



# News Letter

## ARCHDIOECESIS OF VISAKHAPATNAM



Vol. VIII

MAY 2019

No. 5



The Pastor Speaks .....

## **Being Disciples is to be the witnesses of the Risen Christ...!!**



### **Introduction:**

We are in the post-Easter Season but our joy has been marred by the Terrorist attack in Sri Lanka leaving more than three hundred innocent Catholics dead and destroying three Churches! Not easy to fathom the mystery of evil, though conquered in the victory of the Risen Christ over death which is consequence of sin, evil is still around. The victory of Jesus Christ has to be personally appropriated in one's individual life and should also be appropriated by the humanity at large. As Jesus was wounded and killed, the evil forces around us will always try to wound us and destroy us. But, the Risen Christ with the marks of the five wounds on his feet, hands and side, keeps giving us the hope that the last word would not be of evil, sin and death! We have to believe this and we have to live in this hope of overcoming evil, sin and forces of death! This is the faith and this is the hope Easter celebrations renew and strengthen in all the baptized Christians. Convinced through faith that in Christ evil, sin and forces of death are overcome. We hope that we who are baptized in Christ will also overcome evil, sin and forces of death. This is what we proclaim at Easter. We have received once again the Light and Life in the Risen Christ! One has to honestly see if this has been one's experience at this Easter, experience of dying to sin, evil and forces of death and of rising to a renewed life in Christ the Victorious! To this, we have to be witnesses today.

### **1. One time mission mandate to the disciples/apostles as a prelude:**

We have in the gospels the record of the sending of the disciples on the mission of proclaiming the Good News of the Kingdom, "I am sending you..." (Luke 10:3). Following the instructions of their Master, the twelve (Luke 9:1-6) and the seventy (Luke 10:1-12) and trusting the Master's assurance, went on the entrusted mission. They returned and reported the fruit or the result of their mission (Luke 9: 10ff and 10: 17ff). This should mean the Our Lord entrusted

the mission of proclaiming the Good News even before He went to those places and people, and that too before his passion, death and resurrection. They were spokespersons of the message of Jesus, their Master, “the Kingdom of God has come very near to you” (Luke 10: 9). This was only a one-time mission mandate. Their life as disciples of Jesus continued and their Master was making them understand the meaning of the discipleship till the time of crucifixion and death on the Cross. They have to be different from others in their outlook and in their actions. They were in formation; the formation of mind and heart as per the vision of their Master and simultaneously, it was also formation for the greater mission they have to carry on. The formation was not complete by the time Jesus Christ was arrested, condemned to death on the cross. After the resurrection, the Risen Christ continued with their formation. Appearing to them several times and each time enlightening them and strengthening them in their faith and increasing their joy of seeing him alive. Thus they were being prepared for mission of proclaiming Jesus as Christ and Lord, and the Saviour for the Jews as well as the Gentiles!

## **2. The “second phase of formation” for the Apostles/ Disciple:**

In the post-resurrection period, the twelve and other disciples find themselves in a different situation or in a new situation. Jesus, their Master and Lord, is no more physically with them and therefore, the situation of being left alone and left to themselves as He was crucified, died and was buried. They who were together till the “Passover Meal”(Last Supper) are now scattered, disillusioned, lonely and worried. But, this situation changed gradually as they are confronted with the “empty” tomb and the news of the Resurrection the women, Mary Magdalene and others, brought after having seen and spoken to the Risen Christ. In turn, the disciples also had the opportunity of encountering the Risen Christ. He appeared several times and showed Himself during the forty days after the resurrection and the marks of the five wounds, spoke to them, ate with Him, and enabled them to recover their joy, confidence, and conviction about their Master and Lord! This was the time for them to see the continuity between the days they spent with the Him before he died on the Cross and their time now with same Master but Victorious over death. They have to believe and

have to be prepared to be with Him and for Him: the same Jesus of Nazareth that they saw, heard and touched is now with them in the glorified body. They could not immediately believe the women who saw and spoke to them. They could not believe until He ate a piece of burnt fish. Apostle Thomas went to the extent of saying that he would not believe until he saw Him and touched his wounds. Thus, their hesitations and doubts persisted for long. What the Risen Christ did was the restoration of their faith and instill confidence. He made them understand that He is the fulfilment of the Promise the people of Israel awaited and all that was spoken in the Scriptures. They had to understand and grow in conviction that this Risen Christ is the Messiah, the Saviour and Lord, not only for the Jews but to all those who believe and accept Him. In this second phase of formation their fears and doubts were cleared. As He sent them on mission during the first phase of their time with Him they are now being prepared to be sent on the mission of proclaiming the Risen Christ as the Saviour and Lord.

### **3. Anointing in the Holy Spirit marks the end of formation and beginning of the mission:**

Ascension of the Lord into heaven in a way marks the completion of the mission of the Incarnate Son of God, Jesus Christ but the mission that has begun in Him and by Him should continue, namely, the establishment of the Kingdom of God. Simultaneously a new community has to emerge from the Jews among whom Jesus Son of God, was born of Mary, conceived by the power of the Holy Spirit. The apostles and other disciples, including the women who followed Him and served Him, were the initial members of this new community that Jesus was forming. That is the meaning following him and persevering in being with Him. The new community is centered around Jesus of Nazareth and as they grew in their knowledge and conviction of their discipleship of Jesus, they made a confession of their faith: "Who do you say that I am? ... "You are the Messiah, the Son of the Living God" (Mt 16: 15-16). Eventually, they have to proclaim this truth to others, "Jesus who is crucified is the Christ and Saviour of the world, for Jews and Gentiles." Without the physical accompaniment of their Master and Lord, Jesus Christ, the apostles and the small community of believers have to proclaim Him with conviction and courage. In the gospel according to John, the Apostles were given the Holy Spirit: before his ascending He breathed on

them and said, "Receive the Holy Spirit" and were sent on the mission (John 19:27). In the gospel according to Luke, the Apostles who were commissioned with the mission of proclaiming the Good News to the whole world were asked to wait for "power from on high": "I am sending what my Father promised; so stay here in the city until you have been clothed with power from on high" (Luke 24:49). Accordingly, the apostles and other disciples were together in prayer and waited in hope for the coming of the Holy Spirit, "All these apostles and disciples were constantly devoted themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers" (Acts 1: 14). Thus, the first community of followers of Christ led by the Apostles gathered together.

#### **4. Witnessing Apostles engaged in the mission of proclaiming salvation in the Risen Christ:**

The life of the new community led by Saint Peter and other Apostles is guided by the Holy Spirit to fulfil the mission entrusted to them. The mission of proclaiming Jesus as the Christ and Saviour of the world was based on the witness of the Apostles and the members of the apostolic community. The Lord exhorted them before His ascension, saying "You are witnesses of these things" (Luke 24:49). With conviction and courage the Jews in Jerusalem were told, "This Jesus God raised up, and of that all of us are witnesses.... Therefore, let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified" (Acts 2: 32, 36). The message was that Jesus of Nazareth is no more a visible physical presence since he was crucified and died but now He is alive and is seated at the right of God. The testimony of Saint Peter and others persuaded the people to repent and to be baptized in the name of Jesus Christ. The witnessing capacity of the apostles and the apostolic community was coming from their communion with the Holy Spirit, their faith in the Risen Christ, and through constancy in prayer.

#### **5. Conclusion:**

Today, we are the disciples who are believer disciples and members of the Church. Our life as disciples of Jesus Christ has to be convincing to ourselves and others around us in order to persuade people to believe in Jesus Christ as the Lord and Saviour. More than our verbal proclamation and activities undertaken in the name of Our Lord Jesus, a witnessing discipleship is necessary. All of us

have to continuously strive to be convincing witnesses and this witnessing capacity should be coming from learning and the formation coming from Our Lord and Master, similar to the formation the disciples and apostles received through persuasive and enlightening words of Our Lord. We who claim to be His disciples and followers have to be formed and shaped by the life and the teachings of the Lord. For this, it is necessary to have communion with the Holy Spirit, unwavering faith, and a deep love for the Lord. Out of these should spring forth our involvement in the mission of proclaiming Jesus Christ our saviour and the Saviour of the world. Our life has to persuade people in the Church and outside the Church to believe what we want to say about Jesus Christ and about why we want them to accept and follow what we proclaim to them as part of the truth of Christ or about Christ.

I would like to conclude my message with the text from the Acts of the Apostles, Chapter 4: 43-47: "Awe came upon everyone, because many wonders and signs were being done by the apostles. All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds[a] to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home[b] and ate their food with glad and generous[c] hearts, praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved."

*+ Prakash M.*

† **Prakash Mallavarapu**  
Archbishop of Visakhapatnam



## LET US PRAY

**For Holy Father's Monthly Prayer Intention**



### **Evangelization:**

That the Church in Africa, through the commitment of its members, may be the seed of unity among her peoples and a sign of hope for this continent.

