



SHEPHERD'S CALL

NEWSLETTER OF THE ARCHDIOCESE OF HYDERABAD

VOL: XLIX

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NOVEMBER 2022

ALL SAINTS DAY



ALL SOULS DAY





CHRIST THE KING

SHEPHERD'S CALL

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2022

MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE SIXTH WORLD DAY OF THE POOR (13 November 2022)

For your sakes Christ became poor (cf. 2 Cor 8:9)



1. "Jesus Christ... for your sakes became poor" (cf. 2 Cor 8:9). With these words, the Apostle Paul addresses the first Christians of Corinth in order to encourage their efforts to show solidarity with their brothers and sisters in need. The World Day of the Poor comes this year as a healthy challenge, helping us to reflect on our style of life and on the many forms of poverty all around us.



Several months ago, the world was emerging from the tempest of the pandemic, showing signs of an economic recovery that could benefit millions of people reduced to poverty by the loss of their jobs. A patch of blue sky was opening that, without detracting from our sorrow at the loss of our dear ones, promised to bring us back to direct interpersonal relations and to socializing with one another once more without further prohibitions or restrictions. Now, however, a new catastrophe has appeared on the horizon, destined to impose on our world a very different scenario.

The war in Ukraine has now been added to the regional wars that for years have taken a heavy toll of death and destruction. Yet here the situation is even more complex due to the direct intervention of a "superpower" aimed at imposing its own will in violation of the principle of the self-determination of peoples. Tragic scenarios are being reenacted and once more reciprocal extortionate demands made by a few potentates are stifling the voice of a humanity that cries out for peace.

2. What great poverty is produced by the senselessness of war! Wherever we look, we can see how violence strikes those who are defenseless and vulnerable. We think of the deportation of thousands of persons, above all young boys and girls, in order to sever their roots and impose on them another identity. Once more the words of the Psalmist prove timely. Contemplating the destruction of Jerusalem and the exile of the Hebrew youth, he sang: "By the rivers of Babylon – there we sat down and there we wept when we remembered Zion. On the willows there we hung up our harps. For there our captors asked us for songs, and our tormentors for mirth... How could we sing the Lord's song in a foreign land?" (Ps 137:1-4).

Millions of women, children and elderly people are being forced to brave the danger of bombs just to find safety by seeking refuge as displaced persons in neighbouring countries.

How many others remain in the war zones, living each day with fear and the lack of food, water, medical care and above all human affections? In these situations, reason is darkened and those who feel its effects are the countless ordinary people who end up being added to the already great numbers of those in need. How can we respond adequately to this situation, and to bring relief and peace to all these people in the grip of uncertainty and instability?

3. In this situation of great conflict, we are celebrating the Sixth World Day of the Poor. We are asked to reflect on the summons of the Apostle to keep our gaze fixed on Jesus, who “though he was rich, yet for [our] sakes became poor, so that by his poverty [we] might become rich” (cf. *2 Cor* 8:9). During his visit to Jerusalem, Paul met with Peter, James and John, who had urged him not to forget the poor. The community of Jerusalem was experiencing great hardship due to a food shortage in the country. The Apostle immediately set about organizing a great collection to aid the poverty-stricken. The Christians of Corinth were very understanding and supportive. At Paul’s request, on every first day of the week they collected what they were able to save and all proved very generous.

From that time on, every Sunday, during the celebration of the Holy Eucharist, we have done the same thing, pooling our offerings so that the community can provide for the needs of the poor. It is something that Christians have always done with joy and a sense of responsibility, to ensure that none of our brothers or sisters will lack the necessities of life. We find a confirmation of this from Saint Justin Martyr, who wrote in the second century to the Emperor Antoninus Pius and described the Sunday celebration of Christians. In his words, “On Sunday we have a common assembly for all our members, whether they live in the city or in the outlying districts. The recollections of the apostles or the writings of the prophets are read, as long as there is time... The Eucharist is distributed, everyone present communicates, and the deacons take it to those who are absent. The wealthy, if they wish, may make a contribution, and they themselves decide the amount. The collection is placed in the custody of the presider, who uses it to help the orphans and widows and all who for any reason are in distress, whether because they are sick, imprisoned, or away from home. In a word, care is provided to all who are in need” (*First Apology*, LXVII, 1-6).

4. As for the community of Corinth, after the initial outburst of enthusiasm, their commitment began to falter and the initiative proposed by the Apostle lost some of its impetus. For this reason, Paul wrote them, asking in impassioned terms that they relaunch the collection, “so that your eagerness may be matched by completing it according to your means” (*2 Cor* 8:11).

I think at this time of the generosity that in recent years has led entire populations to open their doors to welcome millions of refugees from wars in the Middle East, Central Africa and now Ukraine. Families have opened their homes to make room for other families, and communities have generously accepted many women and children in order to enable them to live with the dignity that is their due. Even so, the longer conflicts last, the more burdensome their consequences become. The peoples who offer welcome find it increasingly difficult to maintain their relief efforts; families and communities begin to feel burdened by a situation that continues past the emergency stage. This is the moment for us not to lose heart but to renew our initial motivation. The work we have begun needs to be brought to completion with the same sense of responsibility.

5. That, in effect, is precisely what solidarity is: sharing the little we have with those who

have nothing, so that no one will go without. The sense of community and of communion as a style of life increases and a sense of solidarity matures. We should also consider that in some countries, over the past decades, families have experienced a significant increase in affluence and security. This is a positive result of private initiatives and favouring economic growth as well as concrete incentives to support families and social responsibility. The benefits in terms of security and stability can now be shared with those who have been forced to leave behind their homes and native countries in search of safety and survival. As members of civil society, let us continue to uphold the values of freedom, responsibility, fraternity and solidarity. And as Christians, let us always make charity, faith and hope the basis of our lives and our actions.

6. It is interesting to observe that the Apostle does not desire to oblige Christians to perform works of charity: “I do not say this as a command” (2 Cor 8:8). Paul is instead “testing the genuineness of [their] love” by earnestness of [their] concern for the poor (ibid.). Certainly, Paul’s request is prompted by the need for concrete assistance; nonetheless, his desire is much more profound. He asks the Corinthians to take up the collection so that it can be a sign of love, the love shown by Jesus himself. In a word, generosity towards the poor has its most powerful motivation in the example of the Son of God, who chose to become poor.

Indeed, the Apostle makes it clear that this example on the part of Christ, this “dispossession”, is a grace: “the grace of our Lord Jesus Christ” (2 Cor 8:9). Only by accepting it can we give concrete and consistent expression to our faith. The teaching of the entire New Testament is unanimous in this regard. Paul’s teaching finds an echo in the words of the apostle James: “Be doers of the word, and not merely hearers who deceive themselves. For if any are hearers of the word and not doers, they are like those who look at themselves in the mirror; for they look at themselves and, on going away, immediately forget what they were like. But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act – they will be blessed in their doing” (Jas 1:22-25).

