



# Christward

NEWS BULLETIN OF THE DIOCESE OF JALANDHAR

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## Editorial

After the joyful celebration of the resurrection of Jesus we remember that the Lord continued to manifest himself to his disciples at various occasions, depending on their need to have their faith strengthened. The Lord appeared to the Apostles several times and even rebuked their incredulity. He encouraged them to believe that the resurrection is real and that he is truly present to them though they were not able to see him all the time. Apostle Thomas is granted the special privilege of verifying the wounds of the Lord since he had refused to believe the report of the other apostles. Blessedness is assured for those who believe without seeing. Like the Apostles and the disciples we are also being challenged to believe in resurrection of Jesus and in his invisible presence with us. The Church is plagued by different problems arising out of the manipulation of human weakness by the evil one who is always in the lookout for such opportunities. The faithful have to be vigilant against the charms of the evil one by remaining close to the Mother of the Saviour, Jesus Christ, like the apostles in the early Church.



*The danger of shutting oneself up in a virtual world of net connectivity, without real human connection, is becoming a reality in our time. Parents and those responsible for the young people should be always on the lookout for symptoms that manifest this danger in the families and communities.*

The Month of May is dedicated to the special devotion to and intercession of the Blessed Virgin Mary. Pious activity of devotional reading of passages referring to Mary in the Sacred Scripture and seeking her help was in practice since the 18th century. It is said that students of the Jesuit college in Rome used to dedicate the entire month to Mary and seek her



assistance. Gradually it spread to other parts the world and received universal acceptance. The month concludes with the feast of the Visitation of Mary to Elizabeth. That reminds us of the joyful mystery of the action of the Holy Spirit at the home



of Zachariah and Elizabeth, described faithfully by the evangelist Luke. He is said to have been closely attending to the Mother of the Saviour till her death and assumption to heaven. She visits her children who have devotion to the mysteries of salvation depicted in the Marian Rosary. Those who contemplate the mystery of salvation cannot but recognize her role in sanctifying humanity. May she visit our homes and parishes during this month and sanctify our lives by the outpouring of the Holy Spirit.

The message of the Holy Father on the World Day of Communications encourages us to make use of the facilities to build up human communities through networking. It is a challenge

that the youth of today should willingly embrace. The danger of shutting oneself up in a virtual world of net connectivity, without real human connection, is becoming a reality in our time. Parents and those responsible for the young people should be always on the lookout for symptoms that manifest this danger in the families and communities. The video highlighting mobile addiction, that went viral, about a marriage consent being elicited by the officiating priest from the spouses through the mobile chat, after failing to gain their attention, is becoming almost real. There are reports of breakup of families because there is no human interaction between the members of the same family even though sharing the same space for living. Members in the Religious communities are becoming increasingly dependent on the net chats even to contact each other though living under the same roof. On the other hand the world has shrunk so much that face to face conversations in real time are possible between persons living in any part of the world. Young people have to be taught the benefit the net brings and should be helped to make the right use of it. They should be made aware of the dangers hidden in the net and be prevented from becoming victims of the tentacles of the net.

Changes are inevitable for every living community. The Apostolic Administrator has exercised his responsibility by making provisions for the pastoral care of the faithful of the Diocese in the best way possible. It is an opportunity to make a new beginning, for both the Priests and the communities involved, in building up the Church through voluntary acceptance and collaboration. We wish those taking up new responsibilities all God's blessings and thank those who have done their part in the service of the Kingdom of God.

May the happiness of the season of Easter reverberate in the hearts of all our readers!

**Fr. Jose Sebastian**  
Chancellor  
Diocese of Jalandhar



# Shepherd's Diary

## **The Month that was - April 2019**

01-Apr-19	Monday	: Meeting with Bp. House Fathers : 12:00 pm Mass for Catechists in Machian Khurd : 06:00 pm Navjeevan
02-Apr-19	Tuesday	: 10.00am Curia Meeting : 11.30am Consultors Meeting : 02.00pm Finance Meeting : 04.00pm Construction Meeting
03-Apr-19	Wednesday	: Visit to Jindwari, Nangal, Una
04-Apr-19	Thursday	: Office Work
05-Apr-19	Friday	: Office Work
06-Apr-19	Saturday	: Directors' & Principals' Meeting
07-Apr-19	Sunday	: P.V at Gakhalan / Annual Retreat Begins in the Evening
08-Apr-19	Monday	: Annual Retreat
09-Apr-19	Tuesday	: Annual Retreat
10-Apr-19	Wednesday	: Annual Retreat
11-Apr-19	Thursday	: Annual Retreat
12-Apr-19	Friday	: Conclusion of Annual Retreat : 02:00 PM Priests' Meeting : 03:00 Pm Consulters' Meeting : 05:00 Chrism Mass at Cathedral
13-Apr-19	Saturday	: Office Work
14-Apr-19	Sunday	: Palm Sunday Celebration at Cathedral
15-Apr-19	Monday	: Holy Week
16-Apr-19	Tuesday	: Holy Week
17-Apr-19	Wednesday	: Holy Week
18-Apr-19	Thursday	: Maundy Thursday at Cathedral
19-Apr-19	Friday	: Good Friday at Chogitti Parish
20-Apr-19	Saturday	: Easter Night Vigil Mass at Cathedral
21-Apr-19	Sunday : Easter	Day Mass at City Parish : Blessing of Convent at Khem Karan : 08.30pm- Dinner at Bishop's House
22-Apr-19	Monday	: 11:00am First & Final Profession of MJ at Bhogpur : 03.30pm Funeral of Rev. Sr. Archana SCJM at Majitha : 08:00pm Dinner at St. Joseph's Boys School, Jalandhar
23-Apr-19	Tuesday	: 05:00 pm Blessing and P.V at Kakkon Hoshiarpur : Visit to Balachaur and Garhshankar
24-Apr-19	Wednesday	: 11:00 am Meeting with SCC Animators : 05:00pm P.V at Bootan
25-Apr-19	Thursday	: T.V Channel Meeting : Easter Programme at Dhariwal
26-Apr-19	Friday	: Mass for Jesus Youth at Gianodaya
27-Apr-19	Saturday	: 10:00 am Ordination of Dn. Samuel Nahar at Ajnala
28-Apr-19	Sunday	: First Mass of Fr. Samuel Nahar in Kadyal : Bp. leaving for Bombay
29-Apr-19	Monday	: Bombay
30-Apr-19	Tuesday	: Bombay



**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR THE 53rd WORLD COMMUNICATIONS DAY  
13 May 2019**

**« “We are members one of another”**

(Eph 4,25).

From social network communities to the human community »

*Dear Brothers and Sisters,*

Ever since the internet first became available, the Church has always sought to promote its use in the service of the encounter between persons, and of solidarity among all. With this *Message* I would like to invite you once again to reflect on the foundation and importance of our being-in-relation and to rediscover, in the vast array of challenges of the current communications context, the desire of the human person who does not want to be left isolated and alone.

***The metaphors of the net and community***

Today's media environment is so pervasive as to be indistinguishable from the sphere of everyday life. The Net is a resource of our time. It is a source of knowledge and relationships that were once unthinkable. However, in terms of the profound transformations technology has brought to bear on the process of production, distribution and use of content, many experts also highlight the risks that threaten the search for, and sharing of, authentic information on a global scale. If the Internet represents an extraordinary possibility of access to knowledge, it is also true that it has proven to be one of the areas most exposed to disinformation and to the conscious and targeted distortion of facts and interpersonal relationships, which are often used to discredit.

We need to recognize how social networks, on the one hand, help us to better connect, rediscover, and assist one another, but on the other, lend themselves to the manipulation of personal data, aimed at obtaining political or economic advantages, without due respect for the person and his or her rights. Statistics show that among young people one in four is involved in episodes of *cyberbullying*.<sup>[1]</sup>

In this complex scenario, it may be useful to reflect again on the metaphor of the *net*, which was the basis of the Internet to begin with, to rediscover its positive potential. The image of the net invites us to reflect on the multiplicity of lines and intersections that ensure its stability in the absence of a centre, a hierarchical structure, a form of vertical organization. The net works because all its elements share responsibility.

From an anthropological point of view, the metaphor of the net recalls another meaningful image: the *community*. A community is that much stronger if it is cohesive and supportive, if it is animated by feelings of trust, and pursues common objectives. The community as a network of solidarity requires mutual listening and dialogue, based on the responsible use of language.

Everyone can see how, in the present scenario, *social network communities* are not automatically synonymous with community. In the best cases, these *virtual communities* are able to demonstrate cohesion and solidarity, but often they remain simply groups of individuals who recognize one another

through common interests or concerns characterized by weak bonds. Moreover, in the *social web* identity is too often based on opposition to the other, the person outside the group: we define ourselves starting with what divides us rather than with what unites us, giving rise to suspicion and to the venting of every kind of prejudice (ethnic, sexual, religious and other). This tendency encourages groups that exclude diversity, that even in the digital environment nourish unbridled individualism which sometimes ends up fomenting spirals of hatred. In this way, what ought to be a window on the world becomes a showcase for exhibiting personal narcissism.

The Net is an opportunity to promote encounter with others, but it can also increase our self-isolation, like a web that can entrap us. Young people are the ones most exposed to the illusion that the *social web* can completely satisfy them on a relational level. There is the dangerous phenomenon of young people becoming “social hermits” who risk alienating themselves completely from society. This dramatic situation reveals a serious rupture in the relational fabric of society, one we cannot ignore.

This multiform and dangerous reality raises various questions of an ethical, social, juridical, political and economic nature, and challenges the Church as well. While governments seek legal ways to regulate the web and to protect the original vision of a free, open and secure network, we all have the possibility and the responsibility to promote its positive use.

Clearly, it is not enough to multiply connections in order to increase mutual understanding. How, then, can we find our true communitarian identity, aware of the responsibility we have towards one another in the online network as well?

### ***We are members one of another***

A possible answer can be drawn from a third metaphor: that of the *body and the members*, which Saint Paul uses to describe the reciprocal relationship among people, based on the organism that unites them. “Therefore, putting away falsehood, speak the truth, each to his neighbour, for we are members one of another” (*Eph 4:25*). Being *members one of another* is the profound motivation with which the Apostle invites us to put away falsehood and speak the truth: the duty to guard the truth springs from the need not to belie the mutual relationship of communion. Truth is revealed in communion. Lies, on the other hand, are a selfish refusal to recognize that we are members of one body; they are a refusal to give ourselves to others, thus losing the only way to find ourselves.