## ENGAGEMENTS

### MAY 2019

- 1<sup>st</sup> Feast of St. Joseph, the Worker, Malkapuram, Mass at 5.30 p.m.  
2<sup>nd</sup> Ordinations of the Diocesan, St. Peter's Cathedral, Mass at 5.45 p.m.  
3<sup>rd</sup> - 5<sup>th</sup> Diocesan Annual Youth Retreat, Steel Plant, De Paul Campus  
5<sup>th</sup> Blessing of the Parish Arch, Parvathipuram, Srikakulam, 6.00 p.m.  
7<sup>th</sup> CCBI- Executive Committee, Bangalore  
8<sup>th</sup> - 10<sup>th</sup> CBCI- Standing Committee, Bangalore  
12<sup>th</sup> Rakshana Giri Feast Day, Gnanapuram, Mass at 5.45 p.m.  
13<sup>th</sup> Fathima Matha Feast, Sabbavaram Parish, Mass at 6.00p.m.  
15<sup>th</sup> Prayer and Mass with Jesus Youth Members, Ross Hill, 3-5 p.m.  
**N.B.:** NOT AVAILABLE IN THE OFFICE FROM 16<sup>th</sup> TO 30<sup>th</sup> MAY  
31<sup>st</sup> Feast Day Mass, Salur-2, at 10.30 a.m.

### June 2019

- 2<sup>nd</sup> Confirmations, Sithanagaram Parish, Mass at 10.00 a.m.  
4<sup>th</sup> Blessing of the Renovated Church & Confirmations, Kunavaram, Rampa Chodavaram Mission, 11.00 a.m.  
5<sup>th</sup> Blessing of the Parish Church, Pendurthy, Mass at 5.30 p.m.  
6<sup>th</sup> Blessing of the Renovated Church, Yanam, Mass at 11.00 a.m.  
9<sup>th</sup> Confirmations, St. Peter' Cathedral, Gnanapuram, Mass at 8.00 a.m.  
10<sup>th</sup> - 11<sup>th</sup> Inaugural Mass of Academic Year, J.D.V., Pune  
15<sup>th</sup> Chapel Blessing, Chinna Nerala Village, Salur-1, Mass at 10.30a.m.  
18<sup>th</sup> -19<sup>th</sup> General Body Meeting, Jyothirmai Society, Hyderabad  
20<sup>th</sup> Recollection Day for the Pastoral Clergy,  
Pastoral Centre, Maharanipeta at 9.30 a.m. to 1.00 p.m.

## COMMUNICATIONS

1. Ordination of Seven Deacon Brothers will be on 2<sup>nd</sup> of May 2019 during the Holy Eucharist at 5.45 p.m. at St. Peter's Cathedral, Gnanapuram. All of us in the Archdiocese of Visakhapatnam should thank and praise God for blessing us with seven more priests to be in the service of the People of God in the local Church. This is biggest batch of new priests in the history of the Archdiocese! Please pray for these brothers that they may receive this great gift of ordination to priesthood with good disposition and be determined to remain faithful to the promises made on this day.
2. Recollection for the month of May will be at the deanery level and therefore, respective deans have to make the necessary arrangements for this day of Recollection. I am told that some of the priests in the deanery are more frequently absent for the deanery level recollection and this is not a good situation. Priests of religious communities, especially those who are parish priests and their assistants are not exempted from the monthly recollections. Please note the Recollection Day for the clergy in the month of June will be on Thursday, 20<sup>th</sup>. Please mark your diaries or calendars this date of recollection in the month of June.
3. Annual Returns: With no response coming from so many parish priests and others for submitting the Annual Return forms with the data duly entered, I am asking the Secretary, Fr. Peter Simhadri, to print in this issue of our Newsletter the list of parishes that have not yet submitted the Annual Returns for 2018. I want the response as immediately as possible! From January 2019, we have been reminding this matter!
4. RAKSHANAGIRI ANNUAL FEAST will be on 12<sup>th</sup> May, the second Sunday of the month, preceded by Novena Prayers every day from 3<sup>rd</sup> of May. This is the Archdiocesan Feast and therefore all the priests and religious should try to participate in the celebrations and encourage the faithful in the parishes to come for Mass on the novena days. All the city parishes should cancel the evening Mass on 12th May, the Feast Day. As there are more

than one Mass celebrated during the day and the solemn Mass in the evening. The faithful have ample opportunity to participate in Mass at Rakshanagiri Punyakshethram.

5. Collection for the Lenten Campaign against hunger and disease is expected from all the parishes and religious communities. These contributions are shared with Caritas India and VDSSS to help them to assist the poor and the needy, especially when natural calamities like floods or cyclones or earthquakes occur and the victims need emergency relief. Your contributions will go a long way to this humane cause served by the Church.
6. The offices of the Archbishop's House will be closed from May 16<sup>th</sup> to 30<sup>th</sup> of May 2019. Archbishop will not be available for any appointments and celebrations in the parishes during these days. Kindly note this communication and meet the Archbishop's Office prior to 15<sup>th</sup> of May.
7. All those parishes, which come under Vizagapatam Diocesan Cooperation Pvt. Ltd., should get ready with account books and submit within these dates 10<sup>th</sup> to 15<sup>th</sup> of May 2019. Our Accountant will examine and submit the account books in the Auditor's Office. Bank transactions should also be updated and submitted along with the account books. Our accountant, Mr. George will help you if you have any clarification with regard to the Auditing work.
8. Boarding Home at Vizianagaram Parish as been renovated and therefore children can be accommodated. Children can study in English Medium School run by St. Ann's Sisters. Parish Priests in Vizianagaram deanery encourage the parents to admit the children in Vizianagaram Boarding Home.

*+ Prakash M.*

**† Prakash Mallavarapu**  
Archbishop of Visakhapatnam



## **PASTORAL CENTER NEWS**

### **Report of Annual Summer Vocation camp:**

From 24<sup>th</sup> and 26<sup>th</sup> of April 2019, Annual Summer Vocation camp in our Archdiocese was conducted, at Pastoral Centre, Visakhapatnam. There were 30 boys and girls for the camp, who have got aptitude to serve the Lord and His Church in its mission of saving souls. Prayers, motivate talks, adoration and Holy Eucharist was arranged in this camp for the benefit of the participants to discern their vocation to priesthood or Religious life. His Grace Archbishop Mallavarapu Prakash celebrated holy mass for the participants on 25<sup>th</sup> and blessed them all, and Fr. Ch. Rajakumar gave talks on 25<sup>th</sup> and motivated them. On 26<sup>th</sup> there were many men and woman religious vocation promoters to address the boys and girls separately. I sincerely thank all those priests and sisters who encouraged boys and girls to participate.

### **6<sup>th</sup> Annual Youth Retreat:**

6<sup>th</sup> Annual Youth Retreat for our Archdiocesan youth will be on 3<sup>rd</sup>, 4<sup>th</sup> and 5<sup>th</sup> of May 2019 at De Paul School, Steel plant, Visakhapatnam. Young people from all over our diocese are expected to join in this celebration, so may I request priests and sisters to encourage and send youth for annual youth retreat. On 3<sup>rd</sup> from 11 a.m the retreat prayer starts.

### **Catechism and Moral Science Books:**

Moral Science Books for English medium Children are available at Pastoral Centre for class 1<sup>st</sup> to 10<sup>th</sup>, published by St. Paul's, Mumbai. Those of you like to have for your school can contact me.

Catechism Books for both media are also available at Pastoral Centre office for class 1<sup>st</sup> to 10<sup>th</sup>. Please can collect for catechism children, as these will be the syllabus books for our catechism for 2019-2020.

## **Annual Catechism Examinarion Result:**

Our Archdiocesan annual catechism examination results for both media are published in Rakshanagiri Magazine of this month edition. Please kindly note; Prize distribution for the awardees of this catechism examination will be on 13<sup>th</sup> June 2019 at St. Anthony's church, Maharanipecta, on the annual feast of St. Anthony of Padua.

**Fr. Ch. Mariadas,**  
Pastoral Centre



## **ADIEU SR. GRACE MATHEWS**

“I have fought the good fight, I have finished the race, and I have kept the faith. Hence there laid up for me, the crown of righteousness”.

Sr. Grace Mathews was born on 16<sup>th</sup> February 1964 as the sixth child to Mr. M.K. Mathew and Mrs. Mary in Maniyanghat family at Kozhuvanal in Kottayam district, Palai diocese, Kerala. Being brought up in a traditional catholic atmosphere, she grew up with a good disposition of love for God and faith practices. After her higher education, she embraced religious life joining in St. Ann's family in Visakhapatnam. In 1990, she made her first profession and in 1995, she pledged her perpetual commitment in the Society of Sisters of St. Ann.

Being trained in the teaching profession she began her service in St. Joseph's School, Malkapuram in 1992, and continued up to 2015. During 23 years of her service, she has touched multitude of children in Malkapuram, Pedabayalu, Paderu, Rajamundry, Mandapeta and Rajam. Her commitment and dedication to the mission was very much remarkable and praise worthy. She was a beacon of light to ignite the young minds to explore their inner caliber. She was the fitting instrument in the hands of God to bring comfort and solace to many, wherever she was. She was endowed with admirable leadership qualities by which she oriented everyone in the institution to the right focus.

In 2015, when she was working as the Principal of St. Ann's School, Rajam, she was diagnosed having ovarian cancer. She was given the best treatment possible at St. Ann's J.M. Hospital, Malkapuram. However, she was in and out of the hospital for more than 3 years. There was a gradual deterioration in her health since one month and around 10.35 am on 10<sup>th</sup> April, 2019, she took her last breath.

Very fondly we pay our homage to her and pray, may her soul rest in peace.



***Necrology of***  
**SR. MARY CATHERINE**  
**(25-11-1941 to 11-04- 2019)**

“Love the life you live; live the life you love for the love of God” seems to be the Maxim Sr. Mary Catherine practiced all throughout her life.

