



News Letter

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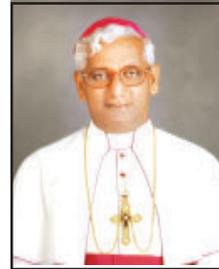
**Young People: The Faith and
Vocational Discernment**

యువత, విశ్వాసము, జీవన చింతానిర్ణేరము



Pastor speaks.....

***Life lived for life beyond the
bodily sphere of life...!***



It is the month of visiting the cemeteries and cleaning the visible graves of the near and dear ones to get them ready for prayers and blessings on All Souls Day. Two things every Christian is made to recall: 1) The relationship with the deceased and all that we received through them for our families and for our own personal life. It is not just calling to memory all the experiences but an affirmation of our continued link between our life and the life of the deceased. They are there and we are here, but are in a living relationship. The graves in the cemetery also remind us that we cannot and should not forget the deceased because not everything is over as yet! 2) The second thing that happens is the enforcement of the thought about the truth of our own life: sooner or later our earthly life will also end up here but our life does not end here. Our life continues, in heaven or in hell, or waits in purgatory for the fuller redemption!! We are reminded that we have to live our life with this awareness and acceptance of this truth of our life! Christian Faith and hope provide the necessary grace and blessings to sustain us through life journey while we are still in the body! Therefore, visits and prayers in the cemetery are not just annual rituals!

1) **Right to live is a fundamental right and right to live to the full:** Everyone has a right to live and it is a fundamental right of every human being. But, does one have a right to take life? Or, does the individual have the right to end one's life as personal choice? We speak of having fundamental rights but to kill oneself or to kill others, no one has the right! It is God who is the author of life. It is He who gave you life. You cannot claim to have freedom to end life. Of course, the nature of the God-given gift of freedom is such that one could say, 'it is my life and therefore, I am free to live or to terminate my life!' To think and

act that way will be a more misunderstanding of life and freedom! Right to live fully is not just one's fundamental right but it is also basically one's moral responsibility. Life is meant to be lived in full with the help of the God-given resources, gifts, talents, opportunities, etc! Of course, this life has to be lived with certain clarity regarding the set goal and purpose of life. In God and in what He continues to reveal and teach, the goal of life has to be set and the journey is to be ordered in a way that suits the pursuit of that goal. For a Christian believer it is in Jesus Christ and the Good News of the Kingdom that he proclaimed that he/she gets the understanding of life, its purpose and goal!

2) Faith enables *the understanding of one's life*: While in the bodily state of life the believer-disciple of Jesus Christ finds a pattern of life in the life of Jesus, in the way He lived among the people of His time having assumed fully the human nature. In Him are shown how one should live in relation to God and in relation with fellow human beings. Our life is related to God who created us and saved us in Jesus Christ. Simultaneously, one's life is related to other human beings. Life lived in a filial relationship with God and in a loving just relationship with fellow human beings in truth and justice will lead to eternal life! Living in these relationships faithfully a Christian believer is also led to understand his/her life beyond the bodily sphere of life. Human beings are made up of body and soul, and therefore, with death bodily life ends but the soul cannot die and will not die. In this matter again, in Jesus Christ who lived and died, and rose to life again, the Christian believer is invited to see his/her life. As Jesus Christ lived, died and has risen transcending death, one who through Baptism is brought into a communion with Jesus Christ will also continue to live beyond death, and eternally! In this month of November, commemorating the deceased and praying for the deceased should help towards renewal and deepening of one understands of life. Of course, for all this, it is the faith in Christ and faith in Trinitarian God that makes us hope for that life eternal. In faith and hope a believer should dedicate oneself and waits for that life beyond this earthly life.

In that way, the goal and purpose of one's life is understood and lived. But, the pressures of the bodily sphere of life can be such that one might lose faith and hope or can feel constantly challenged

3) *The phenomenon of suicidal deaths:* We hear in these days so frequently about suicidal deaths, reported or unreported! Suicide is the result of deliberate decision. When we hear or read about such suicidal deaths, the messages is that so and so died this way or that way because the person could no more see as to why he or she should continue to live. Some commit suicide because life has become so burdensome there is no more energy left to cope with the life situation. The unbearable burden may be due to financial problems or failures in relationship or betrayal of the loved one or guilt feeling and unforgiving attitude towards oneself for the wrong one has done, etc. But, we all know that suicide is not an answer to the problems and questions life brings. A suicidal death is the end of the search for answers about the why and how of the painful and burdensome situation one is facing. It is accepting the defeat in life and surrendering to helplessness and hopelessness! This loss of hope can happen to anyone of any age group! If the suicidal tendencies and thoughts are not dealt with in the early stages, of helplessness and hopelessness, one would end up living drifting along aimlessly and eventually surrender. But, we know that there a variety of situations and issues or problems that push individuals to suicidal deaths. Failure and breakdown of relationships, betrayal, disappointments due to unfulfilled plans and expectations, financial liabilities and debts, unemployment, loss of meaning and hope in life, etc are some of the frequently seen causes for suicides.

4) *Preventive measures about suicidal deaths:* An average human person is the opposite of those that want to put a premature end to their life. Human beings want to live, live well and live with enthusiasm. We are rather unconsciously driven to live longer! The only explanation of this positive mindset of humans is the underlying unarticulated centering of oneself on

the meaning of living. Death will come but we should not invite it before time!! But, good to become conscious of the meaning of life and what gives this meaning. Month of November for the Christian believers provides an opportunity for a review and a renewal of one understands of life, its meaning, purpose and goal!. In spite of the fact of the unpredictability of suicidal deaths, families, friends, professional interventions, institutions, employers, religions, etc have an important role to play in preventing suicidal deaths! Support systems should be created and organized in order to instill confidence and courage in the people to face the situations. Saving life is a noble task that we need to be engaged even to the point of hurting one's own life!

5) Reason to continue to live...!: it is very natural for human beings to ask for reason to act or not to act, why should I do or should not do this or that? In the same way, there will be conscious moments when one has to face the fundamental questions about one's life: what is life? Why should I live? How should I live? To live with enthusiasm and commitment, in freedom and with responsibility, there should be convincing answers for the above questions. Loved ones, that is, parents, wife and children, wealth, power, pleasure, service to others, teachings of the faith, etc are among the most common motivating forces that give energy to the day to day life with all its uncertainties. In them one finds ***the reason to live! But, one can get disillusioned and disappointed about the same due to various factors! For the Christian believer, faith and hope in God who is the creator and savior help him or her to see the reason to live one's life, a vision and the way to its fulfillment.*** There is also the collective wisdom that the teachings of the Christian faith keep offering to strengthen and sustain faith and hope in the individual believers, helping to see the ***reason to live and live to the full potential!*** Religious services and devotions, liturgical celebration of the Sacraments, and proclamation of the Word of God should be sources of strength and sustenance to the faithful.

“Behold! I tell you a mystery. We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and the perishable nature must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: “Death is swallowed up in victory. O death, where is your victory? O death, what is your sting?”... Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain” (1Cor 15: 51-55,58).

+ Prakash M.
† Prakash Mallavarapu
Archbishop of Visakhapatnam



LET US PRAY
For Holy Father’s Monthly Prayer
Intention



Universal:
In the Service of Peace
That the language of love and dialogue may always prevail
over the language of conflict.



ENGAGEMENTS

November 2018

- 13th **Memorial Mass** for Fr. J. Balashouri, Gnanapuram, Mass at 11.00 a.m.
17th **Gangavaram Parish**, Blessing of Village Church, Mass at 10.30 a.m.
18th Sagaramatha Feast, **Sagar Nagar Parish**, Mass at 5.30 p.m.
20th **Y.S. Valasa**, Feast of Christ the King, Mass at 10.30 a.m.
21st First Profession, **St. Ann's of Luzern**, Mass at 9.30 a.m.
22nd Musical Evening in honour of St. Cecilia, **St. Anthony's School Premises**, at 4.30 p.m.
23rd **Kota Narava Parish** Feast, Mass at 5.30 p.m.
24th The Feast of Christ the King, **Ukkunagaram Parish**, Mass at 6.30 p.m.
25th The Feast of Christ the King, **Payakarao Peta**, Mass at 5.30 p.m.
26th – 30th Retreat for **Rayagada Diocesan Fathers**

December 2018

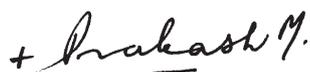
- 2nd **Legion of Mary Members Gathering** at Pastoral Center, at 9.00 a.m. onwards
3rd Golden Jubilee of Xavier Hostel, Loyola College, **Vijayawada**,
4th Final Profession, **St. Ann's of Luzern**, Mass at 4.30 p.m.
5th TCBC Meeting, Hyderabad
8th Feast Day Mass at **Ross Hill**, at 7.30 a.m.
9th Confirmations, **Mandapeta Parish**, Mass at 8.30 a.m.
10th Blessing of New Parish Church, **Manapuram**, at 10.30 a.m.
11th Recollection for the Clergy, at Pastoral Center, **Maharanipeta**, at 9.30 a.m.
12th SMI Sisters, **Samalkota**, Mass at 10.00 a.m.
13th Blessing of Divine Mercy Church, **Ramachandrapuram**, at 10.00 a.m.
16th Vizag Urban Youth Christmas gathering, **Pastoral Center**, 4.00 p.m.
21st – 22nd Visit to **Kolkata**
27th – 29th Visit to **Hyderabad**

COMMUNICATIONS

1. Recollection for the clergy in November will be at the deanery level. May the deans make arrangements for the same. As said many times in the past, all the priests, diocesan and the religious in the given deanery should attend the recollection. I want the dean and the deanery priests to make plans to conduct "Marriage Preparation Course" at least once, for the benefit of those people who are making plan for marriage in the coming months!
2. It is about time to send the Mission Sunday collections from the parishes and religious communities to the office of the procurator. Along with that, please clear the other year marked collections that come between June and November, like Prison Ministry Sunday, St. Peter the Apostle, justice Sunday, etc. A prompt response in this regard will help the office to keep track of what comes and send the same to the concerned offices.
3. The month of November is specially dedicated to praying for deceased. In spite of some practical difficulties about places for cemeteries, special care should be taken by the pastors to encourage the faithful to visit the cemeteries and pray for the dead in our families but for all the deceased. It is an act of faith and an act of communion with the deceased. They also lived and died in the same faith and hope of eternal life in Jesus Christ! Here, the pastors should pay extra attention to consciously offer Masses that are requested by the faithful, especially when more than one intention is taken on a given day. All the Masses given have to be celebrated in the days that follow or hand over the surplus Masses with the names to the diocesan office. This is a moral and spiritual responsibility!
4. It has been a good tradition to have a celebration on St. Cecilia's feast day highlighting the sacred music, liturgical

and devotional singing. Fr. Ch. Mariadas will be approaching to cooperate with him for the success of the program on 22nd November. All the parishes and religious communities in and around the city of Visakhapatnam should encourage choir members of the parish to prepare and participate in the program. It is not so much a competition but a joyful common celebration. Similar celebrations can also be organized in the other deaneries too!

5. Church in India under the CBCI SC, ST Commission observes 'Dalit Liberation Sunday' on 11th of November 2018 to highlight the plight of Dalits and Tribals in general, and more particularly Dalit and Tribal Christians. Decades of struggle against the discrimination and injustices have borne some fruits, but not complete solution. But, the issue should not be put aside. Please offer special prayers and join the programme is directed and organized by the SC/ST Commission in the region!
6. We acknowledge with gratitude everyone who offered prayers for Fr. Jakkana Balashouri our Chancellor and Procurator. Many sent condolence messages for all of us in the Archdiocese. Let us continue our prayers for his eternal rest. Please pray for our Archdiocese so that the life and activities will go on without any major setbacks due to this sad interruption and transition time!
7. Please read about "Communio Sunday" and observe the same on 2nd December 2018. May this new initiative of CCBI, the Latin rite to build up some fund in order to help the needy situations of poor or small dioceses in the mission areas of Church in India.



† Prakash Mallavarapu
Archbishop of Visakhapatnam

LETTER FROM SYNOD FATHERS TO YOUNG PEOPLE

'Our weaknesses should not deter you; our frailties and sins must not be an obstacle for your trust. The Church is your mother; she does not abandon you...' **OCTOBER 28, 2018** At 10 am today, Oct. 28, 2018, Pope Francis presided at the Mass in St. Peter's Basilica for the closing of the Ordinary General Assembly of the Synod of Bishops on "Young people, faith, and vocational discernment.'

Toward the conclusion of the Mass, the letter synod fathers had written to young people during the course of the Synod was read aloud.

Below is the Vatican-provided translation of the letter:

Letter from the Synod Fathers to Young People

We the Synod Fathers now address you, young people of the world, with a word of hope, trust and consolation. In these days, we have gathered together to hear the voice of Jesus, "the eternally young Christ", and to recognize in Him your many voices, your shouts of exultation, your cries, and your moments of silence.

