



Christward

NEWS BULLETIN OF THE DIOCESE OF JALANDHAR

VOL. IV

ISSUE: 01

JANUARY 2020



Happy New Year
2020



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PATRON

His Excellency
Most Rev. Dr. Franco Mulakkal
Bishop of Jalandhar

APOSTOLIC ADMINISTRATOR

His Excellency
Most Rev. Dr. Agnelo R. Gracias

CHIEF EDITOR

Fr. Jose Sebastian

COLLABORATORS

Mr. Rajan Pandit
Mrs. Renu

MANAGER

Fr. Subin Thekkedath

PUBLISHER

Fr. Jose Sebastian

ADDRESS

Christward, Bishop's House,
Civil Lines, Jalandhar City,
Punjab-144001

EMAIL

diojal5ab@gmail.com
ectribunaljlr@gmail.com
(For Private Circulation only)

Editorial

New Year 2020 is here. Christward wishes all its readers God's abundant blessings in this New Year. We thank God for all the blessings granted us during the past year. We have gone through some of the most difficult situations a Church could face and we are still awaiting God's intervention to bring back the joy and unity of our Particular Church. We are strengthened by the spiritual and moral support given by many who continue to pray for a speedy settlement of all the issues. Meanwhile we continue to serve the Lord and His People with renewed enthusiasm as we enter the New Year.

We entrust the New Year to the Mother of God, seeking her maternal protection for the Diocese of Jalandhar and for the Universal Church. The New Year begins with the solemnity of Mary, Mother of God. The Third Ecumenical Council held at Ephesus in 431 upheld that Mary, mother of Jesus, is *Theotokos*, affirming the devotion handed on from the earliest life of the

Church, at the same time condemning the Nestorian heresy which held that Mary was only *Christotokos* or Mother of Christ and not Mother of God. The Church thus affirmed the Divinity of Jesus as the second person of the Most Holy Trinity, One God. There is no division between Jesus and Christ. He is



His Excellency Agnelo Rufino Gracias, Apostolic Administrator, invites us to be thankful for the blessings of the past year. Despite the negative situation prevalent in the world, he urges us to look forward to the New Year 2020, with hope in the God who is ever present with us, Emmanuel.

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one and the same second person of the Most Holy Trinity, fully God and fully Man. We as human beings unite with His humanity to share His Divinity. Through baptism we have been made children of God and, as God's children, we have Mary, the Mother of God, as our own Mother. She is thus the Mother of God, the Mother of the Church, mother of each one of us.



January 1st is also World Day of Peace. More than ever now is the time for the laity to fulfill their responsibility as Royal People by involving themselves in governing the world. They are to be encouraged to take active part in the political life of the nation. Peace is threatened by the activities of those who do not have fear of God. They will surely meet with their destiny, as God is a God of Justice. But God will hold us responsible if we do not rise up to defend peace in our time. Peace is not merely the absence of war, we are taught in the Catechism, but the reign of the Prince of Peace in the hearts of all people.

Pope Francis in his message calls for reconciliation and a journey in hope to preserve our planet for the future generations. We must heed his call and start working on it at the parish level and Family Unit level. The destroyer of humanity continues to deceive the fallen humanity with promises of vain glory and quick success

through selfish pursuits without caring for the welfare of all humanity. The half truths blatantly circulated through modern media to settle scores with other human beings due to differences of opinion or differing perception of realities, have always caused immense damage to humanity. Man tries to destroy man without realizing that he is endangering himself. The rampant destruction of the creation by misuse of the natural resources and contamination of the most essential items such as food and water and pollution of air are crimes committed by selfish humanity. The result is seen in the large scale increase in the number of young victims to cancer, diabetes, kidney failures, respiratory ailments and a whole lot of sicknesses. The poor have no other option than to suffer silently since the remedy is often inaccessible to them. It is our duty, therefore, to do everything possible to bring about peace by proclaiming the establishment of God's reign in the human hearts. Peace is the reign of the goodness of God in the hearts of every one of us.

His Excellency Agnelo Rufino Gracias, Apostolic Administrator, invites us to be thankful for the blessings of the past year. Despite the negative situation prevalent in the world, he urges us to look forward to the New Year 2020, with hope in the God who is ever present with us, Emmanuel, and exercising our charity to the poor who represent Christ in our midst and the creation entrusted to our care.

Sunday, January 5, the Church celebrates the Solemnity of the Epiphany of the Lord, followed by the Baptism of the Lord on January 12. The manifestation of the Lord to the Nations is celebrated on the Epiphany while the manifestation of the Most Holy Trinity is associated with the Baptism of the Lord. These mysteries reveal God's involvement in the affairs



of human beings. God reveals himself to human beings and invites everyone to pay attention to the saving mysteries wherein lies the passage to the blessedness of human beings which God has prepared for him.

