03-2024	Neela Camp	300
18		Boduppall		68	14-02-2024	Nizamabad	2300
19	20-02-2024	Bolarum	14500	69		Pargi	
20	11-03-2024	Borabanda	12600	70		Patancheru	
21	18-03-2024	Bowenpally	10000	71		Ramachandrapuram	
22	16-02-2024	Cherlapally	1000	72	19-02-2024	Ramanthapur	3200
23		Chintalacheruvu		73	25-03-2024	Ramnagar	13718
24	22-03-2024	Church Colony	2500	74	21-03-2024	Sadasivpet	200
25		Dammaiguda		75	11-03-2024	Sainikpuri	3000
26	14-02-2023	Dharmaram	1100	76		Sanathnagar	
27	14-03-2024	Dayanandnagar	5000	77	12-03-2024	Sangareddy	3000
28	23-02-2024	Emjala	20000	78	18-03-2024	Santhoshnagar	2000
29	20-03-2024	Gaddiannaram	4450	79	23-02-2024	Sappers Lines	1500
30	21-03-2024	Gagillapuram	1750	80	16-02-2024	Secunderabad	70066
31	02-03-2024	Gajwel	300	81		Shabad	
32	16-02-2024	Gandhinagar	8860	82		Shamshabad	
33	17-02-2024	Garrison (Trimulgherry)	812	83	15-02-2024	Shanthinagar	3100
34		Ghatkesar		84	12-03-2024	Shapurnagar	4025
35	17-02-2024	Golconda	13096	85		Siddipet	
36		Gothumakunda		86	11-03-2024	Seethaphalmandi	3000
37		Gunfoundry		87	21-03-2024	Sultan Bazar	3000
38		Jadi Jamalpur		88	15-02-2024	Suraram	3000
39	15-02-2024	Jagadgirigutta	3500	89		Tandur	
40		Jahanuma		90		Toopran	
41		Jogipet		91	23-02-2024	Trimulgherry	32500
42	12-03-2024	Joipet	500	92		Uminthal	
43		Kalwakole		93		Vanasthalipuram	
44		Kamareddy		94	09-03-2024	Venkatapuram	4000
45		Khairatabad		95		Vikarabad	
46		Kissan Nagar(Armoor)		96	09-02-2024	Yapral	3500
47		Kukatpally		97	19-02-2024	Yeddumylaram	900
48	16-03-2024	Lallaguda	10000	98		Yellareddy	
49	23-02-2024	L. B. Nagar	3736	99		Zaheerabad	
50		Lillipur				Total	362540

Pastoral News

1. FESTIVE MASS AT ST. PATRICK'S CHURCH, GARRISON ON 17TH MARCH, 2024.



2. BLESSING AND INAUGURATION OF HOLY SPIRIT SCHOOL, JEEDIMETLA ON 19TH MARCH, 2024.





Archdiocesan News

1. GOLDEN JUBILEE & WOMAN'S DAY CELEBRATIONS AT HASSS, SECUNDERABAD ON 08TH MARCH, 2024.

Golden Jubilee was celebrated on International women's Day on March 9, 2024, at the Hyderabad Archdiocese of Social Service Society (HASSS) were marked by moments of inspiration and recognition. His Eminence Cardinal Poola Anthony graced the occasion as the Chief Guest, along with esteemed guests such as TS We Hub CEO Deepthi Ravula and T-SIG Director Archana Suresh. Telangana Christian Minority Finance Corporation Chairman, Mr. Deepak John, pledging government support for HASSS's endeavours.

A significant highlight of the event was the inauguration of the ST. Anthony Golden Jubilee Hall, blessed by Cardinal Poola Anthony. He emphasized the importance of women's education and empowerment in his address. Mrs. Deepthi Ravula shared empowering words, encouraging women to pursue their goals despite obstacles. Mrs. Archana Suresh emphasized the value of service and hard work in achieving success, especially for women. Moreover, both stressed the need to work jointly with HASSS to address social issues in Telangana, in the interest of the newly formed government in the state.

Mr. Deepak John pledged full cooperation from the government to support HASSS's endeavours and will work as a bridge between We Hub and T-SIG to frame an action plan for community development in the state. The speakers praised Director Anthony's dedication and leadership, recognizing his pivotal role in HASSS's success over the past 3 years since its inception in 2021. The event saw participation from 470 members of self-help groups from various districts.