7. Where the poor are concerned, it is not talk that matters; what matters is rolling up our sleeves and putting our faith into practice through a direct involvement, one that cannot be delegated. At times, however, a kind of laxity can creep in and lead to inconsistent behaviour, including indifference about the poor. It also happens that some Christians, out of excessive attachment to money, remain mired in a poor use of their goods and wealth. These situations reveal a weak faith and feeble, myopic hope.

We know that the issue is not money itself, for money is part of our daily life as individuals and our relationships in society. Rather, what we need to consider is the value that we put on money: it cannot become our absolute and chief purpose in life. Attachment to money prevents us from seeing everyday life with realism; it clouds our gaze and blinds us to the needs of others. Nothing worse could happen to a Christian and to a community than to be dazzled by the idol of wealth, which ends up chaining us to an ephemeral and bankrupt vision of life.

It is not a question, then, of approaching the poor with a “welfare mentality”, as often happens, but of ensuring that no one lacks what is necessary. It is not activism that saves, but sincere and generous concern that makes us approach a poor person as a brother or sister who lends a hand to help me shake off the lethargy into which I have fallen. Consequently, “no one must say that they cannot be close to the poor because their own lifestyle demands more attention to other areas. This is an excuse commonly heard in academic, business or professional, and even ecclesial circles... None of us can think we are exempt from concern

for the poor and for social justice” (*Evangelii Gaudium*, 2011). There is an urgent need to find new solutions that can go beyond the approach of those social policies conceived as “a policy *for* the poor, but never *with* the poor and never *of* the poor, much less part of a project that brings people together” (*Fratelli Tutti*, 169). We need instead to imitate the attitude of the Apostle, who could write to the Corinthians: “I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance” (2 Cor 8:13).

8. There is a paradox that today, as in the past, we find hard to accept, for it clashes with our human way of thinking: that there exists a form of poverty that can make us rich. By appealing to the “grace” of Jesus Christ, Paul wants to confirm the message that he himself preached. It is the message that true wealth does not consist in storing up “treasures on earth, where moth and rust consume, and where thieves break in and steal” (*Mt* 6:19), but rather in a reciprocal love that leads us to bear one another’s burdens in such a way that no one is left behind or excluded. The sense of weakness and limitation that we have experienced in these recent years, and now the tragedy of the war with its global repercussions, must teach us one crucial thing: we are not in this world merely to survive, but to live a dignified and happy life.

The message of Jesus shows us the way and makes us realize that there is a poverty that humiliates and kills, and another poverty, Christ’s own poverty, that sets us free and brings us peace. The poverty that kills is squalor, the daughter of injustice, exploitation, violence and the unjust distribution of resources. It is a hopeless and implacable poverty, imposed by the throw away culture that offers neither future prospects nor avenues of escape. It is a squalor that not only reduces people to extreme material poverty, but also corrodes the spiritual dimension, which, albeit often overlooked, is nonetheless still there and still important. When the only law is the bottom line of profit at the end of the day, nothing holds us back from seeing others simply as objects to be exploited; other people are merely a means to an end. There no longer exist such things as a just salary or just working hours, and new forms of slavery emerge and entrap persons who lack alternatives and are forced to accept this toxic injustice simply to eke out a living.

The poverty that sets us free, on the other hand, is one that results from a responsible decision to cast off all dead weight and concentrate on what is essential. We can easily discern the lack of satisfaction that many people feel because they sense that something important is missing from their lives, with the result that they wander off aimlessly in search of it. In their desire to find something that can bring them satisfaction, they need someone to guide them towards the insignificant, the vulnerable and the poor, so that they can finally see what they themselves lack. Encountering the poor enables us to put an end to many of our anxieties and empty fears, and to arrive at what truly matters in life, the treasure that no one can steal from us: true and gratuitous love. The poor, before being the object of our almsgiving, are people, who can help set us free from the snares of anxiety and superficiality.

A Father and Doctor of the Church, Saint John Chrysostom, whose writings are filled with sharp criticisms of the conduct of Christians towards the poor, once wrote: “If you are unable to believe that poverty can make you rich, think of your Lord and stop your doubting. Had he not been poor, you would not be rich. Here is something astonishing: poverty has become the source of abundant wealth. What Paul means by “wealth” [cf. 2 Cor 8:9] is the knowledge of piety, purification from sin, justice, sanctification and a thousand other good

things that have been given us now and always. All these things we have thanks to poverty” (*Homilies on II Corinthians*, 17, 1).

9. The words of the Apostle chosen as the theme of this year’s World Day of the Poor present this great paradox of our life of faith: Christ’s poverty makes us rich. Paul was able to present this teaching, which the Church has spread and borne witness to over the centuries, because God himself, in his Son Jesus, chose to follow this path. Because Christ became poor for our sakes, our own lives are illumined and transformed, and take on a worth that the world does not appreciate and cannot bestow. Jesus’ treasure is his love, which excludes no one and seeks out everyone, especially the marginalized and those deprived of the necessities of life. Out of love, he stripped himself of glory and took on our human condition. Out of love, he became a servant, obedient to the point of accepting death, death on a cross (cf. *Phil* 2:6-8). Out of love, he became the “bread of life” (*Jn* 6:35), so that all might have what they need and find nourishment for eternal life. Just as it was difficult for the Lord’s disciples to accept this teaching (cf. *Jn* 6:60), so it is for us today as well. Yet Jesus’s words are clear: if we want life to triumph over death, and dignity to be redeemed from injustice, we need to follow Christ’s path of poverty, sharing our lives out of love, breaking the bread of our daily existence with our brothers and sisters, beginning with the least of them, those who lack the very essentials of life. This is the way to create equality, to free the poor from their misery and the rich from their vanity, and both from despair.

10. On 15 May last, I canonized Brother Charles de Foucauld, a man born rich, who gave up everything to follow Jesus, becoming, like him, a poor brother to all. Charles’ life as a hermit, first in Nazareth and then in the Saharan desert, was one of silence, prayer and sharing, an exemplary testimony to Christian poverty. We would do well to meditate on these words of his: “Let us not despise the poor, the little ones, the workers; not only are they our brothers and sisters in God, they are also those who most perfectly imitate Jesus in his outward life. They perfectly represent Jesus, the Worker of Nazareth. They are the firstborn among the elect, the first to be called to the Saviour’s crib. They were the regular company of Jesus, from his birth until his death... Let us honour them; let us honour in them the images of Jesus and his holy parents... Let us take for ourselves [the condition] that he took for himself... Let us never cease to be poor in everything, brothers and sisters to the poor, companions to the poor; may we be the poorest of the poor like Jesus, and like him love the poor and surround ourselves with them” (*Commentary on the Gospel of Luke*, Meditation 263). [1] For Brother Charles, those were not merely words, but a concrete way of living that led him to share with Jesus the offering of his very life.

