

The

# Chanda Samachar

CHANDA DIOCESAN BULLETIN



Thy Kingdom Come (Mt. 6:10)

Bishop's Home (Balharshah), Ballarpur-442701  
Dist. Chandrapur, Maharashtra, India



Vol. XLIII

September-October 2020

No. 5

## CONTENTS



<b>I.</b>	<b>SHEPHERD'S VOICE</b>	<b>03</b>
<b>II.</b>	<b>PASTORAL LETTERS</b>	<b>04</b>
<b>III.</b>	<b>HOMILIES</b>	<b>09</b>
<b>IV.</b>	<b>LETTERS</b>	<b>17</b>
<b>V.</b>	<b>BISHOP'S DIARY</b>	<b>32</b>
<b>VI.</b>	<b>CURIA MATTERS</b>	<b>42</b>
<b>VII.</b>	<b>NEWS FROM MISSION STATIONS</b>	<b>59</b>
<b>VIII.</b>	<b>DEPARTMENTAL NEWS</b>	<b>63</b>
<b>IX.</b>	<b>HEAVENLY BRETHERN</b>	<b>70</b>



### I. SHEPHERD'S VOICE

**SV. 4/2020**

My Dear Fathers, Brothers, Sisters and My dear people,  
**Thy Kingdom Come!**

We are in the celebration of 150<sup>th</sup> birth anniversary of our *Rashtrapitha* Mahatma Gandhi. As Indians we have many lessons to learn from him. His sincerity, simplicity, devotion to the nation, love for truth, sense of tolerance, love for the poor, patriotism etc... etc... are some attributes that we can practice to improve our life and missionary commitment. He was a man of integrity and genuineness in character. His readiness to take up any job to serve others, and self devotion for national harmony are imitable qualities. To keep himself away from positions or authority and hard work to attain goal in life made him a genuine human person. Service at any cost and gentle in human relations (*Ahimsa*) made him a great soul (*Mahatma*). When disunity, disharmony and hatred are emanated from different corners in our country, let us take him as a guiding lamp and follow his foot-steps and work for unity and integrity and make our mission empowering. Jesus taught us to love our enemies: "But I say to you, Love your enemies and pray for those who persecute you" (Mt. 5:44). St. Francis of Assisi prayed: Lord make me an instrument of peace; where there is hatred, let me sow love; where there is injury pardon...

With Good wishes to everyone  
Your Shepherd in the Lord



*Ephrem Nariculam*

† Ephrem Nariculam  
Bishop, Eparchy of Chanda

**PASTORAL LETTER I****PL 5/September 2020****on *Susamachar Ghoshana Varsh* 2020**

Dear Fathers, Brothers and Sisters,

**Thy Kingdom Come!**

We are in the *Susamachar Ghoshana Varsh*. I wish to address you once again on the theme

To be sent

Called To proclaim

To heal (Mk. 3:13-5)

It calls us to our mission and the priorities in our missionary endeavours. As we all know, we are primarily called/sent to proclaim. All the rest that we do are only 'rucksack' of our essence of being a missionary - to be evangelizers. The different ministries that we involve in are but, only in service of our primary mission task - the 'proclamation'.

As we look around in our missionary endeavours in the diocese we are making great progress. The *Ad Gentes* missions - Kurkheda, Dhanora and Nagbir - are greatly progressing. The experience is not different in other existing mission stations. I avail this opportunity to thank every missionary for his/her generous contribution to it. Your devotion and commitment are the factors that help us to spear-head in our progress in the mission. Once again I wish to remind everyone that the whole purpose of the celebration/observation of the *Susamachar Ghoshana Varsh* is to make ourselves more deeply aware of our primary task, the mission of proclamation. As a pencil is made clearly writable with a sharpener or blade, so also each of us has to make oneself more prepared and equipped for proclamation. Take initiatives to learn to be better evangelizers - avail of new methods, new ideas, new visions and new approaches!

St. Paul rightly reminds us: "For Christ did not send me to baptize but to preach the gospel,.."(1 Cor. 1:17). Preaching the good news is our essence of being missionary. "Woe to me if I do not preach the gospel" (1 Cor. 9:16) points to that. To put it differently, preaching should become an enjoyment in life. For the prophets and the apostles, 'preaching' was their complacent life orientation. So much so everything else was futile to

them. St. Paul asserts: "For the sake of Christ, I consider everything as loss" (Phil. 3:8). As missionaries our life is embellished by our commitment to preaching. Mind you, preaching is not a 'part' of our mission life, but the 'heart' of it. Biologically when heart ceases to function the life STOPS! So is our mission. When preaching ceases or there is any dereliction in it, our missionary life either ceases or is paralysed! I wish to remind the missionaries of Chanda once again that "we are not social workers doing some spiritual ministry but spiritual ministers doing some social apostolate". Beware of falling into the temptation of becoming pure social workers!

Traditionally, the Church understands evangelization in different ways: First and foremost it is direct proclamation of the good news: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Mt. 28:19-20). The proclamation has to be ratified by our life-witness. "Faith without works is dead" so reminds us St. James (2: 14-17). Jesus reminds us: "Love one another as I have loved you" (Jn. 13:34). It is a call to self-sacrifice. There is a beautiful prayer in the ordination ceremony as follows: As bishop presents the holy gospel to the newly ordained priest, he says: "Proclaim the gospel of Christ, who is the way, the truth and the life. Christ of the gospel be your source of power and the gospel of Christ be your rule of life". In ordination pontifical of Latin Church it reads as follows: "Preach what you practice and practice what you preach". There is no doubt that our preaching has to be practiced by good deeds, so we enter in to the field of social apostolate. They are but, a ratification of our faith in God and love for Christ. Mother Theresa used to say: "Love of Christ urges me to go to the poor". St. Paul asserts it in 2 Cor. 5:14: "Love of Christ urges ...".

The second aspect of our preaching ministry, of course, is our social apostolate. It confirms our preaching. Necessarily we should involve in different ministries sincerely with genuine interest, such as social involvement to uplift the poor and the needy, education ministry, healing ministry etc. Needless to say it is very important in our human

relations. Even if we are not able to help anyone, we can keep good rapport with everyone. There is a sense of evangelization involved in it as well. Under this section also must be considered our rapport with people of other denominations and different faiths - ecumenism and inter-faith dialogue. Respect for others matters a lot in human relations. St. Paul exhorts: "Outdo in respecting others" (Rom. 12:10). It is said: "You can't respect others, if you don't respect yourself". When everyone is respecting each other, we will all feel respected!

In this context I wish to focus our attention to three groups of the faithful to whom we have to intensify our ministry of proclamation: i). The abiding Christians, who are with us and regular for Church activities. ii). The lost Christians, who are not practicing faith for lack of care or neglect, either from our part or from theirs. iii). Those, outside the sheepfold of Christian faith. Jesus expresses his wish and prays: "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd" (Jn. 10:16). In the Great Jubilee Year 2000, Pope St. John Paul named these three categories as Evangelization, Re-evangelization and New evangelization. In the Chanda context, we are once again called to do this task. Let us gird up to launch new mission strategies in this Year of Proclamation - *Susamachar Ghoshana Varsh 2020*.

So my dear missionaries of Chanda, let us resolve to be sincere, simple, sensible and serious in all our endeavours so that we become fitting instruments in God's hands to be his ambassadors of truth, justice, love, peace and compassion. As missionaries, Christ has authorised us as St. Paul exhorts: "...the authority for building up and not for tearing down" (2 Cor. 10:8). So we focus on preaching ministry to build up our communities and let us not forget; that is our primary mission. God bless you all.



Yours devotedly in Christ Jesus

†Ephrem Nariculam  
Bishop, Diocese of Chanda

## PASTORAL LETTER II

PL 6/October 2020

### on Priests' Annual Retreat

Dear Brother Priests,

#### Thy Kingdom Come!

The most important days of our priestly life, mission and ministry and our consecration to God and Church is the days of our annual retreat. They are the days of exposing ourselves to God from the core of our soul, empowering our life in Christ and enriching our hearts and minds with divine wisdom. It is golden moments of God-experience in presbyteral communion. The success of the retreat amply depends upon retreatant than the retreat-guide. The right disposition of the retreatant pave the way for the spirit of the Lord to sink-in. As our annual retreat is around the corner, the following reflection may be helpful to ponder upon.

The word RETREAT means calling us back/behind. Christ is calling us back to himself: "to be with him and to send out" (Mk. 3: 13-15). Retreat, in one sense is re-tying, re-treading and rewarding. A genuinely attended retreat refreshes and rejuvenate us in life, mission and ministry. In the gospel we have ample references wherein Christ called the disciples to 'retreats' - to the mountains, to the villages, to the deserts in solitude and aloneness (Mk. 6:31).

An ideal retreat invites us to be away for the busy schedule of life, away from the place of acquaintances and parted from friends and co-workers. It is a withdrawal "to be in the world yet not of the world experience" (Jn. 17:16). It is not a call to loneliness but being alone with the Lord a solitary confinement with the spirit of the Lord, to lean on his chest (Jn. 13:23), to learn from his heart (Mt. 5: 1-12) and to live with his power of Holy Eucharist (1 Cor. 11 : 23-24). The disciples journeyed with Jesus for three years and they became his witnesses in their mission to the world: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Mt. 28: 19-20).

In this context I wish to bring home to your focus some practical guidelines to make our retreat effective and fruitful. The first and foremost we should not take retreat as a seminar just listening to talks and then engaging in routine life and spending time in reading and relaxing. It should be taken as embellishing the soul with spiritual inputs in a tranquil

atmosphere where one really experience the invocation of the psalmist: "Touch and taste how good is the Lord" (Ps. 34:8). Not a part time but a full time involvement in retreat day and night is must to make it effective and fruitful. Consequently a change of place as far as possible, considering our inconveniences, is highly recommended. Aloneness matters a lot to create a conducive atmosphere for retreat disregard of talking or not talking. Experience of silence is possible in a market place while it can be a disturbance and distraction even in lonely desert. Needless to say silence of the heart needs greater focus, simultaneously one cannot disregard the great value of external silence. As priests, in charge of parishes, schools, boardings etc. we are called to be disciplinarians and the silence during retreat may be a self-check of our discipline! It is our daily experience that fullness of anything is comprehended and experienced from start to the end. Peep in and out at each one's convenience will not only make our retreat incomplete but also ineffective. Every priest should take annual retreat seriously and with zeal of enthusiasm.

The Canon Law for Eastern Churches, the Particular Law of the Syro-Malabar Church and the Eparchial Statutes of Chanda earnestly exhort every priest to make at least four full days of retreat every year (CCEO 369 § 2, CCEO 292 § 2, PL I. 45, Eparchial Statutes - 235). In particular the best possible it should be done in sacramental fraternity of the priests of the diocese. Exceptions may be taken in grave circumstances when such occasions are inevitable / unavoidable. In our diocese we are given the dates of the retreat almost a year in advance. Naturally we are expected to schedule our programmes accordingly. The priests working in a diocese making the retreat together also highlights the importance in the unity of mission and target in our ministry to the people of God. Let us take these few practical guidelines seriously so as to make our retreat in a better ambience.

Let us prepare ourselves for the forthcoming retreat. The Lord is calling us to touch and taste him (Ps. 34:8) and to be with him to be sent out (MK. 3:14).



May God bless you all  
Yours brotherly in Christ Jesus

† Ephrem Nariculam  
Bishop, Eparchy of Chanda

## HOMILY I

### Holy Muron Qurbana/Chrism Mass - 01 August 2020 (Homily by Bp. Ephrem Nariculam) (Readings: Lev. 8:1-13, St. James 5:13-18, Lk. 4:31-37)

Dear Fathers, Brothers, Sisters and my dear people in the Lord Jesus Christ,

Today once again we are gathered together around the altar of the Lord for the celebration of the Holy Qurbana and to bless the holy oils as per our customary tradition. This celebration once again reminds us of our unity in mission and our commitment to the ministry. As the holy Eucharist, so the holy oil unite us in our mission and ministry. It is befitting to reflect over our mission and ministry in the light of the readings today.

The first reading is from Leviticus 8:1-13 wherein we heard Moses is anointing things, places and persons, making them holy and set apart for service and holy acts. In the second reading the oil is used to heal the sick and raise the dead, reminds St. James (St. James 5:13-18). The word "anointing" means smear or rub with oil, typically as part of a religious ceremony. It is also used to signify the presence of God. When someone is anointed with oil publicly as in the old covenant it declares that the person has been called to perform a special task. Thus, in the biblical background, the use of the oil in anointing signifies dedication of a person or a place or a thing for divine service or regaining one's health to become whole or healthy. And today the blessing of the oils signify these same functions and they remind us of our mission and ministry - personnel set apart for a divine task. On this occasion of the Holy Muron Qurbana may I exhort everyone of you to become deeply aware of our self-dedication for the divine task that is entrusted to us by our priesthood and religious commitment.

The gospel passage reminds us of Jesus' methodology of preaching, which was something special. The synoptic gospels give three attributes of Jesus' teachings:

- (i) There was authority in his teachings;

(ii) His teachings were different from others,

(iii) It arouses amazement in the hearers (Lk. 4:32, Jn. 7:46, Mt. 7:28-29, Mk. 1:22). We have ample references in the gospels for these responses to Jesus' teachings. *Authority, Difference* and *Amazement* are the three key words that we need to reflect and pray over. How can we attribute these qualities to our mission, our ministry, our teachings, our social involvements, our healing of the sick, our service in the field of education etc.

- a) Do people feel the **AUTHORITY** of Christ in our words when we speak?
- b) Is there a **DIFFERENCE** in our pastoral and social involvements?
- c) Are people **AMAZED** at our service?

On number of occasions Jesus warned his disciples not to be like Pharisees, Scribes or Essenes (Lk. 12:1, Mt. 6:5). In 1980's and 90's there used to be serious discussions in theology classes about uniqueness of Christ. The Holy Scripture witness that Christ is the unique and the sole saviour of the world (Acts 4:12). Do we have the share of his uniqueness in our mission and ministry is a question in conscience, each one of us has to answer. Our life has to become a true witness of Christ's uniqueness. The uniqueness of Christ is unquestionable, but our uniqueness in Christ may be a big question mark, to which, in conscience we are answerable. Are we unique in our commitment to Christ, Church and to our ministry? I wish to propose four attributes that would probably can add something more to our uniqueness in our missionary commitment and ministry. They are sincerity, simplicity, sensibility and seriousness.