Additionally, a video showcasing 50 years of HASSS's history was screened, with guests lauding Director Anthony's leadership and commitment. The event also

saw recognition of past leaders and directors with shawls and mementos, along with the felicitation of members who completed 25 years as animators in HASSS.

The celebration featured captivating performances by St. Ann's children, Pragnapur's Dahndia and folk dancers, Suraram Mahila Sangam singers and dancers, and dancers from Jagadgirigutta. Prizes were awarded to 5 outstanding self-help group members and 17 competition winners.

Vice Chairman Rev. Fr. Bala Reddy offered blessings and words of encouragement to the attendees. The event concluded with a sense of camaraderie and renewed commitment to HASSS's mission of social service and empowerment

- Jhansi Rani.V, Coordinator- SHG Groups Kolping & HASSS

RECEIPT OF LOCAL MASS INTENTIONS		
Date	Parish/Individual	No. of Masses
26-02-2024	Trimulgherry	550
28-02-2024	Mettuguda	2000
05-03-2024	Begumpet	205
12-03-2024	Trimugherry	550
14-03-2024	Secunderabad	660
18-03-2024	Bowenpally	150
19-03-2024	Dammaiguda	1600
20-03-2024	South Lallaguda	500
22-03-2024	Gandhi Nagar	100
25-03-2024	Arul Colony	500
25-03-2024	Band Lines	300
25-03-2024	Venkatapuram	401
	Total	7516

Regional News

**TCBC MEETING AT ST. JOHN'S REGIONAL SEMINARY, RAMANTHAPUR
ON 05TH - 07TH MARCH, 2024.**





National News

CATHOLIC LEADERS' MESSAGE TO THE PRIME MINISTER OF INDIA

(Contextualising Pope's Message to Prime Minister from the Book of Isaiah 32.15)

For Christmas in 2023, the honourable Indian Prime Minister Narendra Modi ji held a felicitation for a Christian delegation at his residence in New Delhi. In his address, the Indian stateman drew attention to the noble teachings of Jesus from the Bible. He lauded the Christian community in India for its social work. He dutifully “acknowledged the best in Christianity.” With magnanimity, he hailed Jesus’ inclusive teachings. He affirmed that Jesus’ life was centred on compassion, service, and the search for the truth. The Indian statesman reminisced about his meeting with the ‘Holy Pope’ on October 30, 2021, and the long and meaningful conversation he had with the Pope on social harmony, global brotherhood, climate change, and inclusive and sustainable development.

While gathering my thoughts, I am aware of the views of the prominent social activists that beg to differ with the intention of the Christian delegation. Among them are some brave journalists who are “sceptical about the motivation behind Modi’s Christmas meeting.” I had collaborated with a few for a national cause and issues pertaining to Delhi while I served as the deputy secretary of the Regional Bishops’ Council of the North. I vouch for their commitment. They categorically opine that the Christian delegation missed an opportunity to use the national

platform to highlight the grievances of the Christian community in India before the Prime Minister. Their concerns are well articulated by Ram Puniyani in the *Indian Currents*: “The primary aim of Prime Minister Modi’s present efforts is to create optical illusions for electoral gains. In Kerala, many affluent Christians are being lured by this Hindu majoritarian politics. Indeed, some of the top religious leaders are also coerced into associating with the present regime to save their skin from the claws of ED and IT, etc. We need to realize the strategy being employed by Modi and company, on the one hand, to marginalize the Christian community and, on the other, to woo them for electoral benefits.”



You will be wondering why I draw your attention to the verse from the Book of Isaiah 32 and also to the Christmas address by the Indian statesman and to the other two Catholic Christian stalwarts in the upcoming paragraphs. The sole reason behind this attempt is because of a painting, that was gifted to the Indian prime minister by Pope Francis had Isaiah 32.15 carved on it, as you can see here. The verse from the Book of Isaiah reads, “IL DESERTO DIVENTERÀ UN GIARDINO!”/ “And the wilderness will become a garden land.” For Jews, *wilderness is a place of encountering God/ God-experience*. A scholarly, in-depth, and biblical understanding of the wilderness and garden as articulated in the Hebrew Testament would provide much-needed insights to better understand the text of Isaiah 32 and make the text more relevant to the current social milieu of India.

