

- 144 Top ten take aways from *Laudato Si* (Nov. -Dec. 2020, Vol. XLIII No.6) pp.47-52
- 145 *Preshitha Varam* 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) p.52
- 146 Advent Season (Nov. -Dec. 2020, Vol. XLIII No.6) p.52
- 147 CBCI Office for doctrine *Samaritanus bonus* (Nov. -Dec. 2020, Vol. XLIII No.6) pp. 53-55
- 148 When preparing a budget (Nov. -Dec. 2020, Vol. XLIII No.6) pp. 56-57
- 149 Table of movable dates of the liturgical calender 2021 to 2030 (Nov. -Dec. 2020, Vol. XLIII No.6) p. 57
- 150 Congratulations to Winners (Nov. -Dec. 2020, Vol. XLIII No.6) p. 58
- 151 Daily Bible reading for the year 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) pp. 58-59
- 152 Diocesan Year plan 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) pp. 60-63
- F. Other Features**
1. Shepherd's Voice
 2. Bishop's Engagements
 3. Bishop's Diary
 4. Curia Matters
 5. News from the mission stations
 6. Departmental news
 7. News from formation houses
 8. Heavenly Brethren
 9. Ongoing formation

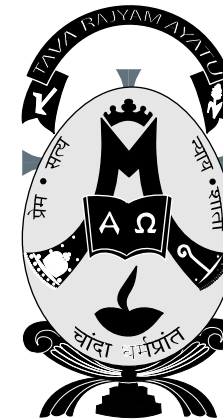
XII. ONGOING FORMATION

Address	Course	Date
Fr. M. Kulandai Raj SJ Programme Director mkrajsjap@gamil.com Ph: 09133255690 Satyodayam, 12-5-33 Vijaypuri Colony Secuderabad 500017	Spiritual Direction Course	13 April to 22 May 2021
	Counselling skill for Counsellors	03-12 May 2021
	Discernment of spirits	13-15 May 2021

The

Chanda Samachar

CHANDA DIOCESAN BULLETIN



Thy Kingdom Come (Mt. 6:10)

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



Vol. XLIII

November-December 2020

No. 6

CONTENTS



I.	SHEPHERD'S VOICE	03
II.	PASTORAL LETTERS	04
III.	HOMILY	15
IV.	CIRCULARS	19
V.	BISHOP'S ENGAGEMENTS	25
VI.	BISHOP'S DIARY	26
VII.	CURIA MATTERS	42
VIII.	NEWS FROM MISSION STATIONS	64
IX.	DEPARTMENTAL NEWS	63
X.	NEWS FROM FORMATION HOUSES	67
XI.	HEAVENLY BRETHREN	68
XII.	ONGOING FORMATION	76



123.	Important Feasts (Sept.- Oct. Vol. XLIII No.5) P.49	
124.	Board of education (Sept.- Oct. Vol. XLIII No.5) P.50-53	
125.	Addition to the Litany to the Blessed Virgin Mary (Sept.- Oct. Vol. XLIII No.5) P.54	
126.	My Dream about Chanda Mission (Sept.- Oct. Vol. XLIII No.5) P. 55	
127.	The Diocesan Library (Sept.- Oct. Vol. XLIII No.5) P.56-57	
128.	<i>Susamachar Ghoshana Varsh</i> 2020, Daily Bible Reading (Sept.- Oct. Vol. XLIII No.5) P. 57	
129.	Hagia Sophia ('Holy Wisdom') (Sept.- Oct. Vol. XLIII No.5) P.58	
130	Resolutions for <i>Harith Varsh</i> 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) p.7	
131	Dos and Donts to start with Harith Varsrh (Nov. -Dec. 2020, Vol. XLIII No.6) p. 21	
132	Decalogue for Green Diocese Chanda (Nov. -Dec. 2020, Vol. XLIII No.6) p. 25	
133	Holy Father's prayer intentions (Nov. -Dec. 2020, Vol. XLIII No.6) p. 27	
134	Synthesis of the Encyclical <i>Laudato Si</i> (Nov. -Dec. 2020, Vol. XLIII No.6) p. 41	
135	Annual Retreat 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) p.44	
136	CSC Convent Aksapur (Nov. -Dec. 2020, Vol. XLIII No.6) p.44	
137	Church Blessing Book (Nov. -Dec. 2020, Vol. XLIII No.6) p.44	
138	Unity Octave 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) p.44	
139	Prayer request for synod (Nov. -Dec. 2020, Vol. XLIII No.6) p.44	
140	Chanda Samachar 2021 (Nov. -Dec. 2020, Vol. XLIII No.6) p.45	
141	Priestly Ordinations 2020 (Nov. -Dec. 2020, Vol. XLIII No.6) p.45	
142	<i>Hineni</i> 2020 Priests' Annual Retreat, Diocese of Chanda, Report (Nov. -Dec. 2020, Vol. XLIII No.6) p.46	
143	Prayer request for Dn Anil CMI (Nov. -Dec. 2020, Vol. XLIII No.6) p.46	

102. Muron Holy Qurbana (May-August Vol. XLIII No. 3&4) P. 50
103. Kurukheda Mission Station (May-August Vol. XLIII No. 3&4) P.50
104. Missionary Conference (May-August Vol. XLIII No. 3&4) P.51
105. Priestly Ordination (May-August Vol. XLIII No. 3&4) P.51
106. Chanda Family Day (May-August Vol. XLIII No. 3&4) P.51
107. Goodness TV Documentary (May-August Vol. XLIII No. 3&4) P.51
108. Pastoral visits (May-August Vol. XLIII No. 3&4) P.51
109. Corona Virus Covid-19 and Christian witness of Fr. Giuseppe (May-August Vol. XLIII No. 3&4) P. 52-53
110. A teenager saint with a difference (May-August Vol. XLIII No. 3&4) P.54-55
111. Covid-19 Response- Diocese of Chanda (May-August Vol. XLIII No. 3&4) P. 56-60
112. Report of Quinquennial Meeting (May-August Vol. XLIII No. 3&4) P. 60
113. Report Meeting of the Missionaries of Health Sector, Diocese of Chanda, 7march 2020 (May-August Vol. XLIII No. 3&4) P. 61-62
114. Report of Women's Desk - (May-August Vol. XLIII No. 3&4) P.63
115. Language Course Hindi, Oran & English (May-August Vol. XLIII No. 3&4) P. 63
116. Servant of God Msgr. Joseph Kandathil (May-August Vol. XLIII No. 3&4) P.64-65
117. Resolutions for *Susamachar Ghoshana Varsh* (May-August Vol. XLIII No. 3&4) P.66
118. *Susamachar Ghoshana Varsh* 2020-Daily Bible reading (May-August Vol. XLIII No. 3&4) P.62
119. Special remembrances (May-August Vol. XLIII No. 3&4) P. 67
120. Important feasts (May-August Vol. XLIII No. 3&4) P. 67
121. When...Apply A Project (Sept.- Oct. Vol. XLIII No.5) P. 46-47
122. What is Dappa? (Sept.- Oct. Vol. XLIII No.5) P. 48-49

I. SHEPHERD'S VOICE

SV. 5/2020

My Dear Fathers, Brothers, Sisters and My dear people,

Thy Kingdom Come!