**i) SINCERITY:** Every Christian is expected to be sincere in words, deeds and even in conscience. Sincerity is a quality of heart that embellishes our character. One has to be sincere to oneself, to others and to God. The quality of being sincere assists us to ameliorate our human relations; our team-work, our commitment to the mission above all our life-witness in social and pastoral field. Sincerity is a quality of being transparent, faithful, and trustworthy. A sincere person makes

truth as *modus operandi* in all his/her missionary endeavours. As the sacred author John reminds us: "Our love must not be a thing of words and fine talk. It must be a thing of action and sincerity"(1 John 3:18).

**ii) SIMPLICITY:** Recently I happen to read an anonymous quote as follows: "It is nice to be important, but it is more important to be nice". The nicety of life is recognised in our simplicity. The simplicity in life is manifested in humility. The humility is the disposition of our heart in lowliness. In the Beatitudes, Jesus exalts, "Blessed are the humble for they shall inherit the earth" (Mt. 5:5). In the Fiat, Mary exclaims the meek shall be exalted and the proud shall be brought down from their thrones (Lk. 1:52). Simplicity is a virtue that attracts many to friendship. In one's daily routine, simplicity is practiced in life-style as being ordinary and use amenities of low cost. It contains a sense of poverty and identification of oneself with the poor, needy, marginalised and the down-trodden. They take any hardships in life and do any job with serenity and sense of service. God became poor to save the poor and all. It is the mystery of incarnation, a self-emptying for the sake of others. 'Christ did not consider his equality with God something to be retained but emptied himself to become like human even obedient unto death on a cross' (Phil 2: 6-8)

**iii) SENSIBILITY:** It is an art of being reasonable in thinking, relating, doing discernment and decision making. In other words it means do everything with a sense of reason. They should be intelligible to others with hardly any room left opened for misunderstanding or misinterpretation. On some occasions we are helpless when some people pretend unintelligible of our doings. We can only pray for them. An action with sensibility means we communicate that which we intend. Every action that we do must precede a pre-meditation of its process and its consequences. So the saying: "think twice before we speak." On number of occasions Jesus responded to the queries of his disciples and others with this sense: the woman caught in adultery (Jn. 8: 1-11), the question of rendering tax to God or Caesar (Mt. 22:21), discourse on divorce (Mt. 19: 3-12) etc. These are but few instances where Jesus responds with a sense of reason and raze to the ground

their pride.

**iv) SERIOUSNESS:** Let us not take everything for granted. Our missionary commitment is a matter of serious concern for us as well as for the Church. A life-long commitment with the super natural and startling rewards is something exceptionally serious. Have we, as priests and religious taken our missionary commitment with that seriousness. It is a matter of wil-ful application to the mission and ministry, an act with vision, a total commitment to foster harmony and a zealous missionary life with a divine orientation. Jesus was serious when he said to Peter: "Put away your sword" (Mt. 26:52) and to the young man: "go, sell all what you have, then come and follow me" (Mt. 19:21). To be a missionary and even to be a Christian means a radical following of Christ, facing any challenges - how it may be and what it may cause! Jesus is very clear in his articulation when he said: "If you wish to follow me leave everything behind and follow me" (Lk. 14:33). Are we the missionaries 'serious' as Jesus was?

We need to develop these four qualities in our missionary commitment - sincerity, simplicity, sensibility and seriousness so as to become genuine missionaries. The Muro Holy Qurbana is yet another occasion to reflect and to re-dedicate our missionary commitment to Christ and to the Church.

So, my dear Fathers, Brothers and Sisters, let us resolve to be missionaries par excellence by our rootedness in Christ to be like him and to be for him only. May the Lord's words reverberate in our hearts: "No one who puts a hand on the plow and looks back is fit for the Kingdom of God" (Lk. 9:62). It is not only one time commitment, but also a full time commitment. We resolve to make great strides to keep our 'communion with God' active and alive. May the Eucharistic Lord whom we receive in the Holy Qurbana and the oil that we bless today become a symbol and foundation of our harmony in heart, in head and in hands with Christ our saviour and among ourselves. The paschal events that we commemorate everyday in the Holy Eucharist assist us to deepen our commitment to Christ, Church and the diocese. May the good Lord bless you all. Amen.

## HOMILY II

**Vianney Day - 4 August 2020**

**(Bp. Ephrem Nariculam)**

My dear co-missionaries in Chanda diocese,

**Thy Kingdom Come!**

In the first place I wish you all a HAPPY FEAST of St. John Maria Vianney the patron of all priests. He was a great saint of his time and today. He radiated holiness when he was alive, so much so people flocked to Ars to listen to him, to receive his blessings, to make the sacrament of confession with him and to pray with him. He was not very great in his ideas, his oratory was not in any way competitive, in a parish like Ars administration was not a matter of great importance, he had not exhibited any great calibre of event management, there is no proof for his skill in building structures but he was good in heart and soul and that attracted many to him. He focussed on animation and communication - he gave them divine life and shared with them the divine message. It was jewel of his personality - a pious soul, a simple human figure, and exceptionally humble in dealing with everyone. Indeed it converted Ars, a God-forsaken land, to a land of God-experience, a pilgrim centre. What is simple and weak before human eyes, God made great: "He has brought down the powerful from their thrones, and lifted up the lowly" (Lk. 1:52). The words of St. Paul added cheers to his weaknesses and limitations: "Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong" (2 Cor. 12:10).

As we analyse his life in details we find five Do's and Don'ts:

- i) He did not seek comfort or pleasure but *solace with God in prayer and adoration.*
- ii) He did not seek appreciation and recognition but *joy in*

*hearing confession and serving people leading them to repentance.*

iii) He did not seek honours and mementos but *wished to be simple and to be unknown.*

Iv) He did not seek the knowledge of the world and global information but *he was complacent with wisdom of God that is revealed in the divine word.*

v) He did not see mission as an event-management but *the mission entrusted to him was 'be all and end all' of his life.*

He is a great model for sincerity, simplicity, austerity and humility. These virtues have no pomp and glory before human eyes. They are sometimes looked down with contempt. In a world where money, name, fame and position are looked upon with respect and earn cheers of hearts; it is shocking to see the Viannian virtues are gradually vanished and evaporated. But again and again God blows it and brings the sparkling light like a burning charcoal. It burns, it shines, it emanates heat - giving warmth, comfort and solace. God causes - what 'the builders rejected becomes the corner stone' (Mt. 21:42).

These days, during the Covid-19 pandemic there have been lots of discussion about loneliness, depression, despair, abandonment etc. due to lockdown, isolation, quarantine, financial constrains, social distancing etc. There have been instances of relatives and friends not welcomed to one's own fold or company for the fear of pandemic. A few incidents of taking away one's own life even by some Church personnel became news in the media. Though they are rare incidents, we need to re-examine and re-discover our identity and responsibility! Especially how St. Vianney responded to experiences of isolation, belittling, trials, tribulations, anxieties, oppositions, misunderstandings etc. He found solace in prayer and service to the Church and the people. He focussed on administering

sacraments, reading of holy words of God and proclaiming the divine message. He paid attention to sincerity, simplicity, austerity and humility. He relied on God's providence (cf. Mt. 6:25-34). He availed every opportunity to love God more deeply with whole heart, whole soul, whole mind, and with whole strength (Mt. 22:37, Duet. 6:5). It comprises the philosophy of life and spirituality of St. John Maria Vianney.

He was delighted in the teaching of Christ about life, light and love:

Life is hard, yet it is enriching.

Light is invisible, yet it makes visible everything.

Love is emotional, and it is enterprising

For Vianney life was full of experience of divine providence. He sensed God's hand in every event of his life. He enjoyed it to the core and it enriched his faith, thoughts, and human relations. The divine light made his life transparent and intelligible to everyone though he might not have fully realized it. It facilitated him to cooperate with God's plans. So much so in the deepest core of his person he could experience sobriety in heart and in character. So he could love and respect everyone and experience divine adulation and human admiration.

In 1959 in connection with the death centenary of the saint, Pope John XXIII promulgated an encyclical viz. *Sacerdotii Nostri Primordia*, in which the Holy Father delineates the priestly characters of St. John Maria Vianney in the following words: "He was hard on himself, and gentle with others was so outstanding that it should serve as a clear and timely reminder of the important role that priests should attribute to the virtue of penance in striving for perfection in their own lives (#11). Further the Pope states: "The highest dignity of the priesthood consists in the imitation of Christ, churchmen must pay special attention to this warning of their Divine Master: 'If anyone wishes to come after me, let him deny



himself, and take up his cross and follow me" (Mt. 16:24). It is recorded that 'the holy parish priest of Ars often thought these words of the Lord over carefully, and determined to apply them to his own actions' (#13). On his sense of poverty the Pope writes: "His detachment from external goods enabled him to offer the most devoted and touching care of the poor, especially those in his own parish. He was very kind and gentle towards them..." (# 14). John upheld chastity as a virtue in high value. He used to say: "There is only one way, for anyone to devote himself to God as he should through self-denial and practice of penance; that is by devoting himself to it completely" (#20).

The saint is a great model for every priest and missionary today. He invites us to enrich life, make it transparent and enterprising by our charity, instilling feelings of amazement and wonders in our people whom we serve every day. Jesus was amazement for his listeners and spectators (cf. Lk. 4:32, Mk. 1:22-24, Mt. 7:28-29) for, his teachings and doings were different from that of their elders because God's hand was with him. St. Vianney invites us to the same life-style and gospel endeavours today. Single minded determination to pray, wholehearted commitment to ministry, down to earth simplicity, uncompromising seeker of divine truth and focussed on entrusted mission rather than interested work were traits of his character and personality. He is a model par excellence for everyone of us. Let us intercede him and follow his example. Before I wind up this message may I share a quote from Pope Francis: "The world tells us to seek success, power and money; God tells us to seek humility, service and love". That is what St. Vianney and all the other saints lived for and invites everyone to follow. St. John Maria Vianney ... pray for priests and for all of us. Amen.

## LETTER I

**Prot. No. 179/2020**

**Date: 06 July 2020**

To,  
All missionaries  
Diocese of Chanda

Dear Brothers, Sisters and Fathers,

### Thy Kingdom Come

#### Greetings to all in the name of Lord Jesus!

Within the territory of our diocese the menace of Covid-19 is comparatively less severe, while it is still in a bad shape in some other parts of our State, India in general and world at large. Signs of social spreading seem to be suspected in some parts of our country. I exhort everyone to take adequate precaution to safe guard once own health and of others. Let us enthusiastically continue in the best way possible whatever help that we can render to the people and cooperate with all directives given by civil authorities, CBCI and the Major Archbishop. Avoid any panic, take precaution and tirelessly work on immunity. Double care should be given to the aged, the sick and the children, and kindly spread also awareness of it among our people. The people are almost restless with lockdown of more than three months. Assurance of hope and healthy living habits with Covid-19 need to be acquired. As the monsoon has started, let us make the maximum use of our cultivable land in the parishes. With mutual support and encouragement, let us resolve to build up a society of faith, hope and charity. May God bless you all.

I wish to remind you a few things for our serious consideration for social living and pastoral involvements effectively:

#### Social living:

1. Lockdown is not lifted but only eased - Please continue to

follow the rules/directions.

2. Avoid big gatherings for any celebrations - be model for others.
3. Take care of our employees - in the schools, hospitals, offices, parishes etc. - and help them in the best way possible. Take them into confidence and try to manage skilfully with available resources.
4. Once the Covid-19 menace is over and things are normal, make plans for facing such challenges in future, particularly also in finance sector - creation of corpus fund, salary challenge fund, welfare fund, gratuity fund etc.
5. As this constrain in finance sector could continue for another three to four months at least, control expenditure and manage with available finance/resources.
6. Everyone is requested to keep abreast of our social communication and support of one another among our missionaries and of course praying for one another.

#### **Pastoral care:**

1. Start family/house visits with precaution and prudence.
2. In urgency confession may be done in safe distance observing prevalent stipulations.
3. Holy Communion is to be administered on hands only.
4. Avoid/more hygiene way of using holy water in liturgical services.
5. Pray for the people who have died, contracted by the corona virus and also for the affected people.
6. Do online pastoral care wherever possible.
7. Medical care for the poor and the abandoned should be given a priority in our pastoral care.
8. Care for the needy, the marginalized and the sick should

continue without fail.

9. Please promote vocations from our parishes to priesthood and religious life.
10. We will continue our special prayers and sacrifices for the liberation of the world from the clutches of Covid-19.

#### **Information:**

1. Monthly recollection for diocesan priests and men religious on 7<sup>th</sup> July (follow the instructions circulated already).
2. 1<sup>st</sup> August is Muron Qurbana Day at Cathedral. It will be done privately in live-streaming (06.30 am). All are welcome to join live-streaming. Physical presence of anyone is not expected from outside Bishop's Home campus. Please collect the blessed Muron (Chrism) from 2<sup>nd</sup> August onwards.
3. Vianney Day celebration for the diocesan priests stands cancelled.
4. Addition to the litany to Blessed Virgin Mary - please follow it as per the direction.
5. 58<sup>th</sup> Chanda establishment day is on 15<sup>th</sup> August. Please pray for the mission.
6. In this context of Covid-19 especially community spreading is suspected at least in some parts of the country, we shall wait until Sept. 1, 2020, if not late, to start our hostels/boardings.

I wish you all a Happy Feast of Our Lady of Mount Carmel.



