



SHEPHERD'S CALL

NEWSLETTER OF THE ARCHDIOCESE OF HYDERABAD

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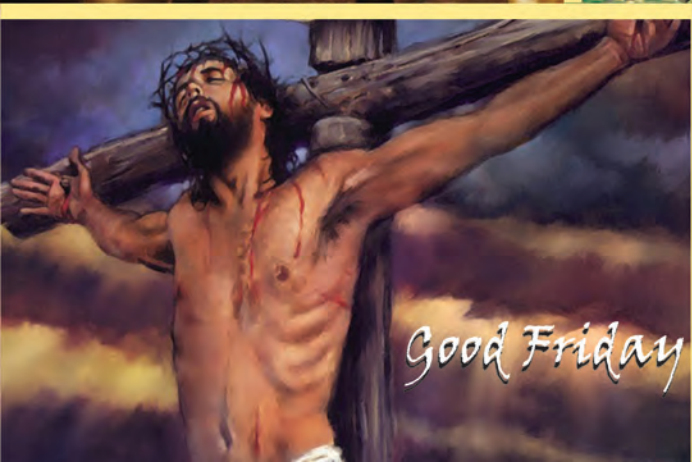
APRIL 2022



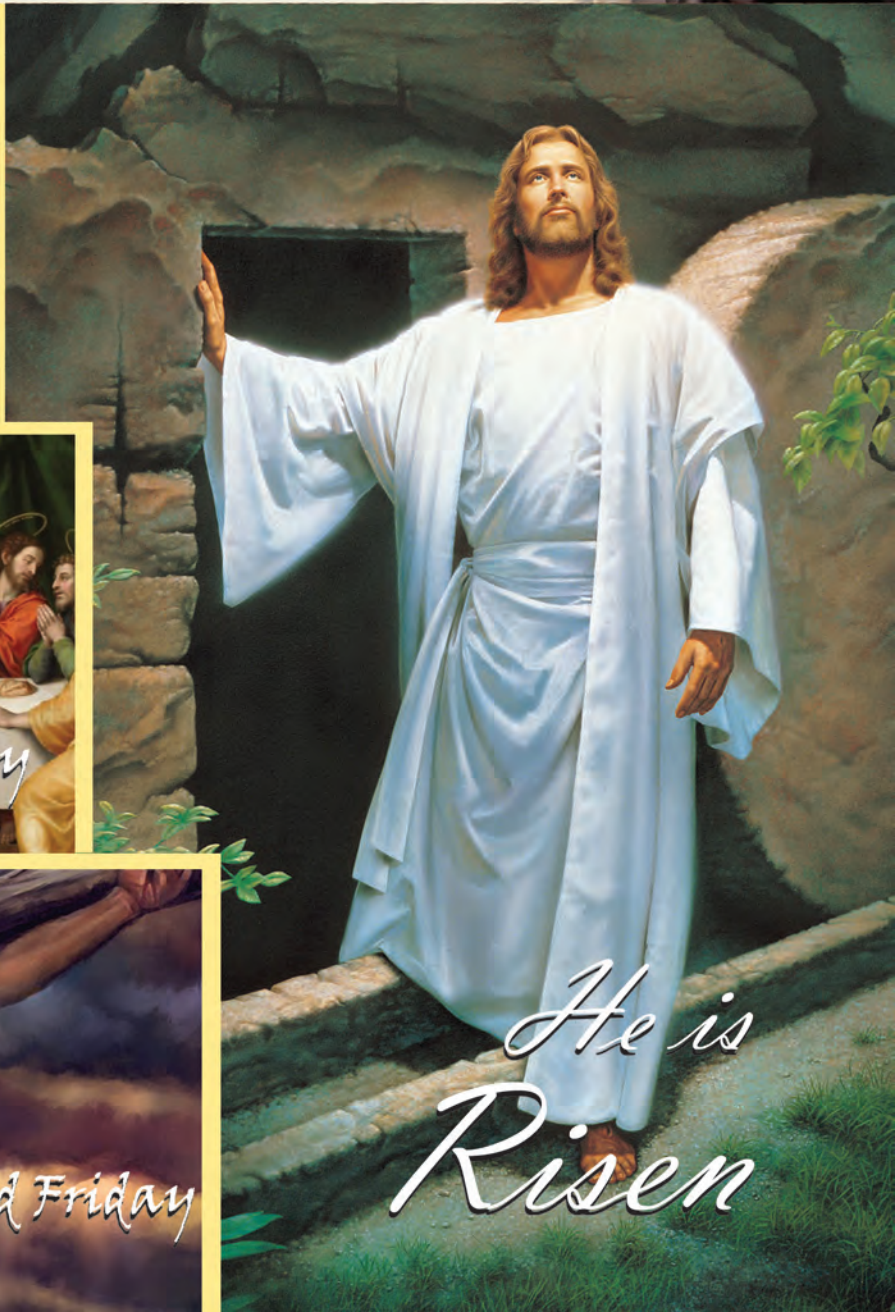
Palm Sunday



Maundy Thursday



Good Friday



*He is
Risen*

THE ACT OF CONSECRATION OF THE HUMANITY, RUSSIA AND UKRAINE TO THE IMMACULATE HEART OF MARY



Star of the Sea, do not let us be shipwrecked in the tempest of war.
Ark of the New Covenant, inspire projects and paths of reconciliation.
Queen of Heaven, restore God's peace to the world.
Eliminate hatred and the thirst for revenge, and teach us forgiveness.
Free us from war, protect our world from the menace
of nuclear weapons.
Queen of the Rosary, make us realize
our need to pray and to love.
Queen of the Human Family,
show people the path of fraternity.
Queen of Peace, obtain peace for
our world. Amen.



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Archbishop's Message



The only-begotten Son of God incarnate in our human nature as the historical Jesus of Nazareth declared Himself to His Apostles as 'the Way, the Truth and the Life.' As everyone knows, any 'way' connects two locations, namely the starting point for a journey with the terminus or destination of the journey. So, when God's incarnate Son declared Himself as 'the Way' to His Apostles, He was speaking about the journey He was making to His eternal Father in His bodily human nature. This journey began when He received a complete human nature like ours, created for Him in the Virgin Mary's womb by His Eternal Father's own personal act and hypostatically united to Him in the Holy Spirit: 'God sent His Son, born of a woman, born a subject of the Law (Gal.4:4)' and thus 'THE WORD became FLESH and dwelt among us and we saw His glory, as of an only begotten of the Father (Jn.1:14).' Now, He was about to complete His journey and return to His Eternal Father in that very same bodily human nature by demonstrating His unconditional love and obedience of faith to His Eternal Father on the Cross and His bodily resurrection from the dead in that very same human body in the Holy Spirit clothed in immortality and divine glory, and then complete His journey in glorious bodily condition from our world to His Eternal Father: 'now I am going to the one who sent me (Jn.15:5).' But when Jesus died bodily on the Cross and was buried in the tomb, did any of His Apostles or disciples believe in the truth of Jesus' claim that He would not only show the way to His Eternal Father but that He was Himself the Way for all human persons to come to the Father: 'No man comes to the Father except through Me.' It would be no exaggeration to say that all of them thought that Jesus had shown Himself 'the Way' to Death! However, not for long! For, on the third day of His

bodily death, He not only returned in that very same bodily human nature from the tomb but met His Apostles face to face, and granted them to discover for themselves that He had returned from the dead in the very same spirit, soul and body in which He had died on the Cross; and furthermore, that His bodily human nature was not in its former corruptible condition but had now been brought into an imperishable and immortal condition 'by the glory of the Eternal Father': '(Thomas) put your finger here, look, here are My hands. Give Me your hand; put it into My side. Do not be unbelieving anymore but believe (Jn.20:27).' And it was in this glorious bodily human condition that He completed His journey to His Eternal Father by ascending to Him from their very midst from our world: 'As He said this He was lifted up while they looked on, and a cloud took Him from their sight,' and two Angels stood by their side and told them 'this Jesus who had been taken from you to heaven will come back in the same way as you have seen Him go to heaven (Acts 1:9,11).' And very importantly, before His bodily ascension to His Eternal Father, Jesus, the incarnate Son of God commanded His Apostles 'Go out to the whole world and proclaim the good news to all creation. Whoever believes and is baptized will be saved; whoever does not believe will be condemned (Mk.16:16)'; and thereby, 'make all the nations My disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all that I have commanded you. For behold, I am with you all days even to the consummation of the world (Mt.28:19-20).' What is this good news? Through His bodily resurrection from the dead in the Holy Spirit and His bodily ascension to His Eternal Father, the incarnate Son of God reveals and declares to every human person: The human person has to seek and obtain the true and everlasting good life for his or her human body from His Eternal Father and not from the world of His creatures; and to obtain this blessed bodily life they must do the same work He had done to get that good life for His human body which it has been enjoying for the past two thousand years at the right hand of God! For every human person has been created by God for this blessed life. And what is that work? Man must show that the good life he or she wants for his or her body is from the Eternal Father and not from the world of creatures, firstly *by affirming* the need in his or her inner nature for this blessed eternal life from the Eternal Father (and so, 'I believe in God the Father Almighty') and secondly, *by rejecting* his or her psychological felt need for good life for his or her human body from the world of God's perishable creatures, namely 'the lust of the eyes' ('the unending want for the possession of created goods (riches)), 'the lust of the flesh' (namely for the bodily enjoyment of creatures (eating, drinking and sexuality)) and 'pride of life' (namely an unfettered freedom to order and use the created things of God including one's own body according to one's own freedom *without any consideration for God's purpose* in creating them) (1Jn.16);' and accordingly, 'I reject Satan and all his empty promises.' Thus the

good news given by God to all human persons through the bodily resurrection and ascension in the Holy Spirit of His Son our Lord Jesus Christ to His right hand, summons every human person living in this world until the end of time *to make the definitive choice between the two opposite destinies for man's personal life in this world namely salvation and condemnation*, and consequently between one's psychological need to get a good life for his or her body from this world of perishable creatures and one's need in one's own inner spiritual nature to obtain immortality and eternal life for his or her human body from the Eternal Father by *firstly* despising and mortifying one's psychological need for happy life in the world of creatures and *subsequently* opting for and demonstrating unconditional love for the Eternal Father until one's physical death (through the baptismal grace of the Holy Spirit and the supernatural virtue of hope in one's own inner nature) 'with all one's mind and heart and soul and strength' as the Eternal Son our Lord Jesus Christ teaches all those who want to follow His own journey to His Eternal Father and join Him eternally: 'Unless a man deny his (psychological) self, and take up the Cross and follow me, he cannot be my disciple'. With all this understanding of the truth in mind, we can understand that the whole purpose of the Church's forty day Lenten discipline every year is to re-educate us in the truth of the saving journey we have begun in the Holy Spirit by being 'baptised into Christ' and thereby 'into the name of the Father and of the Son and of the Holy Spirit' and empower each one through the sacrament of reconciliation to renew our baptismal vow 'to deny our psychological self' and live in the truth of the saving choice we made as we entered into Jesus' journey to His eternal Father through our baptism 'in the name of the Father and of the Son and of the Holy Spirit' by His holy Church 'into Christ'. Apart from an intelligent and intentional renewal of our baptismal promises through the charity for the Eternal Father poured into our inner nature by the Holy Spirit to successfully complete our earthly journey to the Eternal Father and join His Eternal Son Jesus Christ in His heavenly glory...there can be no true Easter festival or Easter joys in our lives! A blessed Holy Week and a happy Easter and a joyful Paschal season to all of you.

POPE'S INTENTION: APRIL 2022

For health care workers: We pray for health care workers who serve the sick and the elderly, especially in the poorest countries; may they be adequately supported by governments and local communities.