Once again Christmas is round the corner. I wish everyone greetings for Christmas 2020 and a great & blessed year 2021. In the diocese we are moving from the Year of Proclamation to the Year of Green Diocese Campaign. It reminds us our stewardship of the nature (Gen. 1:24-30). But there is always hankering desire in the 'human' to own it. The first parents (Gen. 3:5), the story of Naboth (1 Kings 21) and the parable of the tenants in the vineyard (Mt. 21:38) are examples of pride, undue desire for possessions and lack of respect and disregard for others. The stories end with facing the consequences. Green Diocese Campaign is an occasion to respect the divine command of the use of nature for the welfare of all and sustenance of everyone. May Baby Jesus, born in manger, inspire and guide us. I wish you all a

BLESSED CHRISTMAS
&
GRACEFUL NEW YEAR



With Good wishes to everyone
Your Shepherd in the Lord

Ephrem Nariculam

† Ephrem Nariculam
Bishop, Eparchy of Chanda

PASTORAL LETTER I**PL 7/November 2020****On Green Diocese Campaign (*Harith Varsh 2021*)
Diocese of Chanda**

Dear Fathers, Brothers, Sisters and My Dear People,

Thy Kingdom Come!

We are towards the end of *Susamachar Goshana Varsh* and we have to confess that we could not do much due to the pandemic Covid-19. However, we resolve to continue the spirit of the same in the forth coming years as it is our primary mission. Please read the resolutions of the *Susamchar Goshana Varsh* (cf. CS Vol. XLII No.6, Nov. - Dec. 2019, pg. 10). They are important and to be taken seriously with utmost sincerity. As we all know the mission of proclamation cannot be restricted to one year celebration or for a short period - it is ongoing, it is our primary mission, sole mission and life mission. "If I proclaim the gospel, this gives me no ground for boasting, for an obligation is laid on me, and woe to me if I do not proclaim the gospel!" (1 Cor. 9:16). Paul again reminds: "... As it is written, "How beautiful are the feet of those who bring good news!" (Rom. 10:15). And, by now we are at the threshold of the Green Diocese Campaign 2021 *Harith Varsh*. With the Spirit of *Susamachar Goshana Varsh*, which is our basic disposition and vocational commitment, we shall enter into the Green Diocese Campaign, striving to establish 'green campus and clean campus' at home, parishes/stations and institutions.

The axiom of the year is 'SERVE NATURE, SAVE FUTURE!' The created 'cosmos' is God's gift to the humankind (Gen. 1&2) and its sustenance and development according to creator's plan is our offering to God. At the end of each day of creation God found everything was good and after the creation of the human species, God found it was VERY GOOD (Gen. 1:31). Naturally, God invited "the humans" to continue the creative act of God as per God's plan and made them 'co-responsible' in it.

80. 25th Death Anniversary of Bp. Janurius Palathuruthy CMI (March-April Vol. XLIII No.2) P.29
81. Presbyteral Council (March-April Vol. XLIII No.2) P.29
82. Muron Holy Qurbana (March-April Vol. XLIII No.2) P.29 (March-April Vol. XLIII No.2) P.29
83. Seminar Training to be Youth Leaders (March-April Vol. XLIII No.2) P.30
84. Language Course 2020 (March-April Vol. XLIII No.2) P.30
85. Prayer Request, Bishop's Canonical visit Schedule-2020 (March-April Vol. XLIII No.2) P.31
86. Diocesan Collections (March-April Vol. XLIII No. 2) P.31
87. Diocese of Chanda- When,, Preparing a Budget (March-April Vol. XLIII No. 2) P. 32-33
88. Change report of the Societies in the Diocese (March-April Vol. XLIII No. 2) P.34-35
89. Diocesan Pastoral Council- Report (DPC) (March-April Vol. XLIII No. 2) P. 35-39
90. *Pesaha* Bread and Milk Blessing Prayer (March-April Vol. XLIII No. 2) P.40
91. Extracts from the Eparchial Statutes Regarding Passion week Celebration (March-April Vol. XLIII No. 2) P.41-43
92. *Susamachar Ghoshana Varsh 2020*- Bible reading (March-April Vol. XLIII No. 2) P.44
93. Gathering Major Seminarians (March-April Vol. XLIII No. 2) P.44
94. 2020 world day of prayer for vocations May 3 (March-April Vol. XLIII No. 2) P.45
95. Prayer for world day of prayer for vocations (March-April Vol. XLIII No. 2) P.45
96. 40 Hours of Adoration at Ballarpur (March-April Vol. XLIII No. 2) P.46
97. Quotes on Bp. Janurius (March-April Vol. XLIII No. 2) P.46
98. Prison ministry in India (March-April Vol. XLIII No. 2) P.47-49
99. Youth seminar grant (March-April Vol. XLIII No. 2) P.49
100. 25th Death Anniversary of Bp. Janurius (May-August Vol. XLIII No. 3&4) P.50
101. New Parish (May-August Vol. XLIII No. 3&4) P.50