The New American Bible (NAB), published in 1970, states that Isaiah 32.15-18, 20 speaks of extraordinary peace and prosperity that would come to Israel *under just rulers*. According to the NAB - published in 1985, Isaiah 32.15 is a post-exilic poem taken from Isaiah 32 that presents an *ideal government*. It hints at the conversion of gentile nations that had long been barren. It prophesies that the desolate places will become fruitful, and the fruitful places desolate. *Barren and wasteland would become fruitful fields*. This indicates how Jerusalem would be cultivated and inhabited - fruitful and prosperous - while Babylon would turn into a desolate place. This also has a proverbial cost of *change and revolution, a total paradigm shift*. This verse also indicates the reign of Cyrus, who provided religious liberty to the Jews to return to Jerusalem and build their temple. God’s people, who were desolate and destroyed, shall be revived, and flourish. And their flourishing

enemy shall be brought to desolation and destruction. This passage also indicates the rejection of the Jews. It could also indicate the destruction of Jerusalem temple by the Romans. The desolation will not continue after a specific time. Through the Spirit of Holiness, *a change would sweep over the hearts of the people.*

After reading the commentary on Isaiah 32, I am personally convinced that the papal gift was given with an intention, and a fervent prayer. The ‘holy pope’ as addressed by the Prime Minister himself wished that the Indian statesman experience God whom he believes would turn to a new leaf that he receives good counsel and wisdom, experiencing a renewal and total paradigm shift – a total transformation of attitudinal change towards the people belonging to the periphery and the religious minorities; and that he become a just ruler, providing an ideal government. It is to be noted here that the biblical verse 32.15 is from the narration where an ideal government was envisaged. The slogan of the Bharatiya Janata Party: ‘Sabka Saath Sabka Vikas’ that was gently reminded to the Indian statesman at the Christmas get-together by Archbishop Anil Couto, resonates with an ideal government where the poor would not be left behind. The prophetic biblical passage positively assured the forthcoming rule of the just king Cyrus who provided religious liberty in the Bible. Aptly at the meeting, Archbishop Anil Couto reiterated that the Christian community prayed for the leaders of the country on Sundays and for the Indian statesman especially he be blessed with good counsel and wisdom * M0“M >(Prajñâ). It is to be noted that the wisdom and counsel are the gifts of the Holy Spirit (Catechism of the Catholic Church, n.1831). He assured that the Christian community would pray for him on the 1st of January, the New Year Day as it does pray on every Sunday. At the event, Archbishop Anil Couto pinpointed, “Christmas is not only the feast of the Christian minority community, but it is a National feast.” Further, he offered words of appreciation saying it was a Christmas get-together in honour of Jesus, first-time ever, hosted by the current Prime Minister since the time of the Indian Independence. His prayer was that the message of Christmas i.e., love, unity and fraternity be a lived a reality in India. He concluded his address with a message of boldness that the Christian community was willing to make every sacrifice (,2?&>()) to work for the welfare of the nation. Because of the word , 2?&> (, I was instantly reminded of the sacrificial and martyr’s death of late Jesuit Father Stan Swamy and Kandhamal Martyrs. I tried hard to interpret his word , 2?&> (: Did he prophecy before the prime minister the sacrifices and life of martyrdom that would be demanded of every Christian in India in the future? Let me stop here!