Solemnities and Feasts

1. PALM SUNDAY

April 10th

The story which begins of Palm Sunday is basically a human drama; it is our drama. As Jesus enters into his final week, he takes humanity with him and continues to do so every Easter. His entry in to the city begins on a huge wave of optimism, joy and hope. The people line the streets; they wave palms, they put their cloaks and garments on the ground and they shout out his name. This was an ancient Roman tradition used to welcome soldiers and armies home after their success in battle. The crowd welcome Jesus in a similar way as they shout out, Hosanna, Hosanna, blessed is he who comes in the name of the Lord.



Yet, how quickly the crowd changed and turned on Jesus. The same people who were happy to welcome him with shouts of joy, will soon begin to shout 'Crucify him, Crucify him.' Jesus is even betrayed and denied by his closet friends. The rest of them run and desert him. He is left alone. As we celebrate Palm Sunday and begin our journey through Holy Week, we are called to ask ourselves who and where we are in the crowd. This is a week to pray and then decide what kind of followers of Christ we are and are going to be.

Source: catholicdailyreflections.com

2. MAUNDY THURSDAY

April 14th

As we begin today the sacred Triduum, we enter into the holiest days of the Church year. We walk with our Lord through His final glorification today as He celebrates the Passover with His disciples and enters the Garden of Gethsemane to await His arrest. Tomorrow we walk with Him through the stations of His Cross. On Saturday, we sit in silent adoration of His tomb as we await the Resurrection.

None of us are the Savior of the World, but each of us must become instruments of His saving act for others. As we accept Jesus' gift, we must then turn to others and humble ourselves before them. We must help them to see our love and their dignity. We must serve them with humility and put them first. Doing so will then enable us to invite them to imitate us as we imitate Christ. Thus, our humble imitation of Jesus becomes a means by which Jesus invites others to follow Him.

Reflect, today, upon the invitation of Jesus: "...as I have done for you, you should also do." Jesus gave us everything, so we must give everything to others. We must serve without counting the cost. We must love them, putting their needs before ours. We must become a model of the love of Christ for them. Ponder Jesus' service today and throughout the Triduum and commit yourself to live the invitation given you by our Lord.

Source: catholicdailyreflections.com

3. GOOD FRIDAY

April 15th

Such an action is a powerful sign of solidarity with all victims of senseless violence. It is an act of resistance against all systems that prevent people from developing themselves in our own societies and elsewhere, not the least in the developing countries. Considering that suffering is a tender gesture of love for people who are in pain, who are sick, who are facing death.

On Good Friday, we see that Jesus' choice for the poorest, the weakest and victims bring him into conflict with the powerful. They feel threatened and want him on the cross. The death on the cross in itself makes no sense. But death does not have the last word. Jesus lives. Life is stronger than death. God continues to choose for justice and love over death. No Good Friday without Easter. No Easter without Good Friday.

Source: paxchristipeacestories.com



4. EASTER: The Resurrection of the Lord

April 17th

We began our Lenten journey with Jesus on Ash Wednesday. We followed Jesus as we accepted his invitation to take up our cross and follow him. We were with Jesus as he entered Jerusalem on Palm Sunday. On Holy Thursday Jesus bent low and washed our feet. On Good Friday Jesus gave his life for ours on the cross. Having sat at the table with him and having stood at the cross with him, we can now stand at the empty tomb and proclaim, with Mary Magdalene, Jesus is risen! Death did not have the final word. Light has overcome darkness; new and everlasting life is offered to all people. Today, on Easter Sunday we stand with Mary Magdalene at the empty tomb. She was a loyal and faithful disciple of Jesus as preached to the crowds and healed the sick. She, with the other women, stood at the cross and watched her friend and master die a very public and humiliating death. Now after his death and burial, she is still looking for him. Imagine her surprise and shock when she saw that the huge stone that covered the tomb was rolled away. Imagine her shock and disappointment when she saw that the tomb was empty. Jesus has a mission for her; he asks her to go and tell the others that he has risen from the dead. Mary is the first to experience the resurrection and she is the first to proclaim this great news. Mary experienced the resurrection in a very personal way and then went and told others that she had met and spoken to the risen Lord. Pope Francis, in his letter "The Joy of the Gospel" says to each of us, every Christian a missionary to extent that that they have experienced the love of God in Christ.

Source: oblates.ie



5. ST. MARK, The Evangelist

April 25th

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' 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). 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: franciscanmedia.org



Archbishop's Engagements

**N.B.: You are welcome to meet the Archbishop "In Office Days".
However because of last minute appointments, please
call the secretary before coming. Ph No. 7207940883.**

APRIL 2022

- | | | | |
|----------------|------------------------|---|--|
| 01. Fri | (Morning) | : | In Office |
| 02. Sat | 11:45a.m. | : | Mass: Montfort Social Institute, Ramanthapur |
| 04. Mon | 05:00 p.m. | : | Annual Day Celebrations at Valerian Grammar High School, Yapral |
| 05. Tue | (Morning) | : | In Office |
| 06. Wed | (Morning) | : | In Office |
| | 04.00 p.m. | : | HAES-General Body Meeting at Archbishop's House, Sec'bad |
| 07. Thu | 9.30 a.m. - 1.00 p.m.: | | Monthly Recollection for the Clergy at Abp's House, Sec'bad |
| | 05.00 p.m. | : | Chrism Mass at St. Mary's Basilica, , Sec'bad |
| 08. Fri | (Morning) | : | In Office |
| 09. Sat | | : | Occupied |
| 10. Sun | 10:00 a.m. | : | Palm Sunday Mass at Our Lady of Vailankanni Church, Shamshabad |
| 11-13. Mon-Wed | (Morning) | : | In Office |
| 14. Thu | 06:00 p.m. | : | Maundy Thursday: Mass at St. Joseph's Cathedral, Gunfoundry |
| 15. Fri | 06.00 p.m. | : | Good Friday: Holy Services at Holy Family Church, Trimulgherry |
| | 10.00 p.m. | : | 112 th Year Passion Play at Our Lady of Lourdes' Church, Bandlines, Hyd |
| 16. Sat | 11:00 p.m. | : | Holy Saturday: Vigil Mass at St. Mary's Basilica, Sec'bad |
| 17. Sun | 09:00 a.m. | : | Easter Sunday Mass at Mount Carmel Church, Bowenpally |

- 18-19. Mon-Tue (Morning) : In Office
20. Wed 11:00 a.m. : Priestly Ordination of Dn. Pulagam Ravi MHM at St. Gonzalo Garcia Church, Parigi
- 21-22. Thu-Fri (Morning) : In Office
23. Sat (Morning) : Occupied
- 05:30 p.m. : Festive Mass of Divine Mercy at Divine Mercy Centre, Habsiguda
24. Sun 10.00 a.m. : Mass, Blessing Inauguration of the New Presbytery at Auxilium Church, Mahendra Hills, Sec-bad.
- 05:30 p.m. : Festive Mass, 1st Holy Communion & Confirmation at Divine Mercy Church, Madinaguda
- 25-28. Mon-Thu (Mornings) : In Office
29. Friday 10:00 a.m. : Mass, Blessing & Inauguration of Multipurpose Building 'Assisi Towers' at St. John the Baptist Church, Arul Colony
30. Saturday : Golden Jubilee Mass at Annunciation Church, Mariapuram (Ummenthal Sub-station)

27th March, 2022
Archbishop's House

+ Poola Anthony
Archbishop of Hyderabad

RECEIPT OF LOCAL MASS INTENTIONS		
Date	Parish/Individual	No. of Masses
01.03.2022	SECUNDERABAD	556
04.03.2022	METTUGUDA	1000
12.03.2022	GAGILAPURAM	100
14.03.2022	VENKATAPURAM	250
15.03.2022	BOLARUM	100
15.03.2022	SOUTH LALLAGUDA	300
22.03.2022	DAMMAIGUDA	2000
23.03.2022	GANDHI NAGAR	200
25.03.2022	TRIMULGHERRY	400
28.03.2022	Bhoiguda	300

Communications

I. MONTHLY RECOLLECTION AND CHRISM MASS:

1. Archdiocesan Monthly Recollection, for the all the Clergy working in Hyderabad, is arranged at Archbishop's House, on 7TH (Thursday) April, 2022 from 09.30 am to 01.00 pm. Kindly take note of it and be here on time. All the Priests are to participate in this recollection for the good and immediate preparation for the Holy Week and Easter.
2. All the Clergy are called upon to come and participate in Chrism Mass, which will be held on 07th (Thursday) of April, 2022 at 05.00 pm at St. Mary's Basilica, Secunderabad. The Religious and Faithful are invited to participate in the Liturgy of the Eucharist. Parish Priests are requested to announce the same in the parishes and encourage them to attend the Chrism Mass.

II. HAPPY EASTER:

Christ is Risen, Alleluia. We are going to celebrate the Resurrection of Jesus Christ on 17th of April, 2022, I wish all the Priests, Religious, Faithful and all our Sisters and Brothers a Very Happy Easter. May the Risen Lord shower His abundant blessings and graces upon all of you.

III. RETIREMENT AGE FOR PRIEST:

We hereby communicate the policy in the Archdiocese of Hyderabad with regard to the age of retirement of Archdiocesan Priests. The priests will retire from active ministry at the age of seventy five. However, if they are willing to offer their services, as per need, they could be appointed as Chaplains, Associates in the parishes/institutions, Confessors and Spiritual Directors.

IV. UKRAINE:

Holy Father Pope Francis has called us to pray for peace in Ukraine. Let's show our solidarity with people of Ukraine by praying for them and consecrating them to the Immaculate Heart of Mary. I request all of you to pray for Ukraine and Russia and for peace in the world.

V. 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. Please clear all dues till March, 2022.

VI. DEANERY LEVEL MONTHLY RECOLLECTION:

All the Deans are here-by requested to conduct the Recollection at Deanery level in the month of May, 2022. All the clergy are requested to attend the “Deanery Level Recollection” and if anyone is unable to attend the recollection, please inform the respective Deans. All the Deans are here-by requested to note down the minutes of the meetings with the list of the participants and send a copy of the same to Archbishop’s house

VII. AUDIT 2021-2022:

Audit programme for the parishes for the financial year 2021-2022 (**01-04-2021 to 31-03-2022**) will be held from 19th April to 23rd April from **10.00 A.M TO 5.00 P.M.** at Archbishop’s House, Secunderabad. Kindly keep the following ready for physical Audit Programme.

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, 2021 to 31st March, 2022 for as many sets of accounts are 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.
4. Bank Statements for all the Bank Accounts maintained by Parishes for the period of the as mentioned above, Fixed Deposits receipts original and copies held as on 31-03-2022.