With good wishes and prayers  
Yours devotedly in Christ Jesus

*Ephrem Nariculam*

† Ephrem Nariculam  
Bishop, Diocese of Chanda

## LETTER II

Prot. No. 202/2020

Date: 03/08/2020

To  
All Religious men and women  
In the diocese of Chanda

**Sub: An important communication with regard to Protection of minors and vulnerable adults from abuse and harassment - An easy reading of VADEMECUM**

**Sub: Congregation for the Doctrine of the Faith - VADEMECUM on certain points of procedure in treating cases of sexual abuse of minors committed by the clerics, dated 16 July 2020.**

Dear Fathers, Brothers and Sisters,

**Thy Kingdom Come!**

On 16 July 2020 Congregation for the doctrine of the Faith has promulgated a special note "*VADEMECUM* on certain points of procedure in treating cases of sexual abuse of minors committed by the clerics." It contains the procedures to be followed by the major superiors in such cases of abuse of minors. We have already a policy in the diocese: "The Policy for the Safety of Minors and Vulnerable Adults (Eparchy of Chanda)" and we have already constituted a committee for the same with Sr. Shiny SHSp (chairperson), Mrs. Jaqueline Perreira, Mrs. Seema Mejo, Fr. Varghese Puthuparampil CMI and Fr. Shyju Madapallikunnel as members. The present document once again re-iterates the seriousness of the matter and zero-tolerance policy of the Catholic Church. Here I quote a few highlights for your information and an easy reading: (the numbers of paragraphs as given in the Roman document)

2. The typology of the delict is quite broad; it can include, for example, sexual relations (consensual or non-consensual),

physical contact for sexual gratification, exhibitionism, masturbation, the production of pornography, inducement to prostitution, conversations and/or propositions of a sexual nature, which can also occur through various means of communication.

9. A *notitia de delicto* (cf. canon 1717 § 1 CIC; canon 1468 § 1 CCEO; art. 16 SST; art. 3 VELM), occasionally called *notitia criminis*, consists of any information about a possible delict that in any way comes to the attention of the Ordinary or Hierarch. It need not be a formal complaint.
13. At times, a *notitia de delicto* lacks specific details (names, dates, times...). Even if vague and unclear, it should be appropriately assessed and, if reasonably possible, given all due attention.
14. It must be pointed out that a report of a *delictum gravius* received in confession is under placed the strictest bond of the sacramental seal (cf. canon 983 § 1 CIC; canon 733 § 1 CCEO; art. 4 § 1, 5° SST). A confessor who learns of a *delictum gravius* during the celebration of the sacrament should seek to convince the penitent to make that information known by other means, in order to enable the appropriate authorities to take action.
17. Even in cases where there is no explicit legal obligation to do so, the ecclesiastical authorities should make a report to the competent civil authorities if this is considered necessary to protect the person involved or other minors from the danger of further criminal acts.
20. Here it should be mentioned that in cases of improper and imprudent conduct, even in the absence of a delict involving minors, should it prove necessary to protect the common good

and to avoid scandal, the Ordinary or Hierarch is competent to take other administrative provisions with regard to the person accused (for example, restrictions on his ministry), or to impose the penal remedies mentioned in canon 1339 CIC for the purpose of preventing delicts (cf. canon 1312 § 3 CIC) or to give the public reprimand referred to in canon 1427 CCEO. In the case of delicts that are *non graviora*, the Ordinary or Hierarch should employ the juridical means appropriate to the particular circumstances.

21. According to canon 1717 CIC and canon 1468 CCEO, responsibility for the preliminary investigation belongs to the Ordinary or Hierarch who received the *notitia de delicto*, or to a suitable person selected by him. The eventual omission of this duty could constitute a delict subject to a canonical procedure in conformity with the Code of Canon Law and the Motu Proprio [Come una madre amorevole](#), as well as art. 1 § 1, b VELM.
27. The investigation should be carried out with respect for the civil laws of each state (cf. art. 19 VELM).
31. In accordance with art. 2 § 3 VELM, an Ordinary who has received a *notitia de delicto* must transmit it immediately to the Ordinary or Hierarch of the place where the events were said to have occurred, as well as to the proper Ordinary or Hierarch of the person reported, namely, in the case of a religious, to his major Superior, if the latter is his proper Ordinary, and in the case of a diocesan priest, to the Ordinary of the diocese or the eparchial Bishop of incardination. In cases where the local Ordinary or Hierarch and the proper Ordinary or Hierarch are not the same person, it is preferable that they contact each other to determine which of them will carry out the investigation. In cases where the report concerns a member of an Institute of

Consecrated Life or a Society of Apostolic Life, the major Superior will also inform the supreme Moderator and, in the case of Institutes and Societies of diocesan right, also the respective Bishop.<sup>48</sup> Here too, consideration should be given to whether the Ordinary or Hierarch is obliged to inform the civil authorities of the reception of the *notitia de delicto* and the opening of the preliminary investigation. Two principles apply: a/ respect for the laws of the state (cf. art. 19 VELM); and b/ respect for the desire of the alleged victim, provided that this is not contrary to civil legislation. Alleged victims should be encouraged as will be stated below (no. 56) to exercise their duties and rights vis-à-vis the state authorities, taking care to document that this encouragement took place and to avoid any form of dissuasion with regard to the alleged victim. Relevant agreements (concordats, accords, protocols of understanding) entered into by the Apostolic See with national governments must always and in any event be observed.

49. When the laws of the state require the Ordinary or Hierarch to report a *notitia de delicto*, he must do so, even if it is expected that on the basis of state laws no action will be taken (for example, in cases where the statute of limitations has expired or the definition of the crime may vary).
55. The ecclesiastical authorities must ensure that the alleged victim and his or her family are treated with dignity and respect, and must offer them welcome, attentive hearing and support, also through specific services, as well as spiritual, medical and psychological help, as required by the specific case (cf. art. 5 VELM). The same can be done with regard to the accused. One should, however, avoid giving the impression of wishing to anticipate the results of the process.
100. If accused refuses or fails to appear at the first or second summons, he is to be warned that the process will go forward

despite his absence. This notification can be given at the time of the first summons. If the accused has failed or refused to appear, this should be noted in the acts and the process is to continue *ad ulteriora*.

114. Since this is a penal process, the accuser is not obliged to take part in the process. The accuser has in fact exercised his right by contributing to the formation of the accusation and the gathering of proofs. From that moment, the accusation is carried forward by the Ordinary or his delegate.

157. From the time of the *notitia de delicto*, the accused has the right to present a petition to be dispensed from all the obligations connected with the clerical state, including celibacy, and, concurrently, from any religious vows. The Ordinary or Hierarch must clearly inform him of this right. Should the cleric decide to make use of this possibility, he must write a suitable petition, addressed to the Holy Father, introducing himself and briefly indicating the reasons for which he is seeking the dispensation. The petition must be clearly dated and signed by the petitioner. It is to be transmitted to the CDF, together with the *votum* of the Ordinary or Hierarch. In turn, the CDF will forward it and if the Holy Father accepts the petition will transmit the rescript of dispensation to the Ordinary or Hierarch, asking him to provide for legitimate notification to the petitioner.

May I also share with you some delicate points in the documents, such as:

- i) The Ordinary/Major superior (bishop/provincial) is under strict obligation to initiate an action/enquiry even for an allegation written, oral or anonymous or even on a hearsay (Vademecum # 9-10).
- ii) The ecclesiastical authorities are duty bound to inform and report to the competent civil authorities even in the case of mere

allegation (Vademecum # 17).

- iii) The first action proposed is to step down from the ministry or a suspension even before an enquiry is initiated (Vademecum # 20).
- iv) The whole document is in favour of the victim and no leniency whatsoever to so called perpetrator.
- v) Even an anonymous information need to be enquired and action is to be initiated (Vademecum # 11).
- vi) Minor is considered as one who has not completed age of 18 years (not celebrated his/her 18<sup>th</sup> birthday).
- vii) Keeping in view of zero tolerance in such instances the process to grant dispensation of the cleric is made easier (Vademecum # 157).

Hence, my dear co-missionaries let us be responsible in our thoughts, words and actions and take double care in this regard.

With good wishes and prayers  
Yours devotedly in Christ Jesus



*Ephrem Nariculam*

† Ephrem Nariculam  
Bishop, Eparchy of Chanda



**PRAY & GREET**



**24 OCTOBER**

**Episcopal Ordination Day  
Greetings to  
our Loving Bishopji**

## LETTER III

Prot. No. 215/2020

Date: 24/08/2020

To  
All Missionaries  
Diocese of Chanda

Dear Co-Missionaries,

**Thy Kingdom Come!****Greetings to you all in the name of the Lord Jesus Christ!**

The pandemic Covid-19 has almost become part of our life and we are forced to live with it - gradually let us learn the art of living with it. A healthy life habits is the way to do it, that includes: Balanced diet, Cleanliness (sanitization) in body and surroundings, Necessary social distancing, Exercises - physical, mental, emotional and spiritual, Awareness of healthy social order, Cough etiquette etc. Ultimately it is aimed at improving our immunity - not only of the body but also of the mind and spirit. The researches show that the pandemic Covid-19 becomes fatal only to those who are sickly/unhealthy and scared of the disease. Healthy mind, self-confidence, and auto-suggestion also serve to fight against this pandemic.

As missionaries, health workers, educationists and social activists. It is befitting that we reflect over the pastoral implications of Covid-19 and post Covid-19 situation of the Church. It is a natural and inclined human tendency to adjust with the situation, practised few days, weeks, months or years. It is now five months elapsed since we have closed down the Churches and restricted our pastoral involvements in the parishes and missions. We are in an inevitable situation so we had to cope with it whether we like it or not. As we all know, the Church by her very nature is missionary and her worship is communitarian. In this context, these two important poles of our 'life in faith' is intrinsically connected to the parish and families. The introduction of social media to sustain faith and liturgical services to a

great extent has retrained the mutual intermingling of these two - the parish and the family. As a result it is going to widen the gap between them in the post Covid-19 situation. I wish to pen down a few guidelines to meet with the situation from the point of view of pastoral animation and administration:

- i) As the Covid-19 situation improves, we have to focus on family/house visit and village visit. It includes also more participation of our faithful in our village Qurbanas and increasing its frequency and regularity besides taking more interest in catechising and faith formation.
- ii) Increase our preaching ministry and make sure it reaches all our people on a regular basis. Let us gently remember that we are in *Susamachar Ghoshana Varsh 2020*.
- iii) Focussed formation of youth and children as they might be distracted, distanced and distorted by the overuse of social media.
- iv) Teaching our people reiterating the importance of sacraments, in particular the auricular confession and the Holy Eucharist. Dispensation from Sunday Holy Qurbana obligation will not be there once the lockdown is withdrawn. Kindly communicate this message to the people in clear terms.
- v) Meet with compassion the exigencies of our people with more social apostolate projects as where and when required. It includes also taking care of the sick, aged, children etc. and fostering family harmony as well as animating our people for job opportunities and meeting their needs as required,
- vi) A greater commitment and an approach of better understanding in the field of Education and healing ministries.
- vii) Improve/create a rapport with all in the parish/mission irrespective of any differences - caste, creed, ethnicity,

language etc.

- viii) A better growth in our personal life, spirituality, missionary harmony and commitment to the mission. Let us also avail the opportunity to deepen our commitment to personal prayer, priestly koinonia and sacramental life. We shall develop more co-operation, more co-ordination, more sacrifice, and more service in our missionary endeavours.
- ix) Develop a style of missionary simplicity so as to manage money sparingly as it may take another two years to come out of the financial constrains of Covid-19. The people are also facing great financial constrains. So let us do our best to continue helping people and follow a lenient approach to our employees in our institutions. Once again I avail the opportunity to thank you all for the kind generosity in helping people in the crucial times of Covid-19. I am happy to state that the Syro-Malabar Church as a whole, the dioceses and congregations together contributed an amount of 52.86 crores (INR 52,86,76,036/-) to Covid-19 relief activities all over India.
- x) Optimum use of our land attached to the parishes/missions/institutions for cultivation/farming is highly recommended particularly as we are observing 2021 as *Harith Varsh* - Go Green Diocese Campaign. It will be great example to our people as well as help us in some way to mitigate our financial constrains and to develop a culture of healthy food habits.

As we all know, the Covid-19 has almost become part of our life or vice-versa. However it may be, we cannot forgo the positive impact of Covid-19 over our society or human approaches. We shall develop a positive approach to Covid-19 so as to live or take our lives ahead positively. A general observation is that the following are the fruits this

pandemic: i) Learned to live simple - cutting short celebrations, conveniences etc. ii) Restricted and restrained from unnecessary travels and journeys iii) Medical expense is brought down drastically; the other expenses as well iv) A farming culture is developed and so made available to some extent a healthy food habit v) Respect and love for nature, our 'common home' vi) The family ties improved vii) A greater awareness of human frailties etc. I am sure there will/may have greater positive impact on our society and human relations in the time ahead. Thanks to Covid-19!

In this context, as requested by the Synod of Syro-Malabar Bishops we will observe Eight days of abstinence (*Ettu Nonbu*) in preparation for the feast of the nativity of Blessed Virgin Mary more strictly and observe Friday 4<sup>th</sup> September as a day of fasting and prayer in our fight against Covid-19. The Synod Fathers have requested everyone of us to offer the Holy Qurbana of Friday 4<sup>th</sup> September for this intention. These observances of abstinence, fast and celebration of holy Qurbana will be an act of our Church as a whole. Let us pray to our Mother to protect us and the whole world. May she intercede for us before her son Jesus Christ, our Lord and Saviour. We shall respond to her positively: "Do whatever he tells you" (Jn. 2:5). I wish you all a HAPPY FEAST OF NATIVITY OF BLESSED VIRGIN MARY.

Dear co-missionaries, let us resolve confidently to defeat Covid-19 and come out complacently to go ahead valorous to build up a great future by genuine witness of Christ's values. We will do our best, and be sure, God will do the rest. "If God is for us, who can be against us" (Rom. 8:31).

With good wishes  
Yours devotedly in Christ,



*Ephrem Nariculam*  
† Ephrem Nariculam  
Bishop, Diocese of Chanda

**LETTER IV****Prot. No. 216/2020****Date: 27/08/2020**

To  
All Missionaries  
Diocese of Chanda

Dear co-missionaries,

**Thy Kingdom Come!****Greetings to all in the name of the Lord Jesus Christ!**

Due to pandemic Covid-19 our scheduled programmes in the diocese until December 2020 will be as follows:

- |                                                                                                                                                                                                                            |                  |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| September 12 - Missionary Conference                                                                                                                                                                                       | - Cancelled      |
| 19 - Diocesan Pastoral Council                                                                                                                                                                                             | - Cancelled      |
| 26 - Ordination of Deacons Francis Minj and Jose Zade                                                                                                                                                                      |                  |
| will be held at Allapalli with limited physical presence of the participants. (Only those who are invited from Bishop's office should attend it.)                                                                          |                  |
| October 10 - Chanda Family Day                                                                                                                                                                                             | - Cancelled      |
| 12-16 - Priest's Retreat is anticipated to 12-16 October.                                                                                                                                                                  |                  |
| Earlier it was scheduled 26-31 in the year plan. The retreat will be ONLINE and it will be preached by Fr. Francis Aikaraparambil CMI. Please see details in Bishop's Communications (Sent in whatsapp on 17 & 27 August). |                  |
| December 21 - Monthly Recollection for priests and men religious                                                                                                                                                           | - Decided later. |

31 Dec. 2020/1 Jan. 2021

*Harith Varsh* - Go Green Diocese Campaign - inauguration may be done with the following:

- i. Give a homily/reflection to the people on its importance.
- ii. Planting a few trees in the campus in peoples' presence may

be good.