January 25 is the Feast of the Conversion of St. Paul the Apostle. Eight days preceding, begins the unity octave. Through the intercession of the great apostle and through the knowledge of his writings we must make every effort to bring about the unity of the Church. "Make my joy complete: be of the same mind, having the same love, being in full accord and of one mind." (Phi 2:2). The Commission for Ecumenism and Inter-religious Dialogue is expected to prepare the liturgy for the Unity Octave. Let us pray that all believers may renounce the sin that keeps them divided and come to the unity of the Mystical Body of Christ for which Jesus prayed.



Holy Father Francis has instituted the Sunday of the Word of God to be solemnly celebrated on the Third Sunday in the Ordinary Time of the Liturgical Year. This year it coincides with the

Republic Day. As the Word leaped down from heaven to liberate the doomed Israelites we pray that the Word may leap down into the situation of present day humanity where the People of God are persecuted by the oppressive rulers under the influence of the evil one. "For when peaceful stillness encompassed everything and the night in its swift course was half spent, Your all-powerful word from heaven's royal throne leapt into the doomed land," (Wis 18: 14-15). We are reminded by the author of Letter to the Hebrews: "Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart." (Heb 4:12). "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth." (Jn 1:14). It is hoped that through the celebration of the Sunday of the Word of God our lives and those of our families and communities may become flesh that has received the Word of God and that we may become persons full of grace and truth.

The Annual Statistics of the Parishes and Institutions are due to be submitted in the Office of the Chancellor which will be compiled and sent to the Statistical Office of the Holy See. Please find the circular on the Annual Statistics. It will be a great consolation if the completed statistics could be submitted by January end.

Once again Christward extends good wishes to all its readers for a New Year of God's abundant Blessings of Mercy and Peace

- Fr. Jose Sebastian
Chancellor
Diocese of Jalandhar

Shepherd's Diary

The Month that was - December 2019

01.12.19	SUN	-	Office Work
02.12.19	MON	-	Monthly Recollection & Priests' Meeting
		-	05:30 pm Major Seminary Day, Chogitty
03.12.19	TUE	-	06:40 am Conferring of Ministries, Staff Meeting and Governing Body Meeting, Major Seminary, Chogitty
		-	06:00 pm Regional Bishops' Meeting, Jalandhar
04.12.19	WED	-	At Sacred Heart Hospital
05.12.19	THU	-	At Sacred Heart Hospital
06.12.19	FRI	-	At Sacred Heart Hospital
07.12.19	SAT	-	At Sacred Heart Hospital
08.12.19	SUN	-	Welcoming the Bishop from France and French Guests at Bishop's house
09.12.19	MON	-	10:00 am Appointment with Rev. Sr. Anit MJ
		-	10:30 am Appointment with Rev. Fr. Abraham OCD
10.12.19	TUE	-	Meeting & Discussion with Bp. T. Dabre & Bp. U. Bala
11.12.19	WED	-	Meeting & Discussion with Bp. T. Dabre & Bp. U. Bala
12.12.19	THU	-	09:30 am Appointment with Doctor at Sacred Heart Hospital, Maqsuda
		-	Appointment with MST Delegate from Delhi
13.12.19	FRI	-	Exam for the IVth Year Theologians
14.12.19	SAT	-	Dedication and Blessing of Kotkapura Church
15.12.19	SUN	-	Office Work
16.12.19	MON	-	Mumbai
17.12.19	TUE	-	Mumbai
18.12.19	WED	-	Mumbai
19.12.19	THU	-	Goa
20.12.19	FRI	-	Goa
21.12.19	SAT	-	Returns to Diocese
		-	Priestly Ordination Anniversary
22.12.19	SUN	-	KCC Christmas Celebration at Defence Colony
23.12.19	MON	-	Christmas Celebration with Rev. Fathers and Sisters at Bishop's House
24.12.19	TUE	-	Christmas Celebration with Public Officials at Bishop's House
		-	11:00 pm Christmas Midnight Mass at Cathedral
25.12.19	WED	-	11:00 am Christmas Mass at Jalandhar City Parish
		-	02:30 pm Greeting the People on Christmas Day at Cathedral
26.12.19	THU	-	11:30 am Christmas Gathering for Children at Amritsar
		-	06:00 pm Christmas Gathering of MJs at 27 Mall, Jalandhar Cantt.
27.12.19	FRI	-	11:00 am Christmas Gathering for Religious Sisters working in the Diocese at Defense Colony
		-	06:00 pm Christmas Gathering for Fathers working in the Diocese at Bishop's House
28.12.19	SAT	-	11:00 am Christmas Youth Mela at Trinity College, Jalandhar
29.12.19	SUN	-	10:00 am Christmas Gathering with Navjeevan Staff, Jalandhar
30.12.19	MON	-	11:00 am Christmas Gathering for Active & retired Catechists, Defense Colony, Jalandhar
		-	06:00 pm Gathering for Jalandhar Seminarians at Kishangarh
31.12.19	TUE	-	07:30 am Mass for the Superiors of MJs at Bhogpur
		-	11:30 am Christmas Gathering for Children at Defense Colony, Jalandhar
		-	12:00 am New Year Midnight Mass at Holy Trinity Church, Chogitty