We are familiar with your inner searching, the joys and hopes, the pain and anguish that make up your longings. Now we want you to hear a word from us: we wish to be sharers in your joy, so that your expectations may come to life. We are certain that with your enthusiasm for life, you will be ready to get involved so that your dreams may be realized and take shape in your history.

Our weaknesses should not deter you; our frailties and sins must not be an obstacle for your trust. The Church is your mother; she does not abandon you; she is ready to accompany you on new roads, on higher paths where the winds of the Spirit blow stronger – sweeping away the mists of indifference, superficiality and discouragement.

When the world that God so loved, that he gave us his only Son, Jesus, is focused on material things, on short-term successes, on pleasures, and when the world crushes the weakest, you must help it to rise up again and to turn its gaze towards love, beauty, truth and justice once more.

For a month, we have walked together with some of you and with many others who have been united to us through prayer and affection. We wish to continue the journey now in every part of the earth where the Lord Jesus sends us as missionary disciples.

The Church and the world urgently need your enthusiasm. Be sure to make the most fragile people, the poor and those wounded by life your traveling companions. You are the present; be a brighter future.

Pope Francis' Homily at Closing Mass of Ordinary General Assembly of Synod on Young People, the Faith, and Vocational Discernment, 28-10-18

At 10 am today, Oct. 28, 2018, Pope Francis presided at the Mass in St. Peter's Basilica for the closing of the Ordinary General Assembly of the Synod of Bishops on "Young people, faith, and vocational discernment. Below is the Vatican-provided translation of the homily Pope Francis delivered during the Mass: The account we have just heard is the last of those that the evangelist Mark relates about the itinerant ministry of Jesus, who is about to enter Jerusalem to die and to rise. Bartimaeus is thus the last of those who follow Jesus along the way: from a beggar along the road to Jericho, he becomes a disciple who walks alongside the others on the way to Jerusalem. We too have walked alongside one another; we have been a "synod". This Gospel seals three fundamental steps on the journey of faith.

First, let us consider Bartimaeus. His name means "son of Timaeus". That is how the Gospel describes him: "Bartimaeus son of Timaeus" (Mk 10:46). Yet, oddly, his father is nowhere to

be found. Bartimaeus lies alone on the roadside, far from home and fatherless. He is not loved, but abandoned. He is blind and has no one to listen to him. Jesus hears his plea. When he goes to him, he lets him speak. It was not hard to guess what Bartimaeus wanted: clearly, a blind person wants to see or regain his sight. But Jesus takes his time; he takes time to listen. This is the first step in helping the journey of faith: listening. It is the apostolate of the ear: listening before speaking.

Instead, many of those with Jesus ordered Bartimaeus to be quiet (cf. v. 48). For such disciples, a person in need was a nuisance along the way, unexpected and unplanned. They preferred their own timetable above that of the Master, their own talking over listening to others. They were following Jesus, but they had their own plans in mind. This is a risk constantly to guard against. Yet, for Jesus, the cry of those pleading for help is not a nuisance but a challenge. How important it is for us to listen to life! The children of the heavenly Father are concerned with their brothers and sisters, not with useless chatter, but with the needs of their neighbours. They listen patiently and lovingly, just as God does to us and to our prayers, however repetitive they may be. God never grows tired; he is always happy when we seek him. May we too ask for the grace of a heart that listens. I would like to say to the young people, in the name of all of us adults: forgive us if often we have not listened to you, if, instead of opening our hearts, we have filled your ears. As Christ's Church, we want to listen to you with love, certain of two things: that your lives are precious in God's eyes, because God is young and loves young people, and that your lives are precious in our eyes too, and indeed necessary for moving forward.

After listening, a second step on the journey of faith is to be a neighbour. Let us look at Jesus: he does not delegate someone from the "large crowd" following him, but goes personally to meet Bartimaeus. He asks him, "What do you want me to do for you?" (v. 51). What do you want...

Jesus is completely taken up with Bartimaeus; he does not try to sidestep him. ...me to do – not simply to speak, but to do something. ...for you – not according to my own preconceived

ideas, but for you, in your particular situation. That is how God operates. He gets personally involved with preferential love for every person. By his actions, he already communicates his message. Faith thus flowers in life.

Faith passes through life. When faith is concerned purely with doctrinal formulae, it risks speaking only to the head without touching the heart. And when it is concerned with activity alone, it risks turning into mere moralizing and social work. Faith, instead, is life: it is living in the love of God who has changed our lives. We cannot choose between doctrine and activism. We are called to carry out God's work in God's own way: in closeness, by cleaving to him, in communion with one another, alongside our brothers and sisters. Closeness: that is the secret to communicating the heart of the faith, and not a secondary aspect.

Being a neighbour means bringing the newness of God into the lives of our brothers and sisters. It serves as an antidote to the temptation of easy answers and fast fixes. Let us ask ourselves whether, as Christians, we are capable of becoming neighbours, stepping out of our circles and embracing those who are not "one of us", those whom God ardently seeks. A temptation so often found in the Scriptures will always be there: the temptation to wash our hands. That is what the crowd does in today's Gospel. It is what Cain did with Abel, and Pilate with Jesus: they washed their hands. But we want to imitate Jesus and, like him, to dirty our hands. He is the way (cf. Jn 14:6), who stopped on the road for Bartimaeus. He is the light of the world (cf. Jn 9:5), who bent down to help a blind man. Let us realize that the Lord has dirtied his hands for each one of us. Let us look at the cross, start from there and remember that God became my neighbour in sin and death. He became my neighbour: it all starts from there. And when, out of love of him, we too become neighbours, we become bringers of new life. Not teachers of everyone, not specialists in the sacred, but witnesses of the love that saves.

The third step is to bear witness. Let us consider the disciples who, at Jesus' request, called out to Bartimaeus. They do not approach a beggar with a coin to shut him up, or to dispense advice. They go in Jesus' name. Indeed, they only say three words to him, and all three are words of Jesus: "Take heart; get

up, he is calling you" (v. 49). Everywhere else in the Gospel, Jesus alone says, "Take heart", for he alone "heartens" those who heed him. In the Gospel, Jesus alone says, "Get up", and heals in spirit and body. Jesus alone calls, transforming the lives of those who follow him, helping raise up the fallen, bringing God's light to the darkness of life. So many children, so many young people, like Bartimaeus, are looking for light in their lives. They are looking for true love. And like Bartimaeus who in the midst of that large crowd called out to Jesus alone, they too seek life, but often find only empty promises and few people who really care.

It is not Christian to expect that our brothers and sisters who are seekers should have to knock on our doors; we ought to go out to them, bringing not ourselves but Jesus. He sends us, like those disciples, to encourage others and to raise them up in his name. He sends us forth to say to each person: "God is asking you to let yourself be loved by him". How often, instead of this liberating message of salvation, have we brought ourselves, our own "recipes" and "labels" into the Church! How often, instead of making the Lord's words our own, have we peddled our own ideas as his word! How often do people feel the weight of our institutions more than the friendly presence of Jesus! In these cases, we act more like an NGO, a state-controlled agency, and not the community of the saved who dwell in the joy of the Lord.

To listen, to be a neighbour, to bear witness. The journey of faith in today's Gospel ends in a beautiful and surprising way when Jesus says "Go; your faith has made you well" (v. 52). Yet Bartimaeus had made no profession of faith or done any good work; he had only begged for mercy. To feel oneself in need of salvation is the beginning of faith. It is the direct path to encountering Jesus. The faith that saved Bartimaeus did not have to do with his having clear ideas about God, but in his seeking him and longing to encounter him. Faith has to do with encounter, not theory. In encounter, Jesus passes by; in encounter, the heart of the Church beats. Then, not our preaching, but our witness of life will prove effective.

To all of you who have taken part in this “journey together”, I say “thank you” for your witness. We have worked in communion, with frankness and the desire to serve God’s people. May the Lord bless our steps, so that we can listen to young people, be their neighbours, and bear witness before them to Jesus, the joy of our lives.

A BRIEF NOTE ABOUT REV. FR. JAKKANA BALASHOURI



We all are here this afternoon to bid farewell to our beloved priest Rev. Fr. Jakkana Bala Shouri, who rendered nearly 32 years of priestly service in our Archdiocese. No one ever imagined that an active and ever enthusiastic person that he was, the end of his earthly life comes so quickly. The Lord called him from our midst in this most unexpected way. He has been very conscious and careful about his health, careful about diet and very regular for daily morning exercise, walking and cycling early in the morning from 4.45 a.m. Even that morning he went as usual for his morning walk. But I know that during the last one year he was loaded with heavy work and a lot of travelling across the three districts of the Archdiocese, especially bearing the stress of running to the offices and lawyers to attend to different and difficult works related to taxes, lands and properties. He was silently going about his works in spite of some deeply hurting and negative criticisms while he was in office as Chancellor and procurator. Now, I wonder if the workload of the offices of the procurator and chancellor, which are very much

inter-related, was telling on him and his health. He was physically and mentally a strong person. But one can take only so much! He was seeing doctors regularly but he did not see perhaps the seriousness of what the tests were revealing and what the doctors were advising him! Dying so young at 62, is a great loss to our Archdiocese. This would also interrupt the progress of the ongoing plans and works in different areas of the Archdiocese.

On 30th of October 2018: Fr. J. Balashouri as usual went to St. Joseph's Hospital for the daily Mass at 6.00a.m. As he reached the Chapel, he felt uneasy and sisters suspected cardiac arrest immediately took him to the I.C.U., and did all the emergency CPR (Cardiopulmonary resuscitation). With the sister's emergency call, Doctor G.V. Reddy, the cardiologist, he was consulting immediately attended but nothing much could be done. At about 7.00a.m., doctors declared that he is no more.

His mortal remains were placed at St. Joseph's Hospital Mortuary. In the morning of 1st November 2018, the mortal remains were taken to St. Anthony's Church and many people paid their respects to their beloved priest. At 10.00a.m., the mortal remains were brought in procession to Gnanapuaram, St. Peter's Cathedral for people to visit and pay their respects and at 3.00p.m. funeral mass was celebrated and followed by burial at 5.30p.m.

A word about the details of his priestly ministry:

Born on 23.12.1956 of J. Sangeeva Rao and Theresamma was ordained On: 12.03.1985. He served as Bishop's Secretary (July 85 – July 86)

As Assistant at:

Draksharama (July 86 - June 88)

Mandapeta (June 88- June 90)

Salur (June 90- May 93)

As Parish Priest at:

Bobbili (May 1993 - July 2000)

Makkuva (July 2000 – 2003)

Maharanipeta (2003 - August 2009)

Uttaravalli (August 2009 - May 2013)

Director of VDSSS (May 2013 - April 2015)

Chancellor (May 2013 – 2018)

In-charge Parish Priest: Gnanapuram (August 2014 - April 2015)
Parish Priest: Gnanapuram (April 2015 -2017 June)
Procurator of the Archdiocese: June 2017- October 30th 2018
Death: October 30th 2018, at St. Joseph's Hospital, Maryland.

Dear Fr. Jakkana Balashouri, your sudden departure has shocked and hurt all of us in the Archdiocese! It will take some time to accept that you are no more physically present in our midst. It would also be a difficult time of transition for the matters of administration. But we accept the Lord's will. The Lord, who blessed you richly with life and with the gift of priesthood, used you as his instrument for the life and mission of the Church, for the last thirty-two years, will also certainly welcome you into His eternal abode. As we bid a final farewell to you and commend you into the hands of the Lord, the just and merciful judge, we want tell you that the clergy, the religious and the lay faithful will miss you! Thank you and we thank God for blessing the church in you and through you! May you rest in the Lord eternally!

+ *Prakash M.*

† **Prakash Mallavarapu**
Archbishop of Visakhapatnam



May His Soul Rest in Peace

ARCHDIOCESE NEWS

PASTORAL CENTER NEWS

Gnana Jyothi Bible Quiz Exam : Please conduct the Gnana Jyothi Bible Quiz Exam in your parishes on 4th November 2018 from 10 am to 1 pm or at your convenient time on the same day and send back the answer papers by next day (Monday) to pastoral centre office.

Regents Recollection : For brothers those who are doing regency a one day recollection will be arranged on 8th November 2018 at St. Theresa's Boarding at Peddaboddepalli from 9am to 1pm. May I request the fathers in-charge of regent brothers to send them for their spiritual nourishment.

Catechism Teachers Meeting : Catechism teachers meeting will be conducted on 15th Thursday, November 2018 at our Pastoral centre from 10 am to 4 pm for learning and deciding syllabus for annual catechism exam which will be conducted on January 26th 2019. Please instruct the teachers to come prepared for the meeting. May I request all the parish priests, principals and all those in charge of catechism to encourage to attend the meeting at least two teachers.