58. Are you a Debtor? (Jan-Feb XL Vol. XLIII No.1) P.31
59. Congratulations (Jan-Feb Vol. XLIII No.1) P. 31
60. Prayer Request (Jan-Feb XL Vol. XLIII No.1) P.32
61. Important Dates (Jan-Feb Vol. XLIII No.1) P.32
62. New saints of Catholic Church (Jan-Feb Vol. XLIII No.1) P.33-35
63. Advice from Saint Augustine of Hippo to the youth of the 4th Century (Jan-Feb Vol. XLIII No.1) P.36-37
64. *Susamachar Ghoshana Varsh* 2020-Daily Bible Reading (Jan-Feb Vol. XLIII No.1) P.37
65. Reports Chanda Family day 2019 (Jan-Feb Vol. XLIII No.1) P.38-39
66. Pastoral visit to Kopreli Parish (Jan-Feb Vol. XLIII No.1) P.39
67. Blessing of CSM Convent, Chimur (Jan-Feb Vol. XLIII No.1) P.40
68. The Inauguration mission at Dhanora (Jan-Feb Vol. XLIII No.1) P.40
69. The Inauguration of CMF Mission at Murumgaon (Jan-Feb Vol. XLIII No.1) P.41-42
70. Silver Jubilee of St. Francis High School, Allapalli (Jan-Feb XL Vol. XLIII No.1) P.42
71. Jubilee Celebration at MSMI Provincialate, Wardha (Jan-Feb Vol. XLIII No.1) P.42
72. Blessing of Mount Carmel convent, Arvi & The visit of Kim D'Souza (Jan-Feb Vol. XLIII No.1) P.43
73. Laying of foundation stone at Kamathuguda (Jan-Feb XL Vol. XLIII No.1) P.44
74. Blessing of Lendiguda village Chapel, Pattaguda (Jan-Feb Vol. XLIII No.1) P.43-44
75. Diaconate and SVG Day (Jan-Feb XL Vol. XLIII No.1) P.44
76. Youth Department (Jan-Feb Vol. XLIII No.1) P.44
77. Feast of Aranya Niwas Church, Lakkadakot & St. Mary's Church, Awarpur (Jan-Feb Vol. XLIII No.1) P.45
78. Report of WRCC Meeting, Vasai (Jan-Feb Vol. XLIII No.1) P.45
79. Patron's Day (March-April Vol. XLIII No.2) P.26(March-April Vol. XLIII No. 2) P.

So it is our duty to keep the 'sanctity' of creation to radiate God's image to everyone of every generation irrespective differences, distances and disturbances in the created world by 'the human' for centuries. As the crown of creation, it is the duty of 'the human' to keep the cosmos in mutual sustenance, reverence and assistance.

From the creation story delineated in the book of Genesis, we know that 'the human' by nature is ambitious (Gen. 3:5). The sin deprived the first parents - Adam and Eve of their freedom in paradise (Gen. 3:1-22). The suffering, the misunderstanding, the avarice, the pride, the gluttony etc. fell on the human species. The primeval 'sanctity' is blurred, the image and likeness of God is disfigured, and as millenniums passed, its gravity and severity increased beyond the realms of possibility. The scientific advancements, the architectural developments, the cybernetic growth and the progress in the information technology took its bad effects on 'the human' to its zenith. Today, the creation is disfigured and the human solidarity is at stake. The nature started reacting; the flood, the earth quakes, the climate change etc., to some extent are but a few after effects of these human 'invasions' on nature. It is now time to reflect, review and revise.

Pope Francis in his encyclical *Laudato Si* invites us to care for our "HOME", the earth. It is our home a common home. In the 12th century 'Francis of Assisi', the mystic saint invited us to reconcile with the nature, God's creation: "Praise be to you, my Lord through our sister Mother Earth, who sustains and governs us." For him the nature and everything in nature was his co-creation 'siblings'; so he served nature with sincerity and simplicity. He knew by serving nature, one serves God and fellow beings around him and the generations to come. In this context our axiom of the year serve nature, save future, is relevant and fruit-bearing, accomplishing far-reaching results for everyone, everywhere and for all times.

'Serve Nature, Save Future' invites us not only to our duty but also

realization of God's plan for each individual in the whole world even for the generations to come! The created world would radiate God's splendor and by serving the world/nature we serve God “*Madhava Seva, Manava Seva.*” The nature radiates God's glory; so one could say: God is glorified when the nature is fully alive in its 'sanctity.' So 'serving nature' simply means protecting it and preserving it, as per God's original plan. When 'the human' serve nature in the right way, the nature serves 'the human' in a better way. It is the law of creation and the humans are called to respect it. Serve nature to the 'optimum', save the future to the 'maximum' should be our action plan. It is the divine will for 'the human' in the universe!!!

To make our observance of Green Diocese Campaign, a success, the following are suggested:

1. Resolutions for the *Harith Varsh* (cf. CS Nov.-Dec. 2020, Vol. XLIII No.6, p.7)
2. Do's and Don'ts for *Harith Varsh* (cf. CS, Nov.-Dec. 2020, Vol. XLIII No.6, p. 21)
3. Decalogue for the *Harith Varsh* (cf. CS, Nov.-Dec. 2020, Vol. XLIII No.6, p. 25)
4. Synthesis of the encyclical *Laudato Si'* (cf. CS Nov.-Dec. 2020, Vol. XLIII No.6, p. 41)
5. Ten Take Away from *Laudato Si'* (cf. CS Nov.-Dec. 2020, Vol. XLIII No.6, pp. 47-52)

Please, let us resolve to observe it in the best way possible.

I wish, if you could inaugurate the Green Diocese Campus 2021 in any of the following ways, or do it in an appropriate way as you wish:

- i. Give a homily/reflection to the people on its importance.
- ii. Planting a few trees in the campus in the peoples' presence may be another idea.
- iii. Distribute tree saplings in 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

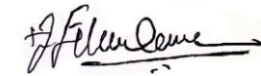
- (March-April Vol. XLIII No.2) Pp. 20-25
38. CBCI- Coronavirus (May-August Vol. XLIII No. 3&4) Pp. 35-37
 39. CBCI-April 7, 2020 (May-August Vol. XLIII No. 3&4) Pp.38-39
 40. CBCI-April 18, 2020 (May-August Vol. XLIII No. 3&4) Pp.40-41
 41. Pastoral Letter on SABHADINAM-2020, the Major Archbishop of the Syro-Malabar Church, (May-August Vol. XLIII No. 3&4) Pp. 42-47
 42. CBCI Press Release, 26 Oct 2020 (Nov-Dec Vol. XLIII No.6) p. 34
 43. Communication from Apostolic Nunciature in India, (Nov-Dec Vol. XLIII No.6) pp. 35-36
 44. Circular of the Major Archbishop after the XXVIII Synod of the Bishops of the Syro Malabar Church, Session II, held online from 18 to 21 August 2020 (Nov-Dec Vol. XLIII No.6) pp. 37-40
- D. Appointments**
45. January-Feb Vol. XLIII No.1 P. 9
 46. March-April Vol. XLIII No.2 P.12-13
 47. Nov-Dec Vol. XLIII No.6 pp. 42-43
- E. Reports & Announcements**
48. Instituting the Sunday of the word God (Jan-Feb Vol. XLIII No.1) P.25
 49. Seminar on Preaching Ministry (Jan-Feb Vol. XLIII No.1) P.26
 50. Seminar Training to be youth Leaders (Jan-Feb Vol. XLIII No.1) P.27
 51. Convent Superiors' Meet (Jan-Feb Vol. XLIII No.1) P.27
 52. Hold Childhood Association (Jan-Feb Vol. XLIII No.1) P.28
 53. Priests' Retreat 2020 (Jan-Feb Vol. XLIII No.1) P.28
 54. Bishop Januarius' Death Anniversary (Jan-Feb Vol. XLIII No.1) P.29
 55. Budget 2020-21 (Jan-Feb XL Vol. XLIII No.1) P.29
 56. Language Course (Jan-Feb XL Vol. XLIII No.1) P.29
 57. 40 Hours Adoration & Diocesan Collection (Jan-Feb Vol. XLIII No.1) P.30