MESSAGE OF
HIS HOLINESS POPE FRANCIS
FOR
THE CELEBRATION OF THE
53rd WORLD DAY OF PEACE
1 JANUARY 2020



**PEACE AS A JOURNEY OF HOPE:
DIALOGUE, RECONCILIATION AND ECOLOGICAL CONVERSION**

1. Peace, a journey of hope in the face of obstacles and trial

Peace is a great and precious value, the object of our hope and the aspiration of the entire human family. As a human attitude, our hope for peace is marked by an existential tension that makes it possible for the present, with all its difficulties, to be “lived and accepted if it leads towards a goal, if we can be sure of this goal, and if this goal is great enough to justify the effort of the journey”.[1] Hope is thus the virtue that inspires us and keeps us moving forward, even when obstacles seem insurmountable.

Our human community bears, in its memory and its flesh, the scars of ever more devastating wars and conflicts that affect especially the poor and the vulnerable. Entire nations find it difficult to break free of the chains of exploitation and corruption that fuel hatred and violence. Even today, dignity, physical integrity, freedom, including religious freedom, communal solidarity and hope in the future are denied to great numbers of men and women, young and old. Many are the innocent victims of painful humiliation and exclusion, sorrow and injustice, to say nothing of the trauma born of systematic attacks on their people and their loved ones.

The terrible trials of internal and international conflicts, often aggravated by ruthless acts of violence, have an enduring effect on the body and soul of humanity. Every war is a form of fratricide that destroys the human family's innate vocation to brotherhood.

War, as we know, often begins with the inability to accept the diversity of others, which then fosters attitudes of aggrandizement and domination born of selfishness and pride, hatred and the desire to caricature, exclude and even destroy the other. War is fueled by a perversion of relationships, by hegemonic ambitions, by abuses of power, by fear of others and by seeing diversity as an obstacle. And these, in turn, are aggravated by the experience of war.

As I observed during my recent Apostolic Journey to Japan, our world is paradoxically marked by “a perverse dichotomy that tries to defend and ensure stability and peace through a false sense of security sustained by a mentality of fear and mistrust, one that ends up poisoning relationships between peoples and obstructing any form of dialogue. Peace and international stability are incompatible with attempts to build upon the fear of mutual destruction or the threat of total annihilation. They can be achieved only on the basis of a global ethic of solidarity and cooperation in the service of a future shaped by interdependence and shared responsibility in the whole human family of today and tomorrow”.[2]

Every threatening situation feeds mistrust and leads people to withdraw into their own safety zone. Mistrust and fear weaken relationships and increase the risk of violence, creating a vicious circle that can never lead to a relationship of peace. Even nuclear deterrence can only produce the illusion of security.

We cannot claim to maintain stability in the world through the fear of annihilation, in a volatile situation, suspended on the brink of a nuclear abyss and enclosed behind walls of indifference. As a result, social and economic decisions are being made that lead to tragic situations where human beings and creation itself are discarded rather than protected and preserved.[3] How, then, do we undertake a journey of

peace and mutual respect? How do we break the unhealthy mentality of threats and fear? How do we break the current dynamic of distrust?

We need to pursue a genuine fraternity based on our common origin from God and exercised in dialogue and mutual trust. The desire for peace lies deep within the human heart, and we should not resign ourselves to seeking anything less than this.

2. Peace, a journey of listening based on memory, solidarity and fraternity

The *Hibakusha*, the survivors of the atomic bombs dropped on Hiroshima and Nagasaki, are among those who currently keep alive the flame of collective conscience, bearing witness to succeeding generations to the horror of what happened in August 1945 and the unspeakable sufferings that have continued to the present time. Their testimony awakens and preserves the memory of the victims, so that the conscience of humanity may rise up in the face of every desire for dominance and destruction. “We cannot allow present and future generations to lose the memory of what happened here. It is a memory that ensures and encourages the building of a more fair and fraternal future”. [4]

Like the *Hibakusha*, many people in today's world are working to ensure that future generations will preserve the memory of past events, not only in order to prevent the same errors or illusions from recurring, but also to enable memory, as the fruit of experience, to serve as the basis and inspiration for present and future decisions to promote peace.