The metaphor of the body and the members leads us to reflect on our identity, which is based on communion and on “otherness”. As Christians, we all recognize ourselves as members of the one body whose head is Christ. This helps us not to see people as potential competitors, but to consider even our enemies as persons. We no longer need an adversary in order to define ourselves, because the all-encompassing gaze we learn from Christ leads us to discover otherness in a new way, as an integral part and condition of relationship and closeness.

Such a capacity for understanding and communication among human persons is based on the communion of love among the divine Persons. God is not Solitude, but Communion; he is Love, and therefore communication, because love always communicates; indeed, it communicates itself in order to encounter the other. In order to communicate with us and to communicate himself to us, God adapts himself to our language, establishing a real dialogue with humanity throughout history (cf. Second Vatican Ecumenical Council, Dogmatic Constitution *Dei Verbum*, 2).

By virtue of our being created in the image and likeness of God who is communion and communication-of-Self, we carry forever in our hearts the longing for living in communion, for belonging to a community. “Nothing, in fact, is as specific to our nature as entering into a relationship one with another, having need of one another,” says Saint Basil.[2]

The present context calls on all of us to invest in relationships, and to affirm the interpersonal nature of our humanity, including in and through the network. All the more so, we Christians are called to manifest that communion which marks our identity as believers. Faith itself, in fact, is a relationship, an encounter; and under the impetus of God's love, we can communicate, welcome and understand the gift of the other and respond to it.

Communion in the image of the Trinity is precisely what distinguishes the person from the individual. From faith in God who is Trinity, it follows that in order to be myself I need others. I am truly human, truly personal, only if I relate to others. In fact, the word “person” signifies the human being as a “face”, whose face is turned towards the other, who is engaged with others. Our life becomes more human insofar as its nature becomes less individual and more personal; we see this authentic path of becoming more human in one who moves from being an *individual* who perceives the other as a rival, to a *person* who recognizes others as travelling companions.

#### *From a “like” to an “amen”*

The image of the body and the members reminds us that the use of the *social web* is complementary to an encounter in the flesh that comes alive through the body, heart, eyes, gaze, breath of the other. If the Net is used as an extension or expectation of such an encounter, then the network concept is not betrayed and remains a resource for communion. If a family uses the Net to be more connected, to then meet at table and look into each other's eyes, then it is a resource. If a Church community coordinates its activity through the network, and then celebrates the Eucharist together, then it is a resource. If the Net becomes an opportunity to share stories and experiences of beauty or suffering that are physically distant from us, in order to pray together and together seek out the good to rediscover what unites us, then it is a resource.

We can, in this way, move from diagnosis to treatment: opening the way for dialogue, for encounter, for “smiles” and expressions of tenderness... This is the network we want, a network created not to entrap, but to liberate, to protect a communion of people who are free. The Church herself is a network woven together by Eucharistic communion, where unity is based not on “likes”, but on the truth, on the “Amen”, by which each one clings to the Body of Christ, and welcomes others.

*From the Vatican, 24 January 2019, the Memorial of Saint Francis de Sales.*

**Franciscus**

[1] To stem this phenomenon, an International Observatory for Cyberbullying Prevention will be established with its headquarters in the Vatican.

[2] Detailed Rule for Monks, III, 1: PG 31, 917; cf. Benedict XVI, Message for the 43rd World Communications Day (2009).

Summary of the  
POST-SYNODAL APOSTOLIC EXHORTATION  
**CHRISTUS VIVIT**  
OF THE HOLY FATHER FRANCIS  
TO YOUNG PEOPLE AND TO THE ENTIRE PEOPLE OF GOD  
02.04.2019

**Christ is alive**

“Christ is alive! He is our hope, and in a wonderful way he brings youth to our world. The very first words, then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive!”.

Thus begins the post-synodal Apostolic Exhortation, “*Christus vivit*”, by Pope Francis, signed on Monday 25 March in the Holy House of Loreto and addressed to young people, and to “the entire People of God”. In the document, composed of **nine chapters divided into 299 paragraphs**, the Pope explains that he allowed himself to be “inspired by the wealth of reflections and conversations of the Synod” on Young People, celebrated in the Vatican in October 2018.

**Chapter one: “What does the Word of God have to say about young people?”**

Francis recalls that “in an age when young people were not highly regarded, some texts show that God sees them differently” (6). He briefly presents figures of young people from the Old Testament: Joseph, Gideon (7), Samuel (8), King David (9), Solomon and Jeremiah (10), the very young Jewish servant of Naaman, and the young Ruth (11). Then he moves on to the New Testament. The Pope recalls that “Jesus, who is eternally young, wants to give us hearts that are ever young” (13) and adds: “Let us also keep in mind that Jesus had no use for adults who looked down on the young or lorded it over them. On the contrary, he insisted that “the greatest among you must become like the youngest” (Lk 22:26). For him age did not establish privileges, and being young did not imply lesser worth or dignity”. Francis affirms: “We should never repent of spending our youth being good, opening our heart to the Lord, and living differently” (17).

**Chapter two: “Jesus, ever young”**

The Pope addresses the theme of Jesus' youthful years and remembers the Gospel story that describes Jesus “as an adolescent, when he had returned with his parents to Nazareth, after being lost and found in the Temple” (26). We should not think, Francis writes, that “Jesus was a withdrawn adolescent or a self-absorbed youth. His relationships were those of a young person who shared fully in the life of his family and his people”, “no one regarded him as unusual or set apart from others” (28). The Pope points out that, “thanks to the trust of his parents”, the adolescent Jesus, “can move freely and learn to journey with others” (29). These aspects of Jesus' life should not be ignored in youth ministry, “lest we create projects that isolate young people from their family and the larger community, or turn them into a select few,



protected from all contamination”. Rather, we need “projects that can strengthen them, accompany them and impel them to encounter others, to engage in generous service, in mission” (30).

Jesus “does not teach you, young people, from afar or from without, but from within your very youth, a youth he shares with you” and in him many aspects typical of young hearts can be recognized (31). With “him at our side, we can drink from the true wellspring that keeps alive all our dreams, our projects, our great ideals, while impelling us to proclaim what makes life truly worthwhile” (32); “The Lord is calling us to enkindle stars in the night of other young people” (33).

Francis then speaks of the **youth of the Church** and writes: “Let us ask the Lord to free the Church from those who would make her grow old, encase her in the past, hold her back or keep her at a standstill. But let us also ask him to free her from another temptation: that of thinking she is young because she accepts everything the world offers her, thinking that she is renewed because she sets her message aside and acts like everybody else. No! The Church is young when she is herself, when she receives ever anew the strength born of God's word, the Eucharist, and the daily presence of Christ and the power of his Spirit in our lives” (35).

It is true that “as members of the Church, we should not stand apart from others”, yet at the same time, “we must dare to be different, to point to ideals other than those of this world, testifying to the beauty of generosity, service, purity, perseverance, forgiveness, fidelity to our personal vocation, prayer, the pursuit of justice and the common good, love for the poor, and social friendship” (36). The Church can be tempted to lose her enthusiasm and revert “to seeking a false, worldly form of security. Young people can help keep her young” (37).

The Pope then goes back to one of the teachings most dear to him and, explaining that the figure of Jesus must be presented “in an attractive and effective way”, says: “the Church should not be excessively caught up in herself but instead, and above all, reflect Jesus Christ. This means humbly acknowledging that some things concretely need to change” (39).

The Exhortation recognizes that there are young people who feel the presence of the Church “a nuisance, even an irritant”. This attitude that has its roots “in serious and understandable reasons: sexual and financial scandals; a clergy ill-prepared to engage effectively with the sensitivities of the young;... the passive role assigned to the young within the Christian community; the Church's difficulty in explaining her doctrine and ethical positions to contemporary society” (40).

There are young people who “want a Church that listens more, that does more than simply condemn the world. They do not want to see a Church that is silent and afraid to speak, but neither one that is always battling obsessively over two or three issues. To be credible to young people, there are times when she needs to regain her humility and simply listen, recognizing that what others have to say can provide some light to help her better understand the Gospel” (41). For example, a Church that is too fearful can be constantly critical of “efforts to defend the rights of women, and constantly point out the risks and the potential errors of those demands”, while a Church that is “a living Church, can react by being attentive to the legitimate claims of women”, while “not agreeing with everything some feminist groups propose” (42).

Francis then presents “**Mary, the young woman from Nazareth**”, and her Yes as that of “someone willing to take a risk, ready to stake everything she had, with no more security than the certainty of knowing that she was the bearer of a promise. So I ask each one of you: do you see yourselves as the bearers of a promise?” (44) For Mary, “challenges were no reason to say “no””, and thus putting herself at stake, she became “the influencer of God”. The heart of the Church is also full of **young saints**. The Pope remembers Saint Sebastian, Saint Francis of Assisi, Saint Joan of Arc, Blessed Martyr Andrew Phû Yê, Saint Kateri Tekakwitha, Saint Dominic Savio, Saint Teresa of the Child Jesus, Blessed Ceferino Namuncurá, Blessed Isidoro Bakanja, Blessed Pier Giorgio Frassati, Blessed Marcel Callo, the young Blessed Chiara Badano.

### Chapter three: “You are the 'now' of God”

We cannot just say that “young people are the future of our world”, says Pope Francis. “They are its present; even now, they are helping to enrich it” (64). For this reason it is necessary to listen to them even if “there is a tendency to provide prepackaged answers and ready-made solutions, without allowing their real questions to emerge and facing the challenges they pose” (65).

“Today, we adults can often be tempted to list all the problems and failings of today's young people... But what would be the result of such an attitude? Greater distance, less closeness, less mutual assistance” (66). Whoever is called to be a father, pastor and youth guide should have the ability “to discern pathways where others only see walls, to recognize potential where others see only peril. That is how God the Father sees things; He knows how to cherish and nurture the seeds of goodness sown in the hearts of the young. Each young person's heart should thus be considered “holy ground”” (67). Francis also invites us not to generalize, because “the worlds of today's 'youth' are so many” (68).