Catholica Bhakti Geethala Sangeethotsvam : On November 22nd 2018 Thursday, in honour of St. Cecilia, the patron saint of music, we are organizing a Catholica Bhakti Geethala Sangeethotsvam, at St. Anthony's High School Maharanipecta from 5:30 pm to 8:00pm. All the parishes are invited to participate in this programme.

Rules for participants : A group of ten to twelve (maximum twelve only) Each participating group will be given seven minutes to sing (one or two songs within that time).

Key board, pads and any other instruments will be accepted for the members to use. The parishes that would like to participate in this event should register as a group representing the parish along with the letter of the parish priest.

Please note that this is not a competition.

BCC Village Visit : A request for all the parish priests about Jyothirmal, Basic Christian Community Prayer groups to be encouraged in the parish and village communities to make your parish self-reliant, self-sufficient and self-governing. We, the pastoral centre office, will be of resourceful help to form and encourage your parish, by visiting and guiding them to grow. Make some kind of arrangement to use our services in your pastoral ministry for the benefit of the community to strengthen them in their faith. I will be very glad to visit villages with your support and encouragement.

Request for the Deans : May I request all the Deans of the Deaneries to plan to celebrate a day for youth prayer with the help of the youth co-ordinator priest, catechists training programme for today's and marriage preparation course before the close of this year.

VILLAGE CAMP SISTERS : Four pairs of Camping sisters (St. Joseph of Annecy, St. Ann's Luzern, Missionary Sisters of the Immaculate and Holy Family Sisters of Madurai) for helping in our parishes for pastoral care are available. Those of you, the parish priests, who like to have their services can approach the pastoral centre office.

Fr. Ch. Mariadas, Pastoral Center

**World Space Week Celebrations, Jubilee English
Medium School, Visakhapatnam 05/10/2018 to 08/10/2018**



Dignitaries on dais for Inauguration

Chief Guest: Dr. VSRK Prasad, Director IPE and chairman SEAC has encouraged the students and motivated them to excel in any of the field, since space science is multidisciplinary all the branches of science are a part of Space program.

Guest of Honor: Most. Rev. Dr. Mallavarapu Prakash, Archbishop Visakhapatnam – has mentioned how important the space science is to the country and emphasised that the public of the country is inspired by the Space applications provided by ISRO. Presided over by Shri. BVVSN Prasad, Chairman, Organizing committee, Scientist SDSC SHAR, ISRO – Has mentioned the current technologies involved in space research for developing the Various launch vehicles and sub-systems. Indegenization of Cryogenic engine, Liquid engine development in ISRO and various launch programs like Chandrayan, Mangalyan and Aditya. Rev. Fr. CH Rajakumar, Principal and correspondent, St. Mary's Centenary College of Elementary Teacher Education. – Has mentioned that the todays young minds will be inspired by the space awareness programs organized by SDSC SHAR ISRO, sriharikota. He has explained that Various rocket models like SSLV, ASLV, PSLV, GSLV MK II and GSLV MKIII are being displayed in the Exhibition along with Satellite models. Various posters explaining the activities in SDSC SHAR and at all the space agencies are exhibited for public awareness. Videos showing the space activities at SDSC SHAR are being screened for public.

BVVSN Prasada Rao

Chairman, Organizing Committee, Scientist 'G', SDSC SHAR, ISRO. Mob: 9490143449

Gandhi Jayanthi as Prisoner's Welfare day at Visakhapatnam central jail:



Mahatma Gandhi Jayanthi was celebrated as Prisoner's Welfare day at Visakhapatnam central jail by the Archdiocese of Vizag PMI – Unit. In the first part of the programme many civil authorities were present and the chief guest was Sri Mahesh Chandra Laddha, IPS, Commissioner of Police, Visakhapatnam. After paying homage to the Father of the Nation many officials spoke about the contributions of Mahatma to the nation. In the second part of the programme the students of Visakha Vimala Vidyalaya, Steel Plant put up a nice cultural programme guided by the management of the school. Students performed a skit depicting the entire life of Mahatma and his role in the Indian freedom struggle. Special thanks to Sr. Robel, Principal and the community members and staff and students for their co-operation. Fr. Francis Stephen speaking about Mahatma Gandhi said that Gandhiji is not merely a person but a power, a force, an energy and a shakti. He was a man of action, a karma yogi. He was one of the most prominent personalities of the world who promoted SARVODAYA (Welfare of all) and equality (samanatva of all). He drempt the samanvayam and santhi (harmony and peace). Man is the centre of his philosophy and therefore Mahatma believes the essence of man to the essence of God. That is why he appreciated the sermon on the mount of Jesus Christ. So the person of Gandhi and his thought is ever relevant for entire humankind.

The co-ordinator of Vizag PMI unit Fr. Francis Stephen thanked the superintendent of the central prison Sri Rahul for giving us permission to celebrate the event and also thanked all the prison authorities who helped for the success of the day and in particular Most Rev. Dr. Mallavarapu Prakash garu, the Archbishop of Vizag and very Rev. Fr. P. Chinnappa Reddy MSFS for their constant encouragement and support. Thanks also to PMI members and Sr. Mary James and Mr. Seshu, the Secretary. With the National Anthem the programme came to an end.

Rev. Fr. Francis Stephen

Xavier Hostel celebrating Golden Jubilee on December 3, 2018

Dear Fathers, I am Fr Lourduraj SJ, Director, Xavier Hostel, Andhra Loyola college, Vijayawada. Please kindly publish the following in your newsletters: "Xavier Hostel celebrates its Golden Jubilee on December 3, 2018 at Andhra Loyola College. The Eucharist will be celebrated by Bishops and the Alumni (priests) and the function will be in the evening at 5pm. The chief guest will be one of the bishops who is the Alumni of Xavier hostel and also a prominent Alumni of Xavier Hostel. I request the priests who are Alumni of the hostel to contact the director. Contact details:

Fr Lourduraj SJ, Director, Xavier Hostel. cell no:
+917250711859 & +917077704688. mail id:
xavierhostelalc@gmail.com.

'COMMUNIO INDIA SUNDAY'

**Sunday, 2 December 2018 (First Sunday of Advent)
"Love one another as I have loved you" (John 13:34)**

To All Archbishops, Bishops, Priests, Deacons, Religious, Catechists and Lay Faithful of the Latin Catholic Church in India

Dear Brothers and Sisters in Jesus Christ,

Today we begin a new liturgical year with the season of Advent which offers us a sense of hope, joy and encouragement as we continue our journey of faith to celebrate the Mystery of the Incarnation. Advent refers not only to the birth of our Lord at his First Coming but also to our hope and expectation of him at his Second Coming. This expectation demands from us fidelity to the Gospel by being constantly watchful like the wise virgins (cf. Mt. 25: 1-13) or the ever faithful and wise servant (cf. Mt. 24:45-51) for the Master's return. Incarnation is an intimate expression of God's unconditional love for us: "God so loved the world, that he gave His only Son, that whoever believes in Him should not perish but have eternal life" (Jn. 3:16). Christ has taught and shown us that Love is the heart of the Gospel. To receive God's salvation is to be fully taken up in this infinite love of God for us in Jesus Christ.

Communio India Sunday: CCBI Circular - 2018

During this Advent and Christmas season we are called to share God's love with our fellow brothers and sisters, especially with the poor and the needy. Heeding the call of Our Lord Jesus Christ, we have to live our lives for others. This can happen through a conversion of heart that Jesus called us to, at the very beginning of his ministry. He invites us to make a new and determined effort to fulfil our responsibilities as disciples of Christ, in order to live fully the two great commandments, to love God with our whole heart, soul and mind, and to love our neighbour as ourselves (cf. Mt 22: 36-40). Pope Francis says: "Whenever our interior life becomes caught up in its own interests and concerns, there is no longer room for others, no place for the poor".

(Evangelii Gaudium 2). Many Christians live in poor and even inhuman conditions, deprived of the basic necessities of life such as drinking water, food, clothing, shelter, education, employment, and a secure future. Those among us whom God has blessed with sufficient material means to meet our needs have the responsibility to reach out to our poor brothers and sisters and provide them with pastoral assistance, both spiritual and material. There are local Churches in our country struggling to live their Christian faith in the midst of socio-economic backwardness. A good number of Catholics in India do not have a proper place to worship and celebrate the Holy Eucharist together. Many of our missionaries in rural and remote areas are working with limited facilities. They need financial assistance to build places of worship and other minimum facilities for their communities. As you are well aware the Conference of Catholic Bishops of India (CCBI) has been dreaming and discussing for a long time about the possibility of initiating a funding agency on the pattern of Missio in Germany to assist our mission dioceses, which are facing financial difficulties, for their pastoral and evangelical work. This would be a concrete expression of our solidarity with one another in following the example of the early Church that was filled with the power of the Holy Spirit. After extensive discussions and deliberations through various meetings, the CCBI has established, Communio India to assist our dioceses and religious congregations working in the missions. The purposes of Communio India are (1) to build a culture of sharing in order to express solidarity with our needy brothers and sisters in the country. (2) to encourage our faithful to pray and help the missions and the missionaries and to promote missionary vocations. (3) to inspire our lay faithful to work in mission areas as lay missionaries.

Communio India Sunday: CCBI Circular - 2018

It is our responsibility to promote Communio India as a means of evangelization: "The Church on earth is by its very nature missionary since according to the plan of God the Father, it has its origin in the mission of the Son and the Holy Spirit" (Ad Gentes,

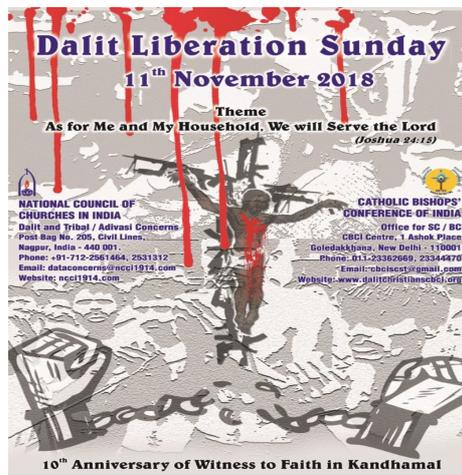
2). It is the duty of the Church to encourage the Christian faithful to embark upon the mission of evangelization marked with the Joy of the Gospel (Cf. *Evangelii Gaudium*, 1). It is our earnest desire that *Communio India Sunday* should be observed faithfully and meaningfully in all our parishes and institutions. Holy Mass ought to be solemnly celebrated and special prayers must be added for the Church's mission and her missionaries. It should not only be a day of prayer but also a day of awareness to enable us to become missionary disciples. We request you to encourage our missionaries not only through prayers but also through your generous contributions. We appeal to all the faithful to be generous in sharing their resources to help our brothers and sisters in need in the remote regions of the Indian Church. All our contributions, big or small, would be of great help for the missionary work of the Church in India. As we open our arms and hearts to celebrate Baby Jesus, at His nativity, we are inspired to open our arms and hearts also to those who are in need of us. Sharing is the most relevant and meaningful way to celebrate God's generous gift of His divine life with us in the manger of Bethlehem. The Church in India is blessed with numerous, dedicated and committed missionaries. We appreciate and acknowledge their sacrifice and passion for missionary work. We request all of you to continuously pray for our missionaries and the missions. May Jesus the Good Shepherd guide and help us to carry out His work of evangelisation through *Communio India*. Given on 8 September, 2018; on the Feast of the Nativity of the Blessed Virgin Mary

† Oswald Cardinal Gracias

President, Conference of Catholic Bishops of India and
Archbishop of Bombay

DALIT LIBERATION SUNDAY 11th November 2018

Warm greetings from NCCI – Dalit and Tribal/ Adivasi Concerns



Dalit Liberation Sunday has become an important feature in the calendar of Indian Churches and Ecumenical movements. Over the years, there has been a positive response in sensitizing the local congregations towards concerns of Dalits, for no longer caste issue is visualized as a sociological issue or an issue outside the purview of church but more seen as an issue challenging the core of our faith and gospel. Dalit Liberation Sunday is a joint programme of National Council of Churches in India (NCCI) and Catholic Bishop's Conference of India (CBCI), aiming at the empowerment of the local congregations for Dalit liberation. Thanks to the enormous support received from across the churches, dioceses, parishes and theological institutions in celebrating this special Sunday.

The theme for this year's Dalit Liberation Sunday is "As for me and my household, we will serve the Lord"(Joshua 24:15). We take this opportunity to invite you to observe Dalit Liberation

Sunday on 11th November 2018 in your church/local parish/ institution in a creative way and rededicate our commitment to the Gospel by accompanying the unaccompanied. However, if you already have some programme on 11th November 2018, you may think of celebrating this Special day on later Sundays.