What is more, memory is the horizon of hope. Many times, in the darkness of wars and conflicts, the remembrance of even a small gesture of solidarity received can lead to courageous and even heroic decisions. It can unleash new energies and kindle new hope in individuals and communities.

Setting out on a journey of peace is a challenge made all the more complex because the interests at stake in relationships between people, communities and nations, are numerous and conflicting. We must first appeal to people's moral conscience and to personal and political will. Peace emerges from the depths of the human heart and political will must always be renewed, so that new ways can be found to reconcile and unite individuals and communities.

The world does not need empty words but convinced witnesses, peacemakers who are open to a dialogue that rejects exclusion or manipulation. In fact, we cannot truly achieve peace without a convinced dialogue between men and women who seek the truth beyond ideologies and differing opinions. Peace “must be built up continually”; [5] it is a journey made together in constant pursuit of the common good, truthfulness and respect for law. Listening to one another can lead to mutual understanding and esteem, and even to seeing in an enemy the face of a brother or sister.

The peace process thus requires enduring commitment. It is a patient effort to seek truth and justice, to honour the memory of victims and to open the way, step by step, to a shared hope stronger than the desire for vengeance. In a state based on law, democracy can be an important paradigm of this process, provided it is grounded in justice and a commitment to protect the rights of every person, especially the weak and marginalized, in a constant search for truth. [6] This is a social undertaking, an ongoing work in which each individual makes his or her contribution responsibly, at every level of the local, national and global community.

As Saint Paul VI pointed out, these “two aspirations, to equality and to participation, seek to promote a democratic society... This calls for an education to social life, involving not only the knowledge of each person's rights, but also its necessary correlative: the recognition of his or her duties with regard to others. The sense and practice of duty are themselves conditioned by the capacity for self-mastery and by the acceptance of responsibility and of the limits placed upon the freedom of individuals or the groups”. [7]

Divisions within a society, the increase of social inequalities and the refusal to employ the means of ensuring integral human development endanger the pursuit of the common good. Yet patient efforts based on the power of the word and of truth can help foster a greater capacity for compassion and

creative solidarity.

In our Christian experience, we constantly remember Christ, who gave his life to reconcile us to one another (cf. *Rom* 5:6-11). The Church shares fully in the search for a just social order; she continues to serve the common good and to nourish the hope for peace by transmitting Christian values and moral teaching, and by her social and educational works.

3. *Peace, a journey of reconciliation in fraternal communion*

The Bible, especially in the words of the Prophets, reminds individuals and peoples of God's covenant with humanity, which entails renouncing our desire to dominate others and learning to see one another as persons, sons and daughters of God, brothers and sisters. We should never encapsulate others in what they may have said or done, but value them for the promise that they embody. Only by choosing the path of respect can we break the spiral of vengeance and set out on the journey of hope.

We are guided by the Gospel passage that tells of the following conversation between Peter and Jesus: “Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?” Jesus said to him, “I do not say to you seven times, but seventy times seven” (*Mt* 18:21-22). This path of reconciliation is a summons to discover in the depths of our heart the power of forgiveness and the capacity to acknowledge one another as brothers and sisters. When we learn to live in forgiveness, we grow in our capacity to become men and women of peace.

What is true of peace in a social context is also true in the areas of politics and the economy, since peace permeates every dimension of life in common. There can be no true peace unless we show ourselves capable of developing a more just economic system. As Pope Benedict XVI said ten years ago in his Encyclical Letter *Caritas in Veritate*, “in order to defeat underdevelopment, action is required not only on improving exchange-based transactions and implanting public welfare structures, but above all on gradually increasing openness, in a world context, to forms of economic activity marked by quotas of gratuitousness and communion” (No. 39).

4. *Peace, a journey of ecological conversion*

“If a mistaken understanding of our own principles has at times led us to justify mistreating nature, to exercise tyranny over creation, to engage in war, injustice and acts of violence, we believers should acknowledge that by so doing we were not faithful to the treasures of wisdom which we have been called to protect and preserve”.[8]

Faced with the consequences of our hostility towards others, our lack of respect for our common home or our abusive exploitation of natural resources – seen only as a source of immediate profit, regardless of local communities, the common good and nature itself – we are in need of an ecological conversion. The recent Synod on the Pan-Amazon Region moves us to make a pressing renewed call for a peaceful relationship between communities and the land, between present and past, between experience and hope.

This journey of reconciliation also calls for listening and contemplation of the world that God has given us as a gift to make our common home. Indeed, natural resources, the many forms of life and the earth itself have been entrusted to us “to till and keep” (*Gen* 1:15), also for future generations, through the responsible and active participation of everyone. We need to change the way we think and see things, and to become more open to encountering others and accepting the gift of creation, which reflects the beauty and wisdom of its Creator.