5. Certificate from the Bank for Closing Bank & Fixed Deposits Balance as on 31st March, 2022

S.NO	NAME OF DEANERY	DATE OF AUDIT
1	HYDERABAD DEANERY BOWENPALLY DEANERY	19-04-2022
2	SECUNDERABAD DEANERY EMJALA DEANERY GAGILAPURAM DEANERY	20-04-2022
3	TRIMULGHERRY DEANERY GAJWEL DEANERY SANGAREDDY DEANERY	21-04-2022
4	NIZAMABAD DEANERY SHAMSHABAD DEANERY VIKARABAD DEANERY	22-04-2022
5	RAMANATHAPUR DEANERY PASTORAL CENTRE YOUTH OFFICE	23-04-2022

ARCHDIOCESAN SEMINARIANS FUND :

As on 26th March, 2022 : Rs. 7,38,000/-

Pastoral News

1. LAYING OF FOUNDATION STONE FOR THE NEW PRESBYTERY AT MARIAPURAM VILLAGE (SUB-STATION OF NANDRAKAL PARISH) ON 01ST MARCH, '22



2. INVESTITURE CEREMONY AT ST. IGNATIUS HIGH SCHOOL, GAGILLAPURAM ON 05TH MARCH, '22



3. CONFIRMATIONS AT OUR LADY OF COMPASSION CHURCH, MEDIPALLY ON 06TH MARCH, '22



4. INAUGURATION OF BEAUTICIAN COURSE ON THE OCCASION OF WORLD WOMENS DAY ON 08TH MARCH, '22



5. FEAST, FIRST HOLY COMMUNION AND CONFIRMATION AT ST. PATRICK'S CHURCH, GARRISON ON 13TH MARCH, '22



6. CARITAS REGIONAL ASSEMBLY WAS CONDUCTED AT MONTFORT SOCIAL INSTITUTE, RAMANTHAPUR



7. CHAPTER OF ELECTION OF POOR CLARE COLETTINES SISTERS AT ST.COLETTE'S MONASTERY, SHAMSHABAD ON 17TH MARCH, '22



8. BHARATAMITRAM WRITERS MEETING HELD AT SATYODAYAM, TARNAKA ON 18TH MARCH, '22



**9. ANNUAL FEAST, FIRST HOLY COMMUNION AND CONFIRMATION
AT ST. JOSEPH'S CHURCH, ALIRAJPET ON 19TH MARCH, '22**



**10. ANNUAL DAY OF ST. MARY'S HIGH SCHOOL, SEC'BAD
ON 19TH MARCH '22**



11. BLESSING OF NEW COMPOSITE SCIENCE LAB, LIBRARY, COMPUTER LAB, INDOOR GAMES HALL, CONFERENCE HALL AT ST. MARK'S JUBILEE SCHOOL, TANDUR



12. FESTIVE MASS OF NAVA JEEVAN VIKAS SECULAR INSTITUTE SISTERS ON 24TH MARCH, '22



Archdiocesan News

1. JOURNEYING WITH FAMILIES – A TRAINING CUM CONSULTATION PROGRAM FOR PRIESTS, RELIGIOUS AND FAMILIES OF OUR ARCHDIOCESE (PART 1 & 2)

The Year “*Amoris Laetitia Family*” is an initiative of Pope Francis, which aims to reach every family around the world through several spiritual, pastoral and cultural proposals that can be implemented within Parishes, Deaneries, Dioceses, universities, ecclesial movements and family associations. In line with this initiative, the Family Apostolate of the Archdiocese of Hyderabad is organizing **Journeying with Families (Part 1)** - a one-day training cum consultation for all priests and religious of the Archdiocese on **Saturday 30th April 2022 at Jeevan Jyothi, Begumpet from 9:30 am to 4:30 pm**. The training will help priests and religious to be involved with the families in your deanery and parishes and contribute to the strengthening of family bonds. **Please send at least two members from your deanery, community and congregation for the same.**

This program which was to be held on the 14th of January 2022 was postponed due to the third wave of Covid-19.

Registration forms are attached to be distributed to the priests and religious in your respective communities and parishes. **Last date for registration is 25th April 2022.**

The Second part of the “*Journeying with Families*” (Part 2) is a one-day seminar and celebration of families on **Sunday 1st May 2022 at Satyodayam, Tarnaka from 9:30 a.m. to 4:30 p.m.** Please encourage families of your parishes and institutions to attend this program.

Lunch, tea and resource material will be provided for both the programs

- Rev. Fr. David Francis, Director
Family Apostolate, Archdiocese of Hyderabad

2. INAUGURATION OF BEAUTICIAN COURSE TO EMPOWER WOMEN ON INTERNATIONAL WOMEN'S DAY ON 08TH MARCH, '22

The Hyderabad Archdiocese Social Service Society is happy to render its services to all, particularly reaching out the downtrodden women in the society.

On March 08th 2022 the International Women's Day was celebrated at HASSS in a grand scale. His Grace Most Rev. Dr. Poola Anthony the Archbishop of Hyderabad and the chairman of the Hyderabad Archdiocese Social Service Society was the chief guest of the day. The honorable dignitaries present on the occasion of International woman's day were Rev. Msgr. Y. Balashowry, Rev. Fr. M. Chinnaiah Vice chairman of HASSS, Mr & Mrs. Kontham Deepika Corporator – Monda Market Division, Mr & Mrs. A.L. Christina Chen, Proprietor – Women's World, and Rev. fathers representing social forum from different Deaneries and the women from different villages. The executive director of HASSS Rev. Fr. M. Anthony welcomed the gathering and wished the women's gathered a bright future.

On this great day HASSS organized the Blessing and launch of Beautician Training course – Master the Art of Makeup. His Grace Most Rev. Dr. Poola Anthony the Archbishop of Hyderabad and the chairman of the Hyderabad Archdiocese Social Service Society blessed the event and introduced Beautician Training course congratulating the executive director for availing the opportunities for women to learn the skill to empower themselves.

The programme continued with lighting of the lamp after the blessing of the Beautician Training Course. His Grace Most Rev. Dr. Poola Anthony the Archbishop of Hyderabad and the chairman of the Hyderabad Archdiocese Social Service Society highlighted the works of women in every walk of life (field) and encouraged the women to learn different art and skills according to their talents and apt. His grace added, if a woman is empowered definitely she herself empowers and uplifts her family and becomes an inspiration to others. She has a big power within her that itself becomes her great resource when she recognizes and makes use of it. Bishop congratulated Mr. & Mrs. K. Deepika for her availability in spite of her busy schedule as a Corporator and her readiness to help us out in any of our field. Bishop also appreciated A.L. Christina Chen for her generosity in donating the Beautician Kit and her willingness to help HASSS at any time.

Corporator K. Deepika also said that women must make use of all the opportunities big and small and build their self confidence with which they can achieve everything, provided we have a goal and work hard to strive towards it. She appreciated the dance done by the students of St. Ignatius High School, Gagilapur for their mind-blowing performance on the theme women empowerment. She also encouraged the students to study well and come up in life with flying colors.

Rev. Fr. M. Anthony the executive director also gave some of the valuable

information on the Beautician Training. It's a two months training/Course. Each batch will have 20 members of the skill learners. He also explained in details of the course and introduced the Beautician trainers. He continued saying there will be a job placement too depending on their mastering the Art of Makeup.

Mrs. Sarala did the M.C. and Ms. Deepika proposed the vote of thanks. The programme was concluded with the group photo and refreshment.

3. FATIMA MATHA SCHOOL EXTENSION BLOCK-FOUNDATION BLESSING



The foundation blessing of Fatima Matha School Extension Block was held on 23rd March, 2022. Rev. Msgr. Y. Balashowreddy led the foundation blessing ceremony. This milestone event was attended by HAES representatives, neighbouring priests, local councillors, parents, parish community and students representatives. This is going to be a great help to the students of Balaji Nagar localities. I would like to express sincere thanks to his grace Most Rev. Dr. Poola Anthony, our beloved Archbishop and Chairman of HAES for the assistance towards this event.

-Fr. M. Joseph, Headmaster, Fatima Matha School, Balaji Nagar

3. 2ND SUNDAY COLLECTION FEBRUARY - 2022

S. No.	Date	Place	Amount	S. No.	Date	Place	Amount
1		Aliabad		50	24.02.2022	Madinaguda	3000
2		Alirajpet		51	28-03-2022	Mahendra Hills	2000
3		Ammuguda		52		Mallapur	
4		Armoor		53		Manikonda Mission	
5		Arogya Nagar (Mission)		54		Medchal	
6		Arul Colony		55	02.03.2022	Medipally	500
7		Balaiah Nagar		56	04.03.2022	Mettuguda	10240
8	17.02.2022	Band Lines	6000	57	23.03.2022	Miyapur	3000
9		Bandlaguda Jagir (Kismatpur)		58	15.03.2022	Moul - Ali	6360
10		Banjara Hills		59	21.02.2022	Mudfort	5790
11		Basuregadi		60		Muthangi	
12		Bayyaram		61		Nacharam	
13	07.03.2022	Bazar Ghat	1000	62		Nandrakal	
14	07.03.2022	Begumpet	6620	63		Narayankhed	
15		BHEL		64		Nedunoor	
16	04.03.2022	BHEL - MIG	3205	65		Neela Camp	
17		Bhoiguda		66		Nizamabad	
18	09.03.2022	Bodhan	400	67		Pargi	
19		Boduppall		68		Patancheru	
20	22.02.2022	Bolarum	8500	69	16.03.2022	Ramachandrapuram	8500
21		Borabanda		70	23.02.2022	Ramanthapur	2500
22		Bowenpally		71	14.03.2022	Ramnagar	9675
23		Cherlapally		72		Sadasivpet	
24		Chintalacheruvu		73	22.03.2022	Sainikpuri	8770
25		Church Colony		74	07.03.2022	Sanathnagar	14040
26		Dayanandnagar		75		Sangareddy	
27		Dharmaram		76		Santhoshnagar	
28	16-02-2022	Emjala	20000	77	14.03.2022	Sappers Lines	820
29		Gaddiannaram		78	01.03.2022	Secunderabad	28746
30		Gagillapuram		79	23.03.2022	Seethaphalmandi	1500
31	23.03.2022	Gajwel	200	80		Shabad	
32	23.03.2022	Gandhinagar	2000	81		Shamshabad	
33	14.02.2022	Garrison (Trimulgherry)	1767	82		Shantinagar	
34		Ghatkesar		83		Shapurnagar	
35		Golconda		84		Siddipet	
36		Hyderabad, Gunfoundry		85		Sultan Bazar	
37		Jadi Jamalpur		86		Suraram	
38	14.03.2022	Jagadgirigutta	3500	87		Tandur	
39		Jahanuma		88		Toopran	
40		Jogipet		89	24.03.2022	Trimulgherry	26430
41		Jojipet		90		Uminthal	
42		Kalwakole		91		Vanasthalipuram	
43		Kamareddy		92	14.03.2022	Venkatapuram	7613
44	18.02.2022	Khairatabad	18302	93		Vikarabad	
45		Kissan Nagar		94		Yapral	
46	15.03.2022	Kukatpally	20000	95	17.03.2022	Yeddumylaram	905
47		L. B. Nagar		96		Yellareddy	
48		Lallaguda		97		Zaheerabad	
49	07.03.2022	Lillipur	422			Total	232305

National News

1. SISTER JOSEPH MICHAEL ELECTED AS FOURTH SUPERIOR GENERAL OF MISSIONARIES OF CHARITY IN KOLKATA



Successors of Mother Teresa

The 68-year-old nun succeeds Sr. Mary Prema Pierick, the German-born nun who has led the MC order for two terms from 2009. Sr. Joseph becomes the fourth nun to lead the sisters clad in the simple white cotton sari with three blue stripes on the borders, known throughout the world for reaching out to the abandoned and the poorest of the poor. After Saint Teresa of Calcutta, the foundress of the Missionaries of Charity who died in 1997, the congregation was led by the

Nepalese-born Sr. Nirmala Joshi, who also founded the contemplative branch of the sisters. Sr. Joseph is thus the first native Indian to hold the office of Superior General. She is the daughter of Devasi and Kochuthresya of Poyyapara near Mala Thrissur, in Thrissur District. She joined the Missionaries of Charity at the age of 20 after passing from Poya AKM School and was one of Mother Teresa's closest collaborators. She also served in the Philippines, Poland and Papua New Guinea.

She returned to Kolkata during the canonization of Mother Teresa in 2016, after which she took charge of the Kerala region. At the time of her election as superior, she was living at the Shishu Bhavan (children's home) in Ernakulam, Kerala. Until 15 months ago, she was the Assistant General beside Sr. Prema. "I am sure that God will use all her talents and qualities to bring good to society according to His plans," Sr. John Mariette from Ernakulam told AsiaNews on the election of the new head.