You can download the **POSTER** ([.jpg Hi-Res 6.70 mb](#) | [.jpg Lo-Res 537 kb](#)) and special **ORDER OF WORSHIP SERVICE** ([.pdf HI-RES 18 mb](#) | [.pdf MED-RES 12.5 mb](#) | [.pdf LO-RES 2.77 mb](#)) for the day. You may take the freedom to use the entire worship order and translate it in your vernacular language or adapt parts of it.

We would appreciate if you send a brief report along with a few photographs of the observance to the undersigned. Let us join to observe Dalit Liberation Sunday on 11th November 2018.

Pradip Bansrior, *Executive Secretary*, Dalit and Tribal/ Adivasi Concerns.
National Council of Churches in India.

**The First International Buddhist-Christian
Dialogue for Nuns
Fo Guang Shan, Kaohsiung, Taiwan
14-18 October 2018**

Final Statement

1. The Pontifical Council for Interreligious Dialogue (PCID), in collaboration with Fo Guang Shan Buddhist Monastery, the Association of the Major Superiors of Religious Women in Taiwan and *Dialogue Interreligieux Monastique*/Monastic Interreligious Dialogue (DIM·MID), organized the First International Buddhist-Christian Dialogue for Nuns at Fo Guang Shan, Kaohsiung, Taiwan, from 14-18 October 2018. The theme of the conference was “**Contemplative Action and Active Contemplation: Buddhist and Christian Nuns in Dialogue.**”

Seventy *nuns* from Taiwan, Korea, Japan, India, Sri Lanka, Myanmar, Thailand, Singapore, Hong Kong, Cambodia, the Philippines, Brazil, Italy, Germany, Norway, and the United States participated in the conference. There was also a representative from the World Council of Churches.

2. The Most Venerable Hsin Bao, Head Abbot of Fo Guang Shan monastery, gave the welcome address. Several other representatives also offered their greetings, and then H. Ex. Msgr. Miguel Ángel Ayuso Guixot, Secretary of the PCID, delivered the keynote address.
3. The agenda of the conference focused on various items related to the main theme of the dialogue, such as: the origin, evolution and present-day situation of monastic religious life for women in Buddhism and Christianity; Buddhist meditation and Christian contemplation; the service to humanity; religious women promoting the 'Feminine Genius'.

Ample time was devoted to plenary and small group discussions, one-on-one interaction, as well as attendance at Buddhist chanting and Catholic liturgy. The programme also included visits to the Fo Guang Shan Tsung Lin College, the Buddha Museum, and the Wanchin Basilica of the Immaculate Conception.

4. Encouraged by the fruitful outcome of the conference, the participants agreed on the following:
 - i) we acknowledge that the First International Buddhist-Christian Dialogue for Nuns was a landmark to foster mutual understanding and friendship among us as religious women so that we may be able to build bridges connecting our different spiritual paths.
 - ii) we recognise that while remaining steadfast in our respective deepest convictions, we can learn from one another how to enrich ourselves spiritually, culturally and socially, and thereby become humble and credible witnesses for our brothers and sisters.

- iii) we believe that our witness to a way of life that can be meaningful and joyful through detachment from consumerism, materialism, and individualism may encourage others to walk on the path of goodness.
- iv) we stress the importance of being contemplatives in the midst of action who work together to show tenderness to those who are in need and bring hope and healing to their lives.
- v) we believe that interreligious dialogue is a journey that men and women must undertake together. Therefore, we encourage more and more religious women to contribute their “feminine genius” to the realization of new and creative ways of interreligious dialogue and for openness in our communities for this contribution to be received.
- vi) we see the need of supporting students, teachers and parents and other walks of life to be ambassadors of peace and harmony and of empowering them to be a voice in the world inviting humanity to walk on the path of ecological healing and nonviolence.
- vii) we acknowledge that “love is our common language” and that it invites us to go beyond ourselves and embrace the “other” in spite of the differences between us.
- viii) we feel closer to one another when we join hearts and minds as we walk along our respective spiritual paths, and therefore we see the need of continuing this common journey for mutual enrichment and for the betterment of the world.

The participants express their gratitude to the organisers for creating a pleasant atmosphere and for the warm hospitality and friendship that marked this dialogue. They also thank the Civil Authorities, Fo Guang Shan Buddhist monastery, the local Catholic Church and Wenzao Ursuline University of Languages for their generous support in making the First International Buddhist-Christian Dialogue for Nuns a success.

CBCI COLLABORATOR APPOINTED TO RECONSTITUTED PONTIFICAL COUNCIL



It is with great joy that I inform you that on 6th October 2018, it was announced in the Vatican that Mr. Guilherme Vaz has been appointed Consulter on the reconstituted and enlarged Vatican Pontifical Council for the Laity, Family and Life. For 10 years, Mr. Guilherme Vaz was a member of the erstwhile Pontifical Council for the Laity, first appointed by Pope Benedict XVI and continued under Pope Francis.

As you are aware, for many years, Mr. Guilherme Vaz has been a close collaborator of The Catholic Bishops' Conference of India. Initially, as Consulter to the Commission for Education and Culture, he was closely involved in the first ever comprehensive survey of Catholic Education in India and in formulating the Catholic Education Policy that followed. For the last 7 years he is a member of the CBCI Finance Committee and has assisted many individual Dioceses. He is also a member of the Governing Board of the CBCI Society for Medical Education, North India.

Mr. Vaz is a member of the Board of Management of Christ University; Hon Treasurer of Indo-Global Social Service Society and is actively involved on the Bombay Archdiocesan Board of

Education since its inception 32 years ago serving under 3 successive Archbishops. For almost 25 years, he was Trustee-Secretary of FIAMC Bio-Medical Ethics Centre, Mumbai.

At the last plenary meeting of CBCI, you may recall that, on behalf of the CBCI, Mr. Vaz was felicitated by the then CBCI President, Cardinal Baselios Cleemis, on being bestowed the Papal Honour of Knight of the Order of St Gregory the Great, conferred on him in 2016, in recognition of his exemplary and pre-eminent service to the Universal Church and the International Community; for being the first person to address 3 plenary meetings of the CBCI; and for his continued selfless contribution to many Congregations and Dioceses.

We are confident that with his versatile combination of outstanding Corporate, Academic, Government, International, Non-Governmental Organization and Catholic Church Institutional experience, Mr. Vaz who is widely regarded among globally respected individuals in the social sector (Education, Health & Environment) with exceptional experience in Large Scale Transformational Change, spread over 46 countries in all continents with diverse cultures and complexities will, through this new appointment, continue to contribute further to the Universal Church and to the Church in India.

We send our prayerful greetings and best wishes to Mr. Guilherme Vaz assuring him and his family of our prayers as we entrust him and his new assignment to the intercession of Our Blessed Virgin Mary.

Bishop Theodore Mascarenhas

The Catholic Bishops' Conference of India (CBCI) Press Release

The Tragic Railway Accident in Amritsar

We are deeply shocked and saddened by the news of the tragic railway accident in Amritsar. It is reported that over 58 people were killed and 72 injured after a speeding train mowed down people celebrating Dussehra near Amritsar on Friday evening. The incident took place at Joda Fatak level crossing where Dusshera celebrations were underway. According to reports, the incident took place when a large number of people were watching the Ravan effigy going up in flames while standing along the railway tracks. As the fireworks went off, some people, in order to avoid high flames, started retreating towards the tracks where a huge crowd was already standing to watch the event. However, two trains arrived from the opposite direction at the same time, giving little chance to people to escape.

The Catholic Bishops' Conference of India (CBCI) condoles the death of our brothers and sisters who met with an untimely death even while they were engaged in celebrating their religious festival. May God grant them eternal rest. Our hearts go out to the many families who are left inconsolable this evening mourning the loss of their dear ones. We participate in their sorrow and pray to the Almighty for comfort and consolation. May God grant complete healing to those injured in the accident.

We assure our prayers and support to all who are engaged in providing relief and succour to the victims and their families. This tragedy once again underlines the need to enhance railway and road safety as well as enforcement of safety norms in the organization of celebrations as every life is precious and should be protected and safe guarded in every way.

Bishop Theodore Mascarenhas, SFX., Secretary General, CBCI

New Secretary (CBCI) Appointed

Your Eminence, your Graces, Your Lordships,

Warm greetings to each one of you, My heart overflows with gratitude as I express my thanks to you. By the Grace of God, over the past seven years, I had the joy of journeying with you in our common pilgrimage. I am enriched in very many ways and all I wish to say today is my heartfelt thanks.

I extend a warm welcome to Fr. Dr. Cherian Karukaparambil, our new Secretary, CBCI Office for Dialogue and Desk for Ecumenism. He has vast experience in the field of Catechetics, Interreligious Dialogue, and Ecumenism and is well known to many of us. Kindly see the attached file for more on Fr. Dr. Cherian.

With sincere thanks, warm greetings and assurance of prayers
Sr. Teresa Joseph fma, CBCI

Supreme Court Verdict on Advance Directives and Passive Euthanasia: A Catholic Response Bioethics Forum, Archdiocese of Bangalore

I. Why are we discussing Euthanasia at this point of time?

Subsequent to its judgment in the Aruna Shanbaug¹ case in 2011, the Supreme Court has made further statements on "Passive Euthanasia" on 9th March 2018. This was in response to the Writ Petition² filed by the NGO³, Common Cause.

In summary Common Cause petitioned the Court to allow the following:

1. The right of terminally ill patients to execute a legal document called the Living Will/ Advance Directive
2. The right of the patient to make decisions about continuance and discontinuance of life supporting treatments at the end of life.
3. The right to refuse unnecessary advanced technological interventions that prolong the dying process.
4. The right to relief from pain and suffering at the end of life allowing the patient to die with dignity

II. What does the Supreme Court ruling actually say?

The following is a list of the salient points emerging from the Supreme Court ruling of 9th March 2018 supported by quotes from the original judgment:

1. *Active Euthanasia and Physician Assisted Suicide is clearly prohibited.*

“Thus, the law of the land as existing today is that no one is permitted to cause death of another person including a physician by administering any lethal drug even if the objective is to relieve the patient from pain and suffering.”⁴

Passive euthanasia”...is lawful and legally permissible in this country”.⁵

“There is an inherent difference between active euthanasia and passive euthanasia as the former entails a positive affirmative act, while the latter relates to withdrawal of life support measures or withholding of medical treatment meant for artificially prolonging life.”⁶ 2

2. *The Supreme Court is concerned with respect for autonomy and dignity at the end of life.*

“Dignity of life must encompass dignity in the stages of living which lead up to the end of life. Dignity in the process of dying is as much a part of the right to life under Article 21.7 To deprive an individual of dignity towards the end of life is to deprive the individual of a meaningful existence. Hence, the Constitution protects the legitimate expectation of every person to lead a life of dignity until death occurs.”⁸

“Though the sanctity of life has to be kept on the high pedestal yet in cases of terminally ill persons or PVS9 patients where there is no hope for revival, priority shall be given to the Advance Directive and the right of self-determination”¹⁰

3. *The Supreme Court permits Passive Euthanasia, which it describes as withdrawing and withholding life sustaining treatments when they are inappropriate or burdensome.*

“We declare that an adult human being having mental capacity to take an informed decision has right to refuse medical treatment including withdrawal from life saving devices.”¹¹

“We are thus of the opinion that the right not to take a life saving treatment by a person, who is competent to take an informed decision is not covered by the concept of euthanasia as it is commonly understood but a decision to withdraw life saving treatment by a patient who is competent to take decision as well as with regard to a patient who is not competent to take decision can be termed as passive euthanasia, which is lawful and legally permissible in this country.”¹²

“It shall be in writing clearly stating as to when medical treatment may be withdrawn or no specific medical treatment shall be given **which will only have the effect of delaying the process of death** that may otherwise cause him/her pain, anguish and suffering and further put him/her in a state of indignity.”¹³
“In the event the executor becomes terminally ill and is **undergoing prolonged medical treatment with no hope of recovery and cure of the ailment**, the treating physician,

when made aware about the Advance Directive, shall ascertain the genuineness and authenticity thereof from the jurisdictional JMFC14 before acting upon the same.”^{15 3}

4. Advance Directives or Living Will is legally acceptable.

“A person of competent mental faculty is entitled to execute an advance medical directive in accordance with safeguards as referred to above.”¹⁶

“An advance medical directive is an individual’s advance exercise of his autonomy on the subject of extent of medical intervention that he wishes to allow upon his own body at a future date, when he may not be in a position to specify his wishes. The purpose and object of advance medical directive is to express the choice of a person regarding medical treatment in an event when he loses capacity to take a decision.”¹⁷

“...where a patient has already made a valid Advance Directive which is free from reasonable doubt and specifying that he/she does not wish to be treated, then such directive has to be given effect to.”¹⁸

“... it should be given effect to only after being fully satisfied that the executor is terminally ill and is undergoing prolonged treatment or is surviving on life support and that the illness of the executor is incurable or there is no hope of him/her being cured.”¹⁹

“An individual who is in a sound and competent state of mind is entitled by means of an advance directive in writing, to specify the nature of medical intervention which may not be adopted in future, should he or she cease to possess the mental ability to decide. Such an advance directive is entitled to deference by the treating doctor. The treating doctor who, in a good faith exercise of professional medical judgment abides by an advance directive is protected against the burden of criminal liability.”²⁰
“The decision by a treating doctor to withhold or withdraw medical intervention in the case of a patient in the terminal stage of

illness or in a persistently vegetative state or the like where artificial intervention will merely prolong the suffering and agony of the patient is protected by the law. Where the doctor has acted in such a case in the best interest of the patient and in bona fide discharge of the duty of care, the law will protect the reasonable exercise of a professional decision.”²¹

5. In the absence of Advance Directives surrogate decision makers may have to decide whether or not to withhold or withdraw treatments in the terminally ill. The legal procedure for this has been described in detail in the judgment.