May this 2022 World Day of the Poor be for us a moment of grace. May it enable us to make a personal and communal examination of conscience and to ask ourselves whether the poverty of Jesus Christ is our faithful companion in life.

Rome, Saint John Lateran, 13 June 2022

POPE FRANCIS

Memorial of Saint Anthony of Padua



Archbishop's Message



What makes this created visible world, and particularly the earth on which we live our life-span, interesting to our daily life until its gradual or sudden termination at the hour of death? Is it not the plethora or superabundance of God's incessant self revealing works that make our world an interesting place for us to live in? What kind of place would our world be for us to live in if God ceased to create trees of all kinds, or fill the air with birds of all sorts or fill the seas with their teeming billions of living creatures? Would it not become a place of asphyxiating dreariness for man's personal life? Such is the world of the dead in which every human person inevitably finds himself or herself when God disconnects him or her from His works in this world by allowing his or her created human body to disintegrate spontaneously into the mud of the earth. It is the dreadful moment when all the joy of a human person's communion with all his or her near and dear ones and their communion with him or her in this world, suddenly comes to an unspeakable end! The king Hezekiah expressed this anguish of death succinctly when he cried, saying: 'I said, in the noontide of my days I must depart; I am consigned to the gates of Sheol for the rest of my years. I said, I shall not see the Lord in the land of the living; I shall look upon man no more among the inhabitants of this world (Is.38:10).'

Why should God disconnect me from the joy of endlessly experiencing His works in this world? It is because He creates every human person *not* for the joy of experiencing His works in this world *but* for the everlasting joys of belonging to Him in endless communion of eternal life with Himself, as declared by the priestly works His incarnate Son Jesus Christ and of His Holy Spirit as Paraclete during our life time in this world. That is why the moment of death ushers every human person into one of two worlds: the world of God the Father and His incarnate Son Jesus Christ for all human persons who have demonstrated their definitive belongingness to God through their life-long obedience of faith to Him until death, called Heaven; and the world of the Devil and its Angels and for all those who have demonstrated unrepentant indifference to God and to His eternal purpose in creating us as human persons, called Hell. The month of November begins with the joyful vision of the blessedness of Heaven given to us by the Holy Spirit in the Church's liturgical celebration of all the Saints in Heaven. And this is immediately followed by the

vision given by the Holy Spirit in the liturgy of all souls day on November 2nd, of the unspeakable sufferings of all those who failed to love God with all their hearts, their minds, their souls and their strength, and their neighbour as themselves: 'Remember those, O Lord, who in your peace have died, yet may not gain love's high reward till love is purified...Sweet is their pain *yet deep*, till perfect love is born.' The merciful Father calls all of us chosen to become His adopted children to meditate on this great truth with which our lives on earth will be eschatologically sealed. And He asks if Catholic priests can have any meaningful work through their ordination except to diligently prepare the baptized (and all those who choose to fear God) committed to their pastoral care, to work out their salvation diligently in Christ and in the Holy Spirit and attain this blessed end.

POPE'S INTENTION : NOVEMBER 2022

For Children who suffer: we pray for children who are suffering, especially those who are homeless, orphans and victims of war: may they be guaranteed access to education and the opportunity to experience family affection.



RECEIPT OF LOCAL MASS INTENTIONS

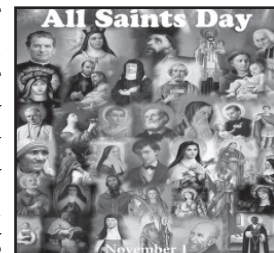
Date	Parish/Individual	No. of Masses
27-09-2022	Suraram	50
29-09-2022	Khairathabad	5005
06-10-2022	Mettuguda	1500
11-10-2022	Gaddiannaram	94
13-10-2022	Secunderabad	530
17-10-2022	Band Lines	100
22-10-2022	Bolarum	75
27-10-2022	Dhammaiguda	500
	Total	7854

Solemnities and Feasts

NOVEMBER 01st

ALL SAINTS' DAY

The Church day by day gives special veneration to one or more of the holy men and women who have helped to establish it by their blood, develop it by their labors, or edify it by their virtues. But, in addition to those whom the Church honors by special designation or has inscribed in her calendar, how many martyrs are there whose names are not recorded! How many humble virgins and holy penitents! How many unknown anchorites and monks, Christian fathers and mothers, young children snatched away in their innocence! How many courageous Christians, whose merits are known only to God and His heavenly court! Should we forget those who remember us in their intercession? Are not some among them our ancestors? members of our immediate family? our friends and fellow-Christians, with whom we have lived in daily companionship? In fact, all of Heaven is but one family — Our Lord's, as He Himself said: Who is My mother and who are My brethren? And stretching forth His hand towards His disciples, He said, Behold My mother and My brethren! For whoever does the Will of My Father in heaven, is My brother and sister and mother. Our place, too, is awaiting us in this home of eternal light, peace and love, if we persevere to the end in the fulfillment of God's holy Will.



(Source: mycatholic.life)

NOVEMBER 2nd

ALL SOULS' DAY

The Church teaches us that the souls of the just who have left this world with traces of venial sin remain for a time in a place of expiation, where they suffer whatever punishment may be due to their offenses. Even if pardon has been obtained for our sins, satisfaction must be made to God, our Creator, in this world or in the next; for His sanctity has been, as it were, insulted by the self-will of one of His ignoble creatures. It is a dogma of our faith that the suffering souls are relieved by the intercession of the Saints in heaven and by the prayers of the faithful upon earth. To pray for the dead is therefore an act of charity and of piety, certainly obligatory for a Christian who professes to have charity in his heart. We read in Holy Scripture: It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. (II Maccabees 12:46). We shall then be entitled to be treated with mercy at our departure from this world, and to share more abundantly in the suffrages of the Church, continually offered for all who have fallen asleep in Christ.