Speaking of what happens to young people, the Pope recalls those who live in contexts of war, those who are exploited, the victims of kidnappings, organized crime, human trafficking, slavery and sexual exploitation, rape. And also those who live by committing crimes and acts of violence (72). “Many young people are taken in by ideologies, used and exploited as cannon fodder or a strike force to destroy, terrify or ridicule others. Worse yet, many of them end up as individualists, hostile and distrustful of others; in this way, they become an easy target for the brutal and destructive strategies of political groups or economic powers” (73). Even more numerous are those who suffer forms of marginalization and social exclusion for religious, ethnic or economic reasons. Pope Francis cites adolescents and young people who “become pregnant, the scourge of abortion, the spread of HIV, various forms of addiction (drugs, gambling, pornography and so forth), and the plight of street children without homes, families or economic resources” (74), situations that are made doubly painful and difficult for women. “As a Church, may we never fail to weep before these tragedies of our young. May we never become inured to them... The worst thing we can do is adopt that worldly spirit whose solution is simply to anesthetize young people with other messages, with other distractions, with trivial pursuits” (75). The Pope invites young people to learn to weep for their peers who are worse off than they are (76).

It is true, Pope Francis explains, “that people in power offer some assistance, but often it comes at a high price. In many poor countries, economic aid provided by some richer countries or international agencies is usually tied to the acceptance of Western views of sexuality, marriage, life or social justice. This ideological colonization is especially harmful to the young” (78). The Pope also warns against today's culture that presents the youthful model of beauty and uses young bodies in advertising: “it has very little to do with young people. It only means that adults want to snatch youth for themselves” (79).

Referring to “**desires, hurts, and longings**”, Pope Francis speaks about sexuality and its “essential importance” for young peoples' lives and for their “process of growth in identity”. The Pope writes that: “in a world that constantly exalts sexuality, maintaining a healthy relationship with one's body and a serene affective life is not easy”. For this and other reasons, sexual morality often tends to be a source of “incomprehension and alienation from the Church, inasmuch as she is viewed as a place of judgment and condemnation”, despite the fact there are young people who want to discuss these issues (81). Faced with developments in science, biomedical technologies and neuroscience, the Pope recalls how these can “make us forget that life is a gift, and that we are creatures with innate limits, open to exploitation by those who wield technological power” (82).

The Exhortation then turns to the theme of the “**digital world**” which has created “a new way to communicate”, and which can “facilitate the circulation of independent information”. In many countries, the web and social networks “already represent a firmly established forum for reaching and involving young people” (87). But they can also be a place of “loneliness, manipulation, exploitation and violence, up to the extreme case of the 'dark web'”. Digital media can expose people to the risk of addiction, isolation and gradual loss of contact with concrete reality... New forms of violence are spreading through social media, for example cyber-bullying. The internet is also a channel for spreading pornography and the exploitation of persons for sexual purposes or through gambling” (88). It should not be forgotten that in the digital world “there are huge economic interests”, capable of creating “mechanisms for the manipulation of consciences and of the democratic process”. There are closed circuits that “facilitate the spread of fake news and false information, fomenting prejudice and hate... The reputation of individuals is put in jeopardy through summary trials conducted online. The Church and her pastors are not exempt from this phenomenon” (89). In a document prepared by 300 young people from all over the world before the Synod it is stated that “online relationships can become inhuman”, and immersion in the virtual world has favored “a kind of “digital migration”, involving withdrawal from their families and their cultural and religious values, and entrance into a world of loneliness” (90).

The Pope goes on to present “**migrants as an epitome of our time**”, and recalls the many young people involved in migration. “The Church's concern is focused especially on those fleeing from war, violence, political or religious persecution, from natural disasters including those caused by climate change, and from extreme poverty” (91): they search for an opportunity, a dream of a better future. Other migrants are “attracted by Western culture, sometimes with unrealistic expectations that expose them to grave disappointments. Unscrupulous traffickers, frequently linked to drug cartels or arms cartels,

exploit the weakness of migrants... The particular vulnerability of migrants who are unaccompanied minors is worth noting... In some host countries, migration causes fear and alarm, often fomented and exploited for political ends. This can lead to a xenophobic mentality, as people close in on themselves, and this needs to be addressed decisively” (92). Young migrants often also experience a cultural and religious uprooting (93). Francis asks young people “not to play into the hands of those who would set them against other young people, newly arrived in their countries, and who would encourage them to view the latter as a threat” (94).

The Pope also speaks of **child abuse**, makes the Synod's commitment to the adoption of rigorous measures of prevention his own, and expresses gratitude “to those who had the courage to report the evil they experienced” (99). He recalls that, “thank God”, those who committed these horrible crimes are not the majority of priests, who carry out their ministry with fidelity and generosity”. He asks young people, if they see a priest at risk because he has taken the wrong path, to have the courage to remind him of his commitment to God and to his people (100).

Abuse, however, is not the only sin in the Church. “Our sins are before the eyes of everyone; they appear all too clearly in the lines on the age-old face of the Church, our Mother and Teacher”, but the Church does not resort to any cosmetic surgery, “she is not afraid to reveal the sins of her members”. “Let us never forget that we must not abandon our Mother when she is wounded” (101). but stand beside her, so that she can summon up all her strength and all her ability to begin ever anew. This dark moment, with the help of the young people, “can truly be an opportunity for a reform of epoch-making significance”, opening us to a new Pentecost (102).

Pope Francis reminds young people that **“there is a way out”** in all dark and painful situations. He recalls the Good News given on the morning of the Resurrection. He explains that even though the digital world can expose us to many risks, there are young people who know how to be creative and brilliant in these areas. Like the Venerable Carlo Acutis, who “knew how to use the new communication technologies to transmit the Gospel” (105), he did not fall into the trap and said: “Everyone is born as an original, but many people end up die as photocopies”. “Don't let that happen to you” (106), warns the Pope. “Don't let them rob you of hope and joy, or drug you into becoming a slave to their interests” (107), seek the great goal of holiness. “Being young is not only about pursuing fleeting pleasures and superficial achievements. If the years of your youth are to serve their purpose in life, they must be a time of generous commitment, whole-hearted dedication” (108). “If you are young in years, but feel weak, weary or disillusioned, ask Jesus to renew you” (109). But always remember that “it is very difficult to fight against...the snares and temptations of the devil, and the selfishness of the world...if we grow too isolated” (110). That's when we need a life of community.

#### **Chapter four: “A great message for all young people”**

To all young people the Pope announces three great truths. A **“God who is love”**. “God loves you, never doubt this” (112). You can “find security in the embrace of your heavenly Father” (113). Pope Francis affirms that the memory of the Father “is not a 'hard disk' that 'saves' and 'archives' all our data. His memory is a heart filled with tender compassion, one that finds joy in 'deleting' from us every trace

of evil... Because he loves you. Try to keep still for a moment and let yourself feel his love” (115). His love is one that “has to do more with raising up than knocking down, with reconciling than forbidding, with offering new changes than condemning, with the future than the past” (116).

The second truth is that **“Christ saves you”**. Never forget that “He forgives us seventy times seven. Time and time again, He bears us on his shoulders” (119). Jesus loves us and saves us because “only what is loved can be saved. Only what is embraced can be transformed. The Lord's love is greater than all our problems, frailties and flaws” (120). And “His forgiveness and salvation are not something we can buy, or that we have to acquire by our own works or efforts. He forgives us and sets us free without cost” (121).

The third truth is that **“He is alive!”**. “We need to keep reminding ourselves of this...because we can risk seeing Jesus Christ simply as a fine model from the distant past, as a memory, as someone who saved us two thousand years ago. But that would be of no use to us: it would leave us unchanged, it would not set us free” (124). If He lives, “there can be no doubt that goodness will have the upper hand in your life... then we can stop complaining and look to the future, for with him this is always possible” (127).

In these truths, the Father appears and Jesus appears. And where they are, there is also the Holy Spirit. “Invoke the Holy Spirit each day... You have nothing to lose, and He can change your life, fill it with light and lead it along a better path. He takes nothing away from you, but instead helps you to find all that you need, and in the best possible way” (131).

### **Chapter five: Paths of Youth**

“The love of God and our relationship with the living Christ do not hold us back from dreaming; they do not require us to narrow our horizons. On the contrary, that love elevates us, encourages us and inspires us to a better and more beautiful life. Much of the longing present in the hearts of young people can be summed up in the word 'restlessness'” (138). Thinking of a young person, the Pope sees him or her as someone “who wants to fly on their two feet, always with one foot forward, ready to set out, to spring ahead. Always racing onward” (139). Youth cannot remain “on hold”, because it is the “age of choice” in the professional, social, political spheres, and also in the choice of the partner or in having one's first children. “Anxiety can work against us by making us give up whenever we do not see instant results. Our best dreams are only attained through hope, patience and commitment, and not in haste. At the same time, we should not be hesitant, afraid to take chances or make mistakes” (142). Pope Francis invites young people not to observe life from the balcony, not to spend their lives in front of a screen, not to be reduced to abandoned vehicles and not to look at the world as tourists: “Make a ruckus! Cast out the fears that paralyze you...live!” (143) He invites them to “live the present” enjoying with gratitude every little gift of life without “being insatiable” and “obsessively seeking new pleasures” (146). In fact, living the present “is not the same as embarking irresponsibly on a life of dissipation that can only leave us empty and perpetually dissatisfied” (147).

“No matter how much you live the experience of these years of your youth, you will never know their deepest and fullest meaning unless you encounter each day your best friend, the friend who is Jesus”



(150) Friendship with Him is indissoluble because He does not abandon us (154). “With a friend, we can speak and share our deepest secrets. With Jesus too, we can always have a conversation”. When we pray, “we open everything we do” to him, and we give him room “so that He can act, enter and claim victory” (155). “Do not deprive your youth of this friendship. You will be able to feel him at your side”. That is what the disciples of Emmaus experienced (156). Saint Oscar Romero said: “Christianity is not a collection of truths to be believed, rules to be followed, or prohibitions. Seen that way, it puts us off. Christianity is a person who loved me immensely, who demands and asks for my love. Christianity is Christ”.

The Pope, speaking of **growth and maturity**, indicates the importance of seeking “a spiritual development”, of “seeking the Lord and keeping his Word”, of maintaining the “connection” with Jesus... since you will not grow happy and holy by your own efforts and intelligence alone” (158).

Adults too must mature without losing the values of youth: “In every moment of life we can renew and increase our youth. When I began my ministry as Pope, the Lord broadened my horizons and granted me renewed youth. The same can happen to a couple married for many years, or to a monk in his monastery” (160). Growing older means “preserving and cherishing the most precious things about our youth, but it also involves having to purify those things that are not good” (161). “But I would also remind you that you won't become holy and find fulfilment by copying others... You have to discover who you are and develop your own way of being holy” (162). Pope Francis proposes “**paths of fraternity**” to live the faith, remembering that “the Holy Spirit wants to make us come out of ourselves, to embrace others... That is why it is always better to live the faith together and to show our love by living in community” (164), overcoming the temptation “to dwell on ourselves and our problems, our hurt feelings and our grievances” (166). “God loves the joy of young people. He wants them especially to share in the joy of fraternal communion” (167).