“...in cases of incompetent patients who are unable to take an informed decision, “the best interests principle” be applied and such decision be taken by specified competent medical 4

experts and be implemented after providing a cooling period to enable aggrieved person to approach the court of law.”²²

“When passive euthanasia as a situational palliative measure becomes applicable, the best interest of the patient shall override the State interest.”²³

III. Reflections on the Supreme Court Judgment in the light of Catholic Teaching

In this section we look at the salient points of the Supreme Court Judgment from the perspective of Catholic Magisterial Teaching.

1. The Catholic Church prohibits Euthanasia and physician assisted suicide

The Supreme Court has unequivocally rejected active euthanasia and physician assisted suicide. This is in keeping with Catholic teaching. However, its use of the term “passive euthanasia” is problematic because it is open to misinterpretation.

In this context, the Catholic Church provides a clear definition of euthanasia,

“By euthanasia is understood an action or an omission which, of itself or by intention causes death, in order that all suffering may in this way be eliminated. Euthanasia’s terms of reference, therefore, are to be found in the intention of the will and the methods used.”²⁴

The definition speaks of an action or an omission. This calls for further explanation. Euthanasia by action refers to those positive acts of commission whose purpose is to kill a dying (or even non-dying) person for relief of suffering. Euthanasia by omission refers to a refraining from action, whose direct intention is death by “benign neglect”. **“Passive euthanasia” is an ambiguous term and misleading.** Often it is mistakenly applied to what in the Catholic tradition comes under the category **“allowing to die”**. As Richard McCormick warned, **“one way to soften resistance to the unacceptable is to confuse it with the acceptable”**.²⁵ In the Catholic tradition, allowing to die is only the refusal or cessation of useless or disproportionately burdensome treatment. **There is no intention of bringing about death.**²⁶ “To forego extraordinary or disproportionate means is **not** the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death.”²⁷ As the Declaration on Euthanasia says, the terms of reference are to be found in the intention of the will and the methods used. The direct intention of bringing about death (by action or omission) in order to eliminate suffering, constitutes the very core of euthanasia. 5

Support for this view comes from the Indian Council for Medical Research, which clearly states, “The term passive euthanasia is an obsolete terminology and should be avoided as euthanasia cannot be passive and withholding or withdrawing of potentially inappropriate treatment in a patient dying with terminal illness that only prolongs, the dying process cannot be construed as an intention to kill.”²⁸ Furthermore, it emphasizes, “...allowing natural death, withholding and withdrawing life sustaining treatment to limit harm and suffering in a dying patient should not be construed as euthanasia”²⁹

2. Respect for autonomy of the patient

The Supreme Court has made the patient and the patient's best interest a central point in the discussion. In this context it speaks of Autonomy. The Church approves of the autonomy of the patient, but **this autonomy has limits**. A terminally ill patient cannot, for example, in the name of autonomy demand that a physician assist him/her in committing suicide. Only God has dominion over life. Human beings have stewardship only. That is why the right to autonomy is limited.

Persons at end of life should be offered truthful and adequate medical information to allow them to address the morally legitimate choices available to them.

3. Death with Dignity

While the Catholic Church understands the Supreme Court's statement that the Constitution protects the legitimate expectation of every person to lead a life of dignity until death, there are some serious concerns, which are listed below:

1. The Supreme Court's acceptance of the concept of human dignity including the right to dignity at the time of dying is laudable. However, the concept of human dignity according to the Catholic faith is much deeper. It stems from the understanding of *Imago Dei* – the fact that as humans we are created in the image and likeness of God, and that this human dignity thus extends from the moment of conception to the point of natural death.

2. The concept of dignity needs to be understood more clearly, lest it becomes ambiguous, and allows for misuse. Dignity, as most widely understood, often points either inward to certain subjective attitudes or outward to extrinsic standards of usefulness, productivity or measurable achievement. Both these extremes are problematic. The Catholic Church teaches us that human dignity has an intrinsic value that cannot be taken away – neither can it be conferred by society.

3. Proponents of euthanasia make dignity one of the grounds for demanding euthanasia. This runs counter to the intrinsic value of human dignity. While some forms of treatment in medical institutions can be depersonalizing, dying or killing to protect one's dignity makes no sense, because the most definitive and irreversible way to turn a person into a thing, to reduce a person to an object, to negate existing personal reality, is to kill a person.³⁰

4. When value and dignity are thus reduced to subjective feelings or external qualities, nothing is valued for its own sake.

5. "Dignity is worth, not worth for something but inherent worth. It is not an achievement but an endowment, something one has which is very close to one's simply being what and who one is. To the dignity of one corresponds the attitude of respect on the part of others."³¹

4. On Withholding or Withdrawing Treatment

The Supreme Court has indicated that treatment of patients who are terminally ill or in a persistently vegetative state where intervention will merely prolong the suffering and agony of the patient may be withdrawn or withheld. This is in keeping with Catholic teaching.

There has been a long standing Catholic tradition in dealing with ethical issues in death and dying. Traditionally it has been expressed in terms of "ordinary and extraordinary means." They have been described as follows, "Ordinary means of prolonging life are all medicines, treatments and operations which offer a reasonable hope of benefit for the patient and/or which can be obtained or used without excessive expense, pain or burden; extraordinary means are all medicines, treatments and operations which cannot be used or obtained without excessive expense, pain or other burden."³² If the means are considered ordinary they are obligatory. If they are deemed extraordinary they may or may not be employed. But there is always the obligation to provide ordinary care.

But we must bear in mind that these categories are moral and not medical categories. They help us to deal with the agonizing question of

- i. whether we should always do all that is possible to keep a person alive,
- ii. whether there is a moral limit to our attempts to find a cure,
- iii. whether we can cease treatment at some point.

The Declaration on Euthanasia clearly states the following.³³

1. "It is also permitted, with the patient's consent, to interrupt these means, where the results fall short of expectations",
2. "The healthcare workers in particular may judge that the investment in instruments and personnel is disproportionate to the results foreseen and they may also judge that the techniques applied impose on the patient strain or suffering out of proportion to the benefits which the patient may gain from such techniques,"
3. "Treatments may be withdrawn or withheld "to avoid the application of a medical procedure disproportionate to the results that can be expected, or a desire not to impose excessive expense on the family or the community."
4. Such a withdrawal is not killing the patient, but, "on the contrary, it should be considered as an acceptance of the human condition".

In the Catholic Tradition this is termed "**Allowing to Die**" and can never be termed "passive euthanasia" as the Supreme Court done.

5. Advance Directives.

Documents such as Advance Directives may be used by patients as a means of informing family and physician and as help in preparing for death³⁴ Although such documents are not in themselves wrong, they do not always solve the problems of decision-making.

Every human life created by God is precious and medical decisions have to reflect this belief. Every human person is unique, irreplaceable and unrepeatable. Patients respond differently to treatment options in different conditions and diseases. Therefore, advance planning of the type of care that one wishes to receive especially at end of life is praiseworthy. Perhaps a good way to approach advance care is to appoint a surrogate decision maker in the event a person may become incapable of decision-making due to advancing age or illness. Advance directives allows one to draw out a document in advance on what type of medical treatments one would like to receive or refuse.³⁵

Central to making a right decision at end of life situations is to communicate with loved ones and friends about what one would prefer if they had to make a decision on one's behalf. This has been a long-standing practice in medicine. Unfortunately, it would appear that the regulations proposed make a cumbersome procedure and could be open to misuse and exploitations.

6. Implications for Catholics

From all that has been stated above, we may draw certain practical conclusions for Catholics.

- i. Euthanasia or the deliberate and intentional killing of the patient is always morally wrong, whether it be by some lethal action or by wilful neglect.
- ii. If there is any hope of curing the patient or checking the progress of the illness, the physician should use available remedies if the patient or legal representative so desires. The patient may refuse or withdraw any treatment that he/she finds useless or burdensome.
- iii. At all times, the patient and patient's best interests are of primary importance. The patient is the decision maker. If, however, the patient is impeded or incapable of making a decision, the legal representative must act on his/her behalf always keeping in mind the desires and best interests of the patient.

iv. When a treatment applied to a particular patient fails to achieve medicine's goals, then that treatment is not beneficial to the patient. Such treatments are termed futile and may be ethically withdrawn or withheld after the patient has consented. If the patient is incapable of making the decision then the legal representative can make the decision.

v. Sometimes treatments can be burdensome and may involve an intense experience of physical pain, and revulsion due to side effects. Treatments can also be excessively expensive, according to the individual's financial status. Such expenses may jeopardize the livelihood of the entire family of the patient. These treatments are extraordinary or disproportionate and therefore not obligatory, and the patient may ethically refuse such treatments

vi. Advance directives or "living wills" do not raise any moral problems insofar as they are a means of informing the family or physician about his/her preferences regarding treatment during terminal illness.

vii. If Catholics have any doubts about being faithful to the Church's teachings with regard to end of life decisions and Advance Directives, they should be encouraged to discuss this with the clergy and others more knowledgeable about the issues and to prayerfully contemplate their decisions in the light of the teachings of the Church. People writing their Advance Directives must be aware that comfort care, hygiene measures and alleviation of pain are not medical treatments but basic care accorded by one human being to another in respect of human dignity.

It is the duty of Christian health professionals and caregivers to ensure that the patient live as meaningfully as possible through the process of dying. In this context Palliative Care is important as it provides relief of pain and suffering. This implies that the patient never feels abandoned and is in fact accompanied with appropriate comfort care, hygiene, pain relief and counseling and, importantly, is provided with spiritual and sacramental help in order to prepare well for death.

“The dying person should not be dismissed as incurable and abandoned to his own resources and those of the family, but should be re-entrusted to the care of doctors and nurses. These, interacting and integrating with the assistance given by chaplains, social workers, relatives and friends, allow the dying person to accept and live out his death.”³⁶

Appendix Other Voices

1. Current practice

In everyday clinical practice at the hospitals, health professionals strive to understand and respect the wishes of terminally ill patients at end of life, or surrogate decision makers in order to provide a pain-free and peaceful process of dying. Decisions about withdrawal and withholding burdensome or futile treatment are ethical situations encountered frequently by medical professionals. Such decisions are made routinely after taking consent. Therefore, the Supreme

Court’s judgment on such withdrawal and withholding of treatment, is essentially legalizing what is already common practice.³⁷ While this might appear to be a good thing, the Supreme Court goes on to describe a lengthy medical and legal process which needs to be followed to ensure that withdrawal and withholding of treatment is done appropriately and in the best interests of the patient. Physicians involved in the terminal care of patients are likely to find these procedures burdensome and the timelines involved in the process, inappropriate in situations where clinical decisions need to be made rapidly. However, doctors can draw comfort the Supreme Court ruling, “Where the doctor has acted in such a case in the best interest of the patient and in bona fide discharge of the duty of care, the law will protect the reasonable exercise of a professional decision”³⁸

3. Possibility of misinterpretation

Advocates, media professionals and commentators have interpreted the judgment in different ways. Sushila Rao in *The Hindu* has opined, "If passive euthanasia is guaranteed fundamental right, a rigid 'active' versus 'passive' euthanasia distinction is analytically unsustainable." It is "...a morass of legal fictions about intentionality and the 'ultimate' causation of death which don't withstand scrutiny." She goes on to say that the judgment could result in abuse by unscrupulous individuals, or unjust criminal prosecution of benign doctors and families.³⁹ Pinky Anand, Addl. Solicitor Gen. of India says, "...the courts have handed us the right to choose our death with dignity, but the line has to be trodden carefully. Another step in this direction could result in killing as opposed to 'mercy killing'."⁴⁰

Dhvani Mehta, a legal policy expert says, "using passive euthanasia to describe withholding or withdrawing of treatment wrongly suggests that there is something unnatural about the process. Instead such withholding or withdrawal ought to be seen as allowing death to take its natural course. The Court also sees it this way, despite its use of the term passive euthanasia." She continues, "The court has expounded on the rights to autonomy, dignity, liberty and privacy while recognizing the right to a dignified death. If these rights are to be given their full effect, it would be hard to justify why 'passive euthanasia' is permitted while 'active euthanasia' is not."⁴¹

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**Message of the Pontifical Council for
Interreligious Dialogue
to Hindus for the feast of Deepavali**

Christians and Hindus: In Defence of the Vulnerable of
Society, 31-10-2018

Dear Hindu Friends,

The Pontifical Council for Interreligious Dialogue sends you most cordial greetings and prayerful good wishes as you celebrate Deepavali on 7 November this year. May the celebrations surrounding this festival strengthen the spirit of friendship and fraternity among you and enhance peace and joy in your families and communities!