All this gives us deeper motivation and a new way to dwell in our common home, to accept our differences, to respect and celebrate the life that we have received and share, and to seek living conditions and models of society that favour the continued flourishing of life and the development of the common good of the entire human family.

The ecological conversion for which we are appealing will lead us to a new way of looking at life, as we

consider the generosity of the Creator who has given us the earth and called us to a share in joy and moderation. This conversion must be understood in an integral way, as a transformation of how we relate to our sisters and brothers, to other living beings, to creation in all its rich variety and to the Creator who is the origin and source of all life. For Christians, it requires that “the effects of their encounter with Jesus Christ become evident in their relationship with the world around them”. [9]

5. “*We obtain all that we hope for*” [10]

The journey of reconciliation calls for patience and trust. Peace will not be obtained unless it is hoped for.

In the first place, this means believing in the possibility of peace, believing that others need peace just as much as we do. Here we can find inspiration in the love that God has for each of us: a love that is liberating, limitless, gratuitous and tireless.

Fear is frequently a source of conflict. So it is important to overcome our human fears and acknowledge that we are needy children in the eyes of the One who loves us and awaits us, like the father of the prodigal son (cf. *Lk* 15:11-24). The culture of fraternal encounter shatters the culture of conflict. It makes of every encounter a possibility and a gift of God's generous love. It leads us beyond the limits of our narrow horizons and constantly encourages us to live in a spirit of universal fraternity, as children of the one heavenly Father.

For the followers of Christ, this journey is likewise sustained by the sacrament of Reconciliation, given by the Lord for the remission of sins of the baptized. This sacrament of the Church, which renews individuals and communities, bids us keep our gaze fixed on Jesus, who reconciled “all things, whether on earth or in heaven, by making peace through the blood of his cross” (*Col* 1:20). It requires us to set aside every act of violence in thought, word and deed, whether against our neighbours or against God's creation.

The grace of God our Father is bestowed as unconditional love. Having received his forgiveness in Christ, we can set out to offer that peace to the men and women of our time. Day by day, the Holy Spirit prompts in us ways of thinking and speaking that can make us artisans of justice and peace.

May the God of peace bless us and come to our aid.

May Mary, Mother of the Prince of Peace and Mother of all the peoples of the earth, accompany and sustain us at every step of our journey of reconciliation.

And may all men and women who come into this world experience a life of peace and develop fully the promise of life and love dwelling in their heart.

From the Vatican, 8 December 2019

Franciscus

[1] BENEDICT XVI, Encyclical Letter *Spe Salvi* (30 November 2007), 1.

[2] *Address on Nuclear Weapons*, Nagasaki, Atomic Bomb Hypocenter, 24 November 2019.

[3] Cf. *Homily at Lampedusa*, 8 July 2013.

[4] *Address on Peace*, Hiroshima, Peace Memorial, 24 November 2019.

[5] SECOND VATICAN ECUMENICAL COUNCIL, Pastoral Constitution *Gaudium et Spes*, 78.

[6] Cf. BENEDICT XVI, *Address to the Italian Christian Workers' Associations*, 27 January 2006.

[7] Apostolic Letter *Octogesima Adveniens* (14 May 1971), 24.

[8] Encyclical Letter *Laudato Si'* (24 May 2015).

[9] *Ibid.*, 217.

[10] Cf. SAINT JOHN OF THE CROSS, *Noche obscura*, II, 21,8.



Shepherd's Voice



Happy New Year 2020

At the threshold of a new year, we cast a look back at year which is just coming to a close. As we look at our country and the world in 2019, there are surely many things which make us happy. But there are a number of things which make us despondent and sad:

- The year has been marked by a lot of turmoil and unrest. We have witnessed on T.V. hundreds of students and people protesting, burning vehicles and so on; we read reports of the number of people killed by police firing. This is true not only of our own country, but of the world as a whole. There have been mass protests from Lebanon in the Middle East to Chile and Bolivia in South America.
- We see further our country being deliberately polarized into different religious and ethnic groups. This is true also of the world as a whole. On the one hand, at the click of a button, we can get in touch with people in different corners of the world; but on the other hand, we witness the sad spectacle of countries closing their doors to migrants, excusing themselves on the pretext that their responsibility is to their own citizens.
- We see the faces of hundreds of our poor people who are struggling to raise their children, those who have no adequate shelter to live in, who are chronically ill and have no access to adequate health care, who lack the most basic necessities of life. And this is true of the whole world: the divide between the rich and the poor has grown with the poor, who constitute the vast majority, becoming poorer and the few rich becoming richer. The present financial crisis, which is viewed by many economists as the worst crisis since the Great Depression of the 1930s, has hit especially the poor.
- We see floods and cold waves in our country and in the world as a whole as it struggles with climate changes, with temperatures rising, with glaciers melting – the result of our having abused creation. In our greed to enjoy more and more the good things of life, we have turned into a desert the beautiful garden that God gave as his gift to his children.