(Source: mycatholic.life)

NOVEMBER 9th

DEDICATION OF THE LATERAN BASILICA

The residence of the Popes which was named the Lateran Palace was built by Lateranus Palutius, whom Nero put to death to seize his goods. It was given in the year 313 by Constantine the Great to Saint Miltiades, Pope, and was inhabited by his successors until 1308, when they moved to Avignon. The Lateran Basilica built by Constantine near the palace of the same name, is the first Basilica of the West. Twelve councils, four of which were ecumenical, have assembled there, the first in 649, the last in 1512. If for several centuries the Popes have no longer dwelt in the Palace, the primacy of the Basilica is not thereby altered; it remains the head of all churches. Saint Peter Damian wrote that just as the Saviour is the Head of the elect, the church which bears His name is the head of all the churches. Those of Saints Peter and Paul, to its left and its right, are the two arms by which this sovereign and universal Church embraces the entire earth, saving all who desire salvation, warming them, protecting them in its maternal womb. When the Lateran Church was partially ruined by fires, enemy invasions, and earthquakes, it was always rebuilt with great zeal by the Sovereign Pontiffs. In 1726, after one such restoration, Pope Benedict XIII consecrated it anew and assigned the commemoration of that event to the present day. The church was afterwards enlarged and beautified by Popes Pius IX and Leo XIII.



(Source: www.sanctoral.com)

NOVEMBER 20th

CHRIST THE KING

This feast is an antidote to the private, or compartmentalized, Jesus who impacts only those spaces in the Christian's life where He is allowed to enter. Jesus wants to reign in every sphere of our lives, at home, on the factory floor, in the yard, at the office, over drinks, on the sports field, in the car, at meals, on the phone, and on and on. His field of action has no borders. From one perspective, this is a challenging, and limiting, spirituality. Such an intrusive, all-encompassing God can make life feel like a cage, where self-expression is constrained by His rules. From another perspective, however, the total reign of God in our lives is freeing. It means that He is not found only in Church. Sunday Mass? Of course. But we need not have our fingers on the rosary to be close to God and Mary at all times. God is found inside of the daily duties that are the stuff of life. This is consoling. We are not distracted from the higher things as we manage a family, earn a living, exercise, raise the kids, or take care of the house. When the Lord is King of Everything, mundanities are not banalities. The world is richer and more alive when our life is an all-inclusive vocation. Jesus reigns and we are His subjects. "We" means our souls, minds, consciences, goals, loves, work, desires, disappointments, and all that makes up our lives. We should be glad to be subject to such a benevolent Monarch.



(Source: www.sanctoral.com)

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.

OCTOBER 2022

31. Mon	09:00 a.m.	:	Ground breaking for the New Presbytery at St. Joseph's Cathedral, Gunfoundry.
	05:00 p.m.	:	Blessing of Ave Maria International School, Ramanthapur

NOVEMBER 2022

01. Tue	(Morning)	:	In Office
02. Wed		:	ALL SOULS DAY
	03:30 p.m.	:	Requiem Mass: Mettuguda Cemetery
	05:30 p.m.	:	Requiem Mass: Bhoiguda Cemetery
03-04. Thu-Fri	(Morning)	:	In Office
05. Sat		:	Occupied
06. Sun	09:00 a.m.	:	1 st Holy Communion & Confirmation at Shrine of Our Lady of Health, Khairatabad
07-11. Mon-Fri		:	35 th CBCI Plenary Assembly at St. John's National Institute of Health Sciences, Bangalore
11-12. Fri-Sat		:	33 rd CCBI Plenary Assembly at St. John's National Institute of Health Sciences, Bangalore
13. Sun	08:30 a.m.	:	1 st Holy Communion & Confirmation at Holy Family Church, Trimulgherry
14-15. Mon-Tue	(Morning)	:	In Office
16-17. Wed-Thu		:	St. Peter's Seminary, Alumini Gathering, Bangalore.
18. Fri	(Morning)	:	In Office
19. Sat	05:00 p.m.	:	Jubilee Celebrations at Little Flower Junior College, Uppal

20. Sun	08:00 a.m.	:	1 st Holy Communion & Confirmations at St Joseph's Cathedral, Gunfoundry
	11:00 a.m.	:	Festive Mass, 1 st Holy Communion & Confirmations at Christ the King Church, Ramanthapur
21. Mon	10:30 a.m.	:	Final Profession of Sisters of Charity (SCCG) at St Vincent's Nilayam, Bandlaguda
22-25. Tue-Fri	(Morning)	:	In Office
26. Sat	11:00 a.m.	:	Mass at Catechist Sisters of St. Ann's Generalate, Tarnaka
27. Sun	09:30 a.m.	:	1 st Holy Communion & Confirmations at St Mary's Basilica, Sec-bad.
	05:30 p.m.	:	Feast, 1 st Holy Communion & Confirmations at St. Cecelia's Church, Dayanandnagar
28-30. Mon-Wed	(Morning)	:	In Office

29th October, 2022
Archbishop's House

+Cardinal Poola Anthony
Archbishop of Hyderabad

Communications

1. MASSES ON ALL SOULS DAY (02 NOVEMBER) AND INDULGENCES IN THE MONTH OF NOVEMBER:

A. Every Priest is permitted to celebrate three Masses on "All Souls Day", 2nd November, accepting stipend only for one Mass.

First Mass: They can apply in favour of any person and accept a stipend for the Mass.

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

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

B. Plenary Indulgence: (applied only to the Souls in Purgatory):

I. Plenary Indulgence is granted to any of the Faithful on one of the days from 01st to 08th November who visits devoutly cemetery or who simply prays mentally for the dead.

II. On All Soul's Day (or else with the permission of the Ordinary on Sunday that precedes or follows, or else on All Saints Day) visit a Church or Chapel with devotion and there recite the "Our Father and Creed".

C. Partial Indulgence (applicable only to the Souls in Purgatory); A Partial Indulgence is granted to any of the Faithful who:

- I. Visit devoutly cemetery or who simply pray mentally for the dead.
- II. Recite devoutly Lauds or Vespers of the Office of the Dead, or the invocation “Eternal Rest Grant unto them O Lord! R/. *And let thy perpetual light shine on them O Lord!*

2. DEANERY LEVEL MONTHLY RECOLLECTION:

All the Deans are here-by requested to conduct the Monthly Recollection at Deanery level in the month of November, 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 the Archbishop’s House, Secunderabad.

3. APPOINTMENTS:

Rev. Fr. A. S. Tony is appointed as Dean of Shamshabad Deanery with effect from 1st November, 2022. Hearty congratulations and Prayerful Wishes. We express our heartfelt thanks to Rev. Fr. T. Julian the outgoing Dean for his dedicated services and contributions.

4. THE CHRISTMAS RECOLLECTION AND GET-TOGETHER FOR THE ARCHDIOCESAN CLERGY IS ARRANGED ON 15TH DECEMBER, 2022 AT ARCHBISHOP’S HOUSE:

Recollection for all Pastoral Clergy and the Christmas Get-together for the Archdiocesan Clergy is arranged at Archbishop’s House on 15th December, 2022 from 9:30 am to 1 pm and from 3 pm to 9 pm respectively.