The Pope then speaks of being “**young and committed**”, stating that young people can sometimes be “tempted to withdraw into small groups... They may feel that they are experiencing fraternity and love, but their small group may in fact become nothing other than an extension of their own ego. This is even more serious if they think of the lay vocation simply as a form of service inside the Church... They forget that the lay vocation is directed above all to charity within the family and to social and political charity” (168).

Pope Francis proposes that young people “go beyond their small groups and to build social friendship, where everyone works for the common good. Social enmity, on the other hand, is destructive. Families are destroyed by enmity. Countries are destroyed by enmity. The world is destroyed by enmity. And the greatest enmity of all is war. Today we see that the world is destroying itself by war” because we are unable to sit down and speak” (169).

“Social engagement and direct contact with the poor remain fundamental ways of finding or deepening one's faith and the discernment of one's vocation” (170). The Pope cites the positive example of young people from parishes, schools and movements who “often go out to spend time with the elderly and the infirm, or to visit poor neighbourhoods” (171).

“Other young people take part in social programs that build houses for the homeless, or reclaim contaminated areas or offer various kinds of assistance to the needy. It would be helpful if this shared energy could be channeled and organized in a more stable way”. University students “can apply their knowledge in an interdisciplinary way, together with young people of other churches or religions” (172). Pope Francis encourages young people to make this commitment: “I have been following news reports of the many young people throughout the world who have taken to the streets to express the desire for a more just and fraternal society... The young want to be protagonists of change. Please, do not leave it to others to be protagonists of change!” (174).

Young people are called to be **“courageous missionaries”**, witnessing everywhere to the Gospel with their own lives, which does not mean “speaking about the truth, but living it” (175). The word, however, must not be silenced: “Learn to swim against the tide, learn how to share Jesus and the faith he has given you” (176). Where does Jesus send us? “There are no borders, no limits: he sends us everywhere. The Gospel is for everyone, not just for some. It is not only for those who seem closer to us, more receptive, more welcoming. It is for everyone” (177). And one cannot expect “the mission to be soft and easy” (178).

### **Chapter six: “Young people with roots”**

Pope Francis says that it hurts him to see “young people sometimes being encouraged to build a future without roots, as if the world were just starting now” (179). “If someone tells young people to ignore their history, to reject the experiences of their elders, to look down on the past and to look forward to a future that he holds out, doesn't it then become easy to draw them along so that they only do what he tells them? He needs the young to be shallow, uprooted and distrustful, so that they can trust only in his promises and act according to his plans. That is how various ideologies operate: they destroy (or deconstruct) all differences so that they can reign unopposed” (181).

The manipulators also use the cult of youth: “The youthful body becomes the symbol of this new cult; everything associated with that body is idolized and lusted after, while whatever is not young is despised. But this cult of youth is simply an expedient that ultimately proves degrading to the young” (182). “Dear young friends, do not let them exploit your youth to promote a shallow life that confuses beauty with appearances” (183). Because there is beauty in the labourer who returns home grimy and unkempt, in the elderly wife who takes care of her sick husband, in the fidelity of couples who love each other in the autumn of life.

Today instead we promote “a spirituality without God, an affectivity without community or concern for those who suffer, a fear of the poor, viewed as dangerous and a variety of claims to offer a future paradise that nonetheless seems increasingly distant” (184). The Pope invites young people not to allow themselves to be dominated by this ideology which leads to “cultural colonization” (185) which eradicates young people from the cultural and religious affiliations from which they come and tends to homogenize them by transforming them into “a new line of malleable goods” (186).

Fundamental is “**your relationship with the elderly**”, says the Pope, which helps young people to discover the living richness of the past. “The Word of God encourages us to remain close to the elderly, so that we can benefit from their experience” (188). “This does not mean having to agree with everything adults say or approving all their actions”. “It is really a matter of being open to receiving a wisdom passed down from generation to generation” (190). “The world has never benefitted, nor will it ever benefit, from a rupture between generations... It is the lie that would have you believe that only what is new is good and beautiful” (191).

Speaking of “**dreams and visions**”, Pope Francis observes: “When young and old alike are open to the Holy Spirit, they make a wonderful combination. The old dream dreams, and the young see visions” (192). “If young people sink roots in those dreams, they can peer into the future” (193). That is why we need “**to take risks together**”, walking together, young and old. “Roots are not anchors chaining us” but “a fixed point from which we can grow and meet new challenges” (200).

### Chapter seven: “Youth ministry”

The Pope explains that youth ministry has been affected by social and cultural changes and “young people frequently fail to find in our usual programmes a response to their concerns, their needs, their problems and issues” (202). The young people themselves “are agents of youth ministry. Certainly they need to be helped and guided, but at the same time left free to develop new approaches, with creativity and a certain audacity”. We need to help young people to “use their insight, ingenuity and knowledge to address the issues and concerns of other young people in their own language” (203).

Youth ministry needs to be flexible, and it is necessary to invite “young people to events or occasions that provide an opportunity not only for learning, but also for conversing, celebrating, singing, listening to real stories and experiencing a shared encounter with the living God” (204).

Youth ministry has to be synodal, that is, capable of shaping a “journey together” and this involves **two broad lines of action**: the first is **outreach**, the second is **growth**. For the first, Pope Francis trusts in the ability of young people themselves to “find appealing ways to come together”. “They only have to be encouraged and given the freedom to be enthused”. What is most important, though, “is that each young person can be daring enough to sow the seed of the message on that fertile terrain that is the heart of another young person” (210). Priority should be given to “the language of closeness, the language of generous, relational and existential love that touches the heart”. Young people need to be approached “with the grammar of love, not by being preached at” (211).

As far as growth is concerned, Pope Francis warns against proposing to young people touched by an intense experience of God “meetings of 'formation' in which only doctrinal and moral questions are dealt with... The result is that many young people get bored, they lose the fire of their encounter with Christ and the joy of following Him” (212).

Any educational project or path of growth for young people “must certainly include formation in Christian doctrine and morality”, that must be centred on the kerygma, “the foundational experience of encounter with God through Jesus' death and resurrection”, and on “growth in fraternal love, community life and service” (213).

Therefore, “youth ministry should always include occasions for renewing and deepening our personal experience of the love of God and the living Christ” (214). It should help young people “to live as brothers and sisters, to help one another, to build community, to be of service to others, to be close to the poor” (215).

Church institutions should therefore provide “**suitable environments**”, “places young people can make their own, where they can come and go freely, feel welcome and readily meet other young people, whether at times of difficulty and frustration, or of joy and celebration” (218).

Pope Francis then describes “**Youth Ministry in educational institutions**”, affirming that schools are in “urgent need of self-criticism”. He recalls that “some Catholic schools seem to be structured only for the sake of self-preservation... A school that becomes a 'bunker', protecting its students from errors 'from without' is a caricature of this tendency”. When young people leave, they feel “an insurmountable disconnect between what they were taught and the world in which they live”, while “one of the greatest joys that any educator can have is to see a student turn into a strong, well-integrated person” (221).

We cannot separate spiritual from cultural formation... “This, then, is your great challenge: to respond to the crippling refrains of cultural consumerism with thoughtful and firm decisions, with research, knowledge and sharing” (223). Among the areas of “**pastoral development**”, the Pope indicates the “importance of the arts” (226), the “potential of sports” (227), and “care for the environment” (228).

There is a need for “**popular youth ministry**”, “broader and more flexible, which stimulates those natural guides and charisms which the Holy Spirit has already sown among young people, in the different places in which young people concretely move. It tries to avoid imposing obstacles, rules, controls and obligatory structures on these young believers who are natural leaders in their neighbourhoods and in other settings. We need only to accompany and encourage them” (230).

By focusing on a “pure and perfect youth ministry, marked by abstract ideas, protected from the world and free of every flaw, we can turn the Gospel into a dull, meaningless and unattractive proposition. Such a youth ministry ends up completely removed from the world of young people and suited only to an elite Christian youth that sees itself as different, while living in an empty and unproductive isolation” (232).

Pope Francis invites us to be a “Church with open doors. Nor does one have to accept fully all the teachings of the Church to take part in certain of our activities for young people (234). Room should also be made for “all those who have other visions of life, who belong to other religions or who distance themselves from religion altogether” (235). The icon for this approach is offered to us by the Gospel episode of the disciples at Emmaus: Jesus questions them, listens to them patiently, helps them to recognize what they are living, to interpret in the light of Scripture what they have lived, accepts to stay with them, enters their night. It is they themselves who choose to resume without delay the journey in the opposite direction (237).

“**Always missionaries**”. For young people to become missionaries there is no need to make “a long journey”. “A young person who makes a pilgrimage to ask Our Lady for help, and invites a friend or

companion along, by that single gesture is being a good missionary” (239). “Youth ministry is always missionary” (240). Young people need to have their freedom respected, “yet they also need to be accompanied”. The family should be the first place of accompaniment (242), and then the community. “All should regard young people with understanding, appreciation and affection, and avoid constantly judging them or demanding of them a perfection beyond their years” (243). There is a lack of experienced people dedicated to accompaniment (244) and “some young women feel that there is a lack of leading female role models within the Church” (245). The same young people “described to us” the qualities they hope to find in a mentor: “being a faithful Christian who engages with the Church and the world; someone who constantly seeks holiness; someone who is a confidant without judgement. Similarly, someone who actively listens to the needs of young people and responds in kind; someone deeply loving and self-aware; someone who recognizes his or her limits and knows the joys and sorrows of the spiritual journey. An especially important quality in mentors is the acknowledgement of their own humanity – the fact that they are human beings who make mistakes: not perfect people but forgiven sinners” (246). They should know how to “walk alongside them”, respecting their freedom.

### Chapter eight: “Vocation”

“The first thing we need to discern and discover is this: Jesus wants to be a friend to every young person” (250). Vocation is a call to missionary service to others, “for our life on earth reaches full stature when it becomes an offering” (254). “To respond to our vocation, we need to foster and develop all that we are. This has nothing to do with inventing ourselves or creating ourselves out of nothing. It has to do with finding our true selves in the light of God and letting our lives flourish and bear fruit” (257). “This 'being there for others' normally has to do with two basic issues: forming a new family and working” (258).

As for “**love and family**”, the Pope writes that: “Young people intensely feel the call to love; they dream of meeting the right person with whom they can form a family” (259). The Sacrament of Holy Matrimony “envelops this love in the grace of God; it roots it in God Himself” (260). God created us as sexual beings. He himself created sexuality, which is a marvellous gift. “It is not taboo”. It is a gift the Lord gives us. It has “two purposes: to love and to generate life. It is passion... True love is passionate” (262).