As we look at all this, we would tend to be pessimistic – it is in many ways, a gloomy picture. But the New Year beckons us onwards:

- We enter 2020 with a surge of hope, because God has come to us anew at Christmas to walk with us throughout 2020. He is the Emmanuel, God with us.
- We enter 2020 with a commitment to reach out to the poor and the needy through our parishes and institutions. “As long as you did it to one of the least of these, you did it to me” (Mt 25:40). Jesus identifies himself with the needy and downtrodden. As I indicated in our Christmas Pastoral Letter, I would like the Diocese as a whole to commit itself to the poor.
- We enter 2020 with a resolve to use, not abuse, the world that God has given us. We will seek to make our Diocese a 'green one': keeping the environment clean, avoiding crackers and fireworks which pollute the atmosphere, limiting the use of plastic and flex boards. We will begin progressively a scheme of installing in our schools and institutions ways of using solar power. In our own small way, we can halt the destruction of Mother Earth.

I like to end with the words of John Greenleaf Whittier:

Somehow, not only for Christmas
But all the long year through
The joy that you give to others
Is the joy that comes back to you.
And the more you spend in blessing
The more of your heart's possessing
Returns to you glad.
A HAPPY NEW YEAR!

+ Agnelo Gracias
Apostolic Administrator
Diocese of Jalandhar



DIOCESE OF JULLUNDUR

E-mail : diojal5ab@gmail.com
website : jalandhardiocese.com
Phone : (0181) 2223987
Office & Fax : 0181-2222634

Bishop's House, Civil Lines,
Jalandhar City
Punjab - India - 144001

CIRCULAR

Circular 13/2019

30.12.2019

Dear Rev. Fathers, Sisters and Brothers in Christ the Lord,

Greetings in the name of the Lord!

1. Annual General Statistics of the Year 2019:

The General Statistical Department of the Holy See has directed that the statistics of 2019 should be accurately filled and submitted by the end of February 2020. With the cooperation of all our Parish Priests and Heads of the Institutions it will be possible to process the statistics and submit it before the last date, online. The details will be published in the *Annuario Pontificio* prepared by the Holy See.

The Form is **to be filled as on 31st December, 2019** and submitted to the office of the Diocesan Chancellor, latest by **the first week of February, 2020 as you come for the Monthly Recollection**. The respected Deans of the area are requested to verify that all the parishes and institutions have submitted the Annual Statistics in time. If any Parish Priest does not have the internet facility please seek assistance from the nearest institution, kindly take a print of the Questionnaire and ask them to submit it. Please send the soft copy of the statistics, duly filled, to frjosesebastian@gmail.com or diojal5ab@gmail.com. Care must be taken that you fill up the questionnaire sent this year.

2. Appointments

1) Rev. Fr. **Agnes Polisetty CMF**: Parochial Administrator, St. Mary's Church, Macji Nangal; Chaplain, RFTS Convent, Machi Nangal, in addition to his present assignments.

2) Rev. Fr. **Jibin Kumbalanthan**: Director, St. Mary's Convent School, Machi Nangal, in addition to his present assignments.

3) Rev. Msgr. **Michael Ani**: Parochial Administrator, St. Joseph's Church, Pholriwal, assisted by Rev. Fr. Eugene Gomes PO CR, and Director, St. Joseph's Primary School, Pholriwal, in addition to his present assignments.

4) Rev. Fr. **Sebastian Pallasseril**: Relieved from the additional responsibilities at Machinangal.

5) Rev. Fr. **Jose Kandathilchira**: Relieved from the additional responsibilities at Pholriwal.

I thank all the Fathers, Brothers and Sisters for their wholehearted service to the Church through the different responsibilities they carry out in their respective places and offices. I wish them God's blessings for the New Year.

Given at the Bishop's House, Civil Lines, Jalandhar, December 30, 2019

Sd/-

Fr. Jose Sebastian
Chancellor

Sd/-

+ Agnelo Rufino Gracias
Apostolic Administrator
Diocese of Jullundur



DIOCESE OF JULLUNDUR
Annual General Statistics 2019 (1 Jan- 31 Dec 2019)