The General Chapter

The General Chapter of the Missionaries of Charity also elected the General Council that will flank Sr Joseph. Sister Christie, assistant general; Sister Cecile, second councillor; Sister Marie Juan, third councillor; and Sister Patrick, fourth councillor, are among the councillors, Sunita Kumar, the spokesperson of the MC nuns told The Telegraph Kolkata. The nuns of the Missionaries of Charity from across the world came together at a home for abandoned children with disabilities of the congregation on Jessore Road, outside Kolkata city, for their General Chapter," Sunita said. The General Chapter culminates in the election, which is preceded by retreat, meditation and prayer. Kumar said nuns "from all over" have been staying in the home since the beginning of February. "They have been here (Jessore Road home) for about a month now."

-Vatican News staff reporter

2. BISHOP FRANCIS KALIST APPOINTED NEW ARCHBISHOP OF PONDICHERRY



His Holiness Pope Francis has appointed Most Rev. Francis Kalist (64) Bishop of Meerut, Uttar Pradesh as the new Metropolitan Archbishop of Pondicherry-Cuddalore in Tamilnadu. This provision was made public on Saturday 19 March, 2022. Bishop Francis Kalist was born on 23 November, 1957 in Reethapuram, in the district of Kanyakumari, Diocese of Kottar. He attended elementary school in Reethapuram and then entered the minor seminary of St John's, Sardhana, Meerut.

He continued his training at St. Albert's major seminary, Ranchi, for philosophy and theology studies. He was ordained priest on 30 December 1982, in Meerut, and incardinated in the same Diocese. After ordination he held the following positions:

- 1982-1984: Vicar, Sacred Heart Church, Roorkee;
- 1984-1986: Vicar, St Pius Church, Bachraon;
- 1986-1989: Pastor, St. James Church, Sirsanal Village;
- 1989-1995: Pastor, St. Paul's Church, Christnagar;
- 1995-1999: Pastor, St. Francis Church, Swar;
- 1999-2002: Rector, St. John's Minor Seminary and Administrator of the Basilica Shrine of "Our Lady of Graces", Sardhana;
- 2002-2008: Rector, St. Francis Xavier Regional Philosophate, Etmadpur, Archdiocese of Agra.

From 1992 to 2002 he was also diocesan director of evangelization.

Pope Benedict XVI appointed him at the age of 51 as the third Bishop of Meerut on 3 December 2008 and was ordained Bishop on 8 February 2009. He is currently the Chairman of the CCBI Commission for Women and the Episcopal Advisor of National Charismatic Service Team. Patron Bishop of the DMI & MMI Religious Congregations. Archdiocese of Pondicherry-Cuddalore became vacant on 27 January, 2021 by the resignation of late Archbishop Antony Anandarayar, who passed away on 4 May 2021 due to covid related illness. Bishop Peter AbirAntony of Sultanpet, Kerala was appointed the Apostolic Administrator of the Archdiocese on 27 January 2021. Archdiocese of Pondicherry has a history of more than 400 years. The "Sui Iuris" of Karnatic Mission (Pondicherry) was established in 1776 and in 1836 it became Vicariate Apostolic of Pondicherry. It was elevated to Archdiocese of Pondicherry in 1886 and the name was changed into Archdiocese of Pondicherry-Cuddalore in 1953.

There are 3,99,461 Catholic faithful, 105 parishes, 187 diocesan clergy, 84 religious priests, 1,035 religious sisters and 311 educational institutions in the Archdiocese. Dioceses of Dharmapuri, Kumbakonam, Salem and Tanjore are the suffragan dioceses of Archdiocese of Pondicherry-Cuddalore.

- Most Rev. Dr. Felix Anthony Machado, Secretary General, CBCI

International News

1.



CONGREGATIO DE CULTU DIVINO
ET DISCIPLINA SACRAMENTORUM

Prot. N. 182/22

NOTE TO BISHOPS AND EPISCOPAL CONFERENCES ON THE CELEBRATION OF HOLY WEEK 2022

During the Easter festivities of past years, marked by the difficult situation of the pandemic, the Congregation for Divine Worship and the Discipline of the Sacraments offered guidelines to help Bishops in their task of assessing concrete situations and providing for the spiritual good of pastors and faithful in their celebration of Holy Week, the centre of the entire liturgical year.

In view of the ongoing slowdown of the pandemic, albeit at different rates in individual countries, we do not intend to offer any further guidelines for the Holy Week celebrations. The experience that the Episcopal Conferences have gained in recent years is certainly sufficient to deal with the various situations in the most appropriate ways, always taking care to observe the ritual norms contained in the liturgical books.

We would therefore like to urge everyone to be prudent and avoid actions and behaviour that could potentially be a risk. Every assessment and decision should always be made in agreement with the Episcopal Conference, which will take into due consideration the regulations that the competent civil authorities of the various countries adopt.

In recent days the Holy Father has repeatedly invited us to pray, asking God for the gift of peace for Ukraine, so that this “repugnant war” may come to an end. Together with Ukraine we would also like to recall all the other conflicts, which are unfortunately always numerous, in many countries of the world, a situation that Pope Francis has described as a *piecemeal third world war*. In the Celebration of the Passion of the Lord on Good Friday, the liturgy invites us to raise our petitions to God for the Church and for the whole world. In the Solemn Intercessions we will invoke the Lord for those in public office (prayer IX) *that our God and Lord may direct their minds and hearts according to his will for the true peace and freedom of all*, and for those in tribulation (prayer X) *that all may rejoice, because in their hour of need your mercy was at hand*. Let us now make these prayers our own for all our brothers and sisters who are experiencing the horror of war, particularly in Ukraine.

We would point out that “in a situation of grave public need, the Diocesan Bishop may permit or order the addition of a special intention” (*Missale Romanum, editio typica tertia*, p. 314, n. 13).

Let the celebration of Easter bring to all peoples the hope that comes solely from the resurrection of the Lord

From the Congregation for Divine Worship and the Discipline of the Sacraments, 25 March 2022, Solemnity of the Annunciation of the Lord.

✠ Arthur Roche
Prefect

✠ Vittorio Francesco Viola, O.F.M.
Archbishop Secretary



CONGREGATIO PRO CLERICIS



SYNODUS EPISCOPORUM

Vatican City, 19 March 2022

Prot. n. 220083

Dear Priests,

Here we are, two priests and brothers of yours! May we ask for a moment of your time? We would like to talk to you about a topic that touches us all.

"The Church of God is convoked in Synod." The preparatory document for Synod 2021-2023 begins with these words. For two years the entire People of God is invited to reflect on the theme "For a Synodal Church: communion, participation and mission". This is a novelty that can arouse enthusiasm as well as perplexity.

Yet "in the first millennium, 'walking together', that is, practicing synodality, was the Church's habitual way of proceeding." The Second Vatican Council highlighted this dimension of ecclesial life, so important that St. John Chrysostom affirmed: "Church and Synod are synonymous" (*Explicatio in Psalmum* 149).

It is well known that today's world is in urgent need of fraternity. Without realizing it, the world yearns to meet Jesus. But how do we make this encounter happen? We need to listen to the Spirit together with the whole People of God, so as to renew our faith and find new ways and languages to share the Gospel with our brothers and sisters. The synodal process that Pope Francis proposes to us has precisely this objective: to set out, together, in mutual listening, in sharing ideas and projects, to show the true face of the Church: a hospitable "house", with open doors, inhabited by the Lord and animated by fraternal relationships.

So that we do not fall into the risks highlighted by Pope Francis — that is, formalism, which reduces the Synod to an empty slogan; intellectualism, which makes the Synod a theoretical reflection on problems; and immobilism, nailing us to the security of our habits so that nothing changes — it is important to open our hearts and listen to what the Spirit suggests to the Churches (cf. Rev. 2:7).

Obviously, in the face of this journey, some fears may assail us.

First of all, we are well aware that priests in many parts of the world are already carrying a great pastoral burden. And now — it may seem — one more thing "to do" is added. Rather than inviting you to multiply your activities, we would like to encourage you to look at your communities with that contemplative gaze of which Pope Francis speaks to us in *Evangelii gaudium* (no. 71) so as to discover the many examples of participation and sharing that are already taking root in your communities. In fact, the current diocesan phase of the synodal

process aims to "gather the wealth of experiences of lived synodality" (*Preparatory Document*, 31). We are certain that there are many more of these experiences than what might appear at first glance, perhaps even informal and spontaneous experiences. Wherever we listen deeply to each other, learn from each other, value the gifts of others, help each other and make decisions together, there is already synodality in action. All this should be emphasized and appreciated, so as to increasingly develop that synodal style which is "the specific *modus vivendi et operandi* of the Church, the People of God" (*Preparatory Document*, 10).

But there may also be another fear: if so much emphasis is placed on the common priesthood of the baptized and on the *sensus fidei* of the People of God, what will become of our role as leaders and of our specific identity as ordained ministers? Without a doubt, it is a matter of progressively discovering the fundamental equality of all the baptized and of stimulating all the faithful to participate actively in the journey and mission of the Church. In this way we will have the joy of finding brothers and sisters who share with us the responsibility for evangelization. But in this experience of the People of God, the special charism of ordained ministers to serve, sanctify and animate the People of God can and should also come to the fore in a new way.

In this sense, we would like to ask you to make a threefold contribution to the current synodal process:

- Do everything so that the journey rests on listening to and living the Word of God. Pope Francis thus recently exhorted us, "let us be passionate about Sacred Scripture, let us allow ourselves to be dug into by the Word, which reveals the newness of God and leads to loving others without tiring" (Francis, *Homily for Word of God Sunday*, January 23, 2022).

Without this grounding in the life of the Word, we risk walking in the dark and our reflections risk becoming an ideology. Instead, by basing ourselves on the Word put into practice, we will build the house on rock (cf. Mt 7:24-27) and we will be able to experience, like the disciples of Emmaus, the surprising light and guidance of the Risen Lord.

- Let us strive to ensure that our journey is marked by mutual listening and mutual acceptance. Even before any concrete results, deep dialogue and true encounters are already a value. In fact, there are many initiatives and potentials in our communities, but too often individuals and groups run the risk of individualism and self-referentiality. With his new commandment, Jesus reminds us that "this is how all will know that you are my disciples, if you have love for one another" (Jn 13:35). As pastors, we can do much so that love might heal relationships and heal the wounds that often affect the fabric of the Church, so that the joy of feeling that we are one family, one people on a journey, children of the same Father and therefore brothers and sisters to one another may return, beginning with the fraternity of priests.

- Take care that the journey does not lead us to introspection but stimulates us to go out to meet everyone. In *Evangelii gaudium*, Pope Francis has given us the dream of a Church that is not afraid to get its hands dirty by involving itself in the wounds of humanity, a Church that walks in listening to and serving the poor and the peripheries. This "outgoing" dynamism towards our brothers and sisters, with the compass of the Word and the fire of charity, fulfills the Father's great original plan: "that all may be one" (Jn 17:21). In his latest Encyclical *Fratelli tutti*, Pope Francis asks us to commit ourselves to this unity, together with our brothers and sisters of other Churches, the faithful of other religions and all people of good will: universal brotherhood and love without exclusions, which all and everything must embrace. As servants of the People of God, we are in a privileged position to ensure that this does not remain a vague and generic guideline, but is made concrete where we live.

Dear brother priests, we are certain that starting from these priorities you will find ways to give life to specific initiatives, according to local needs and possibilities because synodality is truly God's call for the Church of the third millennium. Setting out in this direction will not be free of questions, fatigue and setbacks, but we can be confident that it will return to us a hundredfold in fraternity and in fruits of evangelical life. We need only think of the first Synod of Jerusalem (Acts 15). Who knows how much effort there was behind the scenes! But we know how decisive that moment was for the nascent Church.