Pope Francis observes that the “increase of separations, divorces... can cause great suffering and a crisis of identity in young people. Sometimes they must take on responsibilities that are not proportioned to their age” (262). Despite all the difficulties, “it is worth your every effort to invest in the family; there you will find the best incentives to mature and the greatest joys to experience and share. Don't let yourselves be robbed of a great love” (263).

“To think that nothing can be definitive is a deceptive lie... I ask you, instead, to be revolutionaries, I ask you to swim against the tide” (264).

As for work, the Pope writes: “I ask young people not to expect to live without working, depending on others for help. This is not good, because work is a necessity, part of the meaning of life on this earth, a



path to growth, human development and personal fulfilment. In this sense, helping the poor financially must always be a provisional solution in the face of pressing needs” (269).

After noting how young people in the world of work experience forms of exclusion and marginalization (270), the Pope affirms with regard to youth unemployment: “This is a highly complex and sensitive issue that politics must make a priority, especially at present, when the speed of technological advances and the concern to reduce labour costs can lead quickly to the replacement of many jobs by machines” (271). To young people he says: “It is true that you cannot live without working, and that sometimes you have to accept whatever is available, but I ask you never to give up on your dreams, never completely bury a calling, and never accept defeat” (272).

Pope Francis concludes this chapter by talking about “**the vocation to special consecration**”. “In discerning your vocation, do not dismiss the possibility of devoting yourself to God... Why not? You can be sure that, if you do recognize and follow a call from God, there you will find complete fulfilment” (276).

### Chapter nine: “Discernment”

The Pope recalls that: “Without the wisdom of discernment, we can easily become prey to every passing trend” (279). “A particular form of discernment involves the effort to discover our own vocation. Since this is a very personal decision that others cannot make for us, it requires a certain degree of solitude and silence” (283).

“A vocation, while a gift, will undoubtedly also be demanding. God's gifts are interactive; to enjoy them we have to be ready to take risks” (289).

**Three sensitivities** are required of those who help young people in their discernment. “The first kind of sensitivity is directed to the individual. It is a matter of listening to someone who is sharing his very self in what he says” (292). “The second kind of sensitivity is marked by discernment. It tries to grasp exactly where grace or temptation is present” (293). “The third kind of sensitivity is the ability to perceive what is driving the other person”, discerning “the direction in which that person truly wants to move” (294). “When we listen to others in this way, at a certain moment we ourselves have to disappear in order to let the other person follow the path he or she has discovered. We have to vanish as the Lord did from the sight of his disciples in Emmaus” (296). We need “to encourage and accompany processes, without imposing our own roadmaps. For those processes have to do with persons who remain always unique and free. There are no easy recipes” (297).

The exhortation concludes with “**a wish**” from Pope Francis: “Dear young people, my joyful hope is to see you keep running the race before you, outstripping all those who are slow or fearful. Keep running, “attracted by the face of Christ, whom we love so much, whom we adore in the Holy Eucharist and acknowledge in the flesh of our suffering brothers and sisters. The Church needs your momentum, your intuitions, your faith... And when you arrive where we have not yet reached, have the patience to wait for us”.



# Shepherd's Voice

## MARIAM OF NAZARETH

In the minds of Catholics, the month of May is linked with Mary. Families recite the Rosary, people come to the grotto to pray. May is Mary's month. It is a nice month to reflect on Mary our mother.

Have you ever tried to picture to yourself what kind of a person Mary must have been? If she were living today, in our own world, where would we be most likely to find her?

We often think and speak of virtue as if it were a thing impossible in this "wicked world". Holiness, we tell ourselves, is to be preserved from the contamination of this world. We find it difficult to picture Mary living in this humdrum, toiling world in which we find ourselves.

Hence, we tend to think of Mary as living a secluded type of life, tucked away in some convent, perhaps! What is more, we feel sure that if we met her we would immediately have recognized her. Such holiness, we tell ourselves, could never remain hidden. There would be something in her face, perhaps a halo around her head, something in her manner, in her speech, that would make it impossible for us not to recognize her as soon as we met her!

This, however, is not the Gospel picture of Mary. The Mary described to us in the Gospels, is no specially secluded person. She is just a village maid apparently like anyone else. She does not seem to be specially marked out. She is introduced to us as a virgin from Nazareth, espoused to a man whose name was Joseph (Lk 1:26). She was engaged like any other village girl to be soon married. So much was she like the other women of her village that when Jesus made his first appeal to his own people at Nazareth, they threw it to his face that he could not be the Messiah because he came from so ordinary a mother: "Is not this the carpenter, the Son of Mary?" (Mk 6:3). They thereby implied, almost with contempt, that she was just an ordinary person, the one they all knew so well.

Further, Mary was the wife and mother of a carpenter, a *worker* in Nazareth, where a woman's life was a ceaseless struggle for existence from dawn till night. Mary had not only to wash and mend clothes; she had to weave the cloth too. She not only to bake the bread; she had to begin grinding the flour and probably even to cut the fire-wood herself. That was the life of any other woman in Nazareth of her time, and it was surely her life too.

We can picture Mary's hands hardened by rough work - Perhaps a corn of hard flesh raised by hours of pounding the dough to prepare *chappattis*, a gash on her arm caused a frenzied goat. This is perhaps more like Mary of Nazareth than the one we see in pictures. She was a woman, a human being like any woman in Punjab. It was a period when women were not given their due place in society, when they were relegated to the background.

The Gospel gives us hints that her life was not an easy one. Leaving aside Calvary, when she stood at the foot of the cross (Jn 19:25), her day-to-day life was a struggle. She experienced the mental anguish of a woman who had difficulties in explaining her position to her husband at a time when social norms were far more exacting on women than today (Mt 1:18-25). Like us too, she went through the anguish of feeling the absence of Jesus (Lk 2:41-51). She did not understand often the ways and words of Jesus any more than we do! (Lk 2:40; Mk 3:31 ff).

The Mary described to us in the Gospels is not a fairy princess, a kind of 'Snow White' with little birds picking up things for her and hanging her clothes to dry, as we often see in pictures. Her day was not spent gazing continually at the radiant face of Jesus. Her life was very much like the life of anyone of us, a constant struggle to cope with tensions and difficulties of daily living, a walking in the darkness of faith without seeing clearly the way.

Looking at Mary in the Gospels, we can see that our lives too can be hidden, yet heroic; monotonous, yet filled with joy; struggling, yet aglow with hope!

+ Agnelo Gracias

Apostolic Administrator, Diocese of Jalandhar.

## MAY DEVOTION TO MARY

Blessed Virgin Mary is addressed as 'Queen of May' in several countries where special devotion to Mary's intercession is promoted. At least a couple of Popes, Pius XII and Paul VI, have encouraged the faithful to seek the help of the Mother of God especially through family prayer and recitation of the Rosary. *This devotion is said to have been started by a zealous Jesuit priest, Father Lalomia, among the students of the Roman college of his Society from the eighteenth century.*

### Prayer:

#### INVOCATIONS

Thou who wast a virgin before thy delivery, pray for us. Hail Mary, etc.

Thou who wast a virgin in thy delivery, pray for us. Hail Mary, etc.

Thou who wast a virgin after thy delivery, pray for us. Hail Mary, etc.

My Mother, deliver me from mortal sin. Hail Mary (three times).

Mother of love, of sorrow and of mercy, pray for us.

Remember, O Virgin Mother of God, when thou shalt stand before the face of the Lord, that thou speak favorable things in our behalf and that He may turn away His indignation from us. *Roman Missal*

Thou art my Mother, O Virgin Mary: keep me safe lest I ever offend thy dear Son, and obtain for me the grace to please Him always and in all things.

#### FOR THE HELP OF THE BLESSED VIRGIN MARY

May we be assisted, we beseech Thee, O Lord, by the worshipful intercession of Thy glorious Mother, the ever-Virgin Mary; that we, who have been enriched by her perpetual blessings, may be delivered from all dangers, and through her loving kindness made to be of one heart and mind: who livest and reignest world without end. Amen. *Roman Missal*

#### THE SALVE REGINA

Hail, holy Queen, Mother of mercy, hail, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve! To thee do we send up our sighs, mourning and weeping in this vale of tears! Turn then, most gracious advocate, thine eyes of mercy towards us; and after this, our exile, show unto us the blessed fruit of thy womb, Jesus! O clement, O loving, O sweet Virgin Mary! *Roman Breviary*



### **PRAYER TO THE BLESSED VIRGIN MARY**

O blessed Virgin Mary, who can worthily repay thee thy just dues of praise and thanksgiving, thou who by the wondrous assent of thy will didst rescue a fallen world? What songs of praise can our weak human nature recite in thy honor, since it is by thy intervention alone that it has found the way to restoration? Accept, then, such poor thanks as we have here to offer, though they be unequal to thy merits; and, receiving our vows, obtain by thy prayers the remission of our offenses. Carry thou our prayers within the sanctuary of the heavenly audience, and bring forth from it the antidote of our reconciliation. May the sins we bring before Almighty God through thee, become pardonable through thee; may what we ask for with sure confidence, through thee be granted. Take our offering, grant us our requests, obtain pardon for what we fear, for thou art the sole hope of sinners. Through thee we hope for the remission of our sins, and in thee, O blessed Lady, is our hope of reward. Holy Mary, succour the miserable, help the fainthearted, comfort the sorrowful, pray for thy people, plead for the clergy, intercede for all women consecrated to God; may all who keep thy holy commemoration feel now thy help and protection. Be thou ever ready to assist us when we pray, and bring back to us the answers to our prayers. Make it thy continual care to pray for the people of God, thou who, blessed by God, didst merit to bear the Redeemer of the world, who liveth and reigneth, world without end. Amen. *Saint Augustine*

### **PETITION TO MARY**

Most holy Virgin Immaculate, my Mother Mary, to thee who art the Mother of my Lord, the queen of the universe, the advocate, the hope, the refuge of sinners, I who am the most miserable of all sinners, have recourse this day. I venerate thee, great queen, and I thank thee for the many graces thou hast bestowed upon me even unto this day; in particular for having delivered me from the hell which I have so often deserved by my sins. I love thee, most dear Lady; and for the love I bear thee, I promise to serve thee willingly for ever and to do what I can to make thee loved by others also. I place in thee all my hopes for salvation; accept me as thy servant and shelter me under thy mantle, thou who art the Mother of mercy. And since thou art so powerful with God, deliver me from all temptations, or at least obtain for me the strength to overcome them until death. From thee I implore a true love for Jesus Christ. Through thee I hope to die a holy death. My dear Mother, by the love thou bearest to Almighty God, I pray thee to assist me always, but most of all at the last moment of my life. Forsake me not then, until thou shalt see me safe in heaven, there to bless thee and sing of thy mercies through all eternity. Such is my hope. Amen. *Saint Alphonsus Liguori*

### **TO MARY, REFUGE OF SINNERS**

Hail, most gracious Mother of mercy, hail, Mary, for whom we fondly yearn, through whom we obtain forgiveness! Who would not love thee? Thou art our light in uncertainty, our comfort in sorrow, our solace in the time of trial, our refuge from every peril and temptation. Thou art our sure hope of salvation, second only to thy only-begotten Son; blessed are they who love thee, our Lady! Incline, I beseech thee, thy ears of pity to the entreaties of this thy servant, a miserable sinner; dissipate the darkness of my sins by the bright beams of thy holiness, in order that I may be acceptable in thy sight.