18. Homily II- Vianney Day - (Sept-Oct Vol. XLIII No.5) Pp. 13-16
 19. Letter I - All missionaries (Sept-Oct Vol. XLIII No.5) Pp.17-19
 20. Letter II- All Religious men and women (Sept-Oct Vol. XLIII No.5) Pp.20-25
 21. Letter III All Missionaries (Sept-Oct Vol. XLIII No.5) Pp.26-29
 22. Letter IV-All Missionaries (Sept-Oct Vol. XLIII No.5) Pp.30-31
 23. Pastoral Letter on Green Diocese Campaign (*Harith Varsh* 2021) diocese of Chanda (Nov-Dec Vol. XLIII No.6) pp.4-7
 24. Pastoral Letter on Encyclical *Laudato Si* (Nov-Dec Vol. XLIII No.6) pp.8-14.
 25. Homily Priestly Ordination, SVG, 26 Sep 2020 (Nov-Dec Vol. XLIII No.6) pp.15-18.
 26. Circular 10, Covid situation, 03 Oct 2020 (Nov-Dec Vol. XLIII No.6) pp.19-21
 27. Circular 11, Prayer in Solidarity with Fr. Stan Swamy SJ, 15 Oct 2020 (Nov-Dec Vol. XLIII No.6) pp. 22
 28. Circular 12, Rosary conclusion & Prayer request for the world, 29 Oct 2020 (Nov-Dec Vol. XLIII No.6) pp. 23-24
- B. Messages from Pope Francis**
29. 53rd World Day of Peace 2020 (Jan-Feb Vol. XLIII No.1) Pp.13-18
 30. For Lent (March-April Vol. XLIII No.2) Pp.17-19
 31. 54th World Communications Day (May-August Vol. XLIII No.3&4) Pp. 30-34
 32. 106th World Day of Migrants and Refugees 2020 (Sept-Oct Vol. XLIII No.5) 34-37
 33. For World Mission Day 2020 (Jan-Feb Vol. XLIII No.5) Pp.38-41
 34. Fourth World Day of the poor (Nov-Dec Vol. XLIII No.6) pp. 28-33.
- C. Curia, From Major Archbishop, CBCI, WRBC**
35. Circular Syro-Malabar Mission Week 2020, the Major Archbishop of the Syro Malabar Church (Jan-Feb Vol. XLIII No.1) Pp. 19-21
 36. Circular Year of St. Chavara , the Major Archbishop of the Syro-Malabar Church (Jan-Feb Vol. XLIII No.1) Pp.21-23
 37. Catholic Bishops' Conference of India, XXXIV Plenary Assembly, St.John's National Academy of Health Science,

families particularly for the 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



TEN RESOLUTIONS FOR *HARITH VARSH* 2021

1. I shall protect/preserve the NATURE in the best way possible. No pollution of air, soil, water etc.
2. I shall nurture the NATURE in whatever way that I can. Plant trees, start natural farming, share awareness with others etc.
3. I shall stand for optimum use of NATURE Abstain from overuse, abuse, misuse, underuse etc.
4. I shall not waste anything. Natural resources, food, energy etc.
5. I shall be a vegetarian; if at all I use non-veg, it shall be only of 'home-grown' whether meat, fish or egg.
6. I shall make and keep 'my' campus green by my daily and strenuous efforts.
7. I shall minimize the use of synthetic items that adversely affect my health and NATURE.
8. I shall live convincingly that the NATURE/world is for all and I shall take only my reasonable share.
9. I shall do my best to keep NATURE going in the same sanctity what intended.
10. I shall sincerely co-operate with Green diocese campaign 2021 of my diocese - Chanda.

PASTORAL LETTER II**PL 07/ December 2020
on Encyclical *LAUDATO SI***

This pastoral letter is a bit long, yet a careful and attentive reading till the end is worth, as it is a synthesis of 182 pages Encyclical Letter *Laudato Si* by Pope Francis. It will be a generous gesture to nature and filial co-operation with our Holy Father Pope Francis to read it in preparation for Green Diocese Campaign- *Harith Varsh*.

- Editor

Dear Fathers, Brothers, Sisters and my dear people,

Thy Kingdom Come!

As we are entering into Green Diocese Campaign 2021 - *Harith Varsh*, I wish to pen this pastoral letter on the encyclical letter *Laudato Si* of the Holy Father Pope Francis on the care for our common home. I wish, if we all could read, reflect, meditate, study and practice this encyclical in the *Harith Varsh* and for the rest of our life. As the very title of the encyclical- *Laudato Si* - points to our attitude towards God for the gift of creation - "Praise be to you, my Lord". The encyclical contains the emotion of gratitude to God for the gift of blessings on the nature. God the creator formed this world (Gen. 1:1-2) out of nothing and nurtured it meticulously for the welfare of all in the world. The basic rule of law is reverence, sustenance and mutual dependence. The encyclical invites everyone to take care of the world as 'our common home' - respect it, nurture it and sustain it as per God's plan.

Pope Francis in the very first paragraph of the encyclical borrows the thoughts of St. Francis of Assisi "Praise be to you, my Lord, through our sister, Mother Earth, who sustain and governs us and who produces various fruits with coloured flowers and herbs (LS, 1, Canticum of the Creatures), and thank God for the beauty and bounty of this nature. The earth/nature stands as source, means and target of all life-forms and we 'the humans' are continuously sustained by it with air and refreshed from

CHANDA SAMCHAR INDEX -2020**A. Pastoral Letters/Circulars/Homilies of the Bishop**