- iii. Distribute tree saplings from our parishes/missions/institutions.
- iv. Arrange ecological seminar, painting competition, Quiz etc. to create awareness on environment issues.
- v. More focus on farming culture in the parishes/institutions and in families particularly for youth and children.
- vi. Exhibition or cultural programmes (dance, street play, group singing etc) on ecological conservation.

With good wishes

Yours devotedly in Christ,



† Ephrem Nariculam  
Bishop, Diocese of Chanda

**THE HOLY FATHER'S PRAYER INTENTIONS**

Please Pray for the intentions of Holy Father Pope Francis

**SEPTEMBER*****Respect for the Planet's Resources***

We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

**OCTOBER*****The Laity's Mission in the Church***

We pray that by the virtue of baptism, the laity, especially women, may participate more in areas of responsibility in the Church.

**NOVEMBER*****Artificial Intelligence***

We pray that the progress of robotics and artificial intelligence may always serve humankind.



**IV. BISHOP'S DIARY****JULY**

- 02 - Bishop had Google meet with members of Board of Education, Diocesan Schools' principals and managers.
- 03 - Offered Holy Qurbana at Cathedral for the feast of *Dukhrana* of St. Thomas the Apostle.
- 07 - Attended Monthly Recollection for men religious in the diocese.
- 08 - Offered Holy Qurbana for Montfort Brothers' School community.
- 09 - Participated in the sent off meeting of Fr. Binu Muthalakuzhiyil at SVG, New Daheli.
- 21 - Sr. Vidya SJB the provincial superior met with bishop at Bishop's Home.

**AUGUST**

- 01 - Offered Holy Qurbana at Cathedral and Blessed the Holy Muron.
- 04 - Offered Vianney day Holy Qurbana at Cathedral and in the evening attended cultural evening at SVG in connection with Vianney Day.
- 05 - Bishop along with Curia members, provincials in the diocese and Zonal/Forane vicars attended webinar meet organised by United Christian Prayer India (UCPI).
- 06 - Offered Holy Qurbana at Sanjoe Convent, Bamini.
- 09 - Inaugurated virtual meet of Diocesan Youth arranged by Youth department.
- 14 - Offered Holy Qurbana for the candidates of Montfort Brothers in connection with their entry to pre-novitiate.
- 15 - Hoisted national flag in Bishop's Home and offered Holy Qurbana in the Cathedral in the evening.

- 16 - Bishop attended in google meet Syro-Malabar Youth Mission (SMYM) International youth retreat PENUEL attended by 3500 youth from all over the world. It was for three days and bishop gave the third day inaugural message.
- 17 - Attended Monthly Recollection in virtual meet along with all missionaries in the diocese.
- 18 - Rajura MLA Mr. Subhash Dhote came to Bishop's Home, and met with Bishop.
- 18-21- Attended four days' Syro-Malabar Synod in virtual meet from Bishop's Home.
- 21 - Visited CMI Provincial House, Bamini to greet the new Provincial team and conveyed the good wishes of Chanda Family.
- 28 - Offered Holy Qurbana at Dilasagram convent in connection with their patron's feast - St. Augustine.

**CONGRATULATIONS AND  
PRAYERFUL BEST WISHES TO  
NEW PROVINCIAL ADMINISTRATION,  
CMI MAR THOMA PROVINCE, CHANDA**

- Fr. Benny Mukalel CMI - Provincial
- Fr. Augustine Alenchery CMI - Vicar Provincial & Councilor for Social Apostolate
- Fr. Binoy Checkonthayil CMI - Councillor for Evangelization & Pastoral Ministry
- Fr. Harish Puthenpurackal CMI - Councillor for Education & Media Communication
- Fr. Joy Parappilly CMI - Councillor for Finance & Agriculture
- Fr. Sebastian Thattil CMI - Auditor

**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR THE 106th WORLD DAY OF MIGRANTS AND REFUGEES  
2020**

[27 September 2020]

*Like Jesus Christ, forced to flee.*

*Welcoming, protecting, promoting and integrating  
internally displaced persons*

At the beginning of this year, in my Address to the members of the Diplomatic Corps accredited to the Holy See, I pointed to the tragedy of internally displaced people as one of the challenges of our contemporary world: “Situations of conflict and humanitarian emergencies, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty. Many of the countries experiencing these situations lack adequate structures for meeting the needs of the displaced” (9 January 2020).

The Migrants and Refugees Section of the Dicastery for Promoting Integral Human Development has issued the document “Pastoral Orientations on Internally Displaced People” (Vatican City, 5 May 2020), which aims to inspire and encourage the pastoral work of the Church in this specific area.

For these reasons, I have decided to devote this Message to the drama of internally displaced persons, an often unseen tragedy that the global crisis caused by the COVID-19 pandemic has only exacerbated. In fact, due to its virulence, severity and geographical extent, this crisis has impacted on many other humanitarian emergencies that affect millions of people, which has relegated to the bottom of national political agendas those urgent international efforts essential to saving lives. But “this is not a time for forgetfulness. The crisis we are facing should not make us forget the many other crises that bring suffering to so many people” (Urbi et Orbi Message, 12 April 2020).

In the light of the tragic events that have marked 2020, I would like this Message, although concerned with internally displaced persons, to embrace all those who are experiencing situations of precariousness, abandonment, marginalization and rejection as a result of COVID-19.

I would like to start with the image that inspired Pope Pius XII in

his Apostolic Constitution Exsul Familia (1 August 1952). During the flight into Egypt, the child Jesus experienced with his parents the tragic fate of the displaced and refugees, “which is marked by fear, uncertainty and unease (cf. *Mt* 2:13-15, 19-23). Unfortunately, in our own times, millions of families can identify with this sad reality. Almost every day the television and papers carry news of refugees fleeing from hunger, war and other grave dangers, in search of security and a dignified life for themselves and for their families” (Angelus, 29 December 2013). In each of these people, forced to flee to safety, Jesus is present as he was at the time of Herod. In the faces of the hungry, the thirsty, the naked, the sick, strangers and prisoners, we are called to see the face of Christ who pleads with us to help (cf. *Mt* 25:31-46). If we can recognize him in those faces, we will be the ones to thank him for having been able to meet, love and serve him in them.

Displaced people offer us this opportunity to meet the Lord, “even though our eyes find it hard to recognize him: his clothing in tatters, his feet dirty, his face disfigured, his body wounded, his tongue unable to speak our language” (Homily, 15 February 2019). We are called to respond to this pastoral challenge with the four verbs I indicated in my Message for this Day in 2018: welcome, protect, promote and integrate. To these words, I would now like to add another six pairs of verbs that deal with very practical actions and are linked together in a relationship of cause and effect.

You have *to know* in order *to understand*. Knowledge is a necessary step towards understanding others. Jesus himself tells us this in the account of the disciples on the road to Emmaus: “While they were talking and discussing together, Jesus himself drew near and went with them, but their eyes were kept from recognizing him” (*Lk* 24:15-16). When we talk about migrants and displaced persons, all too often we stop at statistics. But it is not about statistics, it is about real people! If we encounter them, we will get to know more about them. And knowing their stories, we will be able to understand them. We will be able to understand, for example, that the precariousness that we have come to experience as a result of this pandemic is a constant in the lives of displaced people.

It is necessary *to be close* in order *to serve*. It may seem obvious, yet often it is the contrary. “But a Samaritan, as he journeyed, came to where the man was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own

beast and brought him to an inn, and took care of him” (*Lk* 10:33-34). Fears and prejudices all too many prejudices keep us distant from others and often prevent us from “becoming neighbours” to them and serving them with love. Drawing close to others often means being willing to take risks, as so many doctors and nurses have taught us in recent months. This readiness to draw near and serve goes beyond a mere sense of duty. Jesus gave us the greatest example of this when he washed the feet of his disciples: he took off his cloak, knelt down and dirtied his hands (cf. *Jn* 13:1-15).

In order *to be reconciled*, we need *to listen*. God himself taught us this by sending his Son into the world. He wanted to listen to the plea of suffering humanity with human ears: “For God so loved the world that he gave his only-begotten Son... that the world might be saved through him” (*Jn* 3:16-17). A love that reconciles and saves begins with listening. In today's world, messages multiply but the practice of listening is being lost. Yet it is only through humble and attentive listening that we can truly be reconciled. In 2020, silence has reigned for weeks in our streets. A dramatic and troubling silence, but one that has given us the opportunity to listen to the plea of the vulnerable, the displaced and our seriously ill planet. Listening gives us an opportunity to be reconciled with our neighbour, with all those who have been “discarded”, with ourselves and with God, who never tires of offering us his mercy.

In order *to grow*, it is necessary *to share*. Sharing was an essential element of the first Christian community: “Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common” (*Acts* 4:32). God did not want the resources of our planet to benefit only a few. This was not the Lord's will! We have to learn to share in order to grow together, leaving no one behind. The pandemic has reminded us how we are all in the same boat. Realizing that we have the same concerns and fears has shown us once more that no one can be saved alone. To grow truly, we must grow together, sharing what we have, like the boy who offered Jesus five barley loaves and two fish... yet they proved enough for five thousand people (cf. *Jn* 6:1-15)!

We need *to be involved* in order *to promote*. As Jesus was with the Samaritan woman (cf. *Jn* 4:1-30). The Lord approaches her, listens to her, speaks to her heart, and then leads her to the truth and makes her a herald of the Good News: “Come, see a man who told me all that I ever did! Can this be the Christ?” (v. 29). Sometimes the impulse to serve others prevents us from seeing their real riches. If we really want to promote those whom we assist, we must involve them and make them agents in their own redemption. The pandemic has reminded us of how essential co-responsibility is, and that only with the contribution of everyone

even of those groups so often underestimated can we face this crisis. We must find “the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity” (*Meditation in Saint Peter's Square, 27 March 2020*).

It is necessary *to cooperate* in order *to build*. That is what the Apostle Paul tells the community of Corinth: “I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgement” (*1 Cor* 1:10). Building the Kingdom of God is a duty common to all Christians, and for this reason it is necessary that we learn to cooperate, without yielding to the temptation to jealousy, discord and division. In the present context it should be reiterated: “This is not a time for self-centredness, because the challenge we are facing is shared by all, without distinguishing between persons” (*Urbi et Orbi Message, 12 April 2020*). To preserve our common home and make it conform more and more to God's original plan, we must commit ourselves to ensuring international cooperation, global solidarity and local commitment, leaving no one excluded. I would like to conclude with a prayer suggested by the example of Saint Joseph at the time he was forced to flee to Egypt to save the child Jesus.

*Father, you entrusted to Saint Joseph what you held most precious: the child Jesus and his Mother, in order to protect them from the dangers and threats of the wicked.*

*Grant that we may experience his protection and help. May he, who shared in the sufferings of those who flee from the hatred of the powerful, console and protect all our brothers and sisters driven by war, poverty and necessity to leave their homes and their lands to set out as refugees for safer places.*

*Help them, through the intercession of Saint Joseph, to find the strength to persevere, give them comfort in sorrows and courage amid their trials.*

*Grant to those who welcome them some of the tender love of this just and wise father, who loved Jesus as a true son and sustained Mary at every step of the way.*

*May he, who earned his bread by the work of his hands, watch over those who have seen everything in life taken away and obtain for them the dignity of a job and the serenity of a home.*

*We ask this through Jesus Christ, your Son, whom Saint Joseph saved by fleeing to Egypt, and trusting in the intercession of the Virgin Mary, whom he loved as a faithful husband in accordance with your will. Amen.*

**Franciscus**

**MESSAGE OF HIS HOLINESS POPE FRANCIS  
FOR WORLD MISSION DAY 2020**

**(18 October 2020)**

**Here am I, send me (Is 6:8)**

*Dear Brothers and Sisters,*

I wish to express my gratitude to God for the commitment with which the Church throughout the world carried out the Extraordinary Missionary Month last October. I am convinced that it stimulated missionary conversion in many communities on the path indicated by the theme: “Baptized and Sent: the Church of Christ on Mission in the World”.

In this year marked by the suffering and challenges created by the Covid-19 pandemic, the missionary journey of the whole Church continues in light of the words found in the account of the calling of the prophet Isaiah: “Here am I, send me” (6:8). This is the ever new response to the Lord's question: “Whom shall I send?” (ibid.). This invitation from God's merciful heart challenges both the Church and humanity as a whole in the current world crisis. “Like the disciples in the Gospel we were caught off guard by an unexpected, turbulent storm. We have realized that we are on the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together, each of us in need of comforting the other. On this boat... are all of us. Just like those disciples, who spoke anxiously with one voice, saying 'We are perishing' (v. 38), so we too have realized that we cannot go on thinking of ourselves, but only together can we do this” (*Meditation in Saint Peter's Square*, 27 March 2020). We are indeed frightened, disoriented and afraid. Pain and death make us experience our human frailty, but at the same time remind us of our deep desire for life and liberation from evil. In this context, the call to mission, the invitation to step out of ourselves for love of God and

neighbour presents itself as an opportunity for sharing, service and intercessory prayer. The mission that God entrusts to each one of us leads us from fear and introspection to a renewed realization that we find ourselves precisely when we give ourselves to others.

In the sacrifice of the cross, where the mission of Jesus is fully accomplished (cf. *Jn* 19:28-30), God shows us that his love is for each and every one of us (cf. *Jn* 19:26-27). He asks us to be personally willing to be sent, because he himself is Love, love that is always “on mission”, always reaching out in order to give life. Out of his love for us, God the Father sent his Son Jesus (cf. *Jn* 3:16). Jesus is the Father's Missionary: his life and ministry reveal his total obedience to the Father's will (cf. *Jn* 4:34; 6:38; 8:12-30; *Heb* 10:5-10). Jesus, crucified and risen for us, draws us in turn into his mission of love, and with his Spirit which enlivens the Church, he makes us his disciples and sends us on a mission to the world and to its peoples.