We conclude this letter with two passages from the *Preparatory Document* that can inspire and accompany us almost like a Vademecum.

"The ability to imagine a different future for the Church and her institutions, in keeping with the mission she has received, depends largely on the decision to initiate processes of listening, dialogue, and community discernment, in which each and every person can participate and contribute." (n. 9).

"We recall that the purpose of the Synod, and therefore of this consultation, is not to produce documents, but "to plant dreams, draw forth prophecies and visions, allow hope to flourish, inspire trust, bind up wounds, weave together relationships, awaken a dawn of hope, learn from one another and create a bright resourcefulness that will enlighten minds, warm hearts, give strength to our hands"" (n. 32).

Thanking you for your attention, we assure you of our prayers and wish you and your communities a joyful and fruitful synodal journey. May we be close to you and journey with you! And welcome, through us, the gratitude also of Pope Francis who feels very close to you.

Entrusting each of you to the Blessed Virgin Mary of the Good Way, we cordially greet you in the Lord Jesus.



Mario Card. GRECH
*Secretary General
of the Synod of Bishops*



✠ Lazzaro YOU HEUNG SIK
*Archbishop-Bishop em. of Daejeon
Prefect of the Congregation for the Clergy*

3. ADDRESS OF HIS HOLINESS POPE FRANCIS INTERNATIONAL THEOLOGICAL SYMPOSIUM ON THE PRIESTHOOD

Dear brothers, good day!

I am grateful to have the opportunity to share with you this reflection on some things that the Lord has gradually helped me to realize over the more than fifty years of my priesthood. In this grateful remembrance, I wish to include all those priests who, by their life and witness, showed me from my earliest years what it means to reflect the face of the Good Shepherd. In thinking about what to share concerning the life of the priest today, I concluded that the best thing is to speak of the witness I have received from so many priests over the years. What I now offer is the fruit of my thoughts about them, and my recognition and appreciation of what it was that distinguished them and gave them singular strength, joy and hope in their pastoral mission.

At the same time, I should also speak of those brother priests whom I have had to accompany because they had lost the flame of their first love and their ministry had become barren, repetitive and almost meaningless. There are different times and situations in the life of every priest. I personally have passed through a variety of times and situations and, in “ruminating” on the movements of the Spirit, I have come to realize that in some of those situations, which included moments of trial, difficulty and desolation, somehow there always remained a sense of peace in my life. I realize we can talk and speculate endlessly on the priesthood, but today I want to share with you this “little album”, so that today’s priests, wherever they find themselves, can experience the peace and fruitfulness that the Spirit desires to bestow. It may be that these reflections are the “swan song” of my own priestly life, but I can assure you that they are the fruit of my own experience. I am speaking about what I have experienced, not any theory.

The times we are living in require us not only to experience change, but to accept it in the realization that ours is a time of epochal change – I have said this many times. If we had any doubts about this, Covid has made it amply evident: indeed, the outbreak of the virus cannot be restricted to a question of medicine and health care; it is much more than a cold.

We can respond in many different ways to the challenge of change. The problem is that while many actions and attitudes can be helpful and good, not all of them have the flavour of the Gospel. Here is the crux of the matter: discerning whether changes and actions have the flavor of the Gospel or not. For example, seeking established ways of doing things, very often anchored in the past, that “guarantee” a sort of protection from risks, sheltering us in the world or a society that no longer exists (if it ever did), as if this determined order could quell the conflicts that history sets before us. That is the crisis of going backwards in order to find shelter.

Another attitude might be that of exaggerated optimism – “Everything will be all right” – moving too far forward without discernment and without taking necessary decisions. This optimism ends up ignoring the pain involved in this

transformation and failing to accept the tensions, complexities and ambiguities of the present time, “consecrating” the latest novelty as the ultimate reality and thereby dismissing the wisdom of the years.

Both are a kind of flight. They are the response of the mercenary who sees the wolf coming and runs away: either towards the past or towards the future. Neither can lead to mature solutions. The concrete reality of the present time is where we must stay, there in today’s concrete reality.

I prefer the response born of a trusting acceptance of reality, anchored in the wise and living Tradition of the Church, which enables us to put out into the deep *without fear*. At this moment of history, I feel that Jesus is once more inviting us to “put out into the deep” (cf. *Lk* 5:4) trusting that he is the Lord of history and that, with his guidance, we will discern the direction to take. Our salvation is not “aseptic”, the product of a laboratory or a disembodied spiritualism: this is always the temptation of gnosticism, one that is contemporary, that is current. *Discerning the will of God* means learning to view realities with the Lord’s own eyes. It means not evading the realities that our people are experiencing, or anxiously seeking a quick and quiet exit provided by the ideology of the moment or prefabricated answers. Neither of these is capable of dealing with the more difficult and even dark moments of our history. These two paths would lead us to deny “our history as a Church, which is glorious precisely because it is a history of sacrifice, of hopes and daily struggles, of lives spent in service and fidelity to work” (*Evangelii Gaudium*, 96).

These challenges are also affecting the lives of priests; a symptom of this is the vocations crisis experienced by our communities in a number of places. Often, however, this is due to the absence within communities of a contagious apostolic zeal, with the result that they lack enthusiasm and attractiveness: communities, for example, that function and are well-organized yet without enthusiasm, where everything is in place yet without the fire of the Spirit. Where there is life and fervour, and a desire to bring Christ to others, genuine vocations spring up. Even in parishes whose priests are not particularly engaged and joyful, the active and fraternal life of the community can awaken a desire to consecrate one’s life entirely to God and to the preaching of the Gospel. This is especially the case if that community prays insistently for vocations and has the courage to propose to its young people a path of special consecration. When we fall into functionalism or pastoral organization – if this becomes the only thing – that does not attract at all. Instead, when the priest or the community has a Christian baptismal fervor, this attracts new vocations.

The life of a priest is above all the salvation history of one baptized person. Cardinal Ouellet has spoken of the distinction between the ministerial priesthood and the baptismal priesthood. At times we forget about baptism, and the priest then becomes a functionary, and the danger of functionalism sets in. We should never forget that each particular vocation, including that of Holy Orders, is a completion of baptism. It is always a great temptation to live *a priesthood without*

baptism – and there are some priests “without baptism” – in other words, forgetting that our primary vocation is to holiness. To be holy means to conform ourselves to Jesus, letting our hearts thrill with his same sentiments (cf. *Phil* 2:15). Only when we strive to love others as Jesus does, do we make God visible and fulfil our vocation to holiness. Quite rightly, Saint John Paul II reminded us that, “the priest, like every other member of the Church, ought to grow in the awareness that he himself is continually in need of being evangelized” (*Pastores Dabo Vobis*, [25 March 1992], 26). And when you say to some Bishops or priests that they need to be evangelized, they don’t understand. This happens, this is a tragedy nowadays.

Each specific vocation must be submitted to this kind of discernment. Our vocation is before all else a response to the One who loved us first (cf. *1 Jn* 4:19). This is the source of our hope, for even amid crises, the Lord never ceases to love us and to call us. Each of us can testify to this: one day the Lord found us, where we were and as we were, in uncertain circumstances or complex family situations. I like to re-read Ezekiel 16 and at times see myself: the Lord found me there, he found me in that state, and he led me forward. Yet this did not discourage him from using each of us to write the history of salvation. So it was from the beginning – we can think of Peter, Paul and Matthew, just to name a few. Jesus did not choose them because they were perfect, but because he was concretely committed to each of them. In looking at his own humanity, his own history, his own personality, each of us should ask, not if responding to a vocation is agreeable or not, but whether, in conscience, that vocation brings to light within us the potential for Love that we received on the day of our baptism.

In these changing times, many questions have to be faced and many temptations will arise. In these remarks, I will simply speak about what I consider decisive for the life of a priest today. Saint Paul tells us that, “in Christ, the whole structure is joined together and grows into a holy temple in the Lord” (*Eph* 2:21). Growing in a well-ordered way means growing in harmony, and growth in harmony is something only the Holy Spirit can bring about, for as Saint Basil says so beautifully, “He himself is harmony” (*“Ipse harmoniaest”*) [Treatise on the Holy Spirit, No. 38]. Every structure, to keep standing, needs solid foundations. For this reason, I would like to speak of the attitudes that sustain us as priests. You have heard of these attitudes already, but I will repeat them once more. I will refer to those four pillars of our priestly life as “four forms of closeness”, since they imitate God’s own “style”, which is essentially that of closeness (cf. *Deut* 4:7). God defines himself this way to his people: “For what great nation is there that has a god so near to it as I am to you?”. God’s style is closeness, a special, compassionate and tender closeness. These are three words that define the life of a priest, and of a Christian as well, because they are taken precisely from God’s style: closeness, compassion and tenderness.

I have mentioned these in the past, but today I would like to discuss them more fully because, more than recipes or theories, priests need concrete tools for exercising their ministry, their mission and their daily activity. Saint Paul exhorted

Timothy to rekindle the gift of God that he had received through the laying on of his hands: a spirit not of fear, but of strength, love and self-discipline (cf. 2 *Tim* 1:6-7). I am convinced that these four pillars, these four “forms of closeness” that I will speak of now can help us in a practical, concrete and hope-filled way to rekindle the gift and the fruitfulness that were once promised to us, to keep that gift alive.

First of all, closeness to God. Four forms of closeness, the first of which is closeness to God.

Closeness to God

First closeness to God, that is, to the Lord of closeness. “I am the vine, you are the branches.” These words occur when John’s Gospel speaks about “remaining”. “Those who abide in me, and I in them, bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you” (*Jn* 15:5-7).

A priest is called above all to cultivate this closeness, this intimacy with God, and from this relationship, he will be able to draw all the strength needed for his ministry. Our relationship with God is, so to speak, what “grafts” us to him and makes us fruitful. Without a meaningful relationship with the Lord, our ministry will prove fruitless. Closeness to Jesus and daily contact with his word, enables us to measure our life against his, learning not to be scandalized by whatever befalls us and protecting ourselves from “stumbling blocks”. Like the Master, you will experience joy, wedding feasts, miracles and healings, multiplications of loaves and repose, moments of praise. But you will also experience ingratitude, rejection, doubt and solitude, to the point of crying out: “My God, my God, why have you forsaken me?” (*Mt* 27:46).

Closeness to Jesus makes us unafraid of those times – not because we rely on our own strength but because we look to him, cling to him and cry out: “Lord, keep me from falling into temptation! Make me realize that I am experiencing a critical moment in my life and that you are with me, to test my faith and my love” (C.M. MARTINI, *Perseverance in Trials. Reflections on Job*, Collegeville, 1996). This closeness to God can sometimes take the form of a struggle: a struggle with the Lord, especially in those moments when his absence is most felt in our own lives and in the lives of the persons entrusted to us. A struggle that lasts through the night, and in the midst of which we ask his blessing (cf. *Gen* 32:25-7), which will be a source of life for many. At times this is a struggle. A priest who works here in the Curia – he is young and has a difficult job, keeping track of things, said to me that he returned home tired, but he took a little rest in front of Our Lady with his rosary in hand before going to bed. This Curial official, this Vatican employee, needed that closeness. To be sure, sometimes people in the Curia are much criticized, but I can also say and bear witness that there truly are saints in the Curia.