We know from news bulletins and web portals, as well as from direct experience, the daily hardships endured by the vulnerable members of our society: the poor, infirm, elderly, disabled, destitute, abandoned, migrants; those socially, religiously, culturally and linguistically marginalized and excluded; and the victims of abuse and violence, especially women and children. Largely helpless and defenceless, discarded and ignored by a society increasingly indifferent and even callous in the face of human needs and sufferings, the vulnerable everywhere in our time suffer greatly. It is in this troubling context that we wish to share with you a reflection on how we, Hindus and Christians alike, can engage in efforts to defend, protect and assist them.

The moral duty to care for the vulnerable springs from our shared belief that we are all God's creatures and, as a result, brothers and sisters, equal in dignity, with responsibility for one another. It also stems from the realization that we too at times feel vulnerable, looking for someone to offer us a helping hand. A healthy awareness of our common human condition and our moral duty towards others inspires us to promote their cause by doing all that we can to alleviate their sufferings, defend their rights and restore their dignity.

There is no doubt that, in this regard, many praiseworthy efforts are being made by individuals, groups and communities in different parts of the world. Yet given the great numbers of the vulnerable, and the complexities often involved in meeting their needs, those efforts can appear no more than a few drops in a great ocean. Still, opportunities for service are all around us, since the vulnerable can be found in every community and society. Greater efforts, inspired by a sense of solidarity, are needed so that they can feel “the presence of brothers and sisters who are concerned for them, and, by opening the doors of their hearts and lives, make them feel like friends and family” (Pope Francis, Message for the Second World Day of the Poor, 18 November, 2018) In the end, the true measure of civilization of any society is the way it treats its most vulnerable members.

Attentiveness and cooperation are needed, not only to defend the legitimate place and rights of the vulnerable in society, but also to cultivate a culture of care and concern in their regard. In our families too, every effort should be made to ensure that no one feels unwanted, unloved, ignored or left out. Every level of society - especially political and government leaders, and those best equipped to provide practical assistance - needs to display a human face and heart to the vulnerable of our society and to reach out to all those suffering marginalization and oppression. Such generosity should not appear as a token gesture, but as one divinely inspired and aimed at the true emancipation and welfare of the vulnerable and the defence of their cause.

As believers grounded in our own respective spiritual traditions, and as individuals with shared concerns for the wellbeing of all, may we join hands with the adherents of other religious traditions and all people of good will, and make collective and concerted efforts to secure a joyful present and a hopeful future for our vulnerable brothers and sisters!

We wish all of you a happy Deepavali!

Bishop Miguel Ángel Ayuso Guixot, MCCJ, Secretary

HOMILY OF HIS HOLINESS POPE FRANCIS
Holy Mass on All Souls Day, November

In the parable of today's Gospel, we heard that the bridesmaids, all ten of them, "went forth to meet the bridegroom" (Mt 25:1). For all of us, life is a constant call to go forth: from our mother's womb, from the house where we are born, from infancy to youth, from youth to adulthood, all the way to our going forth from this world. For ministers of the Gospel too, life is in constant movement, as we go forth from our family home to wherever the Church sends us, from one variety of service to another. We are always on the move, until we make our final journey.

The Gospel shows us the meaning of this constant wayfaring that is life: it is a going forth to meet the Bridegroom. This is what life is meant to be lived for: the call that resounds in the night, according to the Gospel, and which we will hear at the hour of our death: "Here is the Bridegroom! Come out to meet him!" (v. 6). The encounter with Jesus, the Bridegroom who "loved the Church and gave himself up for her" (Eph 5:25), gives meaning and direction to our lives. That and nothing more. It is the finale that illuminates everything that preceded it. Just as the seeding is judged by the harvest, so the journey of life is shaped by its ultimate goal.

If our life is a journey to meet the Bridegroom, it is also the time we have been granted to grow in love. Every day of our lives is a preparation for the wedding banquet, a great period of betrothal. Let us ask ourselves: do I live like someone preparing to meet the Bridegroom? In the ministry, amid all our meetings, activities and paperwork, we must never lose sight of the one thread that holds the entire fabric together: our expectation of the Bridegroom. The centre of it all can only be a heart in love with the Lord. Only in this way will the visible body of our ministry

be sustained by an invisible soul. Here we begin to realize what the Apostle tells us in the second reading: “We look not at what can be seen but at what cannot be seen; for what can be seen is temporary, but what cannot be seen is eternal” (2 Cor 4:18). Let us not keep our gaze fixed on earthly affairs, but look beyond them. It is true when they say that the really important things are invisible to our eyes. The really important thing in life is hearing the voice of the Bridegroom. That voice asks us daily to catch sight of the Lord who comes, and to make our every activity a means of preparation for his wedding banquet.

We are reminded of this by what the Gospel tells is the one essential thing for the bridesmaids awaiting the wedding banquet. It is not their gowns, or their lamps, but rather the oil kept in small jars. Here we see a first feature of oil: it is not impressive. It remains hidden; it does not appear, yet without it there is no light. What does this suggest to us? That in the Lord’s eyes what matters is not appearances but the heart (cf. 1 Sam 16:7). Everything that the world runs after and then parades – honours, power, appearances, glory – passes away and leaves nothing behind. Detachment from worldly appearances is essential to our preparation for heaven. We need to say no to the “cosmetic culture” that tells us to worry about how we look. Instead of our outward appearance that passes away, we should purify and keep custody of our heart, our inner self, which is precious in the eyes of God.

Along with this first feature – not to be flashy but essential – there is another aspect of oil: it exists in order to be consumed. Only when it is burned does it spread light. Our lives are like that: they radiate light only if they are consumed, if they spend themselves in service. The secret to live is to live to serve. Service is the ticket to be presented at the door of the eternal wedding banquet. Whatever will remain of life, at the doorstep

of eternity, is not what we gained but what we gave away (cf. Mt 6:19-21; 1 Cor 13:8). The meaning of life is found in our response to God's offer of love. And that response is made up of true love, self-giving and service. Serving others involved a cost, since it involves spending ourselves, letting ourselves be consumed. In our ministry, those who do not live to serve do not de-serve to live. Those who hold on too tightly to their lives will lose them.

A third feature of oil is clearly present in the Gospel: it must be prepared. Oil has to be stored up ahead of time and carried with one (cf. vv. 4, 7). Love is certainly spontaneous, but it is not impromptu. It was precisely by their lack of preparation that the bridesmaids excluded from the wedding banquet showed their foolishness. Now is the time for preparation: here and now, day by day, love has to be stored up and fostered. Let us ask for grace to renew daily our first love with the Lord (cf. Rev 2:4), lest its flame die out. It is a great temptation to sink into a life without love, which ends up being like an empty vase, a snuffed lamp. If we do not invest in love, life will stifle it. Those called to God's wedding feast cannot be content with a sedentary, flat and humdrum life that plods on without enthusiasm, seeking petty satisfactions and pursuing fleeting rewards. A dreary and predictable life, content to carry out its duties without giving of itself, is unworthy of the Bridegroom. As we pray for the Cardinals and Bishops who have passed away in this last year, let us beg the intercession of all those who lived unassuming lives, content to prepare daily to meet the Lord. Following the example of these witnesses, who praise God are all around us in great numbers, let us not be content with a quick glance at this day and nothing else. Instead, let us desire to look farther ahead, to the wedding banquet that awaits us. A life burning with desire for God and trained by love will be prepared to enter the chamber of the Bridegroom, and this, forever.

Saturday, 3 November 2018

HOMILY OF HIS HOLINESS POPE FRANCIS

Sunday, 14 October 2018

Holy Mass and Canonization of Paul VI, Oscar Arnulfo and others

The second reading tells us that “the word of God is living and active, sharper than any two-edged sword (Heb 4:12). It really is: God’s word is not merely a set of truths or an edifying spiritual account; no – it is a living word that touches our lives, that transforms our lives. There, Jesus in person, the living Word of God, speaks to our hearts.

The Gospel, in particular, invites us to an encounter with the Lord, after the example of the “man” who “ran up to him” (cf. Mk10:17). We can recognize ourselves in that man, whose name the text does not give, as if to suggest that he could represent each one of us. He asks Jesus how “to inherit eternal life” (v. 17). He is seeking life without end, life in its fullness: who of us would not want this? Yet we notice that he asks for it as an inheritance, as a good to be obtained, to be won by his own efforts. In fact, in order to possess this good, he has observed the commandments from his youth and to achieve this he is prepared to follow others; and so he asks: “What must I do to have eternal life?”

Jesus’s answer catches him off guard. The Lord looks upon him and loves him (cf. v. 21). Jesus changes the perspective: from commandments observed in order to obtain a reward, to a free and total love. That man was speaking in terms of supply and demand, Jesus proposes to him a story of love. He asks him to pass from the observance of laws to the gift of self, from doing for oneself to being with God. And the Lord suggests to the man a life that cuts to the quick: “Sell what you have and give to the poor...and come, follow me” (v. 21). To you, too, Jesus says: “Come, follow me!” Come: do not stand still, because it is not enough not to do evil in order to be with Jesus. Follow me: do

not walk behind Jesus only when you want to, but seek him out every day; do not be content to keep the commandments, to give a little alms and say a few prayers: find in Him the God who always loves you; seek in Jesus the God who is the meaning of your life, the God who gives you the strength to give of yourself.

Again Jesus says: "Sell what you have and give to the poor." The Lord does not discuss theories of poverty and wealth, but goes directly to life. He asks you to leave behind what weighs down your heart, to empty yourself of goods in order to make room for him, the only good. We cannot truly follow Jesus when we are laden down with things. Because if our hearts are crowded with goods, there will not be room for the Lord, who will become just one thing among the others. For this reason, wealth is dangerous and – says Jesus – even makes one's salvation difficult. Not because God is stern, no! The problem is on our part: our having too much, our wanting too much suffocates us, suffocates our hearts and makes us incapable of loving. Therefore, Saint Paul writes that "the love of money is the root of all evils" (1 Tim 6:10). We see this where money is at the centre, there is no room for God nor for man.

Jesus is radical. He gives all and he asks all: he gives a love that is total and asks for an undivided heart. Even today he gives himself to us as the living bread; can we give him crumbs in exchange? We cannot respond to him, who made himself our servant even going to the cross for us, only by observing some of the commandments. We cannot give him, who offers us eternal life, some odd moment of time. Jesus is not content with a "percentage of love": we cannot love him twenty or fifty or sixty percent. It is either all or nothing.

Dear brothers and sisters, our heart is like a magnet: it lets itself be attracted by love, but it can cling to one master only and it must choose: either it will love God or it will love the world's treasure (cf. Mt 6:24); either it will live for love or it will live for itself (cf. Mk 8:35). Let us ask ourselves where we are in our story of love with God. Do we content ourselves with a few commandments or do we follow Jesus as lovers, really

prepared to leave behind something for him? Jesus asks each of us and all of us as the Church journeying forward: are we a Church that only preaches good commandments or a Church that is a spouse, that launches herself forward in love for her Lord? Do we truly follow him or do we revert to the ways of the world, like that man in the Gospel? In a word, is Jesus enough for us or do we look for many worldly securities? Let us ask for the grace always to leave things behind for love of the Lord: to leave behind wealth, leave behind the yearning for status and power, leave behind structures that are no longer adequate for proclaiming the Gospel, those weights that slow down our mission, the strings that tie us to the world. Without a leap forward in love, our life and our Church become sick from “complacency and self-indulgence” (Evangelii Gaudium, 95): we find joy in some fleeting pleasure, we close ourselves off in useless gossip, we settle into the monotony of a Christian life without momentum, where a little narcissism covers over the sadness of remaining unfulfilled.