FOR THE GRACE OF LOVE O Mary, my dear Mother, how much I love thee! And yet in reality how little! Thou dost teach me what I ought to know, for thou teachest me what Jesus is to me and what I ought to be for Jesus. Dearly beloved Mother, how close to God thou art, and how utterly filled with Him! In the measure that we know God, we remind ourselves of thee. Mother of God, obtain for me the grace of loving my Jesus; obtain for me the grace of loving thee! *Cardinal Merry del Val*

### TO THE BLESSED VIRGIN MARY FOR MAY

O most august and blessed Virgin Mary! Holy Mother of God! glorious Queen of heaven and earth! powerful protectress of those who love thee, and unfailing advocate of all who invoke thee! look down, I beseech thee, from thy throne of glory on thy devoted child; accept the solemn offering I present thee of this month, specially dedicated to thee, and receive my ardent, humble desire, that by my love and fervor I could worthily honor thee, who, next to God, art deserving of all honor. Receive me, O Mother of Mercy, among thy best beloved children; extend to me thy maternal tenderness and solicitude; obtain for me a place in the Heart of Jesus, and a special share in the gifts of His grace. O deign, I beseech thee, to recognize my claims on thy protection, to watch over my spiritual and temporal interests, as well as those of all who are dear to me; to infuse into my soul the spirit of Christ, and to teach me thyself to become meek, humble, charitable, patient, and submissive to the will of God. May my heart burn with the love of thy Divine Son, and of thee, His blessed Mother, not for a month alone, but for time and eternity; may I thirst for the promotion of His honor and thine, and contribute, as far as I can, to its extension. Receive me, O Mary, the refuge of sinners! Grant me a Mother's blessing and a Mother's care, now, and at the hour of my death. Amen.

### TO OUR LADY

*Saint John Vianney, better known as the Cure of Ars, when asked how long he had loved Mary, said: "I loved her almost before I could know her." In this prayer he expresses that love.* O thou most holy virgin Mary, who dost evermore stand before the most holy Trinity, and to whom it is granted at all times to pray for us to thy most beloved Son; pray for me in all my necessities; help me, combat for me, and obtain for me the pardon of all my sins. Help me especially at my last hour; and when I can no longer give any sign of the use of reason, then do thou encourage me, make the sign of the cross for me, and fight for me against the enemy. Make in my name a profession of faith; favor me with a testimony of my salvation, and never let me despair of the mercy of God. Help me to overthrow the wicked enemy. When I can no longer say: "Jesus, Mary, and Joseph, I place my soul in your hands," do thou say it for me; when I can no longer hear human words of consolation, do thou comfort me. Leave me not before I have been judged; and if I have to expiate my sins in purgatory, oh! pray for me earnestly; and admonish my friends to procure for me a speedy enjoyment of the blessed sight of God. Lessen my sufferings, deliver me speedily, and lead my soul into heaven with thee: that, united with all the elect, I may there bless and praise my God and thee for all eternity. Amen. *Saint John Vianney*

### ACT OF REPARATION

O blessed Virgin, Mother of God, look down in mercy from heaven, where thou art enthroned as Queen, upon me, a miserable sinner, thine unworthy servant. Although I know full well my own unworthiness, yet in order to atone for the offenses that are done to thee by impious and blasphemous tongues, from the depths of my heart I praise and extol thee as the purest, the fairest, the holiest creature of all God's handiwork. I bless thy holy name, I praise thine exalted privilege of being truly Mother of God, ever virgin, conceived without stain of sin, co-redemptrix of the human race. I bless the Eternal Father who chose thee in an especial way for His daughter; I bless the Word Incarnate who took upon Himself our nature in thy bosom and so made thee His Mother; I bless the Holy Spirit who took thee as His bride. All honor, praise and thanksgiving to the ever-blessed Trinity, who predestined thee and loved thee so exceedingly from all eternity as to exalt thee above all creatures to the most sublime heights. O Virgin, holy and merciful, obtain for all who offend thee the grace of repentance, and graciously accept this poor act of homage from me thy servant, obtaining likewise for me from thy divine Son the pardon and remission of all my sins. Amen.

Prayer Source: *Prayer Book, The* by Reverend John P. O'Connell, M.A., S.T.D. and Jex Martin, M.A., The Catholic Press, Inc., Chicago, Illinois, 1954



# CIRCULAR



Circular 02/2019

16.04.2019

Dear Rev. Fathers, Rev. Sisters and Rev. Brothers,

Greetings in the name of the Lord!

I am happy to make the following pastoral appointments and transfers in fulfillment of my pastoral and administrative responsibility. This provision will be effective from May 19, 2019, unless otherwise mentioned in the Appointment Letter. The appointments of the religious clergy are made as per their presentation and consultation. Kindly keep the Registers up to date. The Inventory of the Priest House should be prepared and handed over to the new Parish Priest at the time of handing over of the charges and a copy of it should be submitted to the Diocesan Curia office.

I take this opportunity to thank all our Priests who have been rendering selfless service to the Diocese. I entrust you to the intercession of the Blessed Mother. A HAPPY EASTER IN ADVANCE!

1. **Rev. Fr. Thomas Nedumgatt:** *relieved from the responsibilities at Fatehabad.*
2. **Rev. Fr. Joseph Kattackal:** *Dean of Tanda Deanery & Parish Priest, Sacred Heart Church, Bholath, Chaplain, CSN Convent and Director, Christ King Convent School, Bholath.*
3. **Rev. Fr. Joseph Kokkatt:** *Assessor, Marriage Tribunal, Jalandhar; Chaplain, SABs Convent, Deep Nagar, in addition to the present assignments.*
4. **Rev. Msgr. Xavier Thazhathuveetil:** *Member, Sacred Heart Dance College Board, Sahnewal, in addition to his present assignments.*
5. **Rev. Fr. Jose Edakunnath:** *Dean and Parish Priest, St. Antony's Church, Kapurthala; Chaplain, DM Convent, and Director, Christ King Convent School, Kapurthala, in addition to the duties at St. Alphonsa Church, Hussainpur, RCF.*
6. **Rev. Fr. Mathew Palachuvattil:** *Parish Priest, St. Joseph's Church, Bhogpur; Chaplain, MJ Convent, Bhogpur, Visiting Professor, HTRM Seminary, Chogitty.*
7. **Rev. Fr. Davis Alappatt:** *Dean of Sahnewal Deanery, Parish Priest, Sacred Heart Church, Jamalpur and St. Josephs Church, Bammian Kalan; Chaplain, CMSF Brothers, and RFTS Convent, Bammian Kalan, DM Convent, Jamalpur; Director, Sacred Heart Convent School, Jamalpur and Member, Sacred Heart Dance College Board, Sahnewal.*
8. **Rev. Fr. Sunny Thomas Pennaparampil:** *Director, Catechetics, in addition to the present assignments.*
9. **Rev. Fr. John Mankuzhichalil:** *Member, Sacred Heart Dance College Board, Sahnewal, in addition to his other assignments and relieved from being Director, Sacred Heart Convent School, Raekot.*
10. **Rev. Fr. Thomas Mathew Keeprath:** *Director, St. Joseph's Boys' School, Defense Colony, in addition to the present assignments.*

# CIRCULAR



11. **Rev. Fr. Jose Palakuzha:** *Member, Sacred Heart Dance College Board, Sahnewal, in addition to the present assignments and relieved from St. John Paul II Parish, Mehatpur.*
12. **Rev. Fr. Jose Sebastian T:** *Relieved from being Director, Christ King Convent School, Kapurthala.*
13. **Rev. Fr. Jose Mekkunnel:** *Relieved from being Director of Bishop Symphorian Jubilee Memorial ITI, Rajasansi.*
14. **Rev. Fr. Simon Kalladayil:** *Parish Priest, St. Mary's Church, Machian Khurd, Director, Prarthana Bhawan Retreat Centre; Director of Catechists and Chaplain, DM Convent, Machian Khurd.*
15. **Rev. Msgr. Wilson Peter:** *Parish Priest, Bir Sarkar, Sri Muktsar Sahib and Malout Pind Station, Chaplain, SJSJ Sisters, Malout Pind and Director, Kirpa Satsang Teams, in addition to the present assignments.*
16. **Rev. Fr. Joseph Thakadiyel:** *Director, St. Francis Convent School, Ghanie ke Bangar, in addition to the present assignments.*
17. **Rev. Fr. John Grewal:** *Director, St. Joseph Convent School, Kotkapura; Station-in-charge of Panjgaraina, Kotkapura, in addition to his present assignments and relieved from being Director of Catechists.*
18. **Rev. Fr. Martin Sadiq:** *Chaplain, MC Convent, Ludhiana with Residence at St. Mary's Church, Jalandhar Bypass, Ludhiana; Production Manager, Sat Sewa Sanchar Communication, in addition to being Executive Secretary and Director of Commission for Communication.*
19. **Rev. Fr. Joseph Padayatty:** *Director, Bishop Symphorian Jubilee Memorial ITI, in addition to the present assignments.*
20. **Rev. Fr. Varghese Kachappilly:** *Parish Priest, Sacred Heart Catholic Church, Raekot, St. Luke's Catholic Church, Jagraon, Chaplain, FSLG Convent, Raekot and SH Convent, Jagraon; Director, Sacred Heart Convent School, Raekot.*
21. **Rev. Fr. Paul Kizhakkinedath:** *Relieved from being Director of St. Francis Convent Schools at Ghanie Ke Bangar, Dera Baba Nanak, Dharamkot Randhawan and St. Agnes Convent School, Pakharpura.*
22. **Rev. Fr. Peter Kavumpuram:** *Relieved from St. Joseph's Church, Bootan, while continuing with the other assignments*
23. **Rev. Fr. Antony Thuruthiyil:** *Parish Priest, St. Antony's Church, Adampur; Chaplain, CHF Convent, and Director, St. Antony's Convent School, Adampur, Assessor, Marriage Tribunal, Jalandhar; Visiting Professor, HTRM Seminary, Jalandhar, in addition to being Executive Secretary, Commission for Family.*
24. **Rev. Fr. Joseph Chirapparayil:** *Parish Priest, St. Mary's Catholic Church, Sri Hargobindpur; Chaplain, CHF Convent, Sri Hargobindpur*
25. **Rev. Fr. Joseph Kanjirakatt:** *Director, St. Rita's Convent School, Bhojjan and Relieved from being Director of Sacred Heart Convent School, Patti and Harike.*