“The mission, the 'Church on the move', is not a programme, an enterprise to be carried out by sheer force of will. It is Christ who makes the Church go out of herself. In the mission of evangelization, you move because the Holy Spirit pushes you, and carries you” (*Senza di Lui non possiamo fare nulla: Essere missionari oggi nel mondo. Una conversazione con Gianni Valente*, Libreria Editrice Vaticana: San Paolo, 2019, 16-17). God always loves us first and with this love comes to us and calls us. Our personal vocation comes from the fact that we are sons and daughters of God in the Church, his family, brothers and sisters in that love that Jesus has shown us. All, however, have a human dignity founded on the divine invitation to be children of God and to become, in the sacrament of Baptism and in the freedom of faith, what they have always been in the heart of God.

Life itself, as a gift freely received, is implicitly an invitation to this gift of self: it is a seed which, in the baptized, will blossom as a

response of love in marriage or in virginity for the kingdom of God. Human life is born of the love of God, grows in love and tends towards love. No one is excluded from the love of God, and in the holy sacrifice of Jesus his Son on the cross, God conquered sin and death (cf. *Rom* 8:31-39). For God, evil even sin becomes a challenge to respond with even greater love (cf. *Mt* 5:38-48; *Lk* 22:33-34). In the Paschal Mystery, divine mercy heals our wounded humanity and is poured out upon the whole universe. The Church, the universal sacrament of God's love for the world, continues the mission of Jesus in history and sends us everywhere so that, through our witness of faith and the proclamation of the Gospel, God may continue to manifest his love and in this way touch and transform hearts, minds, bodies, societies and cultures in every place and time.

Mission is a free and conscious response to God's call. Yet we discern this call only when we have a personal relationship of love with Jesus present in his Church. Let us ask ourselves: are we prepared to welcome the presence of the Holy Spirit in our lives, to listen to the call to mission, whether in our life as married couples or as consecrated persons or those called to the ordained ministry, and in all the everyday events of life? Are we willing to be sent forth at any time or place to witness to our faith in God the merciful Father, to proclaim the Gospel of salvation in Jesus Christ, to share the divine life of the Holy Spirit by building up the Church? Are we, like Mary, the Mother of Jesus, ready to be completely at the service of God's will (cf. *Lk* 1:38)? This interior openness is essential if we are to say to God: "Here am I, Lord, send me" (cf. *Is* 6:8). And this, not in the abstract, but in this chapter of the life of the Church and of history.

Understanding what God is saying to us at this time of pandemic also represents a challenge for the Church's mission. Illness, suffering, fear and isolation challenge us. The poverty of those who die alone, the

abandoned, those who have lost their jobs and income, the homeless and those who lack food challenge us. Being forced to observe social distancing and to stay at home invites us to rediscover that we need social relationships as well as our communal relationship with God. Far from increasing mistrust and indifference, this situation should make us even more attentive to our way of relating to others. And prayer, in which God touches and moves our hearts, should make us ever more open to the need of our brothers and sisters for dignity and freedom, as well as our responsibility to care for all creation. The impossibility of gathering as a Church to celebrate the Eucharist has led us to share the experience of the many Christian communities that cannot celebrate Mass every Sunday. In all of this, God's question: "Whom shall I send?" is addressed once more to us and awaits a generous and convincing response: "Here am I, send me!" (*Is* 6:8). God continues to look for those whom he can send forth into the world and to the nations to bear witness to his love, his deliverance from sin and death, his liberation from evil (cf. *Mt* 9:35-38; *Lk* 10:1-12).

The celebration of World Mission Day is also an occasion for reaffirming how prayer, reflection and the material help of your offerings are so many opportunities to participate actively in the mission of Jesus in his Church. The charity expressed in the collections that take place during the liturgical celebrations of the third Sunday of October is aimed at supporting the missionary work carried out in my name by the Pontifical Mission Societies, in order to meet the spiritual and material needs of peoples and Churches throughout the world, for the salvation of all.

May the Most Blessed Virgin Mary, Star of Evangelization and Comforter of the Afflicted, missionary disciple of her Son Jesus, continue to intercede for us and sustain us.

**Franciscus**

**V. CURIA MATTERS****Transfers/Appointments  
Eparchy of Chanda  
(15 August 2020)**

Sl. No	Name	From/Relieved	To/Appointed	W.E.F
1	Fr. Johny Narikattu	Priest-in-Charge, Jiwathi		22 Aug 2020
2	Fr. Somy Thannickapara		Priest-in-Charge, Jiwathi (Additional)	22 Aug 2020

**PRIESTLY ORDINATION**

The priestly ordinations of Dn. Jose Zade and Francis Minj will be on Saturday 26 September 2020 at Seva Sadan Church, Allapalli. It will be held adhering to government stipulations with limited physical presence of the participants. (Only those who are invited from Bishop's office should attend it). It shall be telecasted online at Devdan Sanchar Kendra youtube channel. Your valuable prayers are requested for our deacons.

Due to Covid-19 restrictions the following Diocesan programmes stand cancelled:

**Missionary Conference - 12 September**

**Diocesan Pastoral Council - 19 September**

**Chanda Family Day - 10 October**

**GREEN DIOCESE CAMPAIGN 2021**

As per our **PASTORAL PLAN 2021** is *Harith Varsh* in our diocese. In preparation for the same we have prepared the following saplings for free distribution. All are of local variety (village type - गावटी). Please serve yourself and join the Campaign for a Green Diocese: Mango, Jack Fruit, Curry leaves, Neem, Grapes, Drumstick, etc. Please join in this venture during this monsoon to prepare for **Diocese of Chanda Green Year 2021**. Thanks for your good will in advance.

Bp. Ephrem Nariculam

**HOLY MURON**

All parish priests/priests-in-charge are requested to collect the newly blessed Muron as early as possible. Kindly bring cleared oil caskets with new cotton to fill it with new oil. All three oils are (OC/OS for Catechumen, OI for the sick and SC the Sacred Chrism) are blessed and kept in the Cathedral. Please contact Fr. Nikhil Chakkiath.

Fr. Vigil Parassery

**SUNDAY FOR THE OLD AND THE AGED**

October 1 is the international day for Elderly People. We have decided in the diocese that we observe the Sunday after October 1 as the day for the Old and Aged. All priests-in-charge are requested to pray for them specially on Sunday after 1 October.

Fr. Vigil Parassery

**ANNUAL RETREAT OF PRIESTS**

**(Monday to Friday, October 12-16, 2020)**

In the context of Corona Virus Covid-19 we have decided to conduct the Priests' Annual Retreat ON LINE. Fr. Francis Aykaraparampil CMI will be the preacher. Please go through my Pastoral Letter on Priests' Retreat (Chanda Samachar XLIII, Sept.-Oct., No.5, Pp. 7-8). I wish, it will be great if everyone responsibly follow the time schedule as given below.

06.00	-	Angelus, Sapra, Meditation/adoration, Breakfast
09.00	-	Talk I
10.00	-	Tea, Free time
11.00	-	Meditation/Adoration/personal readings/stations of the cross/Imitation of Christ
12.30	-	Lunch, rest
02.30	-	Spiritual Reading
03.00	-	Rosary, Personal Prayer
04.00	-	Tea

06.00	-	Ramsa
06.20	-	Talk II
07.00	-	Holy Hour
08.00	-	Supper
09.00	-	Lelia

May I request everyone to bear in mind the following guidelines:

1. Only talk and final day Holy Hour will be live-streaming, the rest is left to individual responsibility.
2. If necessary, it is recommended that priests of the neighbouring parishes/ institutions come together in one place where internet facility is available in a better way. (Kindly make arrangements among yourselves.)
3. Individually in parishes or being together in another place, it is greatly appreciated to keep silence in the best way possible for the interiorization of the retreat and spiritual renewal.
4. Responsibly following the given time table and keeping away from the office and official matters could give each one a better effect of the retreat.
5. It is advisable to communicate to the Sisters, house/institution employees and others about the retreat and silence so as they also help us in some way to make our retreat better and to pray for its success.
6. Fasting, abstinence, penance may be done as each one decides for the greater good. (Fast from social media is highly recommended).
7. Moving out of campus unless for an urgency is highly appreciated.
8. Where there are more than one making retreat under the same roof or in the same campus, it is good to do all spiritual exercises together.
9. Please avail the opportunity to pray for one another, for the diocese, for the Church, for the country and for the people affected by the Covid-19.
10. Celebration of the Holy Qurbana, more reflective and meditative manner will contribute greater good to our retreat (if it is done by the participants themselves only).
11. The suggested spiritual readings:  
As we are in *Susamachar Ghoshana Varsh* (2020) and the next year *Harith Varsh* (2021) I strongly recommend *Laudato Si* and *Evangelii Gaudium* by pope Francis for our spiritual reading.  
Option (i) *Laudato Si* (# 1-246 in six chapters pope delineates the

need of the care of NATURE, Our Common Home).

*Evangelii Gaudium* #106-175 (Pope Francis beautifully presents the importance, style, content, context and preparation of homily)

Option (ii) - Listen to talks that will be sent to you in whatsapp or choose good spiritual/biblical talks from youtube.

I wish you all a fruitful retreat.

Yours devotedly in Jesus Christ



*† Ephrem Nariculam*

† Ephrem Nariculam  
Bishop, Diocese of Chanda

- NB:-
- i). Please inform Bishop's office regarding your attendance of the retreat before 5th October so as to register your name to communicate the participants zoom link in advance. All the diocesan priests are requested to inform Bishop's office before 30 November regarding their obligation to offer 12 Holy Qurbanas for Priests Welfare Fund and one each for charity and for our departed missionaries.
  - ii). If anyone is unable to make online retreat for any reason, please inform Bishop's office before 30 September with the plan for alternative arrangement.
  - iii). We shall do the confession on Saturday, 17 October. The following Fathers will be available for confession in their respective places/houses (Time 9 am to 12 noon). Please make appointment.

Fr. George Kulangara CMI	Darsana
Fr. John Thadathil CMF	Claretian
Fr. Panthenus Pookkat CMI	Gadchiroli
Fr. Bosco George OP	SVG, New Daheli
Fr. George Canisius CMI	Gojoli
Fr. Sebastian Orapuzhickal CMI	Allapalli
Fr. Martin Kalamparambil VC	Divine Vachan Ashram

(Kindly note that safe distance and wearing mask (by both) during the sacrament should be necessarily taken care of.)

\*\*\*\*\*

**WHEN... APPLY A PROJECT**

There have been observations that we have to show more smartness in applying and implementation of projects in the diocese. Manos Unidas and CNEWA are greatly interested in taking our projects, so also other agencies. One reason is that there is genuine need in our diocese considering the financial background of our people and our stations really deserve it. But in the recent past we have become little sluggish in project implementation is a concern! As a result, both agencies, mentioned above have expressed their displeasure. In this context I wish to bring home to your attention the areas we need to focus:

- 1) By all means an interim report should be sent within 8 months (after six months) of the approval of the project and money credited in our bank account irrespective of the implementation of the project. If the project is not yet started, still we have to send a report stating the reasons for the delay.
- 2) The project should be completed within the stipulated time period as per the project plan submitted and in particular with the estimate/budget (strictly abide by budget allocation of amount both for animation projects and constructions) approved and a completion report (within three months) with required photos should be sent to the respective agency as soon as the project implementation is completed.
- 3) The above two points should be done without any reminder from the concerned agency. A reminder is a black mark on the beneficiary/project implementing NGO.
- 4) Completion report should be as per the directives of the agency. Normally they ask (it varies depending on the donor agency) a) A report of the completion of the project, b) Contractor's note on completion, c) Audited statements (pakka bills with details), d) Photographs, e) Bank receipts of the subsidy/grant from the agency etc.
- 5) A detailed discussion should take place in the core-team before a

project application is initiated. And application should contain all necessary details such as:

## a). GENERAL INFORMATION

Project Title, Project Holder, Legal Holder, FCRA Registration Number, Project Location, Bank Details etc.

## b). PROJECT DESCRIPTION

About the diocese & Parish/institution, Need and Necessity of the Project, Planned Measures/activities, Cost Estimate and Budget, Expected Results, Monitoring, Evaluation and Reporting.

It will be great if we can pay attention to these points.



Expecting your co-operation  
Yours devotedly in Christ,

† Ephrem Nariculam  
Bishop, Eparchy of Chanda

**Monthly Recollections**

During this global pandemic diocese of Chanda held two recollections. On 7th July 2020 and on 17th August 2020 with the theme: ***"A priest of God or a priest for the people: confused priorities"*** by Rev. Fr. Mathew Paikada OFM Cap and ***"Some obstacles in Gospel proclamation"*** by Fr. Bosco George OP respectively. Rev. Fr Martin Kalampambil VC conducted virtual holy hour at St. Thomas Cathedral, Ballarpur on 17 August 2020. Facility for Confessions were made available at four centres totally adhering to the lockdown restrictions on 16 August 2020. We owe to our beloved bishop for his sensitive and timely arrangements.

***"To be alone in prayer is not loneliness, it is a celebration with God. It penetrates into the hearts of the world' it transforms every creatures"***

**St. Ephrem**



### WHAT IS *DAPPA*?

'*Dappa*' or '*Thableetha*' is a portable small altar that can be temporarily and suitably placed according to certain norms and used as per need. The word '*Dappa*' in Syriac language means a small wooden altar. It is called *tabulum* in Latin language. A wooden plank was used as an altar in the early centuries. More stable and permanently fixed altar as we have today came into existence after the sixth century.

'*Dappa*' is to be made of timber from teak or jack trees or of more solid and non-perishable building materials like marble and granite that are available in nature in many places. A '*Dappa*' should always be covered with a white cloth of good quality. The cover of cloth can be like a 'sheath' for the '*Dappa*'.

The ordinary minister to bless a '*Dappa*' is a bishop. A '*Dappa*' can be blessed on a Sunday or an important feast day. However the blessing of a '*Dappa*' is both very highly meaningful and highly recommended to be held along with the consecration of a Church or a chapel. According to the rubrics of the Syro-Malabar Church the oil for the consecration of the '*Dappa*' is itself blessed in the beginning of the consecration of the church/chapel. Usually the need for the '*Dappa*' arises when Holy Qurbana needs to be offered in a chapel or a prayer hall where no consecrated altar is installed or available. Whenever the necessity arises to offer Holy Qurbana to be offered either in a place that is not a consecrated church or not on a consecrated altar, the '*Dappa*' is to be placed on a sufficiently elevated place and the Holy Qurbana is offered on it. A consecrated '*Dappa*' is to be used only for offering Holy Qurbana and not for other liturgical services or celebrations of other sacraments.