1. Name of the Parish:
2. Postal Address:.....
3. Phone:
4. Email:.....
5. Geographical Area with Boundary: (If any New Station/Parish is demarcated from the existing Parish please give the details with possible boundary on a separate sheet):.....
6. Total Population (Civil record):.....
7. Christian Population (Civil record):.....
8. Number of Catholic Families:
9. Number of Catholic Faithful:
10. Number Catechumens:.....
11. **Names** of Diocesan Priests at the Station:
12. Names of Religious Priests at the Station (indicate Pontifical Right or Diocesan Right):
13. Names of **Clerical Religious Institute** and postal address (indicate Pontifical Right or Diocesan Right):.....
14. **Names of members** of Clerical Institutes mentioned in No. 13 above:.....
15. Names of **Non Clerical Religious Institute** and postal address (indicate Pontifical Right or Diocesan Right):.....
16. **Names of members** of Non Clerical Institutes mentioned in No. 15 above:.....
17. **Names** of Women Religious **Institutes of Pontifical Right** with postal address, Phone and Email:
.....
18. Names of Members of the Women Religious Institute mentioned in No 17:.....
19. **Names** of Women Religious **Institutes** of Diocesan Right:.....
20. Names of Members of the Women Religious Institute mentioned in No 19:.....
21. Number of **Infant Baptisms** (below 1 Year):
22. Number of Child Baptisms (between 1 - 7 years):.....
23. Number of Adult Baptisms (including above seven):.....
24. Total Number of Baptisms (21+22+23):.....
25. Number of First Communions during the Year:.....
26. Number of Confirmations during the year:.....

27. Number of **Ordinations** with the **Names** and **Date of Ordination** from the Parish together with the Diocese or Institute of Incardination:
 Name: Date of Ord:
 Place of Ord:Diocese/Congregation:
28. **Religious Professions** of **Men Religious** from the Parish with their **Names** and the name of their Congregation and Province, whether Pontifical or Diocesan Right and Date of First Profession:
 Name: Date of Prof:
 Place of Prof:Diocese/Congregation:
29. **Religious Professions** of **Women Religious** from the Parish with their **Names** and the name of their Congregation and Province, whether Pontifical or Diocesan Right and Date of First Profession:
 Name: Date of Prof:
 Place of Prof:Congregation:
30. Marriages between Catholics:.....
31. Mixed Religion Marriages (Catholic+Baptized):.....
32. Disparity of Cult (Catholic+Non Baptized):.....
33. Catechumen Marriages (catechumen+ non catholic):.....
34. Total Number of Marriages (30+31+32+33):.....
35. Number of Burials:.....
36. Names and Address Permanent Catechists:.....
37. Names and Address of Temporary Catechists:.....
38. Names and Address of Part Time Catechists:.....
39. Names and Address of Retired Catechists:
40. Number of Associations and their names:.....
41. Number of Villages with their names, Number of families and Faithful (please attach a list):.....
42. Number of Gallis /Mohallas with their Number of families and Faithful (for urban area) (please attach a list):.....
43. Number of Chapels in the Parish with their names (Patron) and the year of establishment/blessing (please attach a list):.....
44. Names and Date of Establishment of Educational Institutions in the Parish with Ownership (Diocesan/of Religious), including the Houses of Formation: Total Number of Students in the Institutions mentioned **as at the closure of admissions**:
 Name:.....Date of Establishment:.....
 Male:Female:.....Total:.....
45. Kindergarten (Name):.....
 No of Students: Male:..... Female:..... Total:.....
46. Primary Schools: Name:.....
 No of Students: Male:..... Female:..... Total:.....

47. High Schools (Name):.....
 No of Students: Male:..... Female:..... Total:.....
48. Senior Sec Schools (Name):
 No of Students: Male:..... Female:..... Total:.....
49. Colleges (Name):.....
 No of Students: Male:..... Female:..... Total:.....
50. Technical Education Centers (Name):.....
 No of Students: Male:..... Female:..... Total:.....
51. **Formation Houses** (Name):
 No of Students: Male:..... Female:..... Total:.....
Health Care Institutions in the Parish (Name, Ownership whether Diocesan/Religious/Parish, Year of establishment).....
52. Hospitals (Name):
 No of patients during the year: Male:..... Female:..... Total:.....
53. Dispensary (Name):
 No of Patients during the year: Male:..... Female:..... Total:.....
54. Other Institutions of Social Development with name, Ownership, Number of persons benefiting from the service (Male:..... Female:..... Total:.....)
55. Balwaris/Nurseries:
 No of Students: Male:..... Female:..... Total:.....
56. Boys' Hostel (Name): No of students at the beginning of the Academic Year:
57. Girls Hostel (Name): No of students at the beginning of the Academic Year:.....
58. Orphanages (Name):
 No of Members: Male:..... Female:..... Total:.....
59. Job Training Centres (Name):.....
 Tailoring Centres:.....
60. Any other not mentioned above:.....

Declaration:

It is certified that the above statistics are true to the best of my knowledge.