Chancery Notice

1. THE INTERIM AUDIT OF THE ARCHDIOCESE OF HYDERABAD SOCIETY:

The Interim Audit of the Accounts of **Archdiocese and its Parishes** will be done for the period from **01-04-2022 to 31-10-2022** as per the programme given here under from **10.00 A.M TO 5.00 P.M. at Vianney Conference Hall**. All the persons concerned are requested to go through the guidelines sent to your Email.

S.NO	NAME OF DEANERY	DATE OF AUDIT
1	HYDERABAD DEANERY BOWEN PALLY DEANERY	14-11-2022
2	EMAJA DEANERY GARILAPURAM DEANERY GAJWEL DEANERY	15-11-2022
3	TRIMULGERRY DEANERY RAMANATHAPUR DEANERY SANGAREDDY DEANERY	16-11-2022
4	NIZAMABAD DEANERY SHAMSHABAD DEANERY VIKARABAD DEANERY	17-11-2022
5	SECUNDERABAD DEANERY PASTORAL CENTRE YOUTH OFFICE	18-11-2022

2. MISSION SUNDAY CONTRIBUTIONS:

The Parish Priests/ Priests In-Charge/ Heads of the Institutions are requested to forward the contributions to the Procurator's office, Archbishop's House, Secunderabad, as early as possible, which will be forwarded to the Holy Father, the Vatican – Rome. The religious Houses, convents, institutions can handover cheques directly at Archbishop's House and obtain the receipt.

3. ORDO:

ORDO 2022 – 2023 for the Archdiocese of Hyderabad will be released on 15th November, 2022 on the occasion of the Birthday of our Cardinal. You may collect the copies after the release from Archbishop's house.

4. SPECIAL COLLECTIONS:

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 October, 2022. Please contact Procurator's office for details of your parish/institute dues.

5. SEMINARIAN FUND BENEFACTORS' GET TOGETHER:

We have a fund For Seminarians and young priests. We have a get together for all the benefactors on 22nd December, 2022 together with some of the Seminarians at St Mary's High School Hall, Secunderabad, at 4 pm. Kindly join us and share our joy. We have the Brochures and forms regarding the Seminarian Fund. Please announce in the churches and encourage the faithful to come forward to support the future priests.

6. Seminarian fund as on 25th October, 2022: Rs. 16,21,702.

2. 2ND SUNDAY COLLECTION FOR THE MONTH OF SEPT. 2022

Sl No.	Date	Place	Amount	Sl No.	Date	Place	Amount
1		Aliabad		51		Mahendra Hills	
2		Alirajpet		52		Mallapur	
3	06-09-2022	Ammuguda	2500	53		Manikonda Mission	
4		Armoor		54		Medchal	
5		Arogya Nagar (Mission)		55		Medipalle	
6	26-09-2022	Arul Colony	8171	56	06-10-2022	Mettuguda	10050
7		Balaji Nagar		57		Miyapur	
8		Balaiah Nagar		58	13-09-2022	Moula - Ali	7800
9	12-09-2022	Band Lines	6000	59		Mudfort	
10	24-09-2022	Bandlaguda Jagir (Kismatpur)	4336	60	27-09-2022	Muthangi	1500
11	11-10-2022	Banjara Hills	10000	61	14-09-2022	Nacharam	2500
12		Basuregadi		62		Nandrakal	
13		Bayyaram		63		Narayankhed	
14		Bazar Ghat		64		Nedunoor	
15		Begumpet		65		Neela Camp	
16	12-10-2022	BHEL - MIG	3640	66		Nizamabad	
17	13-09-2022	Bhoiguda	15000	67		Pargi	
18		Bodhan		68		Patancheru	
19		Boduppal		69	19-09-2022	Ramachandrapuram	8300
20	12-09-2022	Bolarum	13200	70	12-09-2022	Ramanthapur	3000
21		Borabanda		71	28-09-2022	Ramnagar	12799
22	12-09-2022	Bowenpally	8180	72	27-09-2022	Sadasivpet	1000
23		Cherlapally		73		Sainikpuri	
24		Chintalacheruvu		74	12-09-2022	Sanathnagar	20000
25		Church Colony		75	13-09-2022	Sangareddy	2000
26	13-09-2022	Dayanandnagar	4300	76		Santhoshnagar	
27		Dharmaram		77	11-10-2022	Sappers Lines	1030
28		Emjala		78	13-09-2022	Secunderabad	41680
29	11-10-2022	Gaddiannaram	9374	79		Seethaphalmandi	
30	16-09-2022	Gagillapuram	2800	80		Shabad	
31		Gajwel		81		Shamshabad	
32	12-10-2022	Gandhinagar	5000	82	13-09-2022	Shantinagar	3190
33	12-09-2022	Garrison (Trimulgherry)	1890	83	07-10-2022	Shapurnagar	1595
34		Ghatkesar		84		Siddipet	
35		Golconda		85	21-09-2022	Sultan Bazar	2500
36		Hyderabad, Gunfoundry		86	12-09-2022	Suraram	3000
37		Jadi Jamalpur		87		Tandur	
38	13-09-2022	Jagadgirigutta	3500	88		Toopran	
39		Jahanuma		89	18-10-2022	Trimulgherry	20000
40		Jogipet		90		Uminthal	
41		Joipet		91		Vanasthalipuram	
42		Kalwakole		92	09-09-2022	Venkatapuram	5000
43		Kamareddy		93		Vikarabad	
44		Khairatabad		94	12-09-2022	Yapral	3300
45		Kissan Nagar		95		Yeddumylaram	
46		Kukatpally		96		Yellareddy	
47		L. B. Nagar		97		Zaheerabad	
48		Lallaguda					
49	14-09-2022	Lillipur	540				
50		Madinaguda					
						Total	248675

Pastoral News

POPE FRANCIS APPOINTS TWO INDIAN CARDINALS TO VATICAN DICASTERIES

Pope Francis appointed Cardinal Filipe Neri Ferrão, president of Conference of Catholic Bishops of India, as a member of the Dicastery for Evangelization, and Cardinal Anthony Poola as a member of the Dicastery for Promoting Integral Human Development



DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT STRUCTURE

Prefect: His Eminence Cardinal Michael Czerny, S.J.

Secretary: Sr. Alessandra Smerilli, FMA

Under-Secretaries: F. Fabio Baggio, C.S.

MEMBERS

Cardinal **Robert Walter McElroy**, Bishop of San Diego, USA;

Cardinal **Anthony Poola**, Archbishop of Hyderabad, India.