Sr. Mary Catherine nee Garikana Catherine was born on 25<sup>th</sup> of November 1941 in Berhampur, Odisha to Late Mr. Andrew, and Mrs. Santhamma. Sister is the eldest in the family. She has three sisters and two brothers. Sister had her primary education in Berhampur. But she did her high school studies at Parvathipuram. Soon after her 10<sup>th</sup> class, she did her Teachers' Training at St. Theresa's Eluru.

One of her greatest desires was to become a Missionary Sister. She expressed it to her parents but her mother was not that happy to part with her eldest daughter. It took some time for Catherine to convince her mother. After much discernment and prayer she joined the Sisters of St. Joseph of Annecy in the year 1966 as a trained teacher. She entered the Novitiate in the year 1968, made her first Profession on 30<sup>th</sup> May, 1970 and was given the name Sr. Mary Catherine. On 6<sup>th</sup> January, 1976 Sister made her Perpetual Profession.

Being a pious, enthusiastic, zealous, vibrant and unassuming personality, she shared in the life of the Province to the full, in different capacities; as Provincial Superior, Vice Provincial, Provincial Councillor, Formator for the Temporary Professed Sisters for many years, Superior, as Headmistress of Elementary School and as a

teacher. Wherever she was sent, she proved herself a true daughter of St. Joseph. Love of God was her catchphrase. She would oft repeat the phrase, "Love of God", in all her conversation- so much so she was nicknamed as Love of God.

In the year, 2016 Sister was sent to our Mission at Palakonda. With her long years of experience in religious life, she was fully involved in the life of the Community and its mission. Even at the age of 78, she was as active and enthusiastic as in her yester-years.

She would be the first one to be present in the Chapel for prayers. But on 11th morning her presence in the Chapel was missed by the Sisters. So the Superior went to her room to see what had happened to her. To her shock and disbelief, she found Sr. Catherine's lifeless body. At once the doctor was brought in and he certified that Sr. Catherine died of a massive heart attack. May her soul rest in peace

Sr. Vianney, Provincial Superior, Sisters of St. Joseph of Annecy, Visakhapatnam.

వివాహము : ఒక అవగాహన

## MARRIAGE PREPARATION COURSE

మ్యారేజ్ ప్రిపరేషన్ కోర్సు

విశాఖపట్నం అతిమేత్రాసనం ఎమ్.ఎస్.ఎఫ్.ఎస్. ధ్యానాశ్రమం, చిన్నవారేరునందు  
మే 11, 2019 (రెండవ శనివారం)

మ్యారేజ్ ప్రిపరేషన్ కోర్సు (ఒక్క రోజు) నిర్వహించబడును. ఈ కోర్సునందు మ్యారేజ్ - ఒక దివ్య సంస్కారం, కేనన్ లా (శ్రీసభ చట్టం), సివిల్ లా బాధ్యతాయుతమైన భవిష్యత్తు. తల్లిదండ్రులుగా ఎలా ఉండగల గాలి. మరియు దీనికి సంబంధించిన అనేక విషయముల పట్ల అవగాహన కల్పించబడును.

1. దీనికి మీరు చెల్లించవలసిన రుసుము రూ॥ 300/- (ఒక్కరికి మాత్రమే)
2. భోజన సదుపాయములు కల్పించబడును.
3. ఆకర్షణీయమైన సర్టిఫికేట్స్ ను పొందగలరు.

మీరు సంప్రదించవలసిన  
ఫోన్: 9848184841

ఫా॥ ఫ్రాన్సీస్ స్టీఫన్, MSFS

ధ్యానాశ్రమం, తమిళ్ స్ట్రీట్, కొటక్ స్కూల్ దగ్గరలో, చిన్నవారేరు, విశాఖపట్నం



## OBITUARY

### **BISHOP SIMOM KAIPURAM, CM**

Bishop of Balasore (1954-2019)

ALL THE MEMBERS OF THE HIERARCHY

Your Eminence, Your Beatitude, Your Excellency, Your Grace, Your Lordship,

Greetings from the CBCI Secretariat, New Delhi.

On April 22, 2019 Monday morning at 1.45 am our dear Bishop Rt.Rev. Simon Kaipuram,CM passed away for the eternal reward of the Lord. At the demise of Bishop Simon, the Diocese of Balasore has lost a great visionary. He was 65 years old. The sad news was received with disbelief and deep sorrow by the people of all segments throughout India with whom the Bishop associated with love and humility. The absence of Bishop Simon will be dearly missed by people of Odisha especially the Priests, Sisters, Brothers and Lay faithful of Balasore Diocese.

On 21st evening Bishop had the dinner with the community members of Balasore and he was quite pleasant and joyful until the time they said good night for rest. At 12.10 early in the morning, Bishop felt uneasiness and he came down and opened the grill to communicate the same to the Fathers who were in the presbytery. The Fathers rushed him to Jyothi Hospital and the doctors while examining Bishop Simon found out that the causes of his weakness are 'known case of hyper tension' and 'perspiration with chest pain'. ECG reports showed ST elevation and acute MI. So the cardiologist prescribed lifesaving drugs and injection and the same were given instantly to rescue Bishop Simon. However, Bishop did not respond to the medicines. Therefore, Bishop Thomas administered the sacrament of anointing of the sick to him at about 1.40 am. Although the doctors tried their best, Bishop Simon breathed his last at 1.45 am due to massive heart attack.

His death leaves a significant gap in Balasore Diocese. May his soul rest in peace!



## CATHOLIC BISHOPS' CONFERENCE OF INDIA (CBCI)

**Most Rev. Theodore Mascarenhas, SFX**  
SECRETARY GENERAL

Ref: CBCI-Gen/Cir-11/2019

1<sup>st</sup> May, 2019

### TO ALL THE MEMBERS OF THE HIERARCHY

#### **Sub: Most Rev. Derek Fernandes appointed as the new Bishop of Belgaum**

Your Eminence, Your Beatitude, Your Excellency, Your Grace,  
Your Lordship,

In the light of the Communication received from the Apostolic Nunciature, I wish to inform you that His Holiness, Pope Francis has appointed His Lordship Rt. Rev. Derek Fernandes, until now Bishop of Karwar, as the new Bishop of Belgaum.



This provision was made public in Rome on Wednesday, 1<sup>st</sup> May, 2019, at noon, corresponding to 15:30 hours, Indian Standard Time.

His Lordship, Rt. Rev. Derek Fernandes, was born on 14<sup>th</sup> May, 1954, in Sirsi, Karnataka, in the then Diocese of Belgaum. He was ordained priest for the Diocese of Belgaum on 5<sup>th</sup> May, 1979. He has a Doctorate in Canon Law from the *Urbaniana* University, Rome. He was Assistant Parish Priest and then Parish Priest of Holy Cross Church (1979-1983); Parish Priest of Immaculate Heart of Mary Church at Modage (1983-1986); Chancellor and Procurator of the Diocese of Belgaum (1991-2002); Diocesan Administrator of Belgaum (2004-2006). He was elected Bishop of Karwar on 24<sup>th</sup> February, 2007 and consecrated on 20<sup>th</sup> April, 2007.

We send our prayerful greetings and best wishes to Bishop Derek Fernandes and assure him of our prayers. We entrust his new ministry to the maternal care of our Heavenly Mother.

Yours Sincerely in Our Lord,

*Theodore Mascarenhas*

Bishop Theodore Mascarenhas, SFX  
Secretary General, CBCI

## TO ALL THE MEMBERS OF THE HIERARCHY

Sub: Appointment of Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Diocese of Krishnagar.



**Most Rev. Joseph Suren Gomes, SDB**



**Most Rev. Thomas D'Souza**

Your Eminence, Your Beatitude, Your Excellency, Your Grace, Your Lordship,

In the light of the Communication received from the Apostolic Nunciature, I wish to inform you that His Holiness, Pope Francis has accepted the resignation of His Lordship Rt. Rev. Joseph Suren Gomes, S.D.B., from the pastoral care of the Diocese of Krishnagar, according to Canon Law 401 § 1, and has appointed His Grace Most Rev. Thomas D'Souza, Archbishop of Calcutta, as Apostolic Administrator *sede vacante et ad nutum Sanctae Sedis* of the Diocese of Krishnagar. This ecclesiastical provision was made public in Rome on Wednesday, 17th April, 2019, at noon local time, corresponding to 15:30 hours, Indian Standard Time. Let us entrust to the intercession of the Virgin Mary the Episcopal Ministry of the Apostolic Administrator. We thank Bishop Joseph Suren Gomes for his dedicated services to the Church in Krishnagar and the Church in India, and we entrust him to the intercession of Our Lady, Queen of Apostles. Assuring you of my prayers, Yours Sincerely in Our Lord,

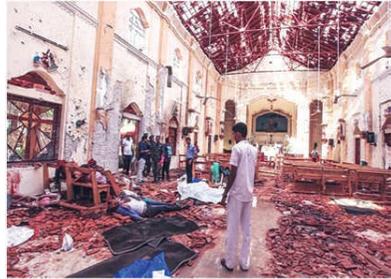
**Bishop Theodore Mascarenhas, SFX**  
Secretary General, CBCI

## **DARKNESS ON A DAY OF LIGHT : HATRED KILLS HUNDREDS IN SRI LANKA**

### **Bishop Theodore Mascarenhas SFX**

Easter 21st April 2019, appeared to be unfurling like Easter of any other year for me and for the rest of the world. We had finished a grace filled lent, commemorated the passion of the Lord and every Bishop, priest, religious and faithful was joyously participating in the blissful celebration of Easter. I had celebrated the Easter vigil in the St. Teresa Church of PushpVihar on the peripheries of Delhi. The overflowing Church was buzzing with joy and fervour, as must have been Churches throughout the world, some having already celebrated Easter and others preparing to celebrate the great feast depending on the time zones.