Though the painting of Isaiah 32 was gifted in the context of ‘the social

harmony, global brotherhood, climate change, inclusive and sustainable development' as reminisced by the Indian statesman, the message of Isaiah 32 is still loud and clear that the Rajadharma/ 0>""0M./ the duty of the king (ruler), as succinctly expounded by Cardinal Oswald Gracias of Bombay at the Christmas gathering, quoting Honourable Vajpayeeji, the former prime minister of India, was to care for the development of all, i.e., the poorest and the least in the country. It is to be noted that the late honourable Prime Minister Vajpayee reminded the current Indian statesman of his obligation to practice Rajdharma when he was the chief minister of Gujarat. It was during his chiefministership, the merciless attack on the Muslim minorities was allowed to happen with the impunity of state machinery. As per Honourable Vajpayeeji, the elected leader cannot be impartial to a particular community based on religion, caste or creed. The Hindi transliteration goes, ""*Raja ke liye, shasak ke liye, praja praja main bhed nahin ho sakta hai. Na janam ke aadhaar par, na jaati ke aadhaar par, na sampraday ke adhaar par.*"" Cardinal Gracias' use of Rajdharma was apt and right for the auspicious occasion. In his address in Gujarat, especially to Modi-ji, the then Prime Minister categorically exhorted him to practice Rajdharma which was the single message he had for him. Pope Francis' interpretation of Isaiah's prophecy would include the people of the periphery, as his voice constantly cries out in the *wilderness of the capital-crony society*, where the rich become richer, and the poor become poorer. This message is very relevant for the Indian nation.

Here I see a continuous flow of thought from the three Catholic stalwarts inviting the Indian statesman for a life of renewal and perspective-change, for a life abounding in good counsel and wisdom on the canvas of Prime Minister's life in the future, and above all to practice Rajdharma through his words and deeds while he formulates the policies of the government in India. Seen from the biblical interpretation of Isaiah 32, the words, and gestures of the three-wise religious men, i.e., Pope Francis of the Catholic Church, Cardinal Oswald Gracias of Bombay, and Archbishop Anil Couto of Delhi to the honourable Indian Prime Minister Narendra Modi-ji have been bold, and prophetic as that of Prophet Jeremiah's, Saint John the Baptist's, El Salvadorian Saint Martyr Oscar Romero's, and that of Nicaraguan Bishop Rolando Álvarez's. Yes, their words were gentle but spoken before the Prime Minister himself.

-Fr. Arockia Dhas Rayappan, Archdiocese of Delhi

International News

1. CYCLE OF CATECHESIS. VICES AND VIRTUES. 9. ENVY AND VAINGLORY

Dear brothers and sisters,

Today we examine two deadly vices that we find in the great lists that the spiritual tradition has left us: *envy* and *vainglory*.

Let us start with *envy*. If we read Holy Scripture (cf. *Gen 4*), it appears to us as one of the oldest vices: Cain's hatred of Abel is unleashed when he realizes that his brother's sacrifices are pleasing to God. Cain was the firstborn of Adam and Eve, he had taken the largest share of his father's inheritance; yet, it is enough for Abel, the younger brother, to succeed in a small feat, for Cain to become enraged. The face of the envious man is always sad: he's always looking down, he seems to be continually investigating the ground; but in reality, he sees nothing, because his mind is wrapped up in thoughts full of wickedness. Envy, if unchecked, leads to hatred of the other. Abel would be killed at the hands of Cain, who could not bear his brother's happiness.

Envy is an evil that has been investigated not only in the Christian sphere: it has attracted the attention of philosophers and wise men of every culture. At its core is a relationship of hate and love: one desires the evil for the other, but secretly desires to be like him. The other is the epiphany of what we would like to be, and what we actually are not. Their good fortune seems to us an injustice: surely, we think to ourselves, we would be much more deserving of their successes or good fortune!

At the root of this vice is a false idea of God: we do not accept that God has his own "math", different from ours. For example, in Jesus' parable about the workers called by the master to go into the vineyard at different times of the day, those in the first hour believe they are entitled to a higher wage than those who arrived last; but the master gives everyone the same pay, and says, "Am I not allowed to do what I choose with what belongs to me? Or *do you begrudge my generosity?*" (*Mt 20:15*). We would like to impose our own selfish logic on God; instead, the logic of God is love. The good things he gives us are meant to be shared. This is why Saint Paul exhorts Christians, "Love one another with brotherly affection; outdo one another in showing honor" (*Rm 12:10*). Here is the remedy for envy!

And now we come to the second vice we are examining today: *vainglory*. It goes hand-in-hand with the demon of envy, and together these two vices are characteristic of a person who aspires to be the centre of the world, free to exploit everything and everyone, the object of all praise and love. Vainglory is an inflated and baseless self-esteem. The vainglorious person possesses an unwieldy “I”: they have no empathy and take no notice of the fact that there are other people in the world besides them. Their relationships are always a means to an end, characterized by dominating the other. Their person, their accomplishments, their achievements must be put on display for everyone: they are perpetual beggars for attention. And if at times their qualities are not recognized, they become fiercely angry. Others are unfair, they do not understand, they are not up to it. In his writings, Evagrius Ponticus describes the bitter story of a certain monk struck by vainglory. It happened that, after his first successes in the spiritual life, he already felt that he had made it, so he rushed into the world to receive its praise. But he did not realize that he was only at the beginning of the spiritual path, and that a temptation was lurking that would soon bring him down.