In earlier days there used to be a *Dappa* size groove in the middle of the non-consecrated altars to place *Dappa* to celebrate Holy Qurbana on it. It was the custom for many centuries. The consecration of altar is a later development. *Dappa* is also used on

the Church wall for its consecration. Usually 6 '*Dappas*' (2x2 cm marble or granite pieces with a cross in the middle) fixed to the wall of the church - either side of the altar and main door of the church and also on side walls (they may be called wall '*Dappa*'). During dedication of the church, the bishop consecrates these '*Dappas*' with the same prayer that of consecration of the altar as a sign of consecrating the walls that demarcate the place for worship and prayer and protect as a holy place (When church/chapel is built, kindly everyone make sure that wall '*Dappas*' are fixed to the wall - two to six in number - depending up on the size of the church hall or chapel).



'Altar *Dappa*'



'Wall *Dappa*'

† Ephrem Nariculam  
Bishop, Eparchy of Chanda

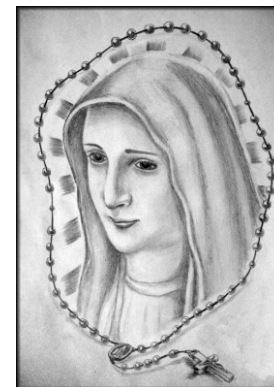
### IMPORTANT FEASTS

#### SEPTEMBER

- 05 - St. Theresa of Culcutta
- 08 - The Nativity of the Blessed Virgin Mary
- 14 - The Exaltation of the Holy Cross
- 21 - St. Mathew, the Apostle
- 29 - Archangels Michael, Gabriel and Raphael

#### OCTOBER

- 01 - St. Theresa of Child Jesus
- 04 - Francis of Assisi
- 07 - Our Lady of the Rosary
- 15 - St. Theresa of Avila
- 16 - Bl. Thevarapampil Kunjachan



**BOARD OF EDUCATION**

Report - School Principals and Managers Meet  
Thursday 2<sup>nd</sup> July - 9:30 -12:00pm

The Board of Education has organized a Virtual Online Meeting of all the Principal/Managers of Diocesan Schools with our Bishopji on 02/07/2020 at 10:00 am to 11:30 am on Google Meet.

**The following members attended the meeting:**

**Present:** Rt. Rev. Bp. Ephrem N, Rev. Frs. Varghese P. CMI, Tomy C., Shyju, Pius, Johny, Raju, Prakash, Robinson, Dinesh, K. S. Joseph, Binu, Jacob, Subin, Kurian, Somy, Sumesh & Robert.

**Absent:** Frs. Mathew N., Clement

**Agenda for the meeting:**

1. Payment of Salary to Teachers, (a big issue for every school).
2. School Reopening.
3. Fee Reimbursement Policy for Play School & Nursery.
4. Visit of Board of Education to different Schools.
5. Any other point of Discussion.

**The meeting began with a prayer led by Fr. Shyju.**

Fr. Robert briefed about the meeting and gave the elaborated report of what Board of Education did & doing during Covid-19 Pandemic situation.(The detailed copy is attached). He also expressed the need of understanding the situation where people have no money to pay at the same time the management has to pay the salary to teachers. In the unpredicted and incomprehensible situation we need more patience and endurance to bear Pandemic times.

In short he explained the agenda of the day. He expressed that as many of the trusts, societies and corporate schools sent the request letters to Ministry of Education, Mantralaya, Mumbai to allow the schools to collect fee in the month of April from those parents who are able to pay so that they may be in a position to pay the salary to teachers. He expressed that such points were already mentioned in the circulars & letters posted by Syncellus for Education in the month of April & May on CSA WhatsApp. He also said the need to have online meeting of Principals & Mangers (in the month of April a letter to

Bishop) but there was no response from anywhere. Secondly unfortunately no one took those points seriously that time and now it's too late but still we can try and see; those were the consoling words from Director of Board of Education. He also said that he can't take a decision for all the schools.

Then Bishop addressed the principals expressing that this Pandemic situation no one can understand. He guided the principals and expressed that during this Covid-19 let there be no extra expenses like construction, unnecessary repairs, renovation, beautification of the school & campus. He made a note of concern for the payment of salary to teachers in an amicable way.

After his address the meeting was open for the principals to express their thoughts on agenda or their difficulties that they face during this situation in the schools.

**1. Wardha:** Fr. Raju expressed that he can manage the payment of salary to teachers for another 2-3 months and later he has no idea as there is no fees collected. He has a fear if some teachers under stress go against the school on non-payment of salary then it could be a big issue. So far he has managed to keep everyone at peace. He is happy with the online teaching and parents have a good response for the studies. He has attended the WRCFE and registered the school under G Suite for Education. Last week he began his Google Meet teaching learning.

**2. Warur:** Fr. Shyju shared his point of view and expressed that right now Section 144 is implemented in Chandrapur district till 31<sup>st</sup> July 2020. So he has no plan to open the physical school and no facilities for online teaching. Salary to teachers will become an issue if Covid-19 prolongs for long time.

**3. Wirur:** Fr. Robinson expressed that he has not begun online classes due to lack of facilities and personnel. At the same time not in a position to reopen the school at present. He may manage salary for a few months but later no idea.

**4. Wasa:** Fr. Prakash explained that he could not collect last instalment of the year 2020. At present he is sending Mr. K. Ghogre guruji to collect fees from the parents. He gets some 5 to 7 thousands and is managing. It something commendable that he is able to collect fees amicably. He has no plan to start online classes because it's a rural set up and many parents do not have smart mobiles. Parents are not willing to send children to school in this situation.

**5. Brahmpuri:** Fr. K. S. Joseph expressed that he has begun the online classes and purchased an App for fee collection where he gets some ten thousands Rupees as fees. He is happy with that and he has some money which he can manage to pay some percentage of salary to teachers.

**6. Kaotha:** Fr. Subin expressed that he has some money to manage the salary of teachers. Online classes not yet began. No fees coming & not in a position to start the school. In the future salary to teachers may be a problem.

**7. Ballarpur:** Fr. Dinesh also in his sharing expressed the difficulty of salary after a few months as there is no fee being collected. So far no online classes started for the students. The school is planning to go with Google Class rooms on G Suite for Education. The Domain for school is registered and they have received 14 days of trial to set up the settings in G suite for Education.

**8. Ghugus:** Fr. Robert explained about his school. He began online classes in the month of April using WhatsApp, Youtube, Scanner etc. to teach students. The School has taken 1<sup>st</sup> Unit Test on Google Form and there was 90% of response. The parents have the problem of mobiles and network but school managed to convince them the importance of education. We have not forced any one to purchase a mobile. As government is sending different GRs to reopen the school step by step, the school

formulated a G Form for survey to get the opinion of parents whether they are able to send the child to school. The 75% of responses were negative so we are not opening the school.

9. Others fathers didn't express their views; hopefully everything is fine with them.

Fr. Varghese expressed to take care of the situation in a polite manner because of this Pandemic all are losing patience. Each school as per the condition shall start online classes. He also said it is good to formulate a request letter to education department for collecting fees from the parents who are able to give.

Fr. Robert also mentioned a point that Executive members of Board of Education shall work together. Therefore he requested them to get information from other dioceses or their friends whether such request letter is sent by them to Education Department. Meanwhile he also will find out whether there are any Religious or Diocesan Management who have written such letter to Education Department. He also expressed that the executive members' cooperation in providing ideas and suggestions means a lot than finding faults with director and Board of Education because the executive members are also equally responsible for the better functioning of Board of Education.

Bishopji once gain reminded everyone to be polite while dealing with parents during this Pandemic. He also mentioned that the executive members of Board of Education need to work together and do the work of request at the earliest.

After some general discussion Fr. Robert thanked everyone for attending the meeting. He also expressed that the members of Board of Education will visit the schools as lockdown eases in the future. The meeting came to an end at 12:00 pm with Glory be to the Father.....

Fr. Robert Nicholas  
Director, Board of Education

## Addition to the Litany to the Blessed Virgin Mary

The Holy Father, as you already know, in the context of the Covid 19 pandemic, has added three invocations to the Litany of Blessed Virgin Mary: Mother of Mercy, Mother of Hope and Solace of Migrants. "Mother of Mercy" is to be inserted in the Litany after the invocation Mother of the Church; "Mother of Hope" is to be inserted after Mother of Divine Grace; and "Solace of Migrants" is to be inserted after Refuge of Sinners. This is already effective and we can inform our people about it.

(See the order below in different languages)

Latin	English	Hindi	Marathi	Malayalam
(After) (Mater Ecclesiae)	(Mother of the Church)	(हे कलिजीया की माता)	(खिस्तसमेचे माते)	(തീരുസഭയുടെ മാതാമേ)
<b>Mater Misericordiae</b>	<b>Mother of Mercy</b>	<b>हे दया की माता</b>	<b>दयेचे माते</b>	<b>കരുണയ്ക്കത്തിന്റെ മാതാമേ</b>
(After) (Mater Divinae Gratiae)	(Mother of Divine Grace)	(हे ईश्वरिय कृपा की माता)	(ईश्वर कृपेचे माते)	(മൈവവരഗ്രസാദത്തിന്റെ മാതാമേ)
<b>Mater Spei</b>	<b>Mother of Hope</b>	<b>हे आशा की माता</b>	<b>आशांचे माते</b>	<b>പ്രത്യാശയുടെ മാതാമേ</b>
(After) (Refugium Peccatorum)	(Refuge of Sinners)	(हे पापियों की शरण)	(पापाच्या आश्रया)	(പാപികളുടെ സങ്കേതമേ)
<b>Solacium Migratum</b>	<b>Solace of Migrants</b>	<b>हे प्रवासियों के दुकस</b>	<b>विस्थापित झालेल्यांचे सांत्वना</b>	<b>കൂടിയേറാക്കാത്ത ആശ്വാസമേ</b>

**All are requested to add these invocations in the Litany as instructed and kindly guide also our people to do it accordingly.**



*Fr. Binoy*  
 † Ephrem Nariculam  
 Bishop, Eparchy of Chanda

### CMI MAR THOMAS PROVINCE, CHANDA DEP. OF EVANGELIZATION & PASTORAL MINISTRY Organizes

*National Level Creative Writing Contest  
 For all Religious Sisters*

**Theme:**

**My Dream about Chanda Mission**

- |                                       |                                       |                                       |
|---------------------------------------|---------------------------------------|---------------------------------------|
| <b>1<sup>st</sup> Prize</b><br>₹ 5000 | <b>2<sup>nd</sup> Price</b><br>₹ 3000 | <b>3<sup>rd</sup> Prize</b><br>₹ 1500 |
|---------------------------------------|---------------------------------------|---------------------------------------|

*Features*

1. The winners will be given cash awards, special certificates & St. Chavara medals.
2. The Winners' major superiors will be felicitated.
3. The best entries will be handed over to Mar Ephrem Nariculam, Chanda bishop.
4. Major superiors of the province that sends more than 10 entries also will be felicitated.
5. All the participants will be given special certificates

*Forget Not*

1. Please write your full name with the name of the congregation and province
2. The word limit is 1000 words in any language of your choice.
3. Give your present address with mobile number and email ID.

Send the entries on the email address  
**cmichandapastoral@gmail.com**  
**On or before October 1, 2020**

*For more details contact*  
**Fr. Binoy Checkonthayil CMI**  
**Mob: 8275265754**

### HEARTY CONGRATULATIONS

Hearty congratulations to Christianand, Hospital, Brahmapuri for the inclusion of the Hospital by St. John's medical college, Bangalore for the post graduates to do their Social obligation service. The recognition is valid for 4 years. It will expire on 27.08.2024. It is renewable. Thanks to Fr. KS Joseph and team for their effort.

**THE DIOCESAN LIBRARY**

The Chanda Diocesan Library of reference is classified and installed in St. Alphonsa Basement Lounge in the Bishop's Home. It is primarily meant for reference. No book shall be borrowed out of the campus without prior permission of the librarian. The Bishop's secretary will be the in charge of the library. Around 1000 books are classified and kept in the library. Kindly pay attention that no book /magazines /weekly shall be misplaced.

**Library Catalogue**

STACK-1		STACK-2		STACK-3		STACK-4	
Sec.	Subject	Sec.	Subject	Sec.	Subject	Sec.	Subject
A	Canon Law	A	Church History & Ecumenism	A	Spirituality	A	Environment
B	Saints	B	Vatican Documents & Encyclicals	B	Spirituality	B	World & Religion
C	Indian Saints	C	Liturgy & Sacraments	C	Spirituality	C	General
D	Biblical Theology			D	Spirituality	D	General
E	Scriptures			E	Catechism		
F	Bible Commentaries			F	Missiology		
				G	Encyclopedia		
				H	Encyclopedia		
				I	Dictionaries		

**Magazines' Catalogue (In the Reception Parlour)**

Sl. No	Sec.	Name	Language	Content
1	I	MISSION TODAY	English	Theological reflections
2		THIRD MILLENIUM	English	Theology, religion, mission
3	II	KALYAN LANTERN	Malayalam	Liturgy, Catechism
4		JEEVADHARA	English	Holy Scripture
5	III	L'OSSERVATORE ROMANO	English	Church matters.
6		MAGNET	English	Religious life
7		JOURNAL OF DHARM	English	Religion and politics
8	IV	KAHALAM	Malayalam	Politics, culture, literature
9		KARUNIKAN	Malayalam	Homily Reflections
10		KARISJYOTHI	Malayalam	Renewal in charismatic
11		AMALOLBHAVA	Malayalam	Mariology

12	V	AJAPALAKAN	Malayalam	Homilies - Syro Malabar
13		VACHANDHARA	Malayalam	Homilies - Syro Malabar
14	VI	SATHYADEEPAM	Malayalam	Church and politics.
15		DEEPANALAM	Malayalam	Liturgy, politics, literature
16		SATHAYADHARSANM	Malayalam	Moral Theology, Saints
17	VII	CHANDA JYOTHI	Marathi	Chanda-Pastoral activities
18		PASTORAL PLAN, CHANDA SAMACHAR	English	Pastoral Plan 2011-2033 Diocesan Bulletin
19	VIII	BISHOPS' SYNOD, CBCI & CCBI	English	Reports
20		DAILY FLASH	English	Daily scriptural Reflections
21		THE NEW LEADER	English	Bible, Church and Society
22		THE EXAMINER	English	Church and Society
23		THE PRISON VOICE	English	Prison ministry

I thank Bro. Jibin perumakunnel and the major seminarians in the Bishop's Home for their hard work in preparing the library and magazine catalogue in the library.