On Easter Sunday, thousands would go to Church to celebrate the Mass of the Resurrection of the Lord. After all, Easter marks the victory of life over death, light over darkness, hope over despair. Christians in Colombo were in Church like every other year to pray, to rejoice and to participate in this feast of light, life and hope.



But the devil was active elsewhere and evil forces were planning on how to bring discord, death, distress and destruction.

A wave of deadly blasts hit Sri Lanka on Easter Sunday, killing at least 390 people and seriously injuring over 500. I had left for the airport on Easter Sunday, after celebrating the morning Mass and received the news of the tragedy as I was preparing to board a flight to Rome. I still find it unbelievable that there are persons filled with so much hate that they are willing to tie a bomb around their body and blast themselves to bring death to others. That too on the feast of a community, killing innocent worshippers. There is no heroism, no bravery, no gallantry in killing unguarded, innocent, blameless people.

The Catholic Bishops' Conference of India and the Catholic Church in our Country stands solidly shoulder to shoulder, heart to heart, with the sorrow filled Catholic Church in Sri Lanka. We offer our deepest condolences to the Christians of Sri Lanka and to all the

people of the emerald island. We condemn this series of dastardly and cowardly acts and share in the pain of the suffering people. His Eminence Oswald Cardinal Gracias, President of the Catholic Bishops' Conference of India is in touch with His Eminence Albert Malcolm Ranjith Patabendige Don of Colombo and has offered him all help and solidarity. It is to be reiterated that the bomb blasts and the gruesome killings however ghastly they may be are just symptoms of a much deeper rooted and unfortunately more grievous malaise: hatred. Time and again we have seen how hatred ignites planned and organized violence which destroys lives, properties and future of innocent persons. We in India have seen it in the 1984 massacre of Sikhs, in the 1999 burning of Graham Staines, in the 2002 killing of Muslims, in the 2008 violence in Kandhamal which took away lives and security of Christians in the area. It continues in the mob lynchings and beating up of people today and in attacks on pilgrims and on soldiers as it happened in Pulwama recently. Sri Lanka itself has gone through its times of terror and bloodshed. Just when it appeared that it had come to peace with itself and that communities had begun living harmoniously among themselves, comes this terrible news.

That three of the suicide bombers were sons of a rich spice merchant who had gathered his wealth selling products to all communities makes the tragedy even more poignant. That the attacks are



attributed to a small group does not make our pain and hurt much lesser. That the authorities have accepted that there was an intelligence failure and that top officials have been fired does not decrease the gravity of the tragedy. It only highlights the

power of hatred to overcome all hurdles in its diabolic drive to destroy innocent lives. Forty five children, numerous young men and women had their lives and future snuffed out by mad evil men blinded by hatred. The responsibility for these deaths and destruction lies not only with the executors of this despicable crime but the blood of these innocent dead ones is also upon all those who fuelled this hate. Those who overtly or covertly, openly or subtly, spread hate and spew venom are the real dangerous agents behind these tragedies. The man made calamity of Colombo is sad not just for Christians but for humanity itself. It is our ardent prayer that God



grant eternal rest to those killed, heal the injured but above all cure, convert and change the bigoted hate mongers and evil doers. Every drop of bloodshed in these cowardly terrorist acts cries to heaven for justice. What troubles us is not just the misery created by these and other killings motivated by hatred but

that people continue supporting those who spew and promote hate in various forms. Every drop of bloodshed in this tragedy and every other murder of innocents is from the veins of each one of us as we all form one humanity.

In the Holy Week passion narrative we are reminded of these words of Jesus: “those who draw the sword will perish by the sword” and Swami Vivekananda has warned us, “Do not hate anybody, because that hatred which comes out from you must, in the long run, come back to you, if you love, that love will come back to you, completing the circle.” Our hearts weep for those who died and bled in Colombo but we weep even more for those heartless cowards whose hatred blinds them to massacre innocent human beings. God have mercy on our world. Our prayers for our neighbouring people of Sri Lanka.

### **CBCI Office for Education and Culture begins drafting work towards the revision of the**

### **“All India Catholic Education Policy 2007”**

(Minutes of the 1<sup>st</sup> Drafting Committee meeting  
on 12<sup>th</sup> April 2019)



The meeting started at 10.00 A.M., 12th April 2019, at the conference hall of the CBCI Centre, New Delhi. The meeting was presided over by the Secretary General, CBCI, Most Rev. Theodore Mascarenhas and convened by Fr. Joseph Manipadam, Secretary, CBCI Office for Education and Culture. The meeting started with a prayer led by Sr. Marion Mathew after a moment of reflection on the theme of the love of the forgiving Father. After the opening prayer, Rev. Fr. Jervis D’Souza, the Deputy Secretary General welcomed the participants to the meeting after

briefly drawing the attention to some salient features of the Catholic education policy and appreciating the effort now being done to revise the policy with a view to making it more relevant for the present day situation. He also further contributed through his valuable interventions in course of the meeting. After the cordial welcome extended by the Deputy Secretary General, Most Rev. Theodore Mascarenhas, the Secretary General, appreciated the initiative being taken by the CBCI Office for Education and Culture, to update and revise the Catholic Education Policy and in his short orientation address he presented the following significant thoughts:

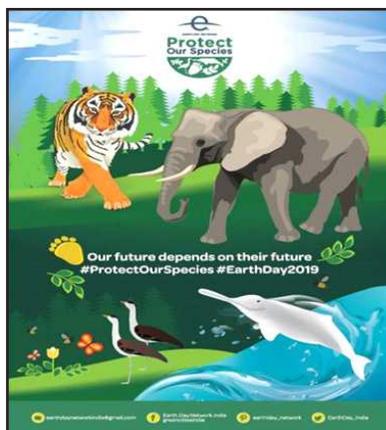
1. The present "All India Catholic Education Policy 2007" is an excellent policy and we are only trying to update and revise it only to make it more relevant for the times and compliant to the latest legislations, directives from the Church and new teaching and learning trends.
2. What needs to be done is to find out as to how Catholic are our Catholic schools and whether we cultivate in the youngsters a sense of the divine and whether our schools are really places of evangelisation!
3. Our influence in the country is mainly through our schools and so we need to reflect whether we project the correct image of Christ to others as it is an important responsibility we share.
4. The child is the centre of education and in caring for the child we need to comply and implement the national policies and guidelines as well.
5. The present policy is much in favour of the dalits, the tribals and the marginalised but some evaluation of implementation should take place from time to time supported with statistics.
6. Our presence in higher education needs to be more quantitative and qualitative in order to enhance our advocacy and leadership role in education.
7. Regional languages and cultures are dying. Stress on Sanskrit has more implications than meets the eye. But we need to safeguard the land and language of our people and ensure that they are not deprived of it.
8. The education we impart should be inclusive. Poorer children should get the same opportunity. They should never be excluded, but must be given access and enabled to succeed.
9. We must empower our Catholic laity and build up leadership for the benefit of the Church and the country through our educational institutions.

# Earth Day 2019

## Protect Our Species

### *Dear Earthling:*

Earth Day Network is an internationally recognised NGO that grew out of the first Earth Day on April 22, 1970. Today, it engages with around 50,000 organizations in over 190 countries. The global theme for Earth Day 2019 is Protect Our Species. This is selected keeping in mind the rapid decline of our precious natural wealth. The latest Living Planet Index tabulates alarming findings.



In the last five decades, around 50% of many species are lost. Fish, birds, mammals, amphibians and reptiles averaged a 60% decline in populations. Freshwater Living Species around 83%. A scary scenario indeed! The good news is that through advocacy, education, changes in consumer behaviour, preservation of current legal protections and advancement of new policies, species extinction can be slowed. We urge YOU to please do your bit to help

**'Protect Our Species.'**:- Our future depends on their future as all life on Earth is interlinked.

We attach an Earth Day Toolkit to serve as a guideline. Together we can slow the pace of extinction and protect our species. Do share your efforts with us. We will help widen exposure of the best by writing about these on social media. For any clarification, please write to us at [ednindia2019@gmail.com](mailto:ednindia2019@gmail.com) Thank you for being a part of the global movement to 'Protect Our Species'. Together for our common heritage - Earth,

The Earth Day Network India Team



**HOMILY OF HIS HOLINESS  
POPE FRANCIS**

**34<sup>th</sup> World Youth Day**

**Sunday, 14<sup>th</sup> April 2019**

Joyful acclamations at Jesus' entrance into Jerusalem, followed by his humiliation. Festive cries followed by brutal torture. This twofold mystery accompanies our entrance into Holy Week each year, as reflected in the two characteristic moments of today's celebration: the initial procession with palm branches and the solemn reading of the Passion.

Let us enter into this movement, guided by the Holy Spirit, and thus obtain the grace we sought in our opening prayer: to follow in faith our Saviour's example of humility, to heed his lesson of patient suffering, and thus to merit a share in his victory over the spirit of evil.