1. Pastoral letter on *Susamachar Ghoshna Varsh* (Jan-Feb Vol. XLIII No.1) Pp. 4-5
2. Homily on St. Mariam Theresia, Holy Family Convent, Gadchandur on 30 Nov 2019 (Jan-Feb, Vol. XLIII No.1) Pp. 6-8
3. Pastoral letter on Bishop Januarius CMI, the first Bishop and architect of Chanda (March-April Vol. XLIII No.2) Pp. 4-8
4. Pastoral letter on 'Word of God Sunday' (March-April Vol. XLIII No.2) Pp 8-11
5. Pastoral letter on St. Kuriakose Elias Chavara (150th Death Anniversary) (May- August Vol. XLIII No.3&4) Pp 4-7
6. Circular 1/07 March 2020- Corona Virus, (May-August Vol. XLIII No.3&4) Pp. 8
7. Circular 2/14 March 2020- Corona Virus (No to Panic YES to Precaution) (May-August Vol. XLIII No.3&4) Pp.9
8. Circular 3/15 March 2020 Corona Virus(Covid -19)(May-August Vol. XLIII No.3&4) Pp. 10
9. Circular 4/18 March 2020- Corona Virus (Covid 19)(May-August Vol. XLIII No.3&4) Pp. 11
10. Circular 5/23 March 2020- Prayer Day to Fight Against Corona Virus (May-August Vol. XLIII No.3&4) Pp.12-13
11. Circular 6/03 April 2020- Paschal week celebrations in the wake of Corona Virus Covid-19(May-August Vol. XLIII No.3&4) Pp.14-16
12. Circular 7/08 April 2020 (May-August Vol. XLIII No.3&4) Pp. 17-18
13. Circular 8/12 May 2020- Special Prayer Days (May 14 & 31) and a practical Covid-19 VACCINE, regarding(May-August Vol. XLIII No.3&4) Pp. 19-21
14. Circular 9 (15 June 2020)(May-August Vol. XLIII No.3&4) Pp.22-27
15. Pastoral letter on *Susamachar Ghoshana Varsh* 2020 (Sept-Oct Vol. XLIII No.5) Pp. 4-6
16. Pastoral letter on Priests' Annual retreat (Sept-Oct Vol. XLIII No.5) Pp.7-8
17. Homily I Holy Muron Qurbana/Chrism Mass, St. Thomas Cathedral, 01 August 2020(Sept-Oct Vol. XLIII No.5) Pp.9-12

XI. HEAVENLY BRETHREN**NOVEMBER**

1. Fr. Felician Vadakumcherry CMI	09-11-1998	Bellampally
2. Sr. Borgia ASMI	11-11-1989	Allapally
3. Sr. Emil Mary SD	12-11-2018	Wardha
4. Fr. Jose Parayaruthottam CMI	20-11-1988	Ballarpur
5. Fr. Mathew Poovakulam CMI	23-11-1978	Ballarpur
6. Sr. (Dr.) Gabriel ASMI	26-11-2013	Rampur
7. Br. Chacko Urumbil CMI	28-11-2013	Koodathai
8. Sr. Serine CHF	11-11-2014	Palakkad

DECEMBER

1. Fr. George Vettukallupuram CMI	01-12-2008	Bellampally
2. Sr. Bonitus CMC	02-12-2000	Wardha
3. Sr. Neena Varghese CHF	04-12-2005	Palakkad
4. Fr. Chrisostom Thomas	06-12-2015	Pala
5. Sr. Rose Mary ASMI	10-12-1989	Cherthala
6. Fr. Jomy Chakkalatharayil	16-12-2018	Ballarpur
7. Sr. Lysa Rose FCC	17-12-2003	Kadukutty
8. Bro. Thomas Chakkunumpuram CMI	25-12-1973	Ballarpur
9. Bro. Chacko Pinakkatt CMI	29-12-1977	Ballarpur

SAD DEMISE

08/Sep/2020: Sr. Charlotte CMC, Cousin Sister of Bp. Ephrem Nariculam

10/Sep/2020: Master Akshay, brother of Bro. Ajay Puthukattuchira

16/Sep/2020: Mr. Kurian VC, brother of Sr. Philamine ASMI

25/Sep/2020: Mr. Thomas Edathattel, maternal uncle of Frs. Antony and Prince Munjanattu.

29/Oct/2020: Mr. Manuel Thadathil, Father of Fr. Thomas Thadathil CMI

**SECOND DEATH ANNIVERSARY
FR. JOMY CHAKKALATHARAYIL****16 December**

her waters. At the same time the pope warns everyone about the potential “ecological catastrophe under the effective explosion of industrial civilization” and stresses “the urgent need for a radical change in the environment” (LS, 6) has become the dire need of the hour in the chaotic situation of the world today where 'the natural environment has been gravely damaged by our irresponsible behaviour' (LS, 6). The Pope with a heavy heart terms the following as sins against creation: the destruction of the biological diversity of God's creation, degradation of the integrity of the earth by causing changes in its climate, stripping the earth of its natural forests, contamination of water sources, soil, air, life etc and categorically he states: “to commit a crime against the natural world is a sin against ourselves and a sin against God” (LS, 8).

In the glimpse of infinite beauty and goodness in the world, is nothing but radiation of God's own image: “Through the greatness and the beauty of creatures one comes to know by analogy their maker (Wis. 13:5); indeed, “his eternal power and divinity have been made known through his works since the creation of the world” (Rom. 1:20). He gently calls the fast moving/progressing 'humans' to see the world not as a problem to be solved but a joyful mystery to be contemplated with gladness and praise (LS, 12). He appeals to everyone in the world to protect our 'common home' with a greater concern to bring the whole human family together to seek a sustainable and integral development. It is high time to start a dialogue with nature to shape the future of our planet. Change for development/progress is something desirable, yet it becomes a source of anxiety when it causes harm to the world and to the quality of life of much of humanity.

Pollution and climate change due to human 'arrogance' against nature spoil the 'sanctity' of the world, accumulate 'wastes' and develop a destructive tendency of 'throw-away culture'. As a result, climate is degraded, bio-diversity of animal-life and vegetation is despoiled and availability of essential resources are dwindled. There is an urgent need to develop policies for renewable energy, recycling and reuse for optimum utility of natural resources. Development for human-pleasure-seeking

attitude has to change into a care for eco-system has to be considered invariably important and necessary for a 'balance' between 'development' and 'nature-protection'.

Determination of human dignity by not caring the human work force of less privileged people among us need special attention. The world needs to cater to the needs of migrant workers, fishing folk, displaced forest dwellers and the homeless. Under the blanket of development, these sections are not only uncared for but also disrespect their human dignity. Infact, the deterioration of the environment and of society affects the most vulnerable people on planet: Both everyday experience and scientific research show that the gravest effects of all attacks on the environment are suffered by the poor (LS, 48). Besides we know that approximately a third of all food produced is discarded and 'whenever food is thrown out it is as if it were stolen from the table of the poor' (LS, 50).

'Market' is the only rule for the rich and the affluent. The poor and the environment is defenceless before them. In the value system, they keep at high pedestal production and consumption. This is the way human beings continue to feed their self destructive vices: trying not to see them, trying not to acknowledge them, delaying the important decision and pretending that nothing will happen (LS, 59). If humanity persists in such attitude, naturally it will disappoint God's expectations (LS, 61).