This is how it was for the man, who – the Gospel tells us – “went away sorrowful” (v. 22). He was tied down to regulations of the law and to his many possessions; he had not given over his heart. Even though he had encountered Jesus and received his loving gaze, the man went away sad. Sadness is the proof of unfulfilled love, the sign of a lukewarm heart. On the other hand, a heart unburdened by possessions, that freely loves the Lord, always spreads joy, that joy for which there is so much need today. Pope Saint Paul VI wrote: “It is indeed in the midst of their distress that our fellow men need to know joy, to hear its song” (Gaudete in Domino, I). Today Jesus invites us to return to the source of joy, which is the encounter with him, the courageous choice to risk everything to follow him, the satisfaction of leaving something behind in order to embrace his way. The saints have travelled this path.

Paul VI did too, after the example of the Apostle whose name he took. Like him, Paul VI spent his life for Christ’s Gospel, crossing new boundaries and becoming its witness in proclamation and

in dialogue, a prophet of a Church turned outwards, looking to those far away and taking care of the poor. Even in the midst of tiredness and misunderstanding, Paul VI bore witness in a passionate way to the beauty and the joy of following Christ totally. Today he still urges us, together with the Council whose wise helmsman he was, to live our common vocation: the universal call to holiness. Not to half measures, but to holiness. It is wonderful that together with him and the other new saints today, there is Archbishop Romero, who left the security of the world, even his own safety, in order to give his life according to the Gospel, close to the poor and to his people, with a heart drawn to Jesus and his brothers and sisters. We can say the same about Francesco Spinelli, Vincenzo Romano, Maria Caterina Kasper, Nazaria Ignazia of Saint Teresa of Jesus, and also our Abruzzese-Neapolitan young man, Nunzio Sulprizio: the saintly, courageous, humble young man who encountered Jesus in his suffering, in silence and in the offering of himself. All these saints, in different contexts, put today's word into practice in their lives, without lukewarmness, without calculation, with the passion to risk everything and to leave it all behind. Brothers and sisters, may the Lord help us to imitate their example.

వివాహము : ఒక అవగాహన
MARRIAGE PREPARATION COURSE

మ్యారేజ్ ప్రిపరేషన్ కోర్సు

విశాఖపట్నం అతిమేత్రాసనం ఎమ్.ఎస్.ఎఫ్.ఎస్. ధ్యానాశ్రమం, చిన్నవారేరునందు
నవంబరు 10, 2018 (రెండవ శనివారం)

మ్యారేజ్ ప్రిపరేషన్ కోర్సు (ఒక్క రోజు) నిర్వహించబడును. ఈ కోర్సునందు మ్యారేజ్ - ఒక దివ్య సంస్కారం, కెనన్ లా (శ్రీసభ చట్టం), సివిల్ లా బాధ్యతాయుతమైన భవిష్యత్తు. తల్లిదండ్రులుగా ఎలా ఉండగల గాలి. మరియు దీనికి సంబంధించిన అనేక విషయములపట్ల అవగాహన కల్పించబడును, మరియు దాంపత్య జీవితం ఆదర్శవంతంగా జీవిస్తున్న అనుభవజ్ఞులైన దంపతులచే పెక్కు విషయములను తెలుసుకొను అవకాశము గలదు. కావున గౌరవనీయులైన విచారణ గురువులు మీ మీ విచారణలలో ఉన్న వివాహ వయస్సుకు వచ్చిన యువతీ యువకులను ప్రోత్సహించి ఈ అవకాశమును సద్వినియోగపరచుకొనగలరని కోరుచున్నాము.

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**HOLY MASS FOR THE CLOSING OF THE XV
ORDINARY GENERAL ASSEMBLY OF THE
SYNOD OF BISHOP
Sunday, 28 October 2018**

The account we have just heard is the last of those that the evangelist Mark relates about the itinerant ministry of Jesus, who is about to enter Jerusalem to die and to rise. Bartimaeus is thus the last of those who follow Jesus along the way: from a beggar along the road to Jericho, he becomes a disciple who walks alongside the others on the way to Jerusalem. We too have walked alongside one another; we have been a “synod”. This Gospel seals three fundamental steps on the journey of faith.

First, let us consider Bartimaeus. His name means “son of Timaeus”. That is how the Gospel describes him: “Bartimaeus son of Timaeus” (Mk 10:46). Yet, oddly, his father is nowhere to be found. Bartimaeus lies alone on the roadside, far from home and fatherless. He is not loved, but abandoned. He is blind and no one listens to him; when he tried to speak, everyone told him to keep quiet. Jesus hears his plea. When he goes to him, he lets him speak. It was not hard to guess what Bartimaeus wanted: clearly, a blind person wants to see or regain his sight. But Jesus takes his time; he takes time to listen. This is the first step in helping the journey of faith: listening. It is the apostolate of the ear: listening before speaking.

Instead, many of those with Jesus ordered Bartimaeus to be quiet (cf. v. 48). For such disciples, a person in need was a nuisance along the way, an obstacle unexpected and unforeseen. They preferred their own timetable above that of the Master, their own talking over listening to others. They were following Jesus, but they had their own plans in mind. This is a risk constantly to guard against. Yet, for Jesus, the cry of those pleading for help is not a nuisance but a challenge. How

important it is for us to listen to life! The children of the heavenly Father are concerned with their brothers and sisters, not with useless chatter, but with the needs of their neighbours. They listen patiently and lovingly, just as God does to us and to our prayers, however repetitive they may be. God never grows tired; he is always happy when we seek him. May we too ask for the grace of a heart that listens. I would like to say to the young people, in the name of all of us adults: forgive us if often we have not listened to you, if, instead of opening our hearts, we have filled your ears. As Christ's Church, we want to listen to you with love, certain of two things: that your lives are precious in God's eyes, because God is young and loves young people, and that your lives are precious in our eyes too, and indeed necessary for moving forward.

After listening, a second step on the journey of faith is to be a neighbour. Let us look at Jesus: he does not delegate someone from the "large crowd" following him, but goes personally to meet Bartimaeus. He asks him, "What do you want me to do for you?" (v. 51). What do you want... – Jesus is completely taken up with Bartimaeus; he does not try to sidestep him. ...me to do – not simply to speak, but to do something. ...for you – not according to my own preconceived ideas, but for you, in your particular situation. That is how God operates. He gets personally involved with preferential love for every person. By his actions, he already communicates his message. Faith thus flowers in life.

Faith passes through life. When faith is concerned purely with doctrinal formulae, it risks speaking only to the head without touching the heart. And when it is concerned with activity alone, it risks turning into mere moralizing and social work. Faith, instead, is life: it is living in the love of God who has changed our lives. We cannot choose between doctrine and activism. We are called to carry out God's work in God's own way: in closeness, by cleaving to him, in communion with one another, alongside our brothers and sisters. Closeness: that is the secret to communicating the heart of the faith, and not a secondary aspect.

Being a neighbour means bringing the newness of God into the lives of our brothers and sisters. It serves as an antidote to the temptation of easy answers and fast fixes. Let us ask ourselves whether, as Christians, we are capable of becoming neighbours, stepping out of our circles and embracing those who are not “one of us”, those whom God ardently seeks. A temptation so often found in the Scriptures will always be there: the temptation to wash our hands. That is what the crowd does in today’s Gospel. It is what Cain did with Abel, and Pilate with Jesus: they washed their hands. But we want to imitate Jesus and, like him, to dirty our hands. He is the way (cf. Jn 14:6), who stopped on the road for Bartimaeus. He is the light of the world (cf. Jn 9:5), who bent down to help a blind man. Let us realize that the Lord has dirtied his hands for each one of us. Let us look at the cross, start from there and remember that God became my neighbour in sin and death. He became my neighbour: it all starts from there. And when, out of love of him, we too become neighbours, we become bringers of new life. Not teachers of everyone, not specialists in the sacred, but witnesses of the love that saves.

The third step is to bear witness. Let us consider the disciples who, at Jesus’ request, called out to Bartimaeus. They do not approach a beggar with a coin to shut him up, or to dispense advice. They go in Jesus’ name. Indeed, they say only three words to him, and all three are words of Jesus: “Take heart; get up, he is calling you” (v. 49). Everywhere else in the Gospel, Jesus alone says, “Take heart”, for he alone “heartens” those who heed him. In the Gospel, Jesus alone says, “Get up”, and heals in spirit and body. Jesus alone calls, transforming the lives of those who follow him, helping raise up the fallen, bringing God’s light to the darkness of life. So many children, so many young people, like Bartimaeus, are looking for light in their lives. They are looking for true love. And like Bartimaeus who in the midst of that large crowd called out to Jesus alone, they too seek life, but often find only empty promises and few people who really care.

It is not Christian to expect that our brothers and sisters who are seekers should have to knock on our doors; we ought to go out to them, bringing not ourselves but Jesus. He sends us, like those disciples, to encourage others and to raise them up in his name. He sends us forth to say to each person: "God is asking you to let yourself be loved by him". How often, instead of this liberating message of salvation, have we brought ourselves, our own "recipes" and "labels" into the Church! How often, instead of making the Lord's words our own, have we peddled our own ideas as his word! How often do people feel the weight of our institutions more than the friendly presence of Jesus! In these cases, we act more like an NGO, a state-controlled agency, and not the community of the saved who dwell in the joy of the Lord.

To listen, to be a neighbour, to bear witness. The journey of faith in today's Gospel ends in a beautiful and surprising way when Jesus says "Go; your faith has made you well" (v. 52). Yet Bartimaeus had made no profession of faith or done any good work; he had only begged for mercy. To feel oneself in need of salvation is the beginning of faith. It is the direct path to encountering Jesus. The faith that saved Bartimaeus did not have to do with his having clear ideas about God, but in his seeking him and longing to encounter him. Faith has to do with encounter, not theory. In encounter, Jesus passes by; in encounter, the heart of the Church beats. Then, not our preaching, but our witness of life will prove effective.

To all of you who have taken part in this "journey together", I say "thank you" for your witness. We have worked in communion, with frankness and the desire to serve God's people. May the Lord bless our steps, so that we can listen to young people, be their neighbours, and bear witness before them to Jesus, the joy of our lives.

POPE FRANCIS
GENERAL AUDIENCE
Wednesday, 10 October 2018

Dear Brothers and Sisters,

Today's catechesis is dedicated to the Fifth Word: You shall not kill. The fifth Commandment: you shall not kill. We are already in the second part of the Decalogue, the part which deals with relationships with our neighbour. And, with its concise and categorical formulation, this commandment rises up like a wall to defend the basic values of human relationships. And what is the basic value in human relationships?: the value of life. Thus, you shall not kill.

One could say that all the evil carried out in the world can be summed up in this: contempt for life. Life is assailed by war, by organizations that exploit people — we read in newspapers or see in newscasts many facts — by speculations on creation and by the throwaway culture and by every system that subjugates human existence to calculated opportunities, while a scandalous number of people live in a state unworthy of mankind. This is having contempt for life, that is, in some way, killing.

A contradictory approach even permits the termination of human life in the maternal womb, in the name of safeguarding other rights. But how can an action that ends an innocent and defenceless life in its blossoming stage be therapeutic, civilized or simply human? I ask you: is it right to 'do away with' a human life in order to solve a problem? Is it right to hire a hit man in order to solve a problem? One cannot. It is not right to 'do away with' a human being, however small, in order to solve a problem. It is like hiring a hit man to solve a problem.

Where does all this come from? Violence and the rejection of life; where do they actually come from? From fear. Indeed, welcoming others is a challenge to individualism. Let us think, for example, about when it is discovered that a new life has a disability, even a serious one. In these tragic cases, parents need true closeness, true solidarity to face the reality and overcome the understandable fears. However, they often receive hasty advice to interrupt the pregnancy, which is an expression: 'interrupting the pregnancy' means 'doing away with someone', directly.

A sick child is like any other needy person on earth, like an elderly person who needs assistance, like many poor people who struggle to get by. He or she who is seen as a problem is in reality a gift from God that can save me from egocentrism and help me to grow in love. Vulnerable life shows us the way out, the way to save ourselves from a life that withdraws into itself and to discover the joy of love. And here I would like to pause to thank, to thank the many volunteers, to thank Italy's strong volunteerism, the strongest I have ever known. Thank you.

And what leads man to reject life? It is the idols of this world: money — better to get rid of this one because it will be costly — , power, success. These are the wrong parameters for evaluating life. What is the only authentic measure of life? It is love, the love with which God loves it! The love with which God loves life: this is the measure. The love with which God loves all human life. Indeed, what is the positive meaning of the Word "you shall not kill"? That God is a "lover of life", as we heard a short time ago in the Bible passage. The secret of life is revealed to us by the way it was regarded by the Son of God who became man, to the point of assuming on the Cross rejection, weakness, poverty and suffering (cf. Jn 13:1). In every sick child, in every weak elderly person, in every desperate migrant, in every fragile and threatened life. Christ is seeking us (cf. Mt 25:34-46), he is seeking our heart, to open us up to the joy of love. It is worthwhile

to welcome every life because every man and woman is worth the blood of Christ himself (cf. 1 Pt 1:18-19). We cannot have contempt for what God has loved so much!