Holy See Press Office Communiqué (23 December 2021):

In August 2016, Pope Francis announced the creation of the Dicastery for Promoting Integral Human Development, as a result of the merger of four pre-existing Pontifical Councils. The new dicastery began its work in January 2017. At the end of the first five years of activity with *ad experimentum* statutes, and following the results of the evaluation visit carried out last summer, the superiors of the Dicastery for Promoting Integral Human Development placed their mandate in the hands of the Supreme Pontiff. While sincerely thanking Cardinal Peter K. Appiah Turkson and his collaborators for their service, and while awaiting the appointment of a new director, the Holy Father has entrusted *ad interim* the ordinary management of the Dicastery as of 1 January 2022 to Cardinal Michael Czerny, S.J., as prefect, and Sister Alessandra Smerilli, F.M.A., as secretary.

STATUTES OF THE DICASTERY FOR PROMOTING INTEGRAL HUMAN DEVELOPMENT

Article 1: *Name*

§1. The Dicastery for Promoting Integral Human Development expresses the Holy See's concern for issues of justice and peace, including those related to migration, health, charitable works and the care of creation.

§2. The Dicastery promotes integral human development in the light of the

Gospel and in the tradition of the Church's social teachings. To this end, it maintains relations with the Conferences of Bishops, offering them its cooperation so that values related to justice and peace as well as the care of creation may be promoted.

§3. The Dicastery also expresses the Holy Father's care for suffering humanity, including the needy, the sick and the excluded, and pays special attention to the needs and issues of those who are forced to flee their homeland, the stateless, the marginalized, victims of armed conflicts and natural disasters, the imprisoned, the unemployed, victims of contemporary forms of slavery and torture, and others whose dignity is endangered.

§4. A Section of the Dicastery deals specifically with matters regarding refugees and migrants. This section is temporarily placed (*ad tempus*) under the direction of the Supreme Pontiff, who will oversee it in the manner he deems appropriate.

Article 2: Structure

§1. The Dicastery is headed by a Prefect, assisted by a Secretary and at least one Undersecretary; these may be members of lay faithful.

§2. The Dicastery has its own Members, among whom are lay faithful engaged in the various fields of expertise of the Dicastery. They are selected from the different regions of the world, so that the universal character of the Church may be expressed.

§3. The Dicastery has its own Consultors and Officials, also from different parts of the world.

§4. The Dicastery follows all the norms established for the Roman Curia.

Article 3: Task, Mission, Activities

§1. The Dicastery studies the social teaching of the Church and works to make it widely known and implemented, and so that social, economic and political relations are increasingly imbued with the spirit of the Gospel.

§2. The Dicastery collects information and research in the areas of justice and peace, the development of peoples, the promotion and defence of human dignity and human rights, such as rights pertaining to work, including that of minors; the phenomenon of migration and the exploitation of migrants; human trafficking and enslavement; imprisonment, torture and capital punishment; disarmament and arms control as well as armed conflicts and their effects on the civilian population and the natural environment (humanitarian law). It evaluates these data and informs the episcopal agencies of the conclusions drawn, so that they may intervene directly where appropriate.

§3. The Dicastery strives to ensure that local Churches provide effective and appropriate assistance both material and spiritual – if necessary, also by means of suitable pastoral structures – to the sick, refugees, exiles, migrants, the stateless, circus workers, nomads and other itinerant populations.

§4. The Dicastery encourages and coordinates initiatives of Catholic institutions committed to respecting the dignity of every person and affirming the values of justice and peace, and to helping people in need, especially those institutions that help respond to the most pressing needs including disaster relief.

§5. In fulfilling its mission, the Dicastery may establish relationships with associations, institutes and non-governmental organizations, including those outside the Catholic Church, who are committed to promoting justice and peace. It may also enter into discussion with representatives of civil governments and other international public institutions, in order to promote study, deepen knowledge, and public awareness regarding matters within its competence, while respecting the competencies of other offices of the Roman Curia.

§6. The Dicastery is committed to fostering among peoples: sensitivity for peace, commitment to justice and solidarity with those who are most vulnerable such as migrants and refugees, particularly through the celebrations of the *World Day of Peace*, the *World Day of Migrants*, the *World Day of the Sick*.

Article 4: Relationship to Members of the Curia and related Offices

§ 1. The Dicastery works in close collaboration with the Secretariat of State, mutually respecting the other's competence. The Secretariat of State has exclusive competence over matters affecting relations with States and with other international public institutions.

§2. The Dicastery maintains a close relationship with the Secretariat of State especially with regard to its public statements, through documents or declarations, on matters relating to relations with civil governments and other international public institutions.

§3. The Dicastery collaborates with the Secretariat of State also by participating in the Delegations of the Holy See in intergovernmental meetings concerning matters within the Dicastery's competence.

§4. The Dicastery maintains a close relationship with the Pontifical Academy of Social Sciences, with due regard for its Statutes.

§5. Within the Dicastery, the *Commission for Charity*, the *Commission for Ecology* and the *Commission for Health Care Workers* are established, each operating according to its norms. They are headed by the Prefect of the same Dicastery, who convenes them whenever it is deemed fitting or necessary.

§6. The Dicastery is competent with regard to *Caritas Internationalis*, in accord with its Statutes.

Article 5: Other Organizations

The Dicastery also represents the Holy See with regard to the creation and supervision of international charitable organizations and funds established for the same purpose, as set forth in their respective Statutes and within the overall context of the legislation in force.

The present Statutes are approved *ad experimentum*. I hereby decree that they be promulgated by publication in *L'Osservatore Romano* and subsequently in the *Acta Apostolicae Sedis*, taking effect on 1 January 2017. From that date on, the respective functions of the *Pontifical Council for Justice and Peace*, the *Pontifical Council "Cor Unum"*, the *Pontifical Council for Pastoral Care of Migrants and Itinerant People* and the *Pontifical Council for Pastoral Health Care Workers* will cease and those Councils will be considered suppressed, and articles 142-153 of the Apostolic Constitution *Pastor Bonus* will likewise be abrogated.

Given in Rome, at Saint Peter's, on 17 August 2016

FRANCIS

Archdiocesan News

1. MPC OBSERVATIONS :

1. Just to bring to your notice that a few parish priests are giving marriages without the couple attending the MPC. The attendance of marriage preparation course is mandatory in the Archdiocese for those intending marriage in the Catholic Church.
2. Besides emphasis on the technical and mandatory aspect of the course it would go a long way in helping candidates for a meaningful preparation for marriage if parish priests could also emphasize and on the importance/relevance of this course.
3. Remarriage process is not explained or not guided correctly as per the Church's canon by a few Parish Priests of the concerned participants.
4. Some participants, in spite of notable educational and occupational backgrounds, have shown either poor or no knowledge at all of even basic principles and obligations of the catholic faith.
5. Though the mail is sent to parish priests regarding the monthly marriage preparation course many are not announcing the details and providing relevant information to the participants about registration process and other matters. As dates are provided at the beginning of the year candidates can attend the MPC much in advance and avoid the last minute rush.
6. Overnight stay provided for those out of station if notified at least three days in advance.
7. We invite Priests in the pastoral field to drop by during the marriage preparation course and share your valuable feedback and suggestions.