Name of Parish Priest

Signature of the Priest

Parish Seal

N.B.. 1. Please use additional sheets as per requirements

2. The Statistics should be submitted at the office of the Chancellor latest by 04.02.2020



DEATH ANNIVERSARIES OF THE CLERGY



January 04: Rev. Fr. Savio Peechatt CST (2019)
 January 14: Rev. Fr. Charles D'Souza (2019)
 January 17: Rev. Fr. Eric F. Dean (1993)
 January 18: Rev. Fr. Ambrose Panackal OCD (2012)
 January 22: Rev. Fr. Thomas Kalapura (2017)

January 27: Rev. Fr. Francis Kilianpurackal OCD (2005)
 January 31: Rev. Fr. Gilbert Thayamkary OFMCap (1993)
 January 31: Rev. Fr. Joseph Nedumpurath OCD (2003)

SAD DEMISE

December 5, 2019: **Rev. Sr. Jean CSC**, Sikhwala Community.

December 29, 2019: **Mr. Mathew Jose** elder brother of Rev. Sr. Joslit FCC

December 31, 2019: **Mrs. Thresia**, mother of Rev. Sr. Jasmine Paul CHF, Provincial Superior of CHF Divyodaya Province, Kaboolpur, Jalandhar, Punjab.

Heartfelt condolences to the bereaved family members! May the merciful Lord reward them with eternal happiness in heaven.

+Agnelo Gracias

Apostolic Administrator, Diocese of Jalandhar



GREET & PRAY

JANUARY 2020



Date	Born	ORD./PROF.	Feast
01-Jan		Rev. Fr. Ajeesh Pareeckal CST	Rev. Fr. Christo Perikalakkattu OCD
02-Jan	Rev. Fr. Sunil Katara OFMCap	Rev. Fr. Sunny J. Cheruthanickal CST	Rev. Fr. Sunil Katara OFMCap
03-Jan	Rev. Fr. Joseph Thekkel OCD	Rev. Fr. Joseph Panthiruvellil OFMCap. Rev. Fr. Prem Paramjith OCD Rev. Fr. Varghese Ammakuzhiyil OCD	
04-Jan		Rev. Fr. Saju Thottamattom CST Rev. Fr. James Manampuram OCD	
05-Jan		Rev. Fr. Mathew (Jobins) Puthiyamangalath CST	
6-Jan		Rev. Fr. Ranjit Soreng sfx	
07-Jan	Rev. Fr. Antony Vezhappilly	Rev. Fr. Mathew Palachuvattil Rev. Fr. Philipose John OIC Rev. Fr. Bibin John OIC	
09-Jan	Rev. Fr. Joseph Thekkekanissery		
10-Jan	Rev. Fr. Joseph Panthiruvellil OFMCap. Rev. Fr. Vincent Chittinappilly CST	Rev. Fr. Johny SSP	Rev. Fr. Cyriac George OFMCap
13-Jan	Rev. Fr. Dijo Thomas CST Rev. Fr. Cyriac George OFMCap		
15-Jan		Rev. Fr. Xavier Thazhathuveetil	
18-Jan	Rev. Fr. Freddie Ananilayil OFMCap		
20-Jan			Rev. Fr. Albin Payyapilly Rev. Fr. Amal Thakidipurath Rev. Fr. Davis Alappatt Rev. Fr. Sebastain Pallasseril Rev. Fr. Sebastian P. Mathew (PM) Rev. Fr. Ajeesh Pareeckal CST
25-Jan		Rev. Fr. Freddie Ananilayil OFMCap	Rev. Fr. Ajay Paul Gill
27-Jan		Rev. Fr. Jose Stephen V. OFMCap	
28-Jan	Rev. Fr. George Cheruvil		
29-Jan	Rev. Fr. Saju Thottamattom CST		
30-Jan	Rev. Fr. Jacob Puthettukalathil OCD		
31-Jan	Rev. Fr. Augustine Varakil CST	Rev. Fr. Thomas Vazhakalayil OCD	

ADMISSION OPEN

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- Economics

B.Com

BCA

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B.Sc
(Medical)

B.Sc
(Non-Medical)

B.Sc
(Eco.)

+1 & +2
(Medical)

+1 & +2
(Non-Medical)

+1 & +2
(Arts)

+1 & +2
(Commerce)

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(POLITICAL SCIENCE)

IELTS

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Church Nagar, Guru Gobind Singh Avenue,
Chogitti, Jalandhar, Punjab - 144009
Ph.: 0181-2420793, 97800-30151, 98552-97007
E-mail: trinitycollege2002@gmail.com
Web: www.trinitycollegejal.com

Church Nagar, Guru Gobind Singh Avenue,
Chogitti, Jalandhar, Punjab - 144009
Ph.: 0181-2420793, 97800-30151, 98552-97007
E-mail: trinityinstitutemanagement2018@gmail.com
Web: www.timyj.com