In the second chapter, titled 'The gospel of creation', pope gently takes us to biblical creation narrative and asserts the glory and beauty of God's creation in the nature and in all living beings. The creator can say to each one of us: "Before I formed you in the womb, I knew you" (Jer. 1:5). We were conceived in the heart of God, and for this reason, "each of us is the result of a thought of God. Each of us is willed, each of us is loved, each of us is necessary" (LS, 65). "See, I have inscribed you on the palms of my hands; your walls are continually before me" (Is. 49:16). "The harmony between the Creator, humanity and creation as a whole was disrupted by our presuming to take the place of God and refusing to acknowledge our creaturely limitations. This in turn distorted our mandate to "have dominion" over the earth (cf. Gen. 1:28), to "till it and keep it" (Gen. 2:15).

2) **Our upcoming program:** We are planning to conduct a diocesan level program namely "*A CRADLE FOR BABE JESUS*" in preparation for Christmas. The parish youth and all friends from formation houses in the diocese are welcome to join. Each parish should record (Video) a program of 15-20 minutes (not exceeding 20 minutes) as follows:

- i). Prayer Song/Bhajan
- ii). 10 Hail Marys
- iii). Skit/Dance/carol song
- iv). Christmas Message
- v). A prayer for Christmas.

Kindly send it to the following whatsapp number: 9404387627 or email: smymchanda@gmail.com latest by 25th November. It will be sent live in the social media on each day of advent season. The first 24 entries only will be accepted. Best entry will be awarded a cash award and shield.

Fr Antony Munjanattu,
Youth director

X. NEWS FROM THE FORMATION HOUSES

SANT VIANNEY GURUKUL

1. Ordinations of Fr. Francis and Fr. Jose were held in SVG on 26 th September 2020.
2. Bp. Ephrem Nariculam stayed at SVG and took one week English Crash course for brothers.
3. Bro. Nikhil Mundunadackal joined SVG as the new regent.
4. This year we are blessed with three vocations from the diocese. Bro. Niyal Ekka and Bro. Nithesh Panna from Jarawandi parish and Bro. Lalith Bara from Gomini parish.
5. Bro. Josekutty who has been helping in the formation of brothers since last August, left for St. Charlie's seminary Nagpur to continue his theological studies.

IX. DEPARTMENTAL NEWS**CLC****1. Diocesan Level Catechism Annual Exam**

The catechism department conducted Diocesan level Catechism Annual Exam on 19th February 2020 at Bishop's Home, Balharshah for the Balharshah, Brahmapuri, Wardha and Wirur foranes and for the Allapally forane it was conducted in the Forane church, Allapally. More than 250 children from our diocese participated in this event.

Below is the result of the Diocesan Level Catechism Annual exam 2020.

STD	Position	Name	Parish	Mark
V	I	Elise Joseph	Awarpur	36.5
V	II	Sofia Sam Joseph	Brahmapuri	35
VI	I	Yuvraj Tirupati Durge	Gomini	36
VI	II	Jerimi Moris	Wardha	32
VII	I	Suhani Atram	Awarpur	37
VII	II	Sahil Gurunule	Mul	34.5
VIII	I	Nirmala Khas	Kalmana	28.5
VIII	II	Joy Anthony	Rajura	24
IX	I	Divya Shibu	Allapally	25
IX	II	Pavankalyan Gandhar	Allapally	24
X	I	Priyanshue Purushottam Atram	Awarpur	36
X	II	Rosemary Jeevan Sojwal	Durgapur	24

Fr. Kurian Panayalil
CLC Department

YOUTH DEPARTMENT

1) **Rosary month conclusion:** Rosary month was concluded at diocesan level by youth department with Holy Hour, Rosary and Divine Mercy Chaplet on Friday, 30th October. Youth of Ballarpur forane conducted it. We prayed for peace in the world and Covid-19 affected people in a special way. Our dear bishop gave the final benediction. It was telecasted online in youtube and facebook. Thanks to all co-operators.

As a result, the originally harmonious relationship between human beings and nature became conflictual (cf. Gen. 3:17-19). It is significant that the harmony which Saint Francis of Assisi experienced with all creatures was seen as a healing of that rupture. Saint Bonaventure held that, through universal reconciliation with every creature, Saint Francis in some way returned to the state of original innocence" (LS, 66). The nature cries to stop violence and abuse on it and at times started to react, even to the extent, unbearable to human existence and aspirations. "Together with our obligation to use the earth's goods responsibly, we are called to recognize that other living beings have a value of their own in God's eyes: "by their mere existence they bless him and give him glory" (CCC, 2416), and indeed, "the Lord rejoices in all his works" (Ps. 104:31). By virtue of our unique dignity and our gift of intelligence, we are called to respect creation and its inherent laws, for "the Lord by wisdom founded the earth" (Prov. 3:19)" (LS, 69). The entire material universe speaks of God's love, his boundless affection for us. Soil, water, mountains: everything is, as it were, a caress of God (LS, 84). A sense of deep communion with the rest of the nature cannot be real if our hearts lack tenderness, compassion and concern for our fellow beings. Moreover, when our hearts are authentically open to universal communion, this sense of fraternity excludes nothing and no one. Thus Pope Francis unequivocally corroborates that the natural environment is a collective good, the patrimony of all humanity and the responsibility of everyone. Jesus lived in a full harmony with creation (cf. Mt. 8:27) and all creation is bound up with the mystery of Christ, present from the beginning: "All things have been created through him and for him (Col. 1:16). The New Testament does not only tell us the earthly Jesus and his tangible and loving relationship with the world. It also shows him risen and glorious, present throughout creation by his universal Lordship (cf. Col. 1:19-20).

Indicating the human origins of the ecological crisis today, the Pope observes that there is a tendency to believe that every increase in power means, "an increase of progress itself", an advance in "security, usefulness, welfare and vigour"... an assimilation of new values into the

stream of culture", as if reality, goodness and truth automatically flow from technological and economic power as such. The fact is that "the contemporary man has not been trained to use power well", because our immense technological development has not been accompanied by a development in human responsibility, values and conscience (LS, 105). It is the false notion that "an infinite quantity of energy and resources are available, that it is possible to renew them quickly, and that the negative effects of the exploitation of the natural order can be easily absorbed" (LS, 106). "Ecological culture cannot be reduced to a series of urgent and partial responses to the immediate problems of pollution, environmental decay and the depletion of natural resources. There needs to be a distinctive way of looking at things, a way of thinking, policies, an educational programme, a lifestyle and a spirituality which together generate resistance to the assault of the technocratic paradigm" (LS, 111).