# CIRCULAR



26. Rev. Fr. Joseph (Titus) Thekkumkattil: *Relieved for Specialized Studies.*
27. Rev. Fr. **Mathew Keeprath**: *Dean and Parish Priest, St. Francis Church, Tarn Taran and St. Kuriakose Elias Chavara Church, Fatehabad; Chaplain, SABS Convent, Tarn Taran and FSMA Convent, Fatehabad; Director, St. Francis Convent School, Tarn Taran and Fatehabad.*
28. Rev. Fr. **Paul Roy Nadamkuzhy**: *Parish Priest, St. Mary's Church, Salem Tabri, Jalandhar Bypass, Ludhiana and St. Thomas Church, Kidwai Nagar; Chaplain, MJ Convent, Bhattian.*
29. Rev. Fr. **Varghese Chakkarakadan**: *Parish Priest, Holy Trinity Church and Chaplain to the Religious Communities in the Parish, in addition to his present assignments in the HTRM Seminary.*
30. Rev. Fr. **John Teja**: *Vice Rector, HTRM Seminary, Additional Secretary to Bishop Agnelo Gracias, Chaplain, CHF Convent, Kaboolpur.*
31. Rev. Fr. **Rumold Mario Jhakhara**: *Parish Priest, St. George Church, Dera Baba Nanak, Chaplain, CSN Convent, and Director, St. Francis Convent School, Dera Baba Nanak and Dharamkot Randhawa.*
32. Rev. Fr. **Antony J. Khokhar**: *Director, Gianodaya, Diocesan Pastoral Centre, Executive Secretary and Director, Commission for Bible, Chairman, Bible Translation, Director, Holy Cross Hostel, in addition to the present responsibilities and Parochial Vicar, St. Pius X Church, Lambapind, till the new Parish Priest takes charge.*
33. Rev. Fr. **James Ullattil**: *Associate Director, Prarthana Bhawan Retreat Centre, in addition to being Director of Diocesan Youth Movement (CYD).*
34. Rev. Fr. **Antony Joseph Kochumattom**: *Parish Priest, Dasuya; Chaplain, SABS Convent, Dasuya; Director, St. Paul's Convent School, Dasuya and St. Paul's Convent School, Rawan, in addition to being Kirpa Satsang Team Leader and Editor of Sadazamana.*
35. Rev. Fr. **Antony Vezhappilly**: *Assisting at Dhina-Phulriwal on Sundays and holidays of obligation, in addition to his other assignments.*
36. Rev. Fr. **Thomas Karakattu**: *Director, St. Mary's Convent School, Gakhlan, in addition to his present assignments.*
37. Rev. Fr. **Thomas Poochalil**: *Parish Priest, Infant Jesus Church, Patti and St. Mother Teresa Church, Harike; Chaplain, CSN Convent, Patti, RFTS Convent, Harike and MSMHC Convent, Khemkaran; Director, Sacred Heart Convent School, Patti, Ghariala, Harike and Khemkaran. (One Assistant for support.)*
38. Rev. Fr. **Betson (Thomas) Joy Njaliyan**: *Parish Priest, St. James Church, Shahkot, St. John Paul II Parish, Mehatpur; Chaplain, PHJC Convents, Shahkot and Mehatpur; Asst. Director, St. Judes Convent School, Shahkot and Mehatpur, in addition to his other assignments.*
39. Rev. Fr. **Jibin Varghese Kumblanthan**: *Parish Priest, St. Thomas Church, Pakharpura, Chaplain, SH Convent, Pakharpura, Director, St. Agnes Convent School, Talwandi.*
40. Rev. Fr. **Peter Hans**: *Leave for Specialized Studies.*
41. Rev. Fr. **Ajay Paul**: *Director, Pontifical Mission Societies- Mission Sunday, in addition to his present assignments.*

# CIRCULAR



42. Rev. Fr. **Amal Thakadipurath**: *Director, St. Joseph's Convent School, **Bagha Purana**, Priest- In-charge of **Nihal Singh Wala** and **Butter** stations*, in addition to the present assignments
43. Rev. Fr. **Anil Kallilayil**: *Director, St. Joseph's Convent School, **Sadiq**; Priest -In- charge of **Tehna, Faridkot** and **Faridkot Rd, Ferozpur Station***, in addition to the present assignments
44. Rev. Fr. **Dennis Puravakkatt**: *Director, St. Joseph's Convent School, Zeera and Priest –in- charge of **Talwandi Bhai Station***, in addition to the present assignments.
45. Rev. Fr. **Subin Thekkedath**: *Secretary to Bishop, Parish Priest, St. Joseph's Church, Bootan, in addition to being Assistant Chancellor and Notary.*
46. Rev. Fr. **Dins P. John Padinjarekutt**: *Parish Priest, St. Mary's Church, **Tanda**; Chaplain, MJ Convent, Tanda and Director, St. Mary's Convent School, Tanda.*

## SOCIETY of FMJ (FMJ)

47. Rev. Fr. **Anthony Madasserry FMJ**: *Relieved from being Director of St. Joseph's Boys' School, Defense Colony, Jalandhar.*
48. Rev. Fr. **Augustine (Agin) Edakalathur FMJ**: *Rector, FMJ Seminary, Banga and Relieved from Prarthana Bhavan.*
49. Rev. Fr. **Antony Irudayaraj FMJ**: *Station -in-charge, Apra; Chaplain, OLP Convent, Apra, in addition to the present assignments.*

## OTHER PRIESTS

50. Rev. Fr. **Terej Babu Agniparthi**: *Assistant to Msgr. Wilson Peter, Priest-in- Charge of **Ferozepur Road, Sur Singh Wala** and **Gulami Wala**, Chaplain, **Preshitahram Convent, Sur Singh Wala** and **FSMA Convent, Gulamiwala**, with residence at **Gulamiwala, Ferozepur.***

## CMF

51. Rev. Fr. **Agnes Polisetty CMF**: *Parish Priest, St. Mary's Church, **Chammiyari**, Chaplain, MJ Convent, Chammiyari; Delegate Director, St. Mary's Convent School, Chammiyari.*
52. Rev. Fr. **Mathias Bodra CMF**: *Assistant Parish Priest, St. Francis Church, Gurdaspur and Our Lady of Lourdes Church, Sidhwan Jamita.*
53. Rev. Fr. **Martin Joseph CMF**: *Assistant Parish Priest, St. Teresa Church, Dhariwal.*

## HGN, HERALDS of GOOD NEWS

54. Rev. Fr. **Gijo Bastian HGN**: *Priest-in- charge of **Dharamkot**, and **Kot Ise Khan**, Chaplain, **DPMT Convent, Dharamkot**, with residence at **Shahkot.***
55. Rev. Fr. **Yakobu Raju HGN**: *Delegate Director, SH Convent School, Karyal and St. Mary's Convent School, Othian, in addition to his present assignments.*
56. Rev. Fr. **Bipin Kishore Guria HGN**: *Asst. Parish Priest, SH Church, Karyal- St. Mary's Church, Othian, Director, St. Josephs Hostel for Boys, Karyal.*

# CIRCULAR



## OSH

57. Rev. Fr. **Bibin Abraham Vellieppally OSH**: *Priest-in- charge of Bhojjian-Chabbal Station, Chaplain, SABS Convent, Bhojjian, Assistant Director, St. Rita's Convent School, Bhojjian, with residence at Bhojjian.*

## SDM

58. Rev. Fr. **Prabhakar SDM**: *Assistant Director, St. Francis Convent School, Dharamkot Randhawa while continuing as Parish Priest of Dharamkot Randhawa, with residence at Dera Baba Nanak, and relieved from Dera Baba Nanak Parish.*

## SFX PILAR

59. Rev. Fr. **Mario Fernandez SFX**: *Relieved from Qadian*

60. Rev. Fr. **Lino Santiago sfx** : *Relieved from Dina Nagar and Narot.*

61. Rev. Fr. **Vijay Minj sfx** : *Parish Priest, St. Clare's Church, Dina Nagar; Chaplain, FCC Convent, Dina Nagar and SMMI Convent, Narot.*

62. Rev. Fr. **Ranjit Soreng sfx**: *Parish Priest, Our Lady of Fatima Church, Sultanpur Lodhi and in-charge of Lohian Station; Chaplain to CSN Convent, Sultanpur Lodhi.*

63. Rev. Fr. **Vidya Sagar Madanu sfx**: *Parish Priest, Divine Mercy Church, Dorangla, Residence at Dina Nagar*

64. Rev. Fr. **David Raj sfx**: *Parish Priest, Qadian; Chaplain, CHF Convent, Qadian, with residence at Satkoha.*

65. Rev. Fr. **Aston DeSouza sfx**: *Relieved from Sri Hargobindpur*

66. Rev. Fr. **Melito D'Souza sfx**: *Assistant Parish Priest, Our Lady of Fatima Church, Sultanpur Lodhi and Lohian Station;*

67. Rev. Fr. **P. Sagaya Selvam sfx**: *Parish Priest, St. Michael's Church, Jaithon, Faridkot Dt.*

68. Rev. Fr. **Arvind John D' Cunha sfx**: *Assistant Parish Priest, St. Michael's Church, Jaithon, Faridkot Dt.*

69. Rev. Br. **David Masih sfx**: *Relieved from Kirpa Satsang*

Given under my hand and seal on this April 16, 2019.

Sd/-

**+Agnelo Rufino Gracias**

Apostolic Administrator

Sd/-

Chancellor



# CIRCULAR



Circular 3/2019

26.04.2019

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

Greetings in the name of the Lord!