Many crises in the priesthood originate precisely in a poor life of prayer, a lack

of intimacy with the Lord, the reduction of the spiritual life to mere religious practice. I want to point this out even in formation: the spiritual life is one thing, religious practice is another. "How is your spiritual life going?" "Good, good. I make my meditation in the morning, I pray the rosary, I pray the breviary and all the rest. I'm doing everything. No, this is religious practice. But how is your spiritual life going? I can think of important moments of my own life, where closeness to the Lord proved decisive in sustaining me, sustaining me in dark moments. The intimacy born of prayer, the spiritual life, concrete closeness to God through listening to his word, the celebration of the Eucharist, the silence of adoration, entrustment to Mary, the wise accompaniment of a guide and the sacrament of Reconciliation... Without these concrete "forms of closeness", a priest is merely a weary hireling who has none of the benefits of the Lord's friends. In my former diocese, I liked to ask priests: "Tell me," – they told me about all their work – "Tell me, how do you go to bed?" They did not understand. "Yes, yes, at night, how do you go to bed?" "I come home tired, I have a bite to eat and I go to bed, but before bed, a little television." "Ah, good! But you don't stop before the Lord, at least to tell him good night?" This is the problem. A lack of closeness. Being tired from work is normal, going to rest and watching television are legitimate, but without the Lord, without this closeness? Praying the rosary, praying the breviary, but without intimacy with the Lord. Feeling no need to say to the Lord, "Goodbye, until tomorrow, many thanks!" These are little acts that reveal the attitude of a priestly soul.

All too often, for example, in the life of priests, prayer is practiced only as a duty; we forget that friendship and love do not come from following rules, but are a fundamental choice of the heart. The priest who prays remains, ultimately, a Christian who has come to appreciate fully the gift received at baptism. A priest who prays is a son who constantly remembers that he is such, and that he has a Father who loves him deeply. A priest who prays is a son who keeps close to the Lord.

None of this is easy, however, unless we are accustomed to find moments of silence throughout our day and to set aside the activism of Martha in order to learn the quiet contemplation of Mary. We find it hard to give up that activism – and very often activism can be an escape – because once we stop running around, what we immediately feel is not peace but a kind of emptiness; and in order to keep from feeling that, we are unwilling to slow down. Work is a distraction, in order not to enter into desolation. Yet desolation is a little point of encounter with God. Once we accept the desolation that is born of silence, fast from our activities and words, and find the courage to take a sincere look at ourselves, everything takes on a light and peace no longer based on our own strengths and abilities. We need to learn to let the Lord bring his work to fulfilment in each of us and to "prune" all that is unfruitful, barren or unworthy of our calling. Perseverance in prayer is more than simply remaining faithful to its practice: it means not running away in those times when prayer draws us into the desert. The way of the desert is the way that leads to intimacy with God, provided we do not run away or find ways to avoid this encounter.

In the desert “I will speak tenderly to her”, says the Lord to his people through the words of the prophet Hosea (*Hos* 2:14). This is something that a priest must ask himself: if he is able to let himself be led into the desert. Spiritual guides who accompany priests have to understand and help them and pose this question: are you able to let yourself be drawn into the desert? Or do you go right away to the oasis of television or something else?

Closeness with God enables the priest to touch the hurt in our hearts, which, if embraced, disarms us even to the point of making possible an encounter. The prayer that, like fire, stirs up our priestly life is the plea of a contrite and humble heart, which, as the Scripture tells us, the Lord does not disdain (cf. *Ps* 51:17). “They call and the Lord hears and rescues them from their distress. The Lord is close to the broken-hearted; those whose spirit is crushed he will save” (*Ps* 34:17-18).

A priest needs to have a heart sufficiently “enlarged” to expand and embrace the pain of the people entrusted to his care while, at the same time, like a sentinel, being able to proclaim the dawning of God’s grace revealed in that very pain. Embracing, accepting and showing his own impoverishment in closeness to the Lord is the best means to learn gradually how to embrace the neediness and pain that he encounters daily in his ministry, and thus to be conformed ever more closely to the heart of Christ. That, in turn, will prepare the priest for another kind of closeness: closeness to the people of God. In closeness to God, the priest grows in closeness to his people; and conversely, in closeness to his people, he experiences closeness to his Lord. And this closeness to God – this gets my attention – is the first task of Bishops, for when the Apostles “invented” deacons, Peter explained their role and said: “But we” – the Bishops – “will devote ourselves to prayer and to the ministry of the word” (cf. *Acts* 6:4). In other words, the first task of a Bishop is to pray; and a priest must take this up as well: to pray.

In the words of Saint John the Baptist, “He must increase, but I must decrease” (*Jn* 3:30). Intimacy with God makes all this possible, for in prayer we realize that we are great in his eyes, and so, for priests close to the Lord, it is easy to become small in the eyes of the world. There, in that closeness, we no longer fear to be configured to the crucified Jesus, as is demanded of us in the Rite of Priestly Ordination. This is very beautiful yet we often forget it.

Let us turn now to the second form of closeness, which will be briefer than the first.

Closeness to the Bishop

This second form of closeness has long been interpreted in a one-sided way. As Church, all too often, even today, our view of obedience is far from the sense of the Gospel. Obedience is not a disciplinary attribute but the deepest sign of the bonds uniting us in communion. To obey, in this case obeying the Bishop, means to learn how to listen, to remember that no one “owns” God’s will, which must be understood only through discernment. Obedience is thus attentive listening to the will of God, which is discerned precisely in a bond, a relationship with others. Such an attitude

of attentive listening makes us come to realize that none of us is the beginning and the end of life, but that each of us must necessarily interact with others. The “internal logic” of closeness – in this case with the Bishop, but with others too – enables us to conquer all temptations to closedmindedness, self-justification and living our lives as “bachelors”. When priests close themselves off, they end up as “bachelors”, with all the quirks of “bachelors” and this is not good. Instead, this closeness invites us to listen to others, in order to find the way that leads to truth and life.

The Bishop is not a school superintendent or supervisor; he is a father and must show this closeness. The Bishop must try to behave this way because otherwise he pushes his priests away, or he comes near only to the ambitious ones. The Bishop, whoever he may be, remains for each priest and for every particular Church a bond that helps discern the will of God. Yet we should not forget that the Bishop himself can be a means for this discernment only if he is himself attentive to the lives of his priests and of the holy people of God entrusted to his care. As I wrote in *Evangelii Gaudium*, “we need to practice the art of listening, which is more than simply hearing. Listening, in communication, is an openness of heart that makes possible that closeness without which genuine spiritual encounter cannot occur. Listening helps us to find the right gesture and word which shows that we are more than simply bystanders. Only through such respectful and compassionate listening can we enter on the paths of true growth and awaken a yearning for the Christian ideal: the desire to respond fully to God’s love and to bring to fruition what he has sown in our lives” (No. 171).

Not by chance does evil, in order to destroy the fruitfulness of the Church’s work, seek to undermine the bonds that establish and preserve us in unity. To defend the bonds of a priest with his particular Church, with the Institute to which he belongs, and with his Bishop, makes priestly life trustworthy and sure. To defend the bonds. Obedience is the fundamental decision to accept what is asked of us, and to do so as a concrete sign of that universal sacrament of salvation which is the Church. Obedience can also be discussion, attentive listening, and in some cases tension, but not a rupture. This necessarily demands that priests pray for their bishops and feel free to express their opinions with respect, courage and sincerity. It likewise demands that bishops demonstrate humility, an ability to listen, to be self-critical, and to let themselves be helped. If we can preserve this bond, we will advance securely on our way.

I think this is enough about closeness to the Bishop.

Closeness to other priests

The third form of closeness. Closeness to God, closeness to the Bishop and closeness to other priests. It is precisely on the basis of communion with the Bishop that a third form of closeness emerges, the closeness of fraternity. Jesus is present wherever there are brothers and sisters who love one another: “For where two or three are gathered in my name, I am there among them” (*Mt 18:20*). Fraternity, like obedience, cannot be a moral imposition from without. Fraternity means

choosing deliberately to pursue holiness together with others, and not by oneself. As an African proverb, which you know well, says: “If you want to go fast, go alone; if you want to go far, go with others”. Sometimes it seems that the Church is slow, and that is true. Yet I like to think of it as the slowness of those who have chosen to walk in fraternity. Also accompanying those who are least, but always in fraternity.

The signs of fraternity are those of love. Saint Paul, in the First Letter to the Corinthians (Chapter 13), has left us a clear “roadmap” of love and, in a certain sense, has pointed out the goal of fraternity. Before all else, to learn *patience*, the ability to feel responsible for others, to bear their burdens, to suffer in some way with them. The opposite of patience is indifference, the distance we create with others, so as not to get involved in their lives. Many priests experience the drama of solitude, of loneliness. We can feel undeserving of patience or consideration. Indeed, it can appear that from others we can expect only judgment, not goodness or kindness. Others seem unable to rejoice in the good things happening in our lives, or we ourselves seem unable to rejoice when we see good things happening in the lives of others. This inability to rejoice in the good of others – and I want to emphasize this – is *envy* which is very present in our circles; it is an obstacle to the pedagogy of love, not merely a sin to be confessed. Sin is the end result, it comes from an attitude of envy. Envy is very present in priestly communities. God’s word tells us that it is a destructive attitude: through the envy of the devil, sin entered the world (cf. *Wis 2:24*). Envy is the door for destruction. We have to speak clearly about this: envy exists in our presbyterates. It is not that everyone is envious, no, but the temptation to envy is there at hand. We need to be attentive, for from envy comes gossip.

In order to feel part of the community or “group”, there is no need to put on masks to make ourselves more attractive to others. We have no need, in other words, to be *boastful*, much less to be *inflated* or, worse yet, to be arrogant or rude, *lacking respect* for our neighbor. There are also clerical forms of bullying. If there is one thing a priest can boast about, it is the Lord’s mercy. For conscious of his own sinfulness, weakness and limitations, he knows from experience that where sin abounds, love abounds all the more (cf. *Rom 5:20*). This is the first and most reassuring message that he brings. A priest who keeps this in mind is not, and cannot be, envious.

Fraternal love *does not insist on its own way*, or yield to *anger* or resentment, as if my brother or neighbour had somehow cheated me of something. When I encounter the meanness of others, I choose *not to harbour a grudge*, to make that my sole basis of judgment, even perhaps to the point of *rejoicing over evil* in the case of those who have caused me suffering. True love *rejoices in the truth* and considers it a grave sin to offend truth and the dignity of our brothers and sisters through slander, detraction and gossip. These originate in envy, to the point even of slander in order to get a position. And this is very sad. When we ask for information in order to appoint someone a Bishop, many times we receive information poisoned by envy. This is a sickness of our presbyterates. Many of you are formators in

seminaries; you should bear this in mind.

We should never, on the other hand, allow fraternal love to be considered utopian, much less a trite phrase useful for awakening warm feelings or stilling disagreements. No! All of us know how difficult it can be to live in community, or in a presbyterate – a saint once said that community life was his penance – yet how difficult it is to live alongside those we have chosen to call our brothers and sisters. Fraternal love, provided we do not make it saccharine, redefine it or diminish it, is the “great prophecy” that we are called to embody in today’s throwaway society. I like to think of fraternal love as a “gymnasium of the spirit”, where we daily take stock of our progress and check the temperature of our spiritual life. Today the prophecy of fraternity has not faded, but it does need heralds, men and women who, while conscious of their own limitations and challenges, let themselves be touched, challenged and moved by the words of the Lord: “By this everyone will know that you are my disciples, if you have love for one another” (*Jn* 13:35).

Fraternal love, for priests, cannot be restricted to a small group, but finds expression in pastoral charity (cf. *Pastores Dabo Vobis*, 23), which inspires us to live that love concretely as mission. We can say that we love only if we learn to express love in the way that Saint Paul describes. Only the one who seeks to love remains secure. Those who live with the syndrome of Cain, convinced that they are incapable of loving others because they themselves feel unloved and unappreciated, end up living always as restless wanderers, never feeling quite at home, and precisely for this reason all the more exposed to evil: hurting themselves and hurting others. This is why love among priests has the role of safeguarding, of safeguarding each other mutually.