We must tell the men and women of the world: do not have contempt for life! The life of others, but also one's own life because the Commandment "thou shall not kill" applies to it too. Many young people should be told, "do not have contempt for your life. Stop rejecting God's work! You are a work of God! Do not underestimate yourself, do not despise yourself with the addictions that will ruin you and lead you to death!

May no one measure life according to the deceptions of this world, but instead may each one accept him or herself and others in the name of the Father who created us. He is a "lover of life": this is beautiful. "God is a lover of life". And we are all so dear to him that he sent his Son for us. In fact, the Gospel says: "For God so loved the world that he gave his only Son; that whoever believes in him should not perish but have eternal life" (Jn 3:16).

Wednesday, 17 October 2018

Dear Brothers and Sisters

Today I would like to continue the catechesis on the Fifth Word of the Decalogue, "You shall not kill". We have already emphasized how this Commandment reveals that in God's eyes human life is precious, sacred and inviolable. No one can have contempt for his own or another's life; indeed, man bears God's image within and is the object of His infinite love, in whatever condition he was called into existence.

In the Gospel passage we listened to a short time ago, Jesus reveals to us an even deeper meaning of this Commandment. He affirms that, before God's tribunal, even ire against a brother or sister is a form of murder. This is why the Apostle John would write: "Anyone who hates his brother is a murderer" (1 Jn 3:15).

But Jesus does not stop at this, and in the same logic he adds that even insult and contempt can kill. And we are used to insulting, it is true. We tend to insult like exhaling. And Jesus tells us: 'Stop, because an insult does harm; it kills'. Contempt. 'But I detest these people, this person'. And this is a way of killing a person's dignity. It would be nice if this teaching of Jesus were to enter the mind and heart, and each of us would say: 'I will never insult anyone'. It would be a fine objective, because Jesus tells us: 'Look, if you harbour contempt, if you insult, if you hate, this is murder'.

No human code equates such different acts, assigning them the same level of justice. And consistently, Jesus actually exhorts us to interrupt the offering of sacrifice in the temple if we remember that we have offended a brother, in order to go and find him and reconcile with him. Also, when we go to Mass, we should have this attitude of reconciliation with the people we have had differences with. Even if we have thought ill of them, we have insulted them. But many times, while we are waiting for the priest to come and say Mass, we gossip a little and speak ill of others. But we cannot do this. Let us think about the gravity of an insult, of contempt, of hatred: Jesus equates them to killing.

What does Jesus mean by extending the field of the Fifth Word to this point? Man has a noble, very sensitive life, and has a hidden 'I' no less important than his physical being. Indeed, an inopportune phrase is enough to offend the innocence of a child. A cold gesture can suffice to wound a woman. To break a young person's heart, it suffices to rebuff his confidence. To annihilate a man, it suffices to ignore him. Indifference kills. It is like telling the other person: 'you are dead to me', because you have killed him in your heart. Not loving is the first step to killing; and not killing is the first step to loving.

At the beginning of the Bible, we read the terrible phrase that issues from the lips of the first murderer, Cain, after the Lord asks him where his brother is. Cain responds: "I do not know; am I my brother's keeper?" (Gen 4:9).[1] This is how assassins speak: 'it is not my concern', 'that is your business', and similar assertions. Let us try to answer this question: are we our brothers' keepers? Yes, we are! We are each other's keepers! And this is the path to life; it is the path of not killing.

Human life needs love. And what is authentic love? It is what Christ showed us, namely, mercy. The love we cannot forego is forgiveness, which accepts those who have wronged us. None of us can survive without mercy; we all need forgiveness. Therefore, if to kill means to destroy, terminate, eliminate someone, then not to kill would mean to care for, appreciate, include. And also forgive.

No one can delude him or herself: 'I am fine because I do nothing wrong'. A mineral or plant has this type of existence, however, man does not. A person — man or woman — does not. More is asked of a man or woman. There is good to be done, prepared for each of us, each his or her own, which makes us ourselves at the core. 'You shall not kill' is an appeal to love and mercy; it is a call to live according to the Lord Jesus, who gave his life for us and rose for us. Once, here in the Square, we all repeated together a Saint's expression about this. Perhaps it will help us: 'It is good to do no wrong, but it is wrong to do no good'. We must always do good; go a step further.

The Lord, who by becoming flesh sanctified our existence; he, who with his blood made our life invaluable; he, "the Author of life" (Acts 3:15), thanks to whom each one is a gift of the Father. In him, in his love stronger than death, and by the power of the Spirit whom the Father gives us, we can accept the Word "You shall not kill" as the most important and essential appeal: that is, 'you shall not kill' signifies a call to love.

Wednesday, 24 October 2018

Dear Brothers and Sisters

Our series of catecheses on the Commandments brings us today to the Sixth Word, which addresses the sentimental and sexual dimension, and states: “You shall not commit adultery”. The immediate call is to fidelity, and indeed no human relationship is authentic without fidelity and loyalty.

One cannot love only as long as it is ‘convenient’; love is truly manifested beyond the threshold of one’s own personal advantage, when one gives unreservedly. As the Catechism states: “Love seeks to be definitive; it cannot be an arrangement ‘until further notice’” (n. 1646). Fidelity is an attribute of a free, mature and responsible human relationship. Friends, too, reveal themselves as authentic because they remain so in all circumstances, otherwise they are not friends. Christ reveals authentic love; the One who lives in the boundless love of the Father, is, on this strength, the faithful Friend who welcomes us even when we err, and who always wants good for us, even when we do not deserve it. Human beings need to be loved unconditionally and those who do not receive this acceptance carry a certain incompleteness within themselves, often without knowing it. The human heart seeks to fill this void with surrogates, accepting compromises and mediocrity that have only a vague flavour of love. The risk is to call certain bitter and immature relationships ‘love’, with the illusion of finding the light of life in something that, at best, is merely a reflection of it. Thus it can happen, for example, that one overestimates physical attraction, which is itself a gift from God, but aims to pave the way for an authentic and faithful relationship with the person. As Saint John Paul II used to say, the human being “is called to a full and mature spontaneity of relationships”, which is “the gradual fruit of discerning the impulses in one’s own heart”. It is something that

is acquired, because every human being must “learn with determination and consistency what the body signifies” (cf. Catechesis, 12 November 1980).

The call to married life, therefore, requires a heartfelt discernment of the quality of the relationship and a period of engagement to confirm it. To approach the Sacrament of Marriage, the engaged couple must establish the certainty that the hand of God is in their bond and that he precedes and accompanies them and will enable them to say: With the Grace of Christ I promise to be faithful to you always. They cannot promise each other fidelity “in good times and in bad, in sickness and in health”, and to love and honour one another all the days of their lives, solely on the basis of good will or of the hope that it ‘will work out’. They need to ground themselves on the solid terrain of God’s faithful Love. And this is why, before receiving the Sacrament of Matrimony, there should be a careful preparation, I would say a catechumenate, because with love one’s entire life is at stake, and one does not kid around with love. Three or four meetings in the parish church cannot be defined as ‘marriage preparation’: no, this is not preparation: this is feigned preparation. And the responsibility falls on those who do this: on the parish priest, on the bishop who permits these things. The preparation must be mature and it takes time. It is not a formality: it is a Sacrament. But it must be prepared with a true catechumenate. Indeed, fidelity is a way of being, a style of life. One works with loyalty, one speaks with sincerity, one remains faithful to the truth in one’s thoughts, in one’s actions. A life woven of fidelity is expressed in all dimensions and leads to being faithful and reliable men and women in every circumstance.

However, to achieve such a beautiful life, our human nature is not enough. God’s fidelity needs to enter our being, to infect us. This Sixth Word calls us to turn our gaze to Christ whose

fidelity can remove from us an adulterous heart and give us a faithful heart. In him and only in him, is there love without reservations and second thoughts, absolute and unmitigated giving, and the tenacity of full acceptance. From his death and resurrection comes our fidelity, from his unconditional love comes steadfastness in relationships. From communion with him, with the Father and with the Holy Spirit comes communion among us and the ability to live our bonds in fidelity.

Wednesday, 31 October 2018

Dear brothers and sisters:

In our continuing catechesis on the Ten Commandments, we are discussing the sixth commandment: “You shall not commit adultery”. The commandment deals specifically with marital fidelity, yet it also speaks to every human relationship and vocation. In the light of Christ, we see that all love is meant to be pure, faithful, generous and fruitful. True love enables us to find ourselves by giving ourselves away. Hence, authentic love is always spousal, life-giving and self-sacrificing. The undying love of Christ that is the basis of marital fidelity is likewise reflected in the spousal love and spiritual parenthood that mark the vocations to priestly ministry and consecrated virginity. In the mystery of Christ and his love, we come to understand the full meaning of the gift of our human sexuality and the fidelity demanded by the marriage covenant. As men and women, body and spirit, we are called to love in ways that leave no room for lust or promiscuity. The command – “You shall not commit adultery” – is thus an invitation to live fully our original calling to that pure and faithful spousal love revealed in Jesus Christ.

DAYS TO REMEMBER

NOVEMBER

Fr. Suresh Kumar Telagani	1	Feast Day
Fr. Raparthi Poondi Vara Prasad	6	Birthday
Fr. Stephen Gorantla	7	Birthday
Fr. Premkumar Boni	15	
Fr. Manoj Kumar Boddapati	19	
Fr. Mohan Prasad Ommi	19	
Fr. Elias Pasala	21	
Fr. Rajendra Mamidi	29	
Fr. Balashowry Duggimpudi	29	
Fr. Ratnakumar Polamarasetty	29	
Fr. Anandarao Jalumuru	30	

MANY MANY HAPPY RETURNS OF THE DAY



NECROLOGY - NOVEMBER

- 02-11-1991 Bro. S. M. Thomas msfs (Novice) 21years, died at Vizag
05-11-1862 Msgr. Sebastian Neyret msfs, 60 years (1st Vicar Apostolic of Vizag), died at Kamptee
07-11-1982 Fr. Joseph Panjakil msfs, 62 years, died at Ettumanoor, Kerala
09-11-1983 Bro. Jacob Chembakassery msfs, 23 years, died at Vizag
10-11-2002 Fr. Michael Perissin Faber msfs, 47 years, died at Surada, Orissa
10-11-2003 Fr. Mathew Kanippilly, 72 years, died in Visakhapatnam
12-11-1943 Fr. Philip Kudakachira msfs, 36 years, died at Parvathipuram
13-11-2002 Fr. Zacharias Karottupara msfs, 92 years, died in Vizag
14-11-1956 Fr. Mathew Kachira msfs, 42 years, died at Kondadaba
17-11-1993 Fr. Devasia Nediakala, 56 years, died at Ettumanoor, Kerala
18-11-1997 Fr. Midathada Mariadas msfs, 64 years, died at Eluru
20-11-1995 Fr. Mani Tharappel msfs, 89 years, died in Vizag
21-11-1894 Fr. Joseph Decompoix msfs, 30 years, died at Nagpur
26-11-2016 Bro. Job Poovathumootil, 86 years, died at Vizag
29-11-1921 Fr. Francois Fleury msfs, 39 years, died at Surada, Orissa
29-11-1952 Fr. Otto Reitmayer msfs, 53 years, died at Kakinada
30-11-1984 Bro. John Sudarsanam msfs, 76 years, died at Vizag.



Clergy Retreat 2018

ARCHDIOCESE OF VISHAKHAPATNAM

Animator: **Rev. Fr. Jerry Rosario S.J, Chennai**
(7th – 12th October 2018, Ross Hill)



“నేనే వునరుత్తానమును, జీవమును, నన్ను విశ్వసించువాడు
మరణించినను జీవించును.” (యోహాను 11:25)

మన ప్రియమైన ఫాదర్‌గారికి

అశ్రునివాళి

రెవ. ఫా. జక్కాన బాలశౌరి

ఛాన్సలర్ మరియు కోశాధికారి, విశాఖ అగ్రపీఠం

జననం : 23-12-1956
గురుపట్టాభిషేకం : 12-03-1985
మరణం : 30-10-2018

తేది: 1-11-2018 గురువారం మధ్యా. 3.00 గం.లకు
సెయింట్ పీటర్స్ కథెడ్రల్, జ్ఞానాపురం నందు
దివ్యబలిపూజ మరియు భూస్థాపిత కార్యక్రమములు నిర్వహింపబడినవి.

ఓ నర్వేశ్వరా! వీరి ఆత్మకు నిత్య విశ్రాంతి ప్రసాదించువు.
మీ దివ్య వెలుగు వీరియందు నదా
ప్రకాశించునుగాక. ఆమెన్