"Modernity has been marked by an excessive anthropocentrism which today, under another guise, continues to stand in the way of shared understanding and of any effort to strengthen social bonds" (LS, 116). "Neglecting to monitor the harm done to nature and the environmental impact of our decisions is only the most striking sign of a disregard for the message contained in the structures of nature itself" (LS, 117). Our relationship with the environment can never be isolated from our relationship with others and with God. The pope connects environmental protection also with the value of human life and practical relativism. A work culture with worker centred approach is a proposal Pope presents before the world for serious consideration and application. "We are convinced that "man is the source, the focus and the aim of all economic and social life". Nonetheless, once our human capacity for contemplation and reverence is impaired, it becomes easy for the meaning of work to be misunderstood" (LS, 127).

In the fourth chapter of the encyclical pope suggests of an integral ecology whereby an inter-related co-existence of all living beings is envisioned. Strategies for a solution demand an integrated approach to combating poverty, restoring dignity to the excluded and at the same time

no.4 were held on 17th October ,from 9AM to 4PM at Provincialate. Sisters were enriched by the class of Rev Fr. Rev. Fr. Binesh OP, Rev. Mother Flower Maria and Sr. Krupa Maria. After the meeting different kinds of seeds were distributed to the superiors.

A Class was arraigned for the junior sisters on 16th oct.2020. Rev. Fr. Jose Ammaikunnel CMF was the resource person.

29th October

The 40 hours of adoration was held in connection with Ruby Jubilee from 29th evening to 31st noon, under the leadership of Rev Fr. Anto VC following that 13 hours of Adoration will be held in every community.

CARMELODAYA PROVINCIAL HOUSE, WARDHA

1. In commemoration of 150th death anniversary of our Founder father St. Kuriakose Elias Chavara, our Province has contributed the aid of Rs. 2 Lakh for the construction of the homes for 5 needy families.



2. In the face of this grief stricken circumstances of pandemic, a three days special devotion to our Lady was carried out by taking the statue of Bl. Virgin Mary in the vehicle and praying the chain Rosary throughout the Wardha City, Sevagram, Salod and Boargavu areas for the healing and solace of our people in the locality.



VIII. NEWS FROM THE MISSION STATIONS**ST. THOMAS CATHEDRAL, BALLARPUR**

1. We celebrated the feast of Arogya Matha on 8th September 2020 with online Solemn Holy Qurbana and Novena. Bp. Ephrem Nariculam was the main celebrant. Frs. Kurian and Vivek were the concelebrants. The latter was the homilist. We also had nine days of Novena and Holy Mass in live streaming prior to the feast. *Prasad* were distributed to each family.

2. A Requiem Mass was offered on 25th September 2020 to remember late Akshay, the younger brother of Bro. Ajay Puthukatuchira. Bp. Ephrem Nariculam was the celebrant. He also said the office of the dead for Akshay and prayed for his family too.

3. The Diocesan level *Rosary Prayer Month Finale* with adoration and Divine Mercy Chaplet was conducted here on Friday, 30th October 2020 at 06:30 pm to 08:00 pm. It was arranged by our Youth Department. It was telecasted live in the Devdan Sanchar Kendra Youtube Channel and Youth Chanda Diocese Facebook Page. The intention of the prayer was to pray for the persecuted Christians all over the world and a special intention for the pandemic Covid-19 hit world.

AMALASADAN PROVINCIAL HOUSE, WARDHA**1st October**

The feast of the Patroness saint of our dear mother Provincial was celebrated at Amala Sadan Wardha, with special prayer service, solemn Mass and various cultural program on 1st October 2020.

4th October

The Feast of St. Francis of Assisi was celebrated with 9 days novena Prayer, Franciscan hour and hard work. All the sisters renewed their holy vows during the holy mass.

17th October

The meeting of Local superiors and members of the ratio group

protecting nature. Many intensive forms of environmental exploitation and degradation not only exhaust the resources which provide the local communities, but also undo the social structures which, for long time, shaped cultural identity and their sense of meaning of life and community. Authentic development includes efforts to bring about an integral improvement in the quality of human life, and this entails considering the setting in which people live their life. Under lying the principle of the common good is respect for the human person as such, endowed with basic and inalienable rights ordered to his or her integral development (LS, 157). Towards the end of the encyclical the pope presents the triune communion of God in Father, the Son and the Holy Spirit as model of subsistent relations, and the world, created according to the divine model, is a web of relationships. Creatures tend towards God, and in turn it is proper to every living being to tend towards other things, so that throughout the universe we can find any number of constant and secretly interwoven relationships (LS, 240). "This leads us not only to marvel at the manifold connections existing among creatures, but also to discover a key to our own fulfilment. The human person grows more, matures more and is sanctified more to the extent that he or she enters into relationships, going out from themselves to live in communion with God, with others and with all creatures. In this way, they make their own that Trinitarian dynamism which God imprinted in them when they were created. Everything is interconnected, and this invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity" (LS, 240).

In summary, on the whole the encyclical presents to us an integral comprehensive and wholistic approach to ecological concerns that calls for interdependence in nature, respect for life and human dignity, protection of all species, compassion for the displaced, weak and the poor, development with right perspective and perception; proper, optimum and reasonable use of natural resources, justice as the right of everyone and everything in the world, spiritual communion of Creator with all creatures

etc. We are called to be dialogical - an interdependent world not only makes us more conscious of the negative effects of certain life styles and models of production and consumption which affect us all, more importantly, it motivates us to ensure that solutions are proposed from a global perspective, and not simply to defend the interests of a few. Interdependence obliges us to think of one world with a common plan. Ecological education at different levels - family, school, media, catechesis etc. - should set in a change in life-style or paradigm shift from ego-centred consumerism to other-centred maintenance of a healthy environment. In this context the pope optimistically proposes an ecological conversion that could gradually evolve from the personal and communal experience of the rich heritage of Christian spirituality. "Admittedly, Christians have not always appropriated and developed the spiritual treasures bestowed by God upon the Church, where the life of the spirit is not dissociated from the body or from nature or from worldly realities, but lived in and with them, in communion with all that surrounds us" (LS, 216). God as our common Father has given us this world as our common home for all creatures, so we have to care it with gentle love and preserve it for generations to come in the years ahead. It is everyone's responsibility and we, the Church, has to take a leading step to leap into a greater horizon where God is glorified by the created world. Dear missionaries let us resolve to offer our might and be part of it. God bless you all.