2. CHRISTIAN WORKERS MOVEMENT — INDIA

Christian Workers Movement is an Apostolic Movement started by His Eminence Late Cardinal Soscph Cardijn during the year 1966 for the *overs II* development of the workers in India, supporting for the upliftment of the unorganised sector workers, in particular for four categories of workers, such as 1. The Farmers, 2. The Construction Workers, 3. The Women Workers and 4. The migrant workers. Recently, His



Eminence Cardinal Poola Anthony, the Archbishop of Hyderabad, appointed Rev. Fr. Thatireddy Jayaraj as the Director / Chaplain for the Christian Workers Movement for the Archdiocese of Hyderabad with his kind cooperation, encouragement and support the Diocesan President and the National Joint Secretary Mr. S. Anthony and Mrs. Clara Alexander, Vice — President and Field Organizer, for Christian Workers Movement (India) organized the Social Security Programme on Labour Rights and skill training for unorganized workers and self help women groups on 26 — 09 — 2022 at St Francis Girls High School Hall Secunderabail.

His Eminence Cardinal Poola Anthony always stands for the poor and needy. With His encouragement and support we have conducted the training of Hand — made Pickles, for unorganized workers for about 150 tallies, gents and youth members participated from different Parishes and areas in the city, including Muslims and Non — Christians. Many people appreciated and the programme was attended by CWMI National President, Secretary, Joint Secretary and other national leaders and Ego religious nuns. This programme was successful under the animation and Co- operation of our Director Rev. Fr. Thatireddy Jayaraj. A big and special thanks to His Eminence Cardinal Poola Anthony our Archbishop of Hyderabad for his encouragement, support and his blessings.

(Mr. S. Anthony, Joint Secretary , CWMI) .

3. EPISCOPAL ORDINATION OF MSGR. JOSEPH KOLLAMPARAMPIL AND MSGR. THOMAS PADIYATH

Msgr. Joseph Kollamparampil and Msgr. Thomas Padiyath were being ordained as auxiliary Bishops for the Eparchy of Shamshabad on 9th October, Sunday at 9 a.m. in Hyderabad. Pope Francis had appointed Msgr. Joseph Kollamparampil and Msgr. Thomas Padiyath as auxiliary bishops for the Eparchy of Shamshabad on August 25, 2022.

Auxiliary Bishop Mar Joseph Kollamparampil will be responsible for the Sabarmati Region involving Ahmedabad, Daman and Nagar Haveli (15 districts of Gujarat, and Union Territories).



As the Second Auxiliary of the Eparchy of Shamshabad, Bishop Mar Thomas Padiyath will be responsible for the Etawah-Rajasthan Region consisting of 16 districts of Uttar Pradesh and the whole of Rajasthan State.

The Felicitation meeting was presided over by Most Rev. Jayrao Polimero and inaugurated by His Beatitude Mar George Cardinal Alencherry.

On behalf of Cardinal Poola Anthony, Rev. Fr. Victor Emmanuel T, Chancellor and Procurator of Archdiocese of Hyderabad facilitated the newly ordained auxiliary bishops.

4. SPORTS MEET-2022 ORGANIZED BY THE YOUTH COMMISSION

Theme: *“Together towards Jesus Christ through Sports”*

Sports Meet-2022 is organized by the Youth Commission, Archdiocese of Hyderabad began on 15th October with much enthusiasm. It was started off with Badminton which was organized at St Ignatius Church Grounds, Gagillapur. Event began with a small prayer by Fr. Sunil, the Youth Director, followed by a healthy competition between parishes registered.

On 22nd and 23rd October, Sports Meet was officially started at Don Bosco Navajeevan Rehabilitation Center, Ramanthapur. The ICYM flag was hoisted by Rev. Fr. Lancy Menezes along with Fr. Thomas SDB, Fr. Arogya SDB and Fr. Arul SDB. Fr. Lancy has declared the Sports Meet open and addressed the gathering. An Oath by all the participants was led by Fr. Sunil followed by March-past by all the parish Youth along with their parish flags. Athletics – 100mtrs and Shot-put for Boys & Girls, Volleyball, Throwball, Kho-Kho, Basketball and Football were the sports organized. Parishes from all over the Archdiocese have actively participated.

After two days competition, the event was paused with the Award Ceremony. The Chief Guest, Rev. Msgr. Bala Showry, the Vicar General of the Archdiocese of Hyderabad graced the event with his presence along with the Guest of Honour, Mr. Victor Amalraj, former Indian football team captain. Rev. Msgr. Bala Showry

encouraged the youth to work as a team and actively involve in the Church activities as they are the present Church and not the future of the Church. The winners were awarded by the guests.

Dr. Yashwant Peddenti (PT) and his team have helped in providing first aid and also treated with Physiotherapy for two days. Fr. Sunil has thanked and honoured his team and the referees of all the games for all their commendable support

The Sports will resume on 29th October at Gagillapur Church Grounds for Cricket and Badminton (Doubles) as they are postponed due to heavy rain.

- Regina Hanisha Raj, ICYM National Female Representative

5. CHURCH GAGILLAPUR DEANERY - SPORTS & CULTURAL FEST 2022

“Rejoice in the Lord always, again I will say, rejoice” – Philippians 4:4

Church Gagillapur Deanery has organised the Deanery level Sports & Cultural Fest 2022 for all the Youth in the Deanery on 24th & 25th of September and 1st, 2nd & 8th of October at Church Grounds of St. Ignatius Church, Church Gagillapur.

The Cultural Programme was held on 8th of October from 5pm onwards which began with Holy Eucharistic Celebration offered by Rev. Fr. Yeruva Thomas Reddy as the main Celebrant. Along with Rev. Fr. Benjamin Chinnabathini, Dean and Parish Priest of St. Ignatius Church, Church Gagillapur and Rev. Fr. Gabriel, Principal of St. Ignatius School.

Youth of Church Gagillapur Deanery has participated in the Cultural Programme with liveliness in all the programmes organised by the Deanery such as Bible quiz, Fashion Show, Group & Solo Singing, Group & Solo Dance, Musical Instrument Playing and Comedy Skit with wonderful messages like ‘Our God is merciful’, ‘Save the girl child’, etc. All the participants were motivating and inspiring.