Jesus shows us how to face moments of difficulty and the most insidious of temptations by preserving in our hearts a peace that is neither detachment nor superhuman impassivity, but confident abandonment to the Father and to his saving will, which bestows life and mercy. He shows us this kind of abandonment by spurning, at every point in his earthly ministry, the temptation to do things his way and not in complete obedience to the Father. From the experience of his forty days in the desert to the culmination of his Passion, Jesus rejects this temptation by his obedient trust in the Father.

Today, too, by his entrance into Jerusalem, he shows us the way. For in that event, the evil one, the prince of this world, had a card up his sleeve: the card of triumphalism. Yet the Lord responded by holding fast to his own way, the way of humility.

Triumphalism tries to make it to the goal by shortcuts and false compromises. It wants to jump onto the carriage of the winner. It lives off gestures and words that are not forged in the crucible of the cross; it grows by looking askance at others and constantly

judging them inferior, wanting, failures... One subtle form of triumphalism is spiritual worldliness, which represents the greatest danger, the most treacherous temptation threatening the Church (De Lubac). Jesus destroyed triumphalism by his Passion.

The Lord truly rejoiced with the people, with those young people who shouted out his name and acclaimed him as King and Messiah. His heart was gladdened to see the enthusiasm and excitement of the poor of Israel. So much so, that, to those Pharisees who asked him to rebuke his disciples for their scandalous acclamations, he replied: "If these were silent, the very stones would cry out" (Lk 19:40). Humility does not mean denying reality: Jesus really is the Messiah, the King.

Yet at the same time the heart of Jesus was moving on another track, on the sacred path known to him and the Father alone: the path that leads from "the form of God" to "the form of a servant", the path of self-abasement born of obedience "unto death, even death on a cross" (Phil 2:6-8). He knows that true triumph involves making room for God and that the only way to do that is by stripping oneself, by self-emptying. To remain silent, to pray, to accept humiliation. There is no negotiating with the cross: one either embraces it or rejects it. By his self-abasement, Jesus wanted to open up to us the path of faith and to precede us on that path.

The first to follow him on that path was his mother, Mary, the first disciple. The Blessed Virgin and the saints had to suffer in walking the path of faith and obedience to God's will. Responding with faith to the harsh and painful events of life entails "a particular heaviness of heart (cf. *Redemptoris Mater*, 17). The night of faith. Yet only from that night do we see the dawn of the resurrection break forth. At the foot of the cross, Mary thought once more of the words that the angel had spoken about her Son: "He will be great... The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Lk 1:32-33). On Golgotha, Mary faced the complete denial of that promise: her Son was dying on a cross like a criminal. In this way, triumphalism, destroyed by the abasement of Jesus, was likewise destroyed in the heart of his Mother. Both kept silent.

In the footsteps of Mary, countless holy men and women have followed Jesus on the path of humility and obedience. Today, World

Youth Day, I would like to mention all those young saints, especially the saints “next door” to us, known only to God; sometimes he likes to surprise us with them. Dear young people, do not be ashamed to show your enthusiasm for Jesus, to shout out that he is alive and that he is your life. Yet at the same time, do not be afraid to follow him on the way of the cross. When you hear that he is asking you to renounce yourselves, to let yourselves be stripped of every security, and to entrust yourselves completely to our Father in heaven, then rejoice and exult! You are on the path of the kingdom of God.

Festive acclamations and brutal torture; the silence of Jesus throughout his Passion is profoundly impressive. He also overcomes the temptation to answer back, to act like a “superstar”. In moments of darkness and great tribulation, we need to keep silent, to find the courage not to speak, as long as our silence is meek and not full of anger. The meekness of silence will make us appear even weaker, more humble. Then the devil will take courage and come out into the open. We need to resist him in silence, “holding our position”, but with the same attitude as Jesus. He knows that the battle is between God and the prince of this world, and that what is important is not putting our hand to the sword but remaining firm in faith. It is God’s hour. At the hour that God comes forth to fight, we have to let him take over. Our place of safety will be beneath the mantle of the holy Mother of God. As we wait for the Lord to come and calm the storm (cf. Mt 4:37-41), by our silent witness in prayer we give ourselves and others “an accounting for the hope that is within [us]” (1 Pet 3:15). This will help us to live in the sacred tension between the memory of the promises made, the suffering present in the cross, and the hope of the resurrection.

## **HOMILY OF HIS HOLINESS POPE FRANCIS**

### **Holy Thursday, 18 April 2019**

The Gospel of Luke, which we just heard, makes us relive the excitement of that moment when the Lord made his own the prophecy of Isaiah, as he read it solemnly in the midst of his people. The synagogue in Nazareth was filled with his relatives, neighbours, acquaintances, friends... and not only. All had their eyes fixed on him. The Church always has her eyes fixed on Jesus Christ, the Anointed One, whom the Spirit sends to anoint God’s people.

The Gospels frequently present us with this image of the Lord in the midst of a crowd, surrounded and pressed by people who approach him with their sick ones, who ask him to cast out evil spirits, who hear his teachings and accompany him on the way. “My sheep hear my voice. I know them and they follow me” (Jn 10:27-28).

The Lord never lost that direct contact with people. Amid those crowds, he always kept the grace of closeness with the people as a whole, and with each individual. We see this throughout his public life, and so it was from the beginning: the radiance of the Child gently attracted shepherds, kings and elderly dreamers like Simeon and Anna. So it was on the cross: his Heart draws all people to himself (Jn 12:32): Veronicas, Cyreneans, thieves, centurions...

The term “crowd” is not disparaging. Perhaps to some people’s ears, it can evoke a faceless, nameless throng... But in the Gospel we see that when the crowd interacts with the Lord – who stands in their midst like a shepherd among his flock – something happens. Deep within, people feel the desire to follow Jesus, amazement wells up, discernment grows apace.

I would like to reflect with you on these three graces that characterize the relationship between Jesus and the crowd.

### **The grace of following**

Saint Luke says that the crowds “looked for Jesus” (4:42) and “travelled with him” (14:25). They “pressed in on him” and “surrounded him” (8:42-45); they “gathered to hear him” (5:15). Their “following” is something completely unexpected, unconditional and full of affection. It contrasts with the small-mindedness of the disciples, whose attitude towards people verges on cruelty when they suggest to the Lord that he send them away, so that they can get something to eat. Here, I believe, was the beginning of clericalism: in this desire to be assured of a meal and personal comfort without any concern for the people. The Lord cut short that temptation: “You, give them something to eat!” was Jesus’ response. “Take care of the people!”

### **The grace of amazement**

The second grace that the crowd receives when it follows Jesus is that of joy-filled amazement. People were amazed by Jesus (Lk 11:14), by his miracles, but above all by his very person. People

loved to meet him along the way, to receive his blessing and to bless him, like the woman in the midst of the crowd who blessed his Mother. The Lord himself was amazed by people's faith; he rejoiced and he lost no opportunity to speak about it.

### **The grace of discernment**

The third grace that people receive is that of discernment. "The crowds found out [where Jesus had gone], and followed him" (Lk 9:11). They "were astounded by his teaching, for he taught them as one having authority" (Mt 7:28-29; cf. Lk 5:26). Christ, the Word of God come in the flesh, awakens in people this charism of discernment, which is certainly not the discernment of those who specialize in disputed questions. When the Pharisees and the teachers of the law debated with him, what people discerned was Jesus' authority, the power of his teaching to touch their hearts, and the fact that evil spirits obeyed him (leaving momentarily speechless those who tried to trap him by their questions; the people liked that; they were able to distinguish this and they liked it).

Let us take a closer look at the way the Gospel views the crowd. Luke points out four large groups who are the preferred beneficiaries of the Lord's anointing: the poor, the blind, the oppressed and captives. He speaks of them in general terms, but then we are glad to see that, in the course of the Lord's life, these anointed ones gradually take on real names and faces. When oil is applied to one part of the body, its beneficial effect is felt throughout the entire body. So too, the Lord, taking up the prophecy of Isaiah, names various "crowds" to whom the Spirit sends him, according to what we may call an "inclusive preferentiality": the grace and the charism given to one individual person or a particular group then redounds, like every action of the Spirit, to the good of all.

The poor (in Greek, *ptochoi*) are those who are bent over, like beggars who bow down and ask for alms. But poor too (*ptochè*) was that widow who anointed with her fingers the two small coins which were all she had to live on that day. The anointing by the widow to give alms went unnoticed by the eyes of all except Jesus, who looks kindly on her lowliness. Through her, the Lord can accomplish fully his mission of proclaiming the Gospel to the poor. Paradoxically, the disciples heard the good news that people like her exist. She – the generous woman – could not imagine that she

would “make it to the Gospel”, that her simple gesture would be recorded in the Gospel. Like all those men and women who are the “saints next door”, she lives interiorly the joyful fact that her actions “carry weight” in the Kingdom, and are worth more than all the riches of the world.

The blind are represented by one of the most likable figures in the Gospel: Bartimaeus (cf. Mt 10:46-52), the blind beggar who regained his sight and, from that moment on, only had eyes to follow Jesus on his journey. The anointing of the gaze! Our gaze, to which the eyes of Jesus can restore the brightness which only gratuitous love can give, the brightness daily stolen from us by the manipulative and banal images with which the world overwhelms us.