Bishop Ephrem Nariculam

**Susamachar Ghoshana Varsh 2020****Daily Bible Reading****SEPTEMBER**

1 1 Sam. 9	6 1 Sam. 14	11 1 Sam. 19	16 1 Sam. 24	21 1 Sam. 29	26 2 Sam. 3
2 1 Sam. 10	7 1 Sam. 15	12 1 Sam. 20	17 1 Sam. 25	22 1 Sam. 30	27 2 Sam. 4
3 1 Sam. 11	8 1 Sam. 16	13 1 Sam. 21	18 1 Sam. 26	23 1 Sam. 31	28 2 Sam. 5
4 1 Sam. 12	9 1 Sam. 17	14 1 Sam. 22	19 1 Sam. 27	<b>2 SAMUEL</b>	29 2 Sam. 6
5 1 Sam. 13	10 1 Sam. 18	15 1 Sam. 23	20 1 Sam. 28	24 2 Sam. 1	30 2 Sam. 7
				25 2 Sam. 2	

**OCTOBER**

1 2 Sam. 8	6 2 Sam. 13	11 2 Sam. 18	16 2 Sam. 23	21 1 Kings 4	26 1 Kings 9
2 2 Sam. 9	7 2 Sam. 14	12 2 Sam. 19	17 2 Sam. 24	22 1 Kings 5	27 1 Kings 10
3 2 Sam. 10	8 2 Sam. 15	13 2 Sam. 20	<b>1 KINGS</b>	23 1 Kings 6	28 1 Kings 11
4 2 Sam. 11	9 2 Sam. 16	14 2 Sam. 21	18 1 Kings 1	24 1 Kings 7	29 1 Kings 12
5 2 Sam. 12	10 2 Sam. 17	15 2 Sam. 22	19 1 Kings 2	25 1 Kings 8	30 1 Kings 13
			20 1 Kings 3		31 1 Kings 14

**NOVEMBER**

1 1 Kings 15	6 1 Kings 20	11 2 Kings 3	16 2 Kings 8	21 2 Kings 13	26 2 Kings 18
2 1 Kings 16	7 1 Kings 21	12 2 Kings 4	17 2 Kings 9	22 2 Kings 14	27 2 Kings 19
3 1 Kings 17	8 1 Kings 22	13 2 Kings 5	18 2 Kings 10	23 2 Kings 15	28 2 Kings 20
4 1 Kings 18	<b>2 KINGS</b>	14 2 Kings 6	19 2 Kings 11	24 2 Kings 16	29 2 Kings 21
5 1 Kings 19	9 2 Kings 1	15 2 Kings 7	20 2 Kings 12	25 2 Kings 17	30 2 Kings 22
	10 2 Kings 2				

## Hagia Sophia ('Holy Wisdom')



The Church of Hagia Sophia, is a Late Antique place of worship in Istanbul. Built in 537 as the patriarchal cathedral of the imperial capital of

Constantinople, it was the largest Christian church of the eastern Roman Empire (the Byzantine Empire) and the Eastern Orthodox Church, except during the Latin Empire from 1204 to 1261, when it became the city's Roman Catholic cathedral. In 1453, after the Fall of Constantinople to the Ottoman Empire, it was converted into a mosque. In 1935 the secular Turkish Republic established it as a museum. In early July 2020, the Council of State annulled the Cabinet's 1934 decision to establish the museum, revoking the monument's status, and a subsequent decree by Turkish president Recep Tayyip Erdoğan ordered the reclassification of Hagia Sophia as a mosque. The 1934 decree was ruled to be unlawful under both Ottoman and Turkish law as Hagia Sophia's waqf, endowed by Sultan Mehmed, had designated the site a mosque; proponents of the decision argued the Hagia Sophia was the personal property of the sultan. This redesignation is controversial, invoking condemnation from the Turkish opposition, UNESCO, the World Council of Churches, the International Association of Byzantine Studies, and many international leaders. Pope Francis confined himself to a few words on the issue: "My thoughts go to Istanbul. I think of Santa Sophia and I am very pained."

## VII. NEWS FROM THE MISSION STATIONS

### ST. THOMAS CATHEDRAL, BALLARPUR

1. We celebrated Dukhrana commemoration of the martyrdom of St. Thomas befittingly on 03 July. Bp. Ephrem Nariculam offered the solemn Holy Mass and delivered the homily. The Qurbana was broadcasted in the Youtube live streaming.
2. St. Alphonsa's Feast day was celebrated with a solemn Qurbana on 28 July and it was live telecasted . Fr. Anu Munjanattu was the celebrant and homilist.
3. Bp. Ephrem Nariculam officiated the Chrism Mass Liturgy on 01 August and delivered the sermon. Fr. Mathew Nirappel gave the introduction for the Holy Muron Qurbana. Fr. Kurian Panayalil was the M.C.
4. The Feast of St. Vianney was celebrated with a morning mass on 4 August by Bp. Ephrem Nariculam. Bishopji gave the homily and it was live telecasted.
5. We celebrated the Feast of Assumption of Our Lady on 15 August. Bp. Ephrem Nariculam was the main celebrant. Fr. Vigil Parassery and Fr. Nikhil Chakiath were the concelebrants and the latter gave the sermon. It was live broadcasted.
6. We began the nine days of Marian novena and holy mass on 30 August in view of the Feast of Nativity of Mary . The solemn celebration of the Feast will be on September 8.

### CHRIST BHAVAN CHURCH, BRAHMAPURI

1. Due to Corona virus spread the activities of the hospital is affected to some extent. The hospital is rendering great service to the people in this unprecedented situation. It is a happy news that our hospital is included in the list of Recognised Hospitals by St. John's National Academy of Health Service, Bangalore for their post graduates to do their social obligation service. This recognition is valid for four years upto 27.08.2024.
2. Online classes are running in the school and our boarding is yet to

start due to Covid-19 lockdown.

3. Our farm land is fully under water due to flood in Vainganga River, Gangalwadi. We hope things will improve in the course of time.

Fr. Joseph KS

### **CHRIST HOSPITAL, CHANDRAPUR**

1. Our hospital is fully used for Covid-19 patients from mid August. We have now the capacity of 50 patients. We are doing our best to serve the people. Our regular patients are treated in Girls' hostel, ground floor. Two Sisters who were tested Covid-19 positive are cured and resumed their service in the hospital against Covid virus.

CS Reporter

### **DILASAGRAM CONVENT, BALLARPUR**

1. Feast of St. Augustine, the patron of our Congregation was celebrated in a simple way in the context of Covid-19. Bp. Ephrem presided over Holy Qurbana concelebrated by Fr. Vigil.
2. The online classes in both schools are progressing well. Grihini is yet to start due to Covid-19 lockdown.

Sr. Agatha SHSp

### **VIANNEY BHAVAN, KODAKARA**

1. Brothers Alwyn and Joby, did their online classes from here.
2. We have this year three new admission to SVG and they are put up in Vocationist seminary, Trichur.
3. Brothers Shine and Jibin came to our house for institution quarantine before they joined Mangalapuzha seminary for the pastoral course and theology course respectively.
4. Brothers Algin, Romario, Nihkil spent sometime in the house before they proceeded to Ballarpur to start their regency. All the brothers who stayed here joined in campus loving programme so much so the campus now looks very green and vegetable garden is growing well. Thanks to each one of them.

Fr. Bibin Thekkekara

### **ST. JUDE CHURCH, GOJOLI**

1. We had the First Holy Communion of two boys on 03 July 2020.

2. Our beloved bishop visited us on 25 August 2020

### **ST. FRANCIS ASSISI CHURCH, KURKHEDA**

1. We have started our regular visit to Pauni in Bhandara District. Pauni comes under Nagpur Arch Diocese. At present we have three families in our contact. Pauni is a historical place. It is a Tahesil headquarter. Pauni is at the bank of river Vainganga. From Pauni Just 10kms away there is a big Dam called Goshi Khurd Dam. It is a very good tourist place.

### **MONTFORT ITI, BALLARPUR**

1. Bro. Mathew joined the community. The pre-novitiate was started on 14 August. There are 16 students. Bp. Ephrem celebrated the Holy Qurbana. The admission to ITI started. The classes are yet to start. We are planning to start Automobile mechanic this year.

CS Reporter

### **CARMELODAYA PROVINCE, WARDHA**

#### **1. Welcome to new buds .....**

We the Carmelodaya family were glad to welcome amidst us six new candidates for this year, who reached at Wardha on 12 th August 2020. They are Celist, Ajeema, Vijitha and Anu Priyanka from Simdega Diocese, Jharkhand, Olibha & Sonia from Raigad Diocese, Chattisgarh.

#### **2. Total YES to the Lord...**

Our dear Sr. Helan and Sr. Anugraha committed themselves fully to the Lord through their Final Profession on 13/08/2020. Hearty congratulations and best wishes dear sisters.

#### **3. Spiritual nourishment through online**

Being Lock down we conducted Nine days Novena in preparation for the Feast of St. Euphrasia through online in different languages.

### **SANTWADI, MUL**

1. SCENT project is progressing well. Fish farming is done profitably and new fish seedlings are put in the pond. Mud-filling in the front portion of the campus was done and yet to be completed. The new prayer hall construction will start in December. The turmeric and

maze cultivation is coming up well. The village visit is held up due to lockdown.

## **SISTERS OF ST. JOHN THE BAPTIST AND MARY**

### **THE QUEEN, WARDHA**

1. Stepping into the existence of 50 grace filled years in India was marked on the most awaited day of the inauguration of the Golden Jubilee of the congregation of Sisters of St. John the Baptist and Mary the Queen, Indian province, solemnly held on 24th June 2020. The Jubilee inauguration was held at Agragami provincial house, Wardha during the solemn Eucharistic celebration, solemnized by Fr Raju Avookaran, the Forane Vicar St Antony's Catholic Church Wardha, at 6.30 am.

As it was planned early, the inauguration could not be held in Agragami Convent at Jail Road due to the Pandemic situation. Taking into consideration the norms of lock down, we avoided the gathering of a large crowd, but with all its simplicity, the representatives of the near-by communities along with the Superiors were present for the function.

A well narrated introduction about the beginning of our existence in India was prepared by Sr Sally and Sr. Jyotsna. A meaningful logo was designed depicting the theme "CELEBRATING 50 YEARS OF GRACE AND PROVIDENCE" with the help of Fr. Sebeesh CMI, Bijnor Province. A symbolic representation of the logo was placed before the altar by Sr Vidya at the outset of the Mass.

The presence of 5 of our pioneer sisters, Sr Rose, Sr Karuna, Sr Preshita, Sr Vineeta and Sr Prasada, added beauty to the inauguration ceremonies and they lit the Jubilee Lamp. Sr Prasada narrated the agonies and ecstasies of the initial days of our province in India, representing all pioneer sisters. She explained the hardships endured to begin and build up the Indian province and the grace and providence of God that lead them forward. Fr Raju Avookaran, recalled the blessings over the past fifty years of our existence in

Chanda Diocese during his short Homily. Sisters prayed the intercessory prayers in 9 different languages representing the diverse cultural richness we have in our members and the missionary endeavors.

The communion service was followed by a Jubilee message by Sr Vidya. It was then continued with the distribution of lighted Jubilee candles to superiors of different communities. As a part of the Jubilee year, a beautiful Jubilee prayer was articulated by Rev Sr. Latika, which was distributed to every member of the congregation. A well-planned Jubilee Calendar and a Flex representing the existence of Indian province were also distributed to the communities. As a reminder for every month a Jubilee monthly planner was also circulated through WhatsApp and e-mail. The ceremony of the day came to an end with the multi continental breakfast.

2. The newly Professed sisters were felicitated at Agragami Provincial House, Mhasala on 10<sup>th</sup> August, 2020
3. It is indeed great joy as all our schools brought laurels with 100% of result in X Board examinations.
4. We continue to respond to the cry of the most vulnerable victims of Covid 19 pandemic with nutrient kits, medical and educational aids in Wardha, Kopreli and Gomini in association with Sneha Charitable trust.

## **VI. DEPARTMENTAL NEWS**

### **YOUTH DEPARTMENT**

1. The winners of 'CHANDA KI AVAZ' solo singing competition were awarded with cash prizes : I- 3000; II- 2000; III-1000 respectively. The winners are:
  - I - Krupansh Akhare - Bramhapuri
  - II - Nayana Latelwar - Mul
  - III- Subhash Surpam - Balapur
2. An online meeting of youths of our diocese was conducted with the presence of loving Bishopji. Bishopji addressed the youth and



enriched them with a short message. Almost 30 youth participated in it including some of them working outside the diocese and working in other states. We decided to come together often for certain discussions and conduct more competitions like lyrics writing and speech composition etc.

Fr Antony Munjanattu,  
Youth Director.

### **LOKSAMGRAHA SOCIAL SERVICE SOCIETY (LSSS)**

1. The past six months were really challenging times not only in India but also at the global level as the pandemic COVID-19 has claimed lakhs of lives at the global level and the society is still undergoing great difficulties to prevent the spread of the virus causing the disease. The pandemic created a dilemma amongst the Governments across the globe and India was not an exception to the same.

It was at this context, Loksamgraha Social Service Society (LSSS) reached amongst the downtrodden and underprivileged brethren living in the territorial limits of our Diocese with a helping hand through its activities for relief work. The activities consisted of distribution of free food kit amongst the poor and downtrodden families, persons infected with HIV/AIDS and the person with disabilities. Delivery of cooked food to the migrant labourers and amongst those quarantined distribution of masks and sanitizers, and provision of drinking water facility to the pedestrians. At this crucial time the LSSS could extent and continues its helping hands with the good will of the people by mobilizing Rs 1000000.