The day of cultural event was filled with surprises and risks. We had rainfall during the event, due to which our judges couldn’t turn up for the event and which made us to take the immediate decision of changing judges and also, we had to shift the Solo & Group singing, Fashion Show, Musical Instrument Playing inside the church. And once rain stopped, we continued the event outside the Church with Solo & Group Dance, Comedy Skit and Prize Distribution by the Chief Guest Rev. Fr. Koneti Anthony, Parish Priest of Basuragedi/Ganapur Parish. The event ended at 4am on the following day. The event was a grand success by the Grace of God.

- Salomi, Deanery General Secretary, Church Gagillapur Deanery

National News

1. CCBI- COMMISSION FOR CATECHETICS CONDUCTED NATIONAL CATECHETICAL CONFERENCE -2022 FROM 4TH -6TH OCTOBER 2022 AT ST JOSEPH VAZ SPIRITUAL RETREAT CENTRE, GOA.

Training for Regional & Diocesan Secretaries of Commission for Catechetics on THE MINISTRY OF LAY CATECHISTS

The ministry of catechesis is at the heart of the churches mission to evangelize all people. In this context, recognising the lay catechist in the entire church in general, and the local church in particular is the need of the hour. In this setting, as a response to the call of *Antiquum Ministerium*, 93 participants from 65 diocese gathered together on the 4th of October along with Filipe Neri Cardinal Ferrao, CCBI President and Archbishop of Goa and Daman, Archbishop Thomas Macwan, Chairman and Archbishop of Gandhinagar, Bishop Anand Jojo, Member Bishop and Bishop of Hazaribag, Bishop Antonio Olwin Fernandes Barreto, Bishop of Sindhudurg and Fr Duming Gonsalves the Executive Secretary of the Commission.



The following topics connected to the theme were presented and discussed.

1. Lay Ministries in the Church
2. Vocation of a Lay Catechist: Identity, Types [Missionary, Parish, School] and Roles
3. *Antiquum Ministerium*: instituting the Ministry of Catechists
4. Formation of a Lay Catechist: Curriculum Ongoing Formation
5. Recognising Catechists in the Church: Some Guidelines
6. Directory for Lay Catechists CCBI [Draft]
7. Problems and Prospects of Lay Catechists in the Diocese

Further to the deliberations we propose the following action plan:

1. Every catechetical endeavour at the parish, diocese, regional and national level should be geared towards acknowledging the vocational call of the lay catechist which lies within the original call of all faithful to the common priesthood through our Baptism.
2. Towards this the Ministry of the Lay Catechist must be acknowledged, respected and provided with all the assistance to enable it to live to its fullest.

3. This can be done in the following ways:
 - a. Promoting the vocation to catechetical ministry from within the parish communities through awareness programmes, vocation promotion.
 - b. Identifying committed catechist and investing resources towards their formation in the areas of scripture/ Word of God, theology, pastoral outreach and pedagogy.
 - c. Awareness sessions with clergy and religious with the aim to encourage openness and collaboration with the lay faithful in building the church and lay catechist in particular.
 - d. Promoting the Ministry of the Lay catechist by focussing on the on-ongoing catechesis of youth, adults and senior citizens
 - e. Identifying resource persons, collating resource materials, for training in the required fields.
 - f. Training programmes for lay catechists should include those transmitting the faith through Sunday catechesis, SCC animators, youth catechesis and adult catechesis.
 - g. Formation programmes must include training of the lay catechist in sensitivity toward vulnerable sections and challenges of the signs of the times.
 - h. Including in the formation of lay catechetical ministers, training to use modern means of creative communication especially when dealing with children and youth.
 - i. Establishing a network or databank for exchange and sharing of catechetical resources
4. At every level sincere effort must be made to recognise the contribution of the Lay Catechists to the building of the Church. In special contexts like that of the lay missionary catechist, we need to ensure a remuneration that would sustain the livelihood and family of the catechist
5. In order to effectively transmit the faith, the catechist must be helped to develop an intimacy with Christ the Master Catechist (cfr CT, 5) through regular prayer meeting, retreats, pilgrimages, recollections etc.
6. In an effort to build the clergy-laity gap, efforts must be made to open spaces for leadership roles to the laity.
7. Celebrate parish/lay missionary catechists who have provided committed and dedicated service for several years by felicitating them in public.
8. Formation of catechists must provide for their spiritual growth, increase in the knowledge of the Faith and equip them with the skills and methods needed to carry out the tasks entrusted.

Let us recognise the importance of the presence of the catechist in the life of church and try to actualise the action plan in our dioceses.

- Fr. Duming Gonsalves, Execute Secretary,
CCBI Commission for Catechetics

Dates & Events to Remember

- | | |
|--|--|
| 01. All Saints' Day (S) |  |
| 02. All Souls' Day | |
| 03. St. Martin De Porres, Rgs (Op.M) | |
| 04. St. Charles Borromeo, Bp (M) | |
| 09. Dedication of the Lateran Basilica (F) | |
| 10. St. Leo the Great, Pope & Dr (M) | 20. Christ the King (S) |
| 11. St. Martin of Tours, Bp (M) | 21. The Presentation of the Blessed Virgin Mary (M) |
| 12. St. Josaphat, Bp & Mrtr (M) | 22. St. Cecilia, Vrg & Mrtr (M) |
| 15. St. Albert the Great, Bp & Dr (Op.M) | 23. Sts. Clement I, Pope & Mrtr & Columban, Abbot (Op.M) |
| 16. St. Margaret of Scotland & St. Gertrude, Vrg (Op.M) | 24. St. Andrew Dung-Lac & Comps, Mrtrs (M) |
| 17. St. Elizabeth of Hungary, Rgs (M) | 25. St. Catherine of Alexandria, Vrg & Mrtr (Op.M) |
| 18. Dedication of the Basilicas of Sts. Peter & Paul, Aps (Op.M) | |

Happy Birthday Dear Fathers

- | | | |
|--|---|---------------------------------------|
| 02. Fr. Chintamohan Micheal D'Souza |  | 16. Fr. Madanu Ignatius Maria Shekar |
| 05. Fr. Mirapakayala Melchizedek Kennedy | | 18. Fr. Kommareddy Marreddy |
| 06. Fr. Gollapudi Praveen Kumar | | 20. Fr. Polisetty Anthony Vinay Kumar |
| 15. Cardinal Poola Anthony | | 25. Fr. Thatireddy Jayaraj Reddy |

Necrology



05. Fr. Joseph D'Souza

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

Local news items, which might be of interest to the Archdiocese may be addressed to :

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SPORTS MEET-2022 ORGANIZED BY THE YOUTH COMMISSION



Cardinal Poola Anthony Visit to USA