To refer to the oppressed (in Greek, tethrausmenoi), Luke uses a word that contains the idea of “trauma”. It is enough to evoke the parable – perhaps Luke’s favourite – of the Good Samaritan, who anoints with oil and binds the wounds (traumata: Lk 10:34) of the man who had been beaten by robbers and left lying at the side of the road. The anointing of the wounded flesh of Christ! In that anointing we find the remedy for all those traumas that leave individuals, families and entire peoples ignored, excluded and unwanted, on the sidelines of history.

The captives are prisoners of war (in Greek, aichmalotoi), those who had been led at the point of a spear (aichmé). Jesus would use the same word in speaking of the taking of Jerusalem, his beloved city, and the deportation of its people (Lk 21:24). Our cities today are taken prisoner not so much at spear point, but by more subtle means of ideological colonization.

Only the anointing of culture, built up by the labour and the art of our forebears, can free our cities from these new forms of slavery.

As for us, dear brother priests, we must not forget that our evangelical models are those “people”, the “crowd” with its real faces, which the anointing of the Lord raises up and revives. They are the ones who complete and make real the anointing of the Spirit in ourselves; they are the ones whom we have been anointed to anoint. We have been taken from their midst, and we can fearlessly identify with these ordinary people. Each of us has our own story. A little bit of memory will do us much good. They are an image of our soul and an image of the Church. Each of them incarnates the one heart of our people.

We priests are the poor man and we would like to have the heart of the poor widow whenever we give alms, touching the hand of the beggar and looking him or her in the eye. We priests are Bartimaeus, and each morning we get up and pray: "Lord, that I may see". We priests are, in some point of our sinfulness, the man beaten by the robbers. And we want first to be in the compassionate hands of the good Samaritan, in order then to be able to show compassion to others with our own hands.

I confess to you that whenever I confirm and ordain, I like to smear with chrism the foreheads and the hands of those I anoint. In that generous anointing, we can sense that our own anointing is being renewed. I would say this: We are not distributors of bottled oil. We have been anointed to anoint. We anoint by distributing ourselves, distributing our vocation and our heart. When we anoint others, we ourselves are anointed anew by the faith and the affection of our people. We anoint by dirtying our hands in touching the wounds, the sins and the worries of the people. We anoint by perfuming our hands in touching their faith, their hopes, their fidelity and the unconditional generosity of their self-giving, which many significant figures describe as superstition.

**The one who learns how to anoint and to bless is thus healed of meanness, abuse and cruelty.**

Let us pray, dear brothers; being with Jesus in the midst of our people is the most beautiful place to be. May the Father renew deep within us the Spirit of holiness; may he grant that we be one in imploring his mercy for the people entrusted to our care and for all the world. In this way, the multitude of the peoples, gathered in Christ, may become the one faithful people of God, which will attain its fullness in the Kingdom (cf. Prayer of Priestly Ordination).

## **HOMILY OF HIS HOLINESS POPE FRANCIS**

### **Holy Saturday, 20 April 2019**

1. The women bring spices to the tomb, but they fear that their journey is in vain, since a large stone bars the entrance to the sepulcher. The journey of those women is also our own journey; it resembles the journey of salvation that we have made this evening. At times, it seems that everything comes up against a stone: the beauty of

creation against the tragedy of sin; liberation from slavery against infidelity to the covenant; the promises of the prophets against the listless indifference of the people. So too, in the history of the Church and in our own personal history. It seems that the steps we take never take us to the goal. We can be tempted to think that dashed hope is the bleak law of life.

Today however we see that our journey is not in vain; it does not come up against a tombstone. A single phrase astounds the woman and changes history: "Why do you seek the living among the dead?" (Lk 24:5). Why do you think that everything is hopeless, that no one can take away your own tombstones? Why do you give into resignation or failure? Easter, brothers and sisters, is the feast of tombstones taken away, rocks rolled aside. God takes away even the hardest stones against which our hopes and expectations crash: death, sin, fear, worldliness. Human history does not end before a tombstone, because today it encounters the "living stone" (cf. 1 Pet 2:4), the risen Jesus. We, as Church, are built on him, and, even when we grow disheartened and tempted to judge everything in the light of our failures, he comes to make all things new, to overturn our every disappointment. Each of us is called tonight to rediscover in the Risen Christ the one who rolls back from our heart the heaviest of stones. So let us first ask: What is the stone that I need to remove, what is the name of this stone?

Often what blocks hope is the stone of discouragement. Once we start thinking that everything is going badly and that things can't get worse, we lose heart and come to believe that death is stronger than life. We become cynical, negative and despondent. Stone upon stone, we build within ourselves a monument to our own dissatisfaction: the sepulcher of hope. Life becomes a succession of complaints and we grow sick in spirit. A kind of tomb psychology takes over: everything ends there, with no hope of emerging alive. But at that moment, we hear once more the insistent question of Easter: Why do you seek the living among the dead? The Lord is not to be found in resignation. He is risen; he is not there. Don't seek him where you will never find him: he is not the God of the dead but of the living (cf. Mk 22:32). Do not bury hope!

There is another stone that often seals the heart shut: the stone of sin. Sin seduces; it promises things easy and quick, prosperity and success, but then leaves behind only solitude and death. Sin

is looking for life among the dead, for the meaning of life in things that pass away. Why do you seek the living among the dead? Why not make up your mind to abandon that sin which, like a stone before the entrance to your heart, keeps God's light from entering in? Why not prefer Jesus, the true light (cf. Jn 1:9), to the glitter of wealth, career, pride and pleasure? Why not tell the empty things of this world that you no longer live for them, but for the Lord of life?

**2.** Let us return to the women who went to Jesus' tomb. They halted in amazement before the stone that was taken away. Seeing the angels, they stood there, the Gospel tells us, "frightened, and bowed their faces to the ground" (Lk 24:5). They did not have the courage to look up. And how often do we do the same thing? We prefer to remain huddled within our shortcomings, cowering in our fears. It is odd, but why do we do this? Not infrequently because, glum and closed up within ourselves, we feel in control, for it is easier to remain alone in the darkness of our heart than to open ourselves to the Lord. Yet only he can raise us up. A poet once wrote: "We never know how high we are. Till we are called to rise" (E. Dickinson). The Lord calls us to get up, to rise at his word, to look up and to realize that we were made for heaven, not for earth, for the heights of life and not for the depths of death: Why do you seek the living among the dead?

God asks us to view life as he views it, for in each of us he never ceases to see an irrepressible kernel of beauty. In sin, he sees sons and daughters to be restored; in death, brothers and sisters to be reborn; in desolation, hearts to be revived. Do not fear, then: the Lord loves your life, even when you are afraid to look at it and take it in hand. In Easter he shows you how much he loves that life: even to the point of living it completely, experiencing anguish, abandonment, death and hell, in order to emerge triumphant to tell you: "You are not alone; put your trust in me!"

Jesus is a specialist at turning our deaths into life, our mourning into dancing (cf. Ps 30:11). With him, we too can experience a Pasch, that is, a Passover – from self-centredness to communion, from desolation to consolation, from fear to confidence. Let us not keep our faces bowed to the ground in fear, but raise our eyes to the risen Jesus. His gaze fills us with hope, for it tells us that we are loved unflinchingly, and that however much we make a mess of things, his love remains unchanged. This is the one, non-negotiable

certitude we have in life: his love does not change. Let us ask ourselves: In my life, where am I looking? Am I gazing at graveyards, or looking for the Living One?

**3.** Why do you seek the living among the dead? The women hear the words of the angels, who go on to say: “Remember what he told you while he was still in Galilee” (Lk 24:6). Those woman had lost hope, because they could not recall the words of Jesus, his call that took place in Galilee. Having lost the living memory of Jesus, they kept looking at the tomb. Faith always needs to go back to Galilee, to reawaken its first love for Jesus and his call: to remember him, to turn back to him with all our mind and all our heart. To return to a lively love of the Lord is essential. Otherwise, ours is a “museum” faith, not an Easter faith. Jesus is not a personage from the past; he is a person living today. We do not know him from history books; we encounter him in life. Today, let us remember how Jesus first called us, how he overcame our darkness, our resistance, our sins, and how he touched our hearts with his word.

**Brothers and sisters, let us return to Galilee.**

The women, remembering Jesus, left the tomb. Easter teaches us that believers do not linger at graveyards, for they are called to go forth to meet the Living One. Let us ask ourselves: In my life, where am I going? Sometimes we go only in the direction of our problems, of which there are plenty, and go to the Lord only for help. But then, it is our own needs, not Jesus, to guide our steps. We keep seeking the Living One among the dead. Or again, how many times, once we have encountered the Lord, do we return to the dead, digging up regrets, reproaches, hurts and dissatisfactions, without letting the Risen One change us?

Dear brothers and sisters: let us put the Living One at the centre of our lives. Let us ask for the grace not to be carried by the current, the sea of our problems; the grace not to run aground on the shoals of sin or crash on the reefs of discouragement and fear. Let us seek him, let us allow ourselves to be sought out by him, let us seek him in all things and above all things. And with him, we will rise again.



## POPE FRANCIS GENERAL AUDIENCE

**Wednesday, 3 April 2019**

Catechisis on the Apostolic visit to Morocco

Dear Brothers and Sisters,

Last Saturday and Sunday I made an Apostolic Journey to Morocco, at the invitation of His Majesty King Mohammed VI. I renew my gratitude to him and to the Moroccan authorities for their warm welcome and for all their cooperation, especially the King: he was most fraternal, very friendly, very close.