To heal the vainglorious, spiritual teachers do not suggest many remedies. For in the end, the evil of vanity has its remedy in itself: the praise the vainglorious person hoped to reap from the world will soon turn against him or her. And how many people, deluded by a false self-image, have then fallen into sins of which they would soon be ashamed!

The finest instruction for overcoming vainglory can be found in Saint Paul’s testimony. The Apostle always reckoned with a defect that he could never overcome. Three times he asked the Lord to deliver him from that torment, but finally Jesus answered him, “My grace is sufficient for you, for my power is made perfect in weakness”. From that day Paul was set free. And his conclusion should also become ours: “I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me” (2 Cor 12:9).

2. CYCLE OF CATECHESIS. VICES AND VIRTUES. 10. PRIDE

Dear brothers and sisters,

In our catechetical journey on vices and virtues, today we come to the last of the vices: *pride*. The ancient Greeks defined it with a word that could be translated as “excessive splendour”. Indeed, pride is self-exaltation, conceit, vanity. The term

also appears in that series of vices that Jesus lists to explain that evil always comes from the heart of man (cf. *Mk* 7:22). The proud man is one who thinks he is much more than he really is; one who frets about being recognized as greater than others, always wants to see his own merits recognized, and despises others, deeming them inferior to himself.

From this first description, we see how the vice of pride is very close to that of vainglory, which we presented last time. However, if vainglory is a disease of the human self, it is still a childish disease when compared to the havoc pride is capable of. In analyzing the follies of man, the monks of antiquity recognized a certain order in the sequence of evils: one begins with the greater sins, such as gluttony, and arrives at the more disturbing monsters. *Of all vices, pride is the great queen.* It is no accident that, in the Divine Comedy, Dante placed it in the very first level of purgatory: those who give in to this vice are far from God, and the correction of this evil requires time and effort, more than any other battle to which the Christian is called.

In fact, within this evil lies the radical sin, the absurd claim to be like God. The sin of our first ancestors, recounted in the book of Genesis, is for all intents and purposes a sin of pride. The tempter tells them, “When you eat of it your eyes will be opened, and you will be like God” (*Gn* 3:5). Writers on spirituality are especially attentive in describing the consequences of pride in everyday life, to illustrate how it ruins human relationships, to point out how these evil poisons that feeling of fraternity that should instead unite men.

Here then is the long list of symptoms that reveal a person’s succumbing to the vice of pride. It is an evil with an obvious physical appearance: the proud man is haughty, he has a “stiff neck,” that is, he has a stiff neck that does not bend. He is a man easily led to scornful judgment: with no reason, he passes irrevocable judgments on others, who seem to him hopelessly inept and incapable. In his haughtiness, he forgets that Jesus assigned us very few moral precepts in the Gospels, but on one of them he was uncompromising: never judge. You realize that you are dealing with a proud person when, on offering him a little constructive criticism, or making a completely harmless remark, he reacts in an exaggerated manner, as if someone had offended his majesty: he goes into a rage, shouts, interrupts relations with others in a resentful manner.

There is little one can do with a person suffering from pride. It is impossible to

talk to them, much less correct them, because ultimately they are no longer present to themselves. One just has to be patient with them, because one day their edifice will collapse. An Italian proverb goes, “Pride goes on horseback and comes back on foot”. In the Gospels, Jesus deals with a lot of proud people, and he often exposed this vice even in people who hid it very well. Peter flaunts his full-throated faithfulness: “Even if everyone forsakes you, I will not!” (cf. *Mt* 26:33). Instead, he would soon be like the others, fearful in the face of death that he did not imagine could be so close. And so the second Peter, the one who no longer lifts his chin but weeps salty tears, will be healed by Jesus and will finally be fit to bear the burden of the Church. Before he flaunted a presumption that was better not flaunted; now he is a faithful disciple whom, as a parable says, the master can put “in charge of all his possessions” (*Lk* 12:44).