I would also add that when priestly fraternity, closeness among priests, thrives and bonds of true friendship exist, it likewise becomes possible to experience with greater serenity the life of celibacy. Celibacy is a gift that the Latin Church preserves, yet it is a gift that, to be lived as a means of sanctification, calls for healthy relationships, relationships of true esteem and true goodness that are deeply rooted in Christ. Without friends and without prayer, celibacy can become an unbearable burden and a counter-witness to the very beauty of the priesthood.

We come now to the fourth and last form of closeness, closeness to the holy People of God. We would do well to read *Lumen Gentium*, number 8 and number 12.

Closeness to people

I have often emphasized how our relationship with the holy People of God is for each of us not a duty but a grace: “Loving others is a spiritual force drawing us to union with God” (*Evangelii Gaudium*, 272). For this reason, the proper place of every priest is in the midst of people, in close relationship to others. In *Evangelii Gaudium*, I stressed that “to be evangelizers of souls, we need to develop a spiritual taste for being close to people’s lives and to discover that this is itself a source of greater joy. Mission is at once a passion for Jesus and a passion for his people. When we stand before Jesus crucified, we see the depth of his love which exalts and

sustains us, but at the same time, unless we are blind, we begin to realize that Jesus' gaze, burning with love, expands to embrace all his faithful people. We realize once more that he wants to make use of us to draw closer to his beloved people. Jesus wants to make use of priests to draw closer to the holy faithful People of God. He takes us from the midst of his people and he sends us to his people; without the sense of belonging we cannot understand our deepest identity" (No. 268). Priestly identity cannot be understood without this belonging to the holy faithful People of God.

I am convinced that, for a renewed understanding of the identity of the priesthood, it is important nowadays to be closely involved in people's real lives, to live alongside them, without escape routes. "Sometimes we are tempted to be that kind of Christian who keeps the Lord's wounds at arm's length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people's lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely what it is to be a people, to be part of a people" (ibid., 270). "A people" is not a logical category, no; it is a mythic category. To understand this we must approach it as we approach a mythic category.

Closeness to the People of God, a closeness that, enriched by those three other forms of closeness, invites and indeed demands that we imitate the Lord's own "style". That style is one of closeness, compassion and tenderness, in which we act not as judges, but as Good Samaritans who acknowledge the wounds of our people, their silent sufferings, the self-denial and sacrifices made by so many fathers and mothers to support their families. Who acknowledge, too, the effects of violence, corruption and indifference that, in their wake, seek to stifle all hope. A style of closeness that allows us to pour balm upon wounds and to proclaim a year of favour from the Lord (cf. *Is* 61:2). It is imperative to remember that the People of God are hoping to find *shepherds* in the style of Jesus. Not "clerical functionaries" or "professionals of the sacred" – let's recall that period in France, the time of the Curé of Ars: he was a curate, but there was also "monsieur l'abbé", a clerical functionary. Today, too, people are asking us to be shepherds of the people and not "professionals of the sacred", shepherds filled with compassion and concern. Men of courage, ready to draw near to those in pain and lend a helping hand. Contemplative men, whose closeness to people enables them to proclaim before the wounds of our world the power of the Resurrection even now at work.

One of the distinctive marks of this, our society of "networks", is people's growing sense of being "orphaned", a current phenomenon. Though connected to everybody and everything, we lack the feeling of belonging, which is something more than mere connectivity. The closeness of a pastor makes it possible to gather a community and foster the growth of that sense of belonging. For we belong to God's holy and faithful people, which is called to be a sign of the breaking of the kingdom of heaven into the here and now of history. If their shepherd strays or

withdraws, the sheep will scatter and be at the mercy of any and every wolf.

This sense of belonging will in turn prove an antidote to the distortion of vocation that happens whenever we forget that the priestly life is owed to others – to the Lord and to the persons he has entrusted to us. Forgetting this is at the root of clericalism – what Cardinal Ouellet spoke of – and its consequences. Clericalism is a distortion, as is one of its signs, rigidity. Clericalism is a distortion because it is based not on closeness but on distance. This is strange: not closeness, but the opposite. When I think of clericalism, I also think of the clericalization of the laity: the creation of a small *élite* around the priest who end up betraying their own essential mission (cf. *Gaudium et Spes*, 44), the mission of the laity. Many lay persons are clericalized: “I belong to that association, we are there in the parish...”. The lay clericalized “elect” is a great temptation. Let us remember that “my mission of being in the heart of the people is not just a part of my life or a badge I can take off; it is not an ‘extra’ or just another moment in life. Instead, it is something I cannot uproot from my priestly being without destroying my very self. *I am a mission* on this earth; that is the reason why I am here in this world. We have to regard ourselves as sealed, even branded, by this mission of bringing light, blessing, enlivening, raising up, healing and freeing” (*Evangelii Gaudium*, 273).

I would like to relate this closeness to the people of God with closeness to God, since the prayer of a shepherd is nurtured and becomes incarnate in the heart of God’s people. When he prays, a pastor bears the marks of the sorrows and joys of his people, which he presents in silence to the Lord, to be anointed by the gift of the Holy Spirit. Such is the hope of every shepherd who trustingly and tirelessly works so that the Lord may bless his people.

Saint Ignatius teaches that “it is not knowing much but realizing and relishing things interiorly that contents and satisfies the soul” (*Spiritual Exercises*, Annotations, 2, 4). Bishops and priests would do well to ask, “How am I practicing these forms of closeness? How am I living these four aspects that intersect and shape my priestly heart, enabling me to deal with the tensions and imbalances that we experience daily?” Those four forms of closeness are good training for “playing on an open field”, where the priest is called to be present without fear or rigidity, without reducing or impoverishing his mission.

A priestly heart knows about closeness, because his primary form of closeness is with the Lord. May Christ visit his priests in their prayer, in their Bishop, in their brother priests and in their people. May he upset our routine, disrupt our lives and disquiet us – as at the time of our first love – and lead us to employ all our talents and abilities to ensure that our people may have life and life in abundance (cf. *Jn* 10:10). The forms of closeness that the Lord demands – closeness with God, closeness with the Bishop, closeness among us priests and closeness with the holy faithful People of God – are not an added burden: they are a gift that he gives to keep our vocation alive and fruitful. If we are tempted to get caught up in interminable speeches, discussions about the theology of the priesthood or theories about what the priesthood should be, the Lord for his part simply looks upon us with tenderness

and compassion. He shows priests the signposts that point the way to appreciating and rekindling their missionary zeal: closeness that is compassionate and tender, closeness to God, to the Bishop, to brother priests and to the people entrusted to their care. A closeness in the “style” of God himself, who is ever close to us, with compassion and tender love.

Thank you for your closeness and patience, thank you, thank you very much! I wish all of you well in your work. I am going to the library because I have many appointments this morning. Please pray for me and I will pray for you. I wish you all good work!

- Paul VI Audience Hall, 17 February 2022

4. POPE FRANCIS PROMULGATES APOSTOLIC CONSTITUTION ON ROMAN CURIA ‘PRAEDICATE EVANGELIUM’

Pope Francis promulgates the text of the Apostolic Constitution ‘Praedicate Evangelium’, which gives a more missionary structure to the Roman Curia so it can be better at the service of the local churches and the task of evangelization.

On the Solemnity of Saint Joseph, Pope Francis promulgated the new Apostolic Constitution on the Roman Curia, entitled “*Praedicate evangelium*”. The text, which governs the Roman Curia, will enter into force on 5 June 2022, the Solemnity of Pentecost.

The Constitution marks the outcome of a lengthy listening process that began with the General Congregations that preceded the Conclave of 2013. The new Constitution replaces “*Pastor bonus*”, which Pope St. John Paul II promulgated on 28 June 1988 and in force since 1 March 1989 and consisting of 250 articles.

On Monday, 21 March at 11:30 a.m., *Praedicate evangelium* will be presented at the Holy See Press Office by Cardinal Marcello Semeraro, Prefect of the Congregation for the Causes of Saints, Bishop Marco Mellino, Secretary of the Council of Cardinals, and Jesuit Father Gianfranco Ghirlanda, canonist and emeritus professor at the Pontifical Gregorian University. The text, as mentioned, is the result of lengthy collegial work, which took its cue from the 2013 pre-conclave meetings, and involved the Council of Cardinals with meetings from October 2013 to last February, taking place under the guidance of Pope Francis and with various contributions from the local Churches around the world.

Evangelization-focused Curia

It should be noted that the new Constitution calls for a path of reform that has already been almost entirely implemented over the past nine years, through the mergers and adjustments that have taken place and have led to the creation of new dicasteries. The text emphasizes that “the Roman Curia is composed of the Secretariat of State, the Dicasteries and the Offices, all of which are legally equal”

Among the most significant developments in this regard contained in the document is the unification into the Dicastery for Evangelization of the former Congregation for the Evangelization of Peoples and the Pontifical Council for the

New Evangelization. The two heads of these offices both become pro-prefects, because the prefecture of this new department is reserved to the Pope. In fact, the Constitution reads: “The Dicastery for Evangelization is presided over directly by the Roman Pontiff.”

Charity Toward the Poor and Marginalized

The Dicastery for the Service of Charity, represented by the Office of Papal Charities, is then established, which thus assumes a more significant role in the Curia.

“The Dicastery for the Service of Charity, also called the *Apostolic Elemosineria*, is a unique expression of mercy and, beginning with the option for the poor, the vulnerable and the marginalized, carries out around the world the work of assistance and help to them in the name of the Roman Pontiff, who in cases of particular privation or other necessity, personally arranges for the aid to be given.”

The Apostolic Constitution begins by presenting in the following order: the Dicasteries for Evangelization, the Doctrine of the Faith, and the Service of Charity.

Another unification concerns the Commission for the Protection of Minors, which becomes part of the Dicastery for the Doctrine of the Faith, continuing to operate with its own norms and having its own president and secretary.

Missionary Disciples

A fundamental part of the document is that which regards general principles. The preamble recalls that every Christian is a missionary disciple.

Fundamental among the general principles is the designation that everyone – including the lay faithful – can be appointed to roles of government in the Roman Curia by virtue of the vicarious power of the Successor of Peter.

“Every Christian, by virtue of Baptism, is a missionary disciple to the extent that he or she has encountered the love of God in Christ Jesus. One cannot fail to take this into account in the updating of the Curia, whose reform, therefore, must provide for the involvement of laymen and women, even in roles of government and responsibility.”

At Service of Pope and Local Churches

The Constitution also underscores that the Curia is an instrument at the service of the Bishop of Rome also for the benefit of the universal Church and therefore of the episcopates and local Churches. “The Roman Curia does not place itself between the Pope and the Bishops; rather, it places itself at the service of both in ways that are proper to the nature of each.” Another significant point concerns spirituality: the members of the Roman Curia are also “missionary disciples.”

Synodality in particular is highlighted as an ordinary way of working for the Roman Curia, a path already in place, and to be developed more and more.

Term Limit for Clerics and Religious

Other aspects contained in the document include emphasizing the definition of the Secretariat of State as “papal secretariat”, the transfer of the Curia Personnel Office to the Secretariat for the Economy (SPE), and the indication that the

Administration of the Patrimony of the Apostolic See (APSA) must carry out its work through the instrumental activity of the Institute for the Works of Religion.

The Constitution also establishes that for clerics and religious serving in the Roman Curia, the mandate is for five years and may be renewed for a second five-year term, at the end of which they return to their dioceses and communities of origin.