I am glad to make the following appointments as part of pastoral provision in the Diocese.

## Religious OCD:

The following appointments are made as per presentation made by V. Rev. Fr. Abraham Mittathanickal OCD, the Provincial Superior of Delhi Province OCD vide letter dated 22.04.2019 which will come into effect from May 01, 2019 onwards.

- 1) **Rev. Fr. Joseph Mattam OCD:** *Dean of Hoshiarpur Deanery and Parish Priest, Mount Carmel Parish, Kakkon; Chaplain, Holy Family Convent, Kakkon*
- 2) **Rev. Fr. Abraham Eranattu OCD:** *Parish Priest, St. Thomas Parish, Khilla Baroon, Ram Colony, Hoshiarpur; Chaplain, CMC Convent, Ram Colony, Hoshiarpur*
- 3) **Rev. Fr. Augustine Mangalathil OCD:** *Relieved from being Dean and Parish Priest, Mount Carmel Church, Kakkon and Chaplain, CHF Convent, Kakkon, Hoshiarpur*
- 4) **Rev. Fr. Thomas Chakkungal OCD:** *Relieved from being Parish Priest, St. Thomas Church, Bassi-Bahian and Chaplain, CMC Convent, Ram Colony, Hoshiarpur.*

I thank all the Fathers 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.

Given at the Bishop's House, Civil Lines, Jalandhar, April 26, 2019

Sd/-

**+Agnelo Rufino Gracias**  
Apostolic Administrator

Sd/-

Assistant Chancellor



# CIRCULAR



COMMISSION FOR

**CLERGY & RELIGIOUS,  
VOCAION & FORMATION**

DIOCESE OF JALANDHAR

## **DIOCESAN LEVEL THREE DAYS VOCAION CAMP, 2019**

Dear Fathers & Sisters,

This is to inform you that the diocesan level vocation camp for boys and girls will be on the following dates:

### **FOR GIRLS**

**Date:** 1<sup>st</sup> May 2019 (Wednesday 4 pm) to 4<sup>th</sup> May (Saturday 10 am)

**Venue:** Gianodaya, Guru Gibind Singh Avenue, Chogitti, Jalandhar

### **FOR BOYS**

**Date:** 8<sup>th</sup> May 2019 (Wednesday 4pm) to 11<sup>th</sup> May (Saturday 10Am)

**Venue:** St. John Vianney Minor Seminary, Kishangarh, Kartarpur Road, Jalandhar.

Please note that the boys and girls who do not participate in the Diocesan Vocation Camp are not to be sent to any congregation, even if they have attended the camps conducted by the individual Congregations. Those joining the Congregations are to obtain permission from the Diocesan Director of Vocations, besides the letter of recommendation by the Parish Priest. Representatives of Congregations who desire to address the boys and girls are requested to contact the Director or Assistant Director of Vocations.

**Fr. Ajay Paul**  
Assistant Director of Vocations

## RETREAT FOR THE SISTERS AT GIANODAYA

This Year also, as usual, there will be a retreat for the Sisters during the summer at the Pastoral Center, Chogitty. The retreat will begin on 23rd of June and conclude on 28th morning. All those who would like to attend the retreat kindly inform the Pastoral Center Director at the earliest.

*Fr. Antony Thuruthiyil*  
*Mob. 9530979838*



## Hearty Congratulations

**H**earty Congratulations to the Newly Elected Superior General and to the Councilors of the Congregation of the Missionaries of Jesus. Very Rev. Sr. Anit Kuvalloor MJ, the Mother General, Rev. Sr. Lisieux Therese MJ, the Assistant General, Rev. Sr. Elseena MJ, Rev. Sr. Stella MJ & Rev. Sr. Rose Philips, the councilors; Rev. Sr. Mable MJ, the Secretary and Rev. Sr. Alphonsa MJ, the General Procurator. Congratulations and prayerful wishes for your new offices and ministry. God bless you.



**H**earty Congratulations to the finally professed Rev. Sr. Remya Chacko Edathattel MJ and to those who received the religious habits and made their first profession: Rev. Sr. Sunita Toppo MJ, Rev. Sr. Roshny Lakra MJ, Rev. Sr. Celine Kisku MJ, Rev. Sr. Neetu Mary Luther MJ and Rev. Sr. Merina Pathan MJ. Hearty Congratulation and best wishes for your future ministry.

## CONDOLENCES

Heartfelt Condolences to the SCJM Family on the sad demise of Rev. Sr. Archana SCJM. Her funeral rites were held on April 22, 2019 at Sacred Heart Convent, Majitha Road, Amritsar. May she Rest in Peace!

Heartfelt Condolences to the DM Family on the sad demise of Rev. Sr. Theodocia DM. Her funeral rites will be held on May 01, 2019 at Kristu Raja Provincialate, Kapurthala at 10:00 am. May she Rest in Peace!





*4<sup>th</sup> Death Anniversary*  
of  
**Most Rev. Dr. Symphorian Keeprath OFM Cap (2015).**

Holy Eucharistic Celebration will be held on  
May 03, 2019 at 11:00 am  
at St. Mary's Cathedral, Jalandhar Cantt.

Let us remember and pray for our departed missionaries.

*+Agnelo Gracias  
Apostolic Administrator  
Diocese of Jalandhar*



# GREET & PRAY

MAY 2019



Date	Born	ORD./PROF.	Feast
01-May	Rev. Fr. William Sahota	Rev. Fr. Subin Thekkedath Rev. Fr. Jose Sebastian Rev. Fr. Varkey Pandiammackal Rev. Fr. Maxim Pinto	
02-May		Rev. Fr. Jacob Madathumpady Rev. Fr. Dominic Thirunilath OFM Cap Rev. Fr. Tom Padinjarayil CST	
03-May	Rev. Fr. Albin Payyapilly Rev. Fr. AmalThakidipurath	Rev. Fr. George Edayal	Rev. Fr. Parvesh Philip OFM Cap Rev. Fr. James Kulathungal OCD
04-May	Rev. Fr. Libin Kolenchery	Rev. Fr. Simon Kalladayil Rev. Fr. John Manathanth Rev. Fr. Salj Puravalappil CST	
05-May		Rev. Fr. James Ullattil (Chacko) Rev. Fr. Rijo Menachery CST Rev. Fr. Jinesh Plathottathil CST	
06-May	Rev. Fr. Philmon Minj OFM Cap	Rev. Fr. Antony Thruruthiyil Rev. Fr. Jose Illickal Rev. Fr. Shijo Palakuzha CST Rev. Fr. Oliver CMI	
07-May		Rev. Fr. Joseph Thakadiel Rev. Fr. Peter Kavumpuram Rev. Fr. Joseph Chirapparayil Rev. Fr. Jacob Kottakuzhy	
08-May	Rev. Fr. Rumold Mario Jhakhara	Rev. Fr. Agin E. FMJ Rev. Fr. Shan Alackparambil CST Rev. Fr. Thomas Kolencherry Rev. Fr. George Cheruvil Rev. Fr. S. Arockia Alex	
09-May		Rev. Fr. Jose Mekkunel Rev. Fr. Thomas Poochalil Rev. Fr. Shine Scaria Thomas Rev. Fr. John Ediyakunel Rev. Fr. Jose Edakkunnath	

Date	Born	ORD./PROF.	Feast
10-May		Rev. Fr. Joseph Kandathilchira Rev. Fr. Basil Mookenthottathil	
11-May		Rev. Fr. Joseph Mathew Manalumparayil	
12-May	Rev. Fr. Mathew Kizhakekeepurath	Rev. Fr. Joseph Kanjirakatt Rev. Fr. Joseph Thekkekanissery (TJ) Rev. Fr. Vidya Sagar SFX	
13-May	Rev. Fr. Shijo Palakuzha CST	Rev. Fr. Joseph Thekkumkattil (Titus P.T.) Rev. Fr. Joseph Padayatty	
14-May	Rev. Fr. Albin Antony OFM Cap	Rev. Fr. Parvesh Philip OFM Cap Rev. Fr. Sebastian Pallasseril	
16-May		Rev. Fr. K.T. James OFM Cap Rev. Fr. Martin Poothokaren OFM Cap Rev. Fr. Thomas Philip HGN Rev. Fr. Anoop Abraham OFM Cap	
17-May	Rev. Fr. James Kulathungal OCD	Rev. Fr. Bibin Edapallimadathil CST Rev. Fr. Anand Batley OFM Cap	
18-May		Rev. Fr. Vijay Minj SFX	
19-May		Rev. Fr. Joseph Thekkekanissery (TJ)	Rev. Fr. David Raj SFX
21-May		Rev. Fr. Antony Thruruthiyil Rev. Fr. James Vellasserill OCD	
22-May		Rev. Fr. Joseph Thekkel OCD	
24-May		Rev. Fr. Vijay Minj Sfx	
25-May	Rev. Fr. Joy Kalarithara	Rev. Fr. Jose Illickal	
27-May	Rev. Fr. Albin Antony Payyappilly	Rev. Fr. Thomas Chakkungal OCD	
28-May	Rev. Fr. Jose Mekkunel Rev. Fr. Lawrence Chittuparampil		
30-May	Rev. Fr. Thomas Chakkungal OCD		
31-May	Rev. Fr. Betson Njaliyan Rev. Fr. Mathew Kokkandam Rev. Fr. Anoop Moolan Rev. Fr. George Vayalil OCD		





SACRED  
HEART  
COLLEGE OF DANCE

# SACRED HEART COLLEGE OF DANCE

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A Golden opportunity to groom yourself as an excellent artist in India Classical Music and Dance from the extremely qualified and highly acclaimed artist and teachers in the field of Music and Dance. Sacred Heart College of Dance proudly announce admission open in Various special courses

Under the auspices of Education Board of jalandhar Diocese



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**ADMISSION OPEN**  
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B.A. and Diploma courses in Kathak and Bharatnatyam Dance  
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Contact No. : 98898-87518, Dr. Swapnil Satyambada (Principal)  
Contact No. : 97818-62624, Rev. Fr. William Sahota (Director)

# ADMISSION OPEN

## TRINITY GROUP OF INSTITUTES AN ENGLISH SPEAKING CAMPUS



### TRINITY COLLEGE

JALANDHAR

Affiliated to Guru Nanak Dev University, Amritsar

#### B.A.

- Elective Punjabi/English/Hindi
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- Physical Education
- Philosophy
- Sociology
- Comp. Sci.
- Economics

B.Com

BCA

B.Sc.  
(Comp. Sci.)

B.Sc.  
(Medical)

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(Non-Medical)

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