2. Suposhan, a social project under Loksamgraha Social Service Society (LSSS) is aimed at improving the nutritional status of the children and women is currently progressing in twenty two villages of Sindewahi tehsil in the Chandrapur district of Maharashtra state. The project is definitely a good initiative for addressing the issues related to health amongst women and children. The team working for the implementation of the project admitted thirteen children with Severe Acute Malnutrition (SAM) grade to the Nutrition

Rehabilitation Center (NRC) in coordination with community based organizations (CBO), *Anganwadi* workers and Accredited Social Health Activist (ASHA) workers. The team regularly visits the households with children below five years and thereafter measures their nutritional status and thereby admits the child to Nutrition Rehabilitation Centre (NRC) if found with Severe Acute Nutrition (SAM) grade. The team also distributed seeds and saplings of seven types of vegetables and five types of fruits amongst hundred households. This activity will definitely ensure food security and nutrition amongst the beneficiaries. The project also worked with farmers as the team provided training regarding the System of Rice Intensification (SRI) amongst sixteen farmers. The farmers sowed the seeds as per the system and they will be rewarded with a better yield compared to the previous years yield. We also distributed hundred saplings of drumstick at every village in order to promote the concept of green village and maintain an environmental balance. Drumstick is a vegetable with a lot of nutritional value. Therefore, the initiative will address the issue of nutrition a great extent. The project is really a boon to all the beneficiaries from the twenty two villages of Sindewahi block in the Chandrapur district, Maharashtra.

3. The project “Jeevan Empowering Animation” is aimed at empowering the communities through ensuring rights of tribal and other backward communities, empowerment of women and transparency in the bureaucracy. The team celebrated food festival in the month of June with one hundred and fifty beneficiaries participating from five villages. We also celebrated World Tribal Day on 9<sup>th</sup> August, 2020 at Mahapandharwani village to create awareness amongst their rights. A training programme on Organic farming was also organized in coordination with the Department of Agriculture. The team also celebrated International Women's Day on 8<sup>th</sup> March, 2020 through organizing a rally consisting of women and female children, songs and games.

4. The organization successfully completed the project “SPED-V” as

we completed the construction of community toilets and community soak pits in ten villages of Rajura block such as Ravjigotta, Bajiraogotta, Kollamgotta, Lineguda, Pimpalgaon, Bapunagar, Anur, Amrutguda, Kelzar and Chinchala at Chandrapur district. The inauguration of toilets were supposed to be held in the month of March but was postponed due to the national lock-down declared by the Union Government of India to combat the pandemic COVID-19. The inauguration was finally held on 24<sup>th</sup> July, 2020 to 27<sup>th</sup> July, 2020 at different villages. The team also focused on the menstrual hygiene of adolescent girls and conducted an awareness session on menstrual hygiene. We also distributed sanitary napkins and menstrual cups amongst one hundred and ninety adolescent girls in the first week of every month during the implementation period of the project.

5. The project "Railway Childline" attended hundred cases in the current year which is a remarkable achievement. The team celebrated *Balika Din* on 3<sup>rd</sup> January, 2020 to commemorate the birth anniversary of Savitribhai Phule and thereby promote the education of female children. On 8<sup>th</sup> March, 2020, the team celebrated International Women's Day to emphasize the role of women in child care and protection. The inauguration of Childline Desk was held on 23<sup>rd</sup> December, 2019. An awareness campaign titled "*Childline se Dosti*" was also organized to create awareness amongst public regarding the works of team "Railway Childline". During the time of national lock-down declared by the Union Government of India to combat pandemic COVID-19, the team members attended six hundred and twenty nine special trains, prepared seven hundred and thirty two masks, distributed five hundred and seventy six packets of biscuits to the children who were travelling in the special trains. The team also organized recreational activities for school children like essay writing, Ranglo making and drawing competitions. The team also distributed leaflets to create awareness amongst masses regarding pandemic COVID-19 and its preventive measures.

6. The project "To Solve and To Save" implemented activities like land levelling, deepening of ponds, conducted training regarding organic farming, distribution of seeds and training on seed preservation techniques for the promotion of livelihood opportunities amongst the poor peasant communities in the ten villages of Ettapally block at Chandrapur district such as Tattagundam, Pandewahi, Lanzi, EkaraKhurd, Bande, Burgi, Wedamagad, Mallampad, Gudeli and Kandoli.
7. The project "Children's Parliament" is aimed at making the children self-reliant through creating awareness amongst them for claiming their rights against the issues related to Child Rights. It also develops self-confidence amongst the children.
8. LSSS has its special concern for the higher studies of the youth from the diocese so 7 students were financially supported their studies with an amount of Rs. 210000. Partial support for the housing has been given to the 9 beneficiaries from different parishes with the recommendation of the parish priests spending Rs. 750000.

### VIII. NEWS FROM THE FORMATION HOUSES

#### SANT VIANNEY GURUKUL, NEW DAHELI

1. Fr. Binu Thomas, who has been serving SVG for last five years as the rector, was transferred to Babupeth on 10<sup>th</sup> July. SVG wishes him all the best for his future mission at Babupeth mission station.
2. Fr. Bosco George Thundiyl is appointed as the new Spiritual father of SVG.
3. Fr. Mathew who was rendering his service as the spiritual father of SVG has gone back to his home diocese.
4. New academic year 2020-2021 was inaugurated by Fr. Anoop Aerimattam, the parish priest of Kalmana on July 3<sup>rd</sup>.
5. We celebrated Vianney day on August 4th. Bp. Ephrem and a few major seminarians were present for the celebrations.
6. We solemnly celebrated the feast of Assumption and independence day on August 15th.
7. Bro. Freddin had gone to Bhopal seminary for his philosophy

8. Bro. Sajjil and Bro. Jils are doing their PhilosoHy classes online from Jeevalaya, Bangalore and Dharmaram, Bangalore.
9. Bro. Ajay Puthukattuchira came as regent during lockdown had to leave for Kerala as his brother is seriously sick. Later Bro. Josekutty Thathampilly joined seminary to help out.
10. The major seminarians doing online classes in Bishop's Home along with bishop joined us for labour day on a few occasions to clean up the campus.
11. Three first year seminarians from Kerala are put up in Vocationist seminary in Trichur and five new admissions from our diocese are expected to join SVG in the first week of September.
12. Bro. Jerald who had gone to Kerala in April as his father expired, after his two weeks quarantine will also join back SVG by the first week of September.

Fr. Vivek Puthenpurayil

### LIST OF MAJOR SEMINARIANS

Sr.No.	Name	Year	Name of the Seminary/Parish
1	Bro. Benson Puthenpurackal	Diaconate Ministry	Kisanwadi Church, Koptreli
2	Bro. Shine Manjaly	Pastoral Course	St. Joseph's Pontifical Seminary, Aluva
3	Bro. Bernard Kujur	Theology IV	St. Charles Seminary, Nagpur
4	Bro. Priju Puthenpurackal	Theology III	Oriens Theological College, Shillong
5	Bro. Tiji Karakunnel	Theology III	Holy Trinity Regional Seminar, Jalandhar
6	Bro. Joby Illimootil	Theology III	St. Joseph's Pontifical Seminary, Aluva
7	Bro. Josekutty Thathampilly	Theology III	St. Charles Seminary, Nagpur

8	Bro. Vishal Jangam	Theology II	Oriens Theological College, Shillong
9	Bro. Alwin Vattamkattil	Theology II	St. Thomas Apostolic Seminary, Vadavathoor
10	Bro. Naveen Kallaparambil	Theology II	Ruhailaya Major Seminary Ujjain
11	Bro. Linto Vallathakaran	Theology II	Papal Seminary, Pune
12	Bro. Deepak Tirkey	Theology II	St. Ephrems Theological College, Satna
13	Bro. Joseph Jumde	Theology I	Papal Seminary, Pune
14	Bro. Ajay Puthukattuchira	Theology I	St. Joseph's Seminary, Mangalore
15	Bro. James Ekka	Theology I	St. Charles Seminary, Nagpur
16	Bro. Josey Kollamparampil	Theology I	Ruhailaya Major Seminary Ujjain
17	Bro. Jibin Perumakunnel	Theology I	St. Joseph's Pontifical Seminary, Aluva
18	Bro. Abhilash Kurungattu	Regency	Warur
19	Bro. Christo Kavil	Regency	Ettapalli
20	Bro. Nikhil Mundunadackal	Regency	Sant Vianney Gurukul
21	Bro. Algin Pallivathukal	Regency	Bishop's Home
22	Bro. Romario Edasseriparampil	Regency	Wasa
23	Bro. Jils Sebastian	Philosophy I	Dharmaram, Bangalore
24	Bro. Sajjil Shiju	Philosophy I	Jeevalaya, Bangalore
25	Bro. Fredin Jose	Philosophy I	Krist Premalaya Regional Seminary, Bhopal
25	Bro. Arun Pannah	Degree	
25	Bro. Johnny Jose	Degree	Brahmapuri
25	Bro. Tesson Thomas	Degree	Brahmapuri

**IX. HEAVENLY BRETHREN****SEPTEMBER**

1. Sr.Hilaria Kochuparambil SD	01-09-2014	Kottayam
2. Sr. Deepthi SJB	09-09-2009	Vettukad
3. Bro. Jose Vetticattil SG	08-09-2005	Hyderabad
4. Fr. Dan Thottakara CMI	20-09-1997	Kalamassery
5. Fr. Eugene Kizhakethala CMI	22-09-2002	Bellampally
6. Sr. Mercy SSS	23-09-2006	Mallussery
7. Sr. Justina Francis ASMI	26-09-2000	Cherthala
8. Sr. Stephy Maria DM	30-09-1994	Ballarpur
9. Fr. Suresh V.C.	30-09-2012	Janampet

**OCTOBER**

1. Fr. Thomas Manickam CMI	24-10-2010	Kurianad
2. Sr. Catherine Francis ASMI	11-10-1988	Cherthala

**NOVEMBER**

1. Fr. Felician Vadakumcherry CMI	09-11-1998	Bellampally
2. Sr. Borgia ASMI	11-11-1989	Allapally

**SAD DEMISE**

- 04/July/2020:** Mrs. Aleyamma, beloved mother of Sr. Lilly CHF
- 06/July/2020:** Mr. Thomas Painadathu, beloved brother in law of Sr. Lizbet SD
- 10/July/2020:** Mrs. Rosamma beloved mother of Rev Sr. Elsy Vadakkemury MSMI and Sr. Rani MSMI
- 15/July/2020:** Mr. Varkey, beloved grandfather (maternal) of Bro. Ajay Puthukattuchira.
- 21/July/2020:** Mrs. Krupa Sunderao N, beloved aunty of Rev. Fr. Robert Nicholas
- 27/July/2020:** Mrs. Thresiakutty, beloved mother of Rev. Fr. Joy Puthussery CMI

**OBITUARY**

Rev. Fr. Paul Shabor Kalluveetil CMI (80) (Devamatha Province, Thrissur)

Birth	: 21-01-1940
First Profession	: 16-05-1958
Ordination	: 01-12-1964
Death	: 31-08-2020

He was a Chanda Missionary and once Provincial of the erstwhile Mar Thoma Province at Bellampally. He was a Bible Scholar teaching Holy Bible at Dharmaram College, Bangalore.

**Sr. Johncy Nadackal SD**

**Birth: 20.07.1945**

**First Profession: 06.01.1966**

**Demise: 13.07.2020**

*“By the grace of God I am what I am”.*

*1 Cor 15/10*

*Sr. Johncy* a soul, who was a portrait carefully done by the Heavenly father with his clay of love. She spreads around this love lavishly without seeing that who comes across her. A person who meets her once will never forget her giggling laughter and serving hands. She had a heart, which accommodated everyone rich and poor, superiors and junior sisters.

Sr. Johncy, the eldest daughter (but one9 months baby boy died before her birth) of K. John and Mariamma John called lovingly Valsamma at home. She was born in Pala at Perungalam, Kottayam district, Kerala. They are 12 children 5 brothers and 6 sisters. The affectionate and caring character which she developed at home by taking care of her younger ones, made her a loving person in the congregation too. During 15 years of her Superior ship in Adilabad & Hyderabad and 9 years of her animation in Provincial house-Wardha,also her services in Nazareth, Niramalagiri and Warangal made a personal loving touch with each and every sister of Krupadham. Sisters felt that they reached their own house whenever they came to Provincial House. Sr. Johncy received them very affectionately.

Sr. Johncy, a woman of prayer was contemplating the face of God and longed for deep communion with Him -He answered her prayer by calling her to heavenly abode to sing his praises. "I have looked upon you in the sanctuary, Beholding your power and glory. Because your steadfast love. Is better than life. My lips will praise you". (Ps.63: 2-3)

The Almighty has His unique plan on each one of us. 13th July was the monthly recollection day for the Warangal community. Sr.Johncy was present in all spiritual exercises of the day. She participated actively in the shared prayer conducted between 3 .00 to 4.00 pm. At 4.00.pm all came for tea. After tea at 5.00 pm she mentioned about her usual migraine headache to one of our sisters and went to her room. In the evening at 7.00 pm there was a community gathering.As the door was locked from inside, sisters tried to open the door with the help of their drivers. When our sisters entered, she was found lying inside the room. Immediately, they carried her to bed and tried to give her cardiac massage. But all their efforts were in vain and her death was confirmed. Soon they phoned doctor and he certified that her death was due to cardiac arrest.

Because of this COVID -19 season, it was impossible to transfer Sr. Johncy's mortal body to Wardha Provincial House. The funeral ceremony of Sr.Johncy started at the Warangal house on 14th July at 3.30 pm. The first part of the funeral rite was officiated by Rev.Fr. AntonyMoozhikuzhy and Rev Fr.ThomasChirayil. The funeral Mass was celebrated by Rt. Rev. Dr. Udumala Bala, Bishop of Warangal, Mar. Prince Panengadan, Bishop of Adilabad, Mar. Joseph Kunnath C.M.I (Bishop Emeritus of Adilabad). Homily was delivered by Mar. Prince Antony Panengadan. He spoke of her simplicity, passion for Jesus and her compassionate love for the poor and needy. He personally experienced it as he was the Asst. parish priest of Adilabad, and Sr. Johncy the superior of the community. He himself heard that people were telling about her missionary zeal and devotion to the poor.

Then the funeral procession proceeded to the cemetery of Warangal Parish-Infant Jesus church Reddipalam. Due to this Lock Down, her family members were not able to participate. But all have attended it through live stream.