“As a rule, after five years, clerical Officials and members of Institutes of Consecrated Life and Societies of Apostolic Life who have served in curial institutions and offices return to pastoral care in their diocese/parish, or in the Institutes or Societies to which they belong. Should the Superiors of the Roman Curia deem it opportune, the service may be extended for another period of five years.”

-Andrea Tornielli & Sergio Centofanti

5. WAR IS MADNESS! STOP, PLEASE! LOOK AT THIS CRUELTY!

Pope’s heartfelt appeal for Ukraine where rivers of blood and tears continue to flow.

After reciting the Angelus with the faithful gathered in Saint Peter’s Square on Sunday, 6 March, Pope Francis made another heartfelt appeal for Ukraine, calling for safe humanitarian corridors and access of aid to besieged areas. Earlier, the Holy Father had reflected on the day’s Gospel passage in which Jesus is tempted by the devil in the desert. The following is a translation of the Pope’s reflection.

Dear Brothers and Sisters,

Buongiorno!

The Gospel of today’s Liturgy, the first Sunday of Lent, takes us into the desert, where Jesus is led by the Holy Spirit, for 40 days, to be tempted by the devil (cf. Lk 4:1-13). Jesus too was tempted by the devil, and He accompanies us, every one of us, in our temptations. The desert symbolizes the fight against the seductions of evil, in order to learn to choose true freedom. Indeed, Jesus lives the experience of the desert just before beginning his public mission. It is precisely through this spiritual struggle that he decisively affirms what type of Messiah he intends to be. Not this type of Messiah, but that one: I would say that this is indeed the declaration of Jesus’ messianic identity, of the messianic way of Jesus. “I am the Messiah, but on this path”. Let us then look closely at the temptations he is battling.

Twice the devil addresses him, saying: “If you are the Son of God...” (vv. 3, 9). He is thus proposing to him to exploit his position: first to satisfy the material needs he feels, hunger (cf. v. 3), then to increase his power (cf. v. 6-7); and, finally, to have a prodigious sign from God (cf. vv. 9-11). Three temptations. It is as if he were saying, “If you are the Son of God, take advantage of it!”. How often this happens to us: “But if you are in that position, take advantage of it! Don’t lose the opportunity, the chance”, that is, “think of your benefit”. It is a seductive proposal, but it leads you to the enslavement of the heart: it makes us obsessed with the desire to have, it reduces

everything to the possession of things, power, fame. This is the core of the temptations: the “poison of the passions” in which evil is rooted. Let us look within ourselves, and we will find that our temptations always have this mindset, always this way of acting.

But Jesus opposes the attractions of evil in a victorious way. How does he do this? By responding to temptations with the Word of God, which says not to take advantage, not to use God, others and things for oneself, not to take advantage of one’s own position to obtain privileges. Because true happiness and true freedom are not found in possessing, but in sharing; not in taking advantage of others, but in loving them; not in the obsession of power, but in the joy of service.

Brothers and sisters, these temptations also accompany us on the journey of life. We must be vigilant not be afraid, it happens to everyone and be vigilant, because they often present themselves under an apparent form of good. In fact, the devil, who is cunning, always uses deception. He wanted to make Jesus believe that his proposals were useful to prove that he was really the Son of God.

And I would like to emphasize something. Jesus does not converse with the devil: Jesus never converses with the devil. He either banishes him, when he healed the possessed, or in this case, when he has to respond, he does so with the Word of God, never with his own word. Brothers and sisters, never enter into dialogue with the devil: he is more cunning than we are. Never! Cling to the Word of God like Jesus, and at-most answer always with the Word of God. And on this path, we will never go wrong.

The devil does this with us: he often comes with gentle eyes”, “with an angelic face”; he even knows how to disguise himself with sacred, apparently religious motives! If we give in to his flattery, we end up justifying our falsehood by disguising it with good intentions. For instance, how often have we heard this: “I have done odd deals, but I as a have helped the poor”; “I have taken advantage of my role – as a politician, a governor, a priest, a bishop but also for doing good”; “I have given in to my instincts, but in the end, I did no harm to anyone”, these justifications, and so on, one after the other. Please: no compromises with evil! No dialogue with the devil! We must not enter into dialogue with temptation, we must not fall into that slumber of the conscience that makes us say: “But after all, it’s not serious, everyone does it”! Let us look at Jesus, who does not seek compromises, he does not make agreements with evil. He opposes the devil with the Word of God, which is stronger than the devil, and thus overcomes temptation.

May this time of Lent also be a time of the desert for us. Let us take time for silence and prayer – just a little, it will do us good in these spaces let us stop and look at what is stirring in our hearts, our inner truth, what we know cannot be justified. Let us find inner clarity, placing ourselves before the Word of God in prayer, so that a positive fight against the evil that enslaves us, a fight for freedom, may take place within us.

Let us ask the Blessed Virgin to accompany us in the Lenten desert and to help us on our way of conversion.

After the Angelus, the Holy Father continued:

Dear brothers and sisters, rivers of blood and tears are flowing in Ukraine. It is not merely a military operation, but a war, which sows death, destruction and misery. The number of victims is increasing, as are the people fleeing, especially mothers and children. The need for humanitarian assistance in that troubled country is growing dramatically by the hour.

The Holy See is prepared to do everything, to put itself at the service of this peace. In these days, two Cardinals went to Ukraine to serve the people, to help. Cardinal Krajewski, the Almoner, to bring aid to the needy, and Cardinal Czerny, interim Prefect of the Dicastery for Promoting Integral Human Development. The presence of the two Cardinals there is the presence, not only of the Pope, but of all Christian people who want to draw closer and say: “War is madness! Stop, please! Look at this cruelty!”

I greet you all, people of Rome and pilgrims from Italy and other countries. In particular, I greet the faithful from Concord, California, those from various cities in Poland, and those from Cordoba and Sobradriel in Spain. I greet the community of the French Seminary of Rome, with their relatives, the faithful of Vedano al Lambro, young people from Saronno, Cesano Maderno, Baggio and Valceresio, Diocese of Milan, and those from Papiano and Cerqueto, Diocese of Perugia. I greet the volunteer donors of the Italian State Police, as well as participants in the pilgrimage in memory of my visit to Iraq, exactly one year ago.

This afternoon, along with the collaborators of the Roman Curia, we will begin the Spiritual Exercises. We keep all the needs of the Church and the human family in our prayer. And you too, please, pray for us. I wish you all a happy Sunday and a fruitful Lenten path! Enjoy your lunch. *Arrivederci!*

6. THERE IS A CHRISTIAN REFLECTION IN SUFFERING

“Together we can curb this culture that seeks to affirm an “economic” model of man, in which one is only as good as his production and consumption”, Pope Francis said, addressing members of the Italian League for the Fight Against Cancer in the Clementine Hall on Friday, 4 March, on the occasion of the centenary of its founding. The following is a translation of the Holy Father’s words.

Dear friends!

I am pleased to welcome you and I greet you affectionately, starting with the National President, whom I thank for his words, so humanistic and profound. Thank you. On 25 February, you celebrated the tooth anniversary of the Italian League for the Fight against Cancer. A history rooted in a past rich in important developments, handed over to a present of constant commitment and open to a future of expectations and prospects. Let me say: happy birthday! And I extend this wish to the many people for whom you work: to the many patients, first of all, and also health workers and searchers.

The pandemic has also slowed down prevention and diagnostic procedures,

with clear consequences primarily for the treatment of the disease, but also for the serenity of families and society as a whole. This too, now, requires further prevention and care.

Your commitment is a form of social charity, which you exercise in the form of an association, cooperating with public and private bodies and with the voluntary sector. Associationism is an important form of a witness in the face of indifference, in the face of a mentality that would prefer to exclude those who are not perfect. This witness presupposes formation. It is not enough to “do”: it is necessary to be educated, to be trained in order to respond to the throwaway culture that tends to marginalize vulnerability, fragility, and suffering, to marginalize it so as not to see it. “Remember that the right to care and treatment for all must always be prioritized, so that the weakest, particularly the elderly and the sick, are never rejected” (*General Audience*, 9 February 2022). And with regard to this issue of care for all, I encourage you to maintain, indeed, to advance the Italian public health system. Do not lose it, make it grow, consolidate it more, because it is a gift for society. Think of those countries that do not have it, where people who cannot pay do not have healthcare. You have a treasure to cherish and to nurture. “Life is a right, not death, which must be welcomed, not administered. And this ethical principle concerns everyone: everyone, not just Christians or believers”, everyone (*ibid.*).

Together we can curb this culture that seeks to affirm an “economic” model of man, in which one is only as good as his production and consumption. On the other hand, even in suffering and illness we are fully men and women, without being diminished, recognizing ourselves in that unified psycho-physical-spiritual totality that is typical only of the human person.

In the words of Saint John Paul II, there is a “Christian reflection” in suffering: “If one becomes a sharer in the sufferings of Christ, this happens because Christ has opened his suffering to man, because he himself in his redemptive suffering has become, in a certain sense, a sharer in all human sufferings. Man, discovering through faith the redemptive suffering of Christ, also discovers in it his own sufferings; he rediscovers them, through faith, enriched with a new content and new meaning” (Apostolic Letter *Salvifici Doloris*, February 1984, 20).

Dear friends, continue in your service to people, faithful to your slogan, which says: “To prevent is to live”. May you be accompanied from heaven by Saint Leopold Mandiæ a great man, the patron saint of cancer patients. A patron also of “spiritual cancer”, because he confessed and forgave all. A great and merciful man. We need such priests today. With all my heart I bless you, all our members and your families. And I ask you please do not forget to pray for me, I need your prayers. Thank you!

Dates & Events to Remember

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|---|--|
| 02. St. Francis of Paola, Hermit (Op. M) |  |
| 04. St. Isidore, Bp & Dr (Op. M) | |
| 05. St. Vincent Ferrer, Pt (Op. M) | |
| 07. St. John Baptist De La Salle, Pt (Op. M) | |
| 10. Palm Sunday of the Lord's Passion | |
| 14. Maundy Thursday | 24. Divine Mercy Sunday |
| 15. Good Friday | 25. St. Mark, Evangelist (Feast) |
| 16. Holy Saturday | 28. St. Louis Mary De Montfort, Pt & St. Peter Chanel, Pt & Mrtr (Op. M) |
| 17. Easter (The Resurrection of the Lord) | 29. St. Catherine of Siena, Vrg & Dr (M) |
| 21. St. Anselm, Bp & Dr (Op. M) | 30. St. Pius V, Pope (Op. M) |
| 23. St. Gorge, Mrtr & St. Adalbert, Bp & Mrtr (Op. M) | |

Happy Birthday Dear Fathers

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|-------------------------------|--|--|
| 02. Fr. Yeruva Joji Reddy |  | 20. Fr. Yeruva Showreddy |
| 03. Fr. Kurapati Jaya Prathap | | 24. Most Rev. Thumma Bala (Archbishop Emeritus) |
| 10. Fr. Mekala Sleeva Reddy | | 27. Fr. Pasala Maria Raju |
| 10. Fr. Pasala Sleeva Raju | | 30. Fr. Thumma Solomon |
| 17. Fr. Mettu Johannes | | |

Necrology

- | | |
|--------------------------------|----------------------------------|
| 02. Fr. Gade Solomon | 08. Fr. Leonard Vaz |
| 04. Fr. Madanu Pradeep Kumar | 10. Fr. Rosario Cammilus Fonseca |
| 05. Fr. Ignatius Gnanapragasam | 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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Most Rev. Dr. Poola Anthony
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14TH EPISCOPAL ANNIVERSARY

Wishes to our Dear Archbishop

MOST REV. DR. POOLA ANTHONY



**We the Clergy, Religious &
the Faithful wish you
A Happy Episcopal Anniversary
On 19th April, 2022**