Salvation comes through humility, the true remedy for every act of pride. In the *Magnificat*, Mary sings of the God who by his power scatters the proud in the sick thoughts of their hearts. It is useless to steal anything from God, as the proud hope to do, because after all he wants to give us everything. This is why the apostle James, to his community wounded by infighting originating in pride, writes, “God opposes the proud, but gives grace to the humble” (*Jas* 4:6). So, dear brothers and sisters, let us take advantage of this Lent to fight against our pride.

3. CYCLE OF CATECHESIS. VICES AND VIRTUES. 11. VIRTUOUS ACTION

Dear brothers and sisters,

After having concluded our overview of vices, it is now time to take a look at the flip side, which is in opposition to the experience of evil. The human heart can indulge evil passions, it can pay heed to harmful temptations disguised in persuasive garb, but it can also oppose all of this. However arduous this may be, the human being is made for goodness, which truly fulfils him, and he is also able to practise this art, causing certain dispositions to become permanent in him or her. Reflection on this wondrous possibility of ours forms a classic chapter in moral philosophy: the chapter of *virtue*.

The Roman philosophers called it *virtus*, the Greeks *aretè*. The Latin term highlights above all that the virtuous person is strong, courageous, capable of discipline and ascesis. Thus, the practise of virtues is the fruit of long germination, requiring effort and even suffering. The Greek word, *aretè*, instead indicates

something that excels, something that emerges, that elicits admiration. The virtuous person therefore does not become warped by distortion, but remains faithful to his own vocation, fully realizing himself.

We would be off-course if we thought that saints were the exceptions of humanity: a sort of restricted circle of champions who live beyond the limits of our species. Instead, from the perspective we have just introduced regarding virtues, saints are people who become themselves fully, who fulfil the vocation proper to every man or woman. What a happy world it would be if justice, respect, mutual benevolence, kindness of heart and hope were the shared normality, and not a rare anomaly! This is why, in these dramatic times of ours in which we often have to come to terms with the worst of humanity, the chapter on virtuous action should be rediscovered and practised by all. In a distorted world, we must remember the form in which we were shaped, the image of God that is forever imprinted upon us.

But how can we *define* the concept of virtue? The Catechism of the Catholic Church offers us a precise and concise definition: “A virtue is an habitual and firm disposition to do the good” (no. 1803). It is therefore not an improvised or somewhat random good that falls from heaven sporadically. History shows us that even criminals have performed good deeds in moments of lucidity. These deeds are certainly inscribed in the “book of God”, but virtue is something else. It is a goodness that stems from the slow maturation of a person, to the point that it becomes an inner characteristic. Virtue is a *habitus* of freedom. If we are free in every action, and we are called to choose between good and evil each time, then virtue is what enables us to have a tendency towards the right choice.

If virtue is such a beautiful gift, a question immediately arises: *how can we obtain it?* The answer to this question is not simple, it is complex.

For the Christian, the first aid is God’s *grace*. Indeed, the Holy Spirit acts in us who were baptized, working in our soul to lead it to a virtuous life. How many Christians have reached holiness through tears, finding they could not overcome some of their weaknesses! But they experienced that God completed their work of good which for them had been only a rough sketch. Grace always precedes our moral commitment.

Moreover, we must never forget a very rich lesson from the wisdom of the ancients, which tells us that *virtue grows and can be cultivated*. And for this to

happen, the first gift to ask of the Spirit is precisely *wisdom*. The human being is not a free territory for the conquest of pleasures, emotions, instincts and passions, without the ability to do anything against these sometimes-chaotic forces, that dwell within. A priceless gift we possess is open-mindedness. It is the wisdom that can learn from mistakes in order to direct life well. It also takes good will: the capacity to choose the good, to form ourselves with ascetic exercise, shunning excesses.

Dear brothers and sisters, this is how we begin our journey through the virtues, in this serene universe that is challenging, but decisive for our happiness.

4. Cycle of Catechesis. Vices and Virtues. 12. Prudence

Dear brothers and sisters,

We are devoting today's catechesis to the virtue of *prudence*. Along with justice, fortitude and temperance, it is one of the so-called cardinal virtues, which are not the exclusive prerogative of Christians, but rather belong to the heritage of ancient wisdom, in particular of the Greek philosophers. Therefore, one of the most interesting themes in the work of encounter and inculturation was precisely that of the virtues.