I especially thank the Lord who allowed me to take another step on the path of dialogue and encounter with our Muslim brothers and sisters, to be, as the Motto of the Journey said, a “Servant of Hope” in today’s world. My pilgrimage followed in the footsteps of two saints: Francis of Assisi and John Paul II. Eight hundred years ago, Francis brought a message of peace and fraternity to Sultan al-Malik al Kamil. In 1985, Pope Wojtyla made his memorable visit to Morocco, after having received King Hassan II, the first Muslim Head of State, at the Vatican. But some might ask themselves: but why is the Pope going to the Muslims and not just to Catholics? Because there are many religions, and why are there many religions? Along with the Muslims, we are the descendants of the same Father, Abraham: why does God allow many religions? God wanted to allow this: Scolastica theologians used to refer to God’s *voluntas permissiva*. He wanted to allow this reality: there are many religions. Some are born from culture, but they always look to heaven; they look to God. But what God wants is fraternity among us and in a special way, this was the reason for the trip, with our brothers, Abraham’s children like us, the Muslims. We must not fear differences. God allowed this. We should be afraid were we to fail to work fraternally to walk together in life.

To serve hope in a time like ours means above all to build bridges between civilizations. And it was a joy and an honour for me to be able to do so with the noble Kingdom of Morocco, meeting its people and its leaders. Remembering some important international summits which were held in that country in recent years, with King Mohammed VI, we reaffirmed the essential role of religions in safeguarding human dignity and promoting peace, justice and care for creation, that is, our common home. In this perspective together with the King, we also signed an Appeal for Jerusalem so that the Holy City may be preserved as a human heritage site and as a place for peaceful encounter, especially for the faithful of the three monotheistic religions.

I visited the Mausoleum of Mohammed V where I paid homage to his memory and to that of Hassan II. I then visited the Institute for the formation of Imams and of men and women preachers. This Institute promotes an Islam which respects other religions and rejects violence and fundamentalism; that is, it emphasizes that we are all brothers and sisters, and that we must work for fraternity.

I dedicated particular attention to the migration issue, by speaking to the authorities and above all, by participating in an encounter specifically reserved to migrants. Some of them bore witness that the lives of those who migrate change and they feel human again only when they find a community that welcomes each one as a person. This is fundamental. It was precisely in Marrakech, Morocco last December, that the “Global Compact for Safe, Orderly and Regular Migration” was ratified. It was an important step towards the shouldering of responsibility by the international community. As the Holy See, we offered our contribution which can be summed up in four verbs: to welcome migrants, to protect migrants, to promote migrants and to integrate migrants. It is not a case of implementing welfare programs from the top down, but rather of undertaking a journey together, through these four actions, in order to build cities and countries that, while preserving their respective cultural and religious identity, are open to differences and know how to promote them in the spirit of human fraternity. The Church in Morocco is very committed to being close to migrants. I do not like to say migrant. I prefer to say migrating persons. Do you know why? Because migrant is an adjective while the term person is a noun. We have slipped into the culture of the adjective: we use many adjectives and we

often forget the nouns, that is, the substance. Adjectives are always linked to a noun, to a person. Therefore, a migrant person. In this way, there is respect and one does not slip into this culture of the adjective which is too “liquid”, too “gaseous”. The Church in Morocco, I was saying, is very committed to being close to migrant people, and this is why I wanted to thank and encourage those who generously expend themselves at their service, fulfilling the word of Christ: “I was a stranger, and you welcomed me” (Mt 25:35).

Sunday was dedicated to the Christian community. First of all I visited the Rural Centre for Social Services managed by the sisters of the Daughters of Charity, the same ones who run the outpatients dispensary and the childrens’ department, here at Santa Marta, and these sisters work in cooperation with many volunteers, offering various services to the people.

In Rabat’s Cathedral I met the priests, consecrated people and the Ecumenical Council of Churches. The flock in Morocco is small and this is why I recalled the Gospel images of salt, light and leaven (cf. Mt 5:13-16; 13:33) which we read at the beginning of this Audience. What matters is not the quantity but that the salt have flavour, that the light shine and that the leaven have the strength to ferment the whole mass of dough. And this does not come from us but from God, from the Holy Spirit who makes us witnesses to Christ there where we are, in a style of dialogue and friendship, to be lived, above all, by Christians, because Jesus says, “By this all men will know that you are my disciples: if you have love for one another” (Jn 13:35).

And the joy of ecclesial communion found its foundation and its full expression in the Sunday Eucharist celebrated in a sports complex in the capital. Thousands of people from about 60 different nationalities! It was a unique epiphany of the People of God in the heart of a Muslim country. The parable of the Merciful Father caused to shine in our midst the beauty of the design of God who wants all his children to participate in his joy, in the feast of forgiveness and reconciliation. This feast is entered by those who know how to recognize themselves as in need of the Father’s mercy and who know how to rejoice with him when a brother or a sister returns home. It is not by chance that the great parable of the Merciful Father resonated in the place where Muslims invoke the Clement and the Merciful One, every day. Thus, it is: only those who are

reborn and live in the embrace of this Father, only those who feel they are brothers and sisters can be servants of hope in the world.

### **Wednesday, 10 April 2019**

Dear Brothers and Sisters,

After asking God for our daily bread, the “Lord’s Prayer” enters the sphere of our relationships with others. Jesus teaches us to ask the Father: “forgive us our debts, as we also have forgiven our debtors” (Mt 6:12). Just as we need bread, we also need forgiveness; this too, this every day.

A Christian who prays asks God first of all that his debts be forgiven, that is, his sins, the bad things he does. This is the first truth of every prayer: even if we were perfect people, even if we were pure saints who never deviate from a virtuous life, we continue to be children who owe everything to the Father. What is the most dangerous attitude for every Christian life? It is pride. It is the attitude of those who stand before God thinking that they always have their affairs in order with him: the proud think they have everything in order. Like that Pharisee in the parable who thinks he is praying in the Temple, but in reality, he is commending himself before God: “I thank you, Lord, because I am not like the others”. And the people who feel they are perfect, the people who criticize others, are proud people. None of us is perfect, no one. On the contrary, the tax collector, who was at the back of the Temple, a sinner despised by everyone, stops at the threshold of the Temple and does not feel worthy to enter and entrusts himself to God’s mercy. And Jesus comments: “this man went down to his house justified rather than the other” (Lk 18:14), that is, forgiven, saved. Why? Because he was not proud, because he recognized his limitations and his sins.

There are sins that are seen and sins that are unseen. There are glaring sins that make noise but there are also sins that are devious, that lurk in our heart without us even noticing. The worst of these is pride, which can even infect people who live a profound religious life. There was once a well-known convent of nuns, in the 1600-1700s, at the time of Jansenism. They were utterly perfect, and it was said of them that they were really pure like angels, but also proud like demons. It is a bad thing. Sin divides fraternity; sin makes

us imagine we are better than others; sin makes us think we are comparable to God.

And instead, we are all sinners before God and we have reason to beat our breast — everyone — like the tax collector in the Temple. In his First Letter, Saint John writes: “If we say we have no sin, we deceive ourselves, and the truth is not in us” (1 Jn 1:8). If you want to deceive yourself, say that you have not sinned: this way, you are deceiving yourself.

We are debtors above all because we have received much in this life: a father and a mother, friendship, the splendours of creation.... Even if we all happen to experience difficult days, we must always remember that life is a grace. It is the miracle that God drew out of nothing.

Secondly, we are debtors because, even if we are able to love, none of us is capable of doing so solely by our own strength. True love is when we can love, but through the grace of God. None of us shines of our own light. There is what the ancient theologians called a *mysterium lunae*, not only in the identity of the Church, but also in the history of each of us. What does this *mysterium lunae* mean? That it is like the moon, which does not have its own light: it reflects the light of the sun. Nor do we have our own light. The light we have is a reflection of God’s grace, of God’s light. If you love, it is because someone other than yourself made you smile when you were a child, teaching you to respond with a smile. If you love it is because someone beside you has awakened you to love, making you understand that the meaning of life lies therein.

Let us try to listen to the story of some person who has made mistakes: a detainee, a convict, a drug addict ... we know many people who make mistakes in life. Notwithstanding the responsibility, which is always personal, you sometimes ask yourself who is to blame for their mistakes; whether it is just their conscience, or the history of hatred and abandonment that some carry within.

And this is the mystery of the moon: first and foremost, we love because we have been loved, we forgive because we have been forgiven. And if someone has not been illuminated by the light of the sun, he becomes icy like the ground in winter.

How can we fail to recognize in the chain of love that precedes us, also the presence of God's Providential love? None of us loves God as much as he has loved us. It is enough to place oneself before a Crucifix to understand the disproportion: he has loved us and will always love us first.

Let us therefore pray: Lord, not even the most holy in our midst cease to be in your debt. O Father, have mercy on us all!

### **Wednesday, 17 April 2019**

Dear Brothers and Sisters,

In these past weeks we have been reflecting on the "Lord's Prayer". Now on the eve of the Paschal Triduum, let us pause on some of the words with which Jesus prayed to the Father during his Passion.