In medieval writings, the presentation of the virtues is not simply a list of the positive qualities of the soul. Returning to the classical authors in the light of Christian revelation, theologians imagined the septenary of virtues — three theological and four cardinal — as a sort of living organism, in which each virtue has a harmonious space to occupy. There are essential virtues and accessory virtues, like pillars, columns and capitals. Indeed, perhaps nothing better renders the idea of the harmony between man and his continual aspiration towards good than the architecture of a medieval cathedral.

So, let us begin with prudence. It is not the virtue of the timorous person, always hesitant about what action to take. No, this is a mistaken interpretation. It is not even merely caution. Granting primacy to prudence means that the action of man is in the hands of his *intelligence and freedom*. The prudent person is creative: he or she reasons, evaluates, tries to understand the complexity of reality and does not allow him or herself to be overwhelmed by emotions, idleness, pressures and illusions. In a world dominated by appearances, by superficial thoughts, by the triviality of both good and bad, the ancient lesson of prudence deserves to be revived.

Saint Thomas, in the wake of Aristotle, called it "*recta ratio agibilium*". It is the

capacity to govern actions in order to direct them towards good; for this reason, it is dubbed the “coachman of the virtues”. Prudent are those who are able to choose. As long as it remains on paper, life is always easy, but in the midst of the wind and waves of daily life it is another matter; often we are uncertain and do not know which way to go. The prudent do not choose at random: first of all, they know what they want, then they weigh the situation, seek advice, and with a broad outlook and inner freedom, they choose upon which path to embark. That is not to say they do not make mistakes: after all, we are all human; but at least they avoid major setbacks. Unfortunately, in every environment there is someone who tends to dismiss problems with superficial jokes, or to incite controversy. Prudence is instead the quality of those who are called to govern: they know that to administer is difficult, that there are many points of view and one must try to harmonize them, that one must do not the good of some but of all.

Prudence also teaches that, as they say, “the perfect is the enemy of the good”. Indeed, too much zeal in some situations can cause disasters: it can ruin a construction that would have needed gradualness; it can give rise to conflicts and misunderstandings; it can even trigger violence.

The prudent person knows how to safeguard the *memory of the past*, not out of fear for the future, but because he or she knows that tradition is a patrimony of wisdom. Life is made up of a constant overlapping of old and new things, and it is not good always to think that the world begins with us, that we have to deal with problems starting from scratch. And the prudent person is also *far-sighted*. Once one has decided on the goal to strive for, it is necessary to obtain all the means to reach it.

Many passages from the Gospel help educate us in prudence. For example: prudent is the man who builds his house on the rock, and imprudent the one who builds his on sand (cf. *Mt* 7:24-27). Wise are the damsels who carry oil for their lamps and foolish those who do not (cf. *Mt* 25:1-13). The Christian life is a combination of simplicity and shrewdness. Preparing his disciples for the mission, Jesus says: “Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves” (*Mt* 10:16). As if to say that God does not only want us to be saints, he wants us to be *intelligent saints*, because without prudence it takes but a moment to make a wrong turn!

Dates & Events to Remember

08. The Annunciation of the Lord (Sol)
 11. St Stanislaus, Bp & Mrtr (M)
 13. St Martin, Pp & Mrtr (Op. M)
 23. St Adalbert of Prague, Bp & St George, Mrtr (Op. M)



24. St Fidelis of Sigmaringen, Pt & Mrtr (Op. M)
 25. St Mark the Evangelist (F)
 29. St Catherine of Siena, Vgn and Dr (M)

Happy Birthday Dear Fathers

02. Fr. Yeruva Joji Reddy
 03. Fr. Kurapati Jaya Prathap
 10. Fr. Mekala Sleeva Reddy
 10. Fr. Pasala Sleeva Raju
 17. Fr. Mettu Johannes



20. Fr. Yeruva Showreddy
24. Most Rev. Dr. Thumma Bala
Archbishop Emeritus
 27. Fr. Pasala Maria Raju
 30. Fr. Thumma Solomon

Happy Ordination day Dear Fathers

02. Fr. Kommarreddy Lourdu Marreddy
 07. Fr. Golamari Louis Reddy
 07. Fr. Madanu Prathap
 07. Fr. Mirapakayala Melchizedek Kennedy
 07. Fr. Thirumalareddy Showreddy
 07. Fr. Swarna Balaprabhakara
 08. Fr. Sunil Kumar Reddy Pallela
 09. Msgr. Yeruva Balashowreddy
 11. Fr. Madanu Lourdu Vijay Kumar
 11. Fr. Mallavarapu Sundar Rao
 11. Fr. Chinnabathani John Paul
 11. Fr. Madanu Amal Raj
 11. Fr. Akkanti Inna Reddy
 11. Fr. Madanu Anthony
 11. Fr. Gali Matyas Reddy
 11. Fr. Pasala Jose Paul
 11. Fr. Yeruva Marreddy
 12. Fr. Mekala Sleeva Reddy
 12. Fr. Pasala Innaiah
 12. Fr. Pasala Joseph (Sr.)
 12. Fr. Yeruva Showreddy

12. Fr. Madanu Balashowry
 12. Fr. Bandaru Baltharaj
 13. Fr. Thirumalareddy Anthony
 14. Fr. Kata Sleeva Raju
 15. Fr. Bandanadam Prashanth
 15. Fr. Madanu Anthony (Sr.)
 15. Fr. Madanu John
 15. Fr. Golamari Vinay Kumar
 15. Fr. Yelugu Jude Raj
 15. Fr. Yeruva Amal Kumar Francis
 17. Fr. Chatarajupally Balashowry
 17. Fr. Chinnabathin Jojappa
 17. Fr. Daniel Selvaraj
 17. Fr. Gollapudi Praveen Kumar
 17. Fr. Mayaluru Jeevan Kumar
 17. Fr. Reddimasu Anand Rao
 17. Fr. Richard John
 17. Fr. Thumma Fatima Reddy
 17. Fr. John Vijay Kumar
 17. Fr. Romald Joseph

17. Fr. Polisetty Balaswamy
19. Cardinal Poola Anthony
(Episcopal Ordination)
 19. Fr. A. E. Raju Alex
 20. Fr. Samala Marianna Michael
 21. Fr. Valentine J. D'mello
 23. Fr. Jerome Emmanuel Lewis
 23. Fr. Yeruva Bala Sudhir
 25. Fr. Thathireddy Julian
 26. Fr. Kurapati Jaya Prathap
 27. Fr. Gali Samson
 27. Fr. Bandanadam Anand
 29. Fr. Dodda Sunder
 30. Fr. Dasari Gova Showraiah
 30. Fr. Madanu Ignatius Maria Shekar
 30. Fr. Madanu Isaac
 30. Fr. Pasala Maria Raju
 30. Fr. Thumma Udaya Bhasker
 30. Fr. Udagandla Julian
 30. Fr. Vemparla Vijaya Shekar
 30. Fr. Vincent Arokiadas



Necrology

02. Fr. Gade Solomon
 04. Fr. Madanu Pradeep Kumar
 05. Fr. Ignatius Gnanapragasam

08. Fr. Leonard Vaz
 10. Fr. Rosario Cammilus Fonseca
 10. Fr. Thumma Rayappa

MAY ALL THE SOULS OF THE FAITHFUL DEPARTED, THROUGH THE MERCY OF GOD, REST IN PEACE. AMEN.

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GOLDEN JUBILEE CELEBRATION OF HASSS ON INTERNATIONAL WOMEN'S DAY



ECUMENICAL RALLY "RUN FOR JESUS" FLAG OFF AT ST. MARY'S BASILICA, SEC-BAD ON 30TH MARCH, 2024.



**MASS OF THE LORD'S SUPPER AT ST. JOSEPH'S CATHEDRAL,
GUNFOUNDRY ON 28TH MARCH, 2024**



**COMMEMORATION OF THE LORD'S PASSION
AT HOLY FAMILY CHURCH, TRIMULGHERRY ON 29TH MARCH, 2024**



**EASTER VIGIL MASS AT ST. MARY'S BASILICA, SECUNDERABAD
ON 30TH MARCH, 2024.**