The first invocation occurs after the Last Supper when the Lord "lifted up his eyes to heaven and said, 'Father, the hour has come; glorify thy Son'" — and then — "glorify thou me in thy own presence with the glory which I had with thee before the world was made" (Jn 17:1-5). Jesus asks for glory, a request which seems a paradox as his Passion is imminent. What glory is he referring to? In the Bible, glory refers to God's self-revelation. It is the distinctive sign of his saving presence among mankind. Now, Jesus is the One who definitively manifests God's presence and salvation. And he does this at Easter: lifted up on the Cross, he is glorified (cf. Jn 12:23-33). There, God finally reveals his glory: he removes the last veil and astonishes us as never before. Indeed, we discover that the Glory of God is entirely love: pure, unbridled and inconceivable love, beyond every limit and measure.

Brothers and sisters, let us make Jesus' prayer our own: let us ask the Father to remove the veil from our eyes, so that in looking at the Crucifix over these days, we may understand that God is love. How often do we imagine him as master and not as Father; how often do we think of him as an austere judge rather than a merciful Saviour! But at Easter, God voids the distances, revealing himself in the humility of a love that seeks our love. Thus, we give him glory when we live whatever we do with love, when we do everything from our heart, as if for him (Col 3:17).

True glory is the glory of love because it is the only kind that gives life to the world. This glory is certainly the opposite of worldly glory, which comes from being admired, praised, acclaimed: when the 'I' is at the centre of attention. The Glory of God, on the other hand, is paradoxical: no applause, no audience. At the centre is not the 'I', but rather the other. Indeed, at Easter we see that the Father glorifies the Son as the Son glorifies the Father. No one glorifies him- or herself. We can ask ourselves today: "which glory do I live for? Mine or God's? Do I wish only to receive from others or also to give to others?"

After the Last Supper, Jesus enters the Garden of Gethsemane and here too, he prays to the Father. While the disciples are unable to stay awake and Judas is approaching with the soldiers, Jesus begins to feel "distressed and troubled". He feels all the anguish at what awaits him: betrayal, contempt, suffering, failure. He is "sorrowful" and there in the abyss, in that desolation, he addresses the Father with the most tender and gentle word: "Abba", that is, Father (cf. Mk 14:33-36). Jesus teaches us to embrace the Father in our trials, because in praying to him, there is the strength to go forward in suffering. In times of struggle, prayer is relief, entrustment, comfort. Abandoned by all, in inner desolation, Jesus is not alone. He is with the Father. On the other hand, we in our own Gethsemanes, often choose to remain alone rather than say "Father" and entrust ourselves to him, as Jesus did, entrusting ourselves to his will which is our true good. But when we remain closed within ourselves during trials, we dig a tunnel inside ourselves, a painful, introverted path that has only one direction: ever deeper into ourselves. Solitude does not offer a way out, prayer does, because it is relationship, it is entrustment. Jesus entrusts everything and all of himself to the Father, bringing to him all that he feels, leaning on him in the struggle. When we enter our own Gethsemanes — we each have our own Gethsemanes or have had them or will have them — let us remember this: when we enter, when we will enter our Gethsemane, let us remember to pray in this way: "Father".

Lastly, Jesus addresses to the Father a third prayer for us: "Father, forgive them; for they know not what they do" (Lk 23:34). Jesus prays for those who were cruel to him, for his killers. The Gospel points out that this prayer occurs at the moment of the Crucifixion.

It was probably the moment of sharpest pain, when nails were being driven into his wrists and feet. Here, at the peak of suffering, comes the pinnacle of love: forgiveness, which is the gift to the Nth power that breaks the cycle of evil.

As we pray the “Lord’s Prayer” in these days, we can ask for one of these graces: to live our days for the glory of God, that is, to live with love; to know how to entrust ourselves to the Father in times of trial and to utter “dad” to the Father and, in the encounter with the Father, to find forgiveness and the courage to forgive. Both things go together, The Father forgives us, but he gives us the courage to be able to forgive.

### **Wednesday, 24 April 2019**

Dear Brothers and Sisters:

In our continuing catechesis on the “Our Father”, we now consider the expression: “as we forgive those who trespass against us”. Since everything we have, including our very existence, comes as a gift from God, we are always in his debt, for our life was not simply willed, it was also loved into being. We can be confident, then, that the Lord will always forgive our trespasses when we ask him with contrite hearts. Yet this grace also calls us to forgive others, just as God has forgiven us. We see this in the parable of the unmerciful servant, who though having his own enormous debt written off, in turn refuses to cancel a much smaller debt owed to him. The message is clear: if you refuse to forgive, then you will not be forgiven. God, however, grants every Christian the grace to be able to transmit to others the precious gift of forgiveness, which we can do with a word, an embrace, or a smile.



# Days to Remember

**M  
A  
Y**

Fr. Paramjyothi Duppalapudi	1	Ordination Day
Fr. Suresh Chilikoti	6	Birthday
Fr. John Prakash Jonnada	7	Ordination Day
Fr. Suresh Kumar Telagani	11	Ordination Day
Fr. Jeevan Babu Puvvala	14	Ordination Day
Fr. Raparathi Poondi Vara Prasad	15	Feast Day
Fr. Vijaya Bhaskar Sivvam	17	Ordination Day
Fr. Sridhar Arikathota	17	Ordination Day
Fr. Joseph Kochuchira	18	Birthday
Fr. Prakash Rao Arji	18	Birthday
Fr. Varghese Chaparath	21	Ordination Day
Fr. Suresh Kumar Telagani	24	Birthday
Fr. Boddu Sunil	26	Birthday
Fr. Rajasekhar Kuparala	26	Ordination Day
Fr. Killada Ananda Rao	28	Birthday
Fr. Joseph Anithottam	31	Birthday

## ORDINATION DAY (5th)

Fr. Joseph Prabhakar Pathivada, Fr. Joseph Bandanadam, Fr. Jesudas Mycherla, Fr. Lourdaiah Marneni, Fr. Agnel Ravindra kumar Eagala, Fr. Showri Babu Sanaboyina, Fr. Stephen Gorantla, Fr. Balashowry , Saragadam, Fr. Elias Pasala, Fr. Ratnakumar Polamarasetty, Fr. Anthayya Killada, Fr. Yugal Kumar Pasupuleti, Fr. Arlaih Pasala, Fr. Varghese Kalapurakudiyil, Fr. Velangini Suman Pradeep Arinana, Fr. Poondi Vara Prasad Raparathi, Fr. Mariadas Chintada, Fr. Jaya Raju Kona, Fr. Premkumar Boni, Fr. Jaya Raju Dondaparathi, Fr. Suresh Chilikoti, Fr. Raju Gongada, Fr.V.Francis, Fr.Rajendra, Fr.S.Anthony, Fr.K.Simon



*Hearty Congratulations &  
Many Happy Returns of the Day*



**To you, Dear Fathers**



# NECROLOGY



## MAY

- 02-05-1861 Fr. Joseph Eugene Seigneur msfs, 33 years, died at Palakonda  
05-05-1846 Fr. Jacques Martin msfs, 43 years, died at Yanam  
05-05-1961 Fr. Jean Marie Reydet msfs, 29 years, died at Kamptee  
05-05-1980 Fr. Mathai Mathew Mappillakunnel msfs, 60 years, died at Kakinada  
**05-05-2003 Fr. Jose Kuttikatt, 56 years, died at Irinjalakuda, Kerala.**  
06-05-2005 Fr. Jacob Puthiaparambil msfs, 93 years, died at Vizag  
**07-05-2016 Fr. Zacharias Kochupura, 75 years, died at Vizag**  
12-05-1976 Bro. Jose Chirackal msfs, 40 years, died at Vizag  
12-05-1986 Fr. Joseph Marie Meynet msfs, 76 years, died at Thonon, France  
14-05-1932 Fr. Joseph Vittoz msfs, 57 years, died at Annecy  
18-05-1849 Fr. Marie Govard msfs, 28 years, died at Samalkot  
21-05-1863 Fr. Jean Jacques Delavenay msfs, 42 years, died at Yanam  
22-05-1991 Bro. Ouseph Adapur msfs, 64 years, died at Vizag  
23-05-1998 Bro. Joseph Kallampally msfs, 66 years, died at Vizag  
**24-05-2013 Fr. John Kunnappaly, 83 years, died at Vizag**  
**25-05-1972 Fr. Lazarus Mariadas, 77 years, died at Prathipadu**  
26-05-1999 Fr. Charles Grange msfs, 79 years, died at Thonon  
27-05-2005 Fr. Felix Abraham SJ, 54 years, died at Madurai, Kerala  
28-05-1908 Fr. Etienne Peroine msfs, 28 years, died at Vizag  
28-05-1930 Bro. Maria Joseph Vivegam msfs, 29 years, died at Vizag  
28-05-2005 Fr. George Pullat msfs, 66 years, died at Vadakumcherry (Trichur), Kerala  
**29-05-1962 Fr. Edward de Rosario, 59 years, died at Bhimili**  
31-05-1951 Fr. Victor Dematraz msfs, 75 years, died at Vizag.

*May their souls rest in Peace!*



రండి! పాల్గొనండి !!

రక్షణగిరి ప్రభు దినెనలు పాండండి !!!

# క్రీస్తు రక్షకుని మహోత్సవము



మే 12, 2019

ఆదివారం

రక్షణగిరి పుణ్యక్షేత్రం,  
జ్ఞానాపురం,  
విశాఖ అగ్రపీఠం



అందరూ  
ఆహ్వానితులే