Yours devotedly in Christ

† Ephrem Nariculam
Bishop, Diocese of Chanda

- 25 - Diocesan Pastoral Council
- October**
- 1 - St. Theresa of Child Jesus
- 2 - Gandhi Jayanthi
- 3 - Sunday for the old and aged
- 4 - St. Francis of Assisi, Patron's Day - Pope Francis
- 15 - Dussehra, Global Handwashing Day
- Fasting in preparation for Chanda Family Day
- 16 - Blessed Kunjachan, World Food Day
- Holy Hour for Chanda Family Day
- 17 - Mission Sunday
- 19 - Eid e-milad, Chanda Family Day
- 24 - Episcopal ordination anniversary of Bp. Ephrem

November

- 2 - All Souls Day
- 4 - Diwali
- 5 - World Soil Day, Govardhan Puja
- 7 - Board of Education Meeting
- 7-12 - Annual Retreat for Priests
- 17 - World Communication Day, Anti-Tobacco Day
- 19 - Guru Nanak Jayanti
- 21 - Christ the King feast
- 25 - SVG Day

December

- Advent collection for Seminary Fund
- Marriage Preparation Course
- 1 - World AIDS Day
- 3 - World Handicapped Day
- 8 - Immaculate Heart of Mary
- 9 - Monthly Recollection for Priests & Men religious
- 10 - Birthday of Bp. Ephrem
- 11 - Advent collection for seminary fund
- World Mountain Day
- 14 - World Energy Conservation Day
- 16 - Third Death Anniversary of Fr. Jomy Chakkalatharayil
- 25 - Christmas
- 31 - Year ending, *Harith Varsh* ends

7	- <u>World Food Safety Day</u>
8	- St. Mariam Thresia
9	- Patron's Day - Bp. Ephrem
20	- Father's Day
<u>July</u>	
3	- St. Thomas the Apostle
6	- Monthly Recollection for the diocesan priests
16	- Our Lady of Mount Carmel
20	- Bakr-id/Eid ul-Adha
28	- St. Alphonsa
<u>August</u>	
1	- Fifteen days fast in preparation for the feast of Assumption of our Lady begins
3	- Monthly Recollection for Diocesan priests, Board of Education Meeting
4	- Vianney Day (SVG)
7	- Convent Superiors' meeting, Ballarpur
8	- Day for Chanda Heavenly brethren (parish Level), Priests Sunday
14	- CSA Executive and General Body Meeting
15	- Feast of Assumption, Independence Day
16	- Chanda establishment day mission collection (1962)
16-28	- Pray for Synod of Bishops (Mount St. Thomas, Kakkanad)
17	- Parsi New Year
19	- Muharam/Ashura
21	- Onam
29	- St. Euprasia
30	- Janmashtami
<u>September</u>	
1	- Eight days fast in preparation for the feast of the Nativity of Blessed Virgin Mary begins
5	- St. Theresa of Calcutta
8	- Feast of Nativity of Blessed Virgin Mary
10	- Ganesh Chaturthi, Missionary Conference
16	- <u>International Day for the Preservation of the Ozone Layer</u>
23	- World Children's Day

HOMILY I**PRIESTLY ORDINATION****26 September 2020, SVG, New Daheli**

My beloved Deacons Francis and Jose, and dear Fathers, Sisters, Brothers and the people of God,

In the first place I thank God for the gift of Francis Minj and Jose Zade to the Church and the diocese of Chanda. Once again we have two ordinations together with both candidates from the diocese itself. It happened once before in 2007 when Frs. Lawrence Burle and Ajay Xalxo were ordained together at Tarsa/Ashti. Indeed it is great and very joyous occasion for everyone in the diocese. I thank Minj and Zade family for their generous gesture of offering their sons to the Church to be God's ambassadors in the vineyard of Christ to proclaim the Good News to the people. Dear parents and family members, your prayers, your sacrifice, your support your encouragement above all your exemplary Christian life in faith prepared them to enter the steps of the altar of holy sacrifice. May God grant you great rewards for the same. On this auspicious occasion I gratefully remember all those who have involved in their formation to priesthood in the past 10 to 12 years, in particular the seminaries where they were trained. The Fathers and others who were part of their formation at Sant Vianney Gurukul, Bamini, Mary Matha Seminary, Trichur, St. Ephrem's Seminary, Satna and Urbanium College, Rome deserve our gratitude and appreciation. May God bless them and continue to help them to serve the Church with more zeal and enthusiasm. I avail the opportunity to exhort everyone - Fathers, Brothers, Sisters and every Christian faithful - to foster vocation to priesthood and religious life. God may grant us more labourers to our mission land.

Priesthood is a gratuitous gift of God. It is delicate at the same time delicious. In these days, different from the past, much care is required to foster priestly and religious vocations. A few ingredients in fostering vocations and persevering in it are: i) Personal prayer and community/family prayer, ii) Holy Eucharist - celebration and

participation, iii) Acts of charity - at home and in the society, iv) The Divine Word - reading and proclamation.

i) Prayer: It means not only communicating with God but also communion with God. It is a life in the presence of God. It is a life in God-consciousness in all our dealings, activities even in mental dispositions. The words of St. Paul should be understood in this context: "Pray ceaselessly/constantly" (1 Thess. 5:17). Personal prayer as well as community/family prayer play a great role in our Christian life. Faith grows and bear fruit where there is genuine prayer. I exhort everyone to foster daily family prayer. Please recall that the community/family prayer was one of the steps of Seven Points Programme of Bp. Januarius, our first bishop and architect of Chanda mission. We have observed 2017 as the Year of Family Prayer. Let us continue its spirit and enthusiasm. Do not miss our daily family prayer. It takes only 30 minutes to recite holy rosary. Fix a time everyday and do it with sincerity and zeal. You will see wonders in life. Even, if no favours received, you will experience peace of mind and harmony in the family.

ii) Holy Eucharist: 'Church makes the Eucharist and Eucharist builds up the Church' - Pope St. John Paul II reminds us in the encyclical *Ecclesia de Eucharistia*. Where there is Eucharist there is Church and where there is Church there is Eucharist. They are intrinsically connected. Eucharist is the presence of Christ amidst us and the Church is the mystical body of Christ. Eucharist is the divine medicine for our soul. Eucharist inspires us and empowers us to be good Christians and good persons. So avail every opportunity to participate/celebrate holy Eucharist. Never miss Sunday celebration of holy Qurbana. To the best possible attend Qurbana on week days also. Take part in holy adoration whenever and wherever possible. Recall our observance of the Year of Adoration in the year 2018. I wish to warn priests and religious not to take holy Qurbana for granted - Do it daily and with decorum, devotion, unction and genuine faith. Holy Eucharist, not only gives us the sanctifying grace but also unite us in Lord's Body and Blood.

- 20 - Bp. Januarius' Death Anniversary Mass
 21 - International Day of Forests
 22 - World Water Day
 23 - Patron's Day of Bp Vijay Anand Nedumpuram CMI
 28 - Bp. Januarius' (25th) Death Anniversary, Palm Sunday
 29 - Holi
 30 - Muron Qurbana
- April**
- Vocation Camp, Music Course (April-May), Career Guidance
 1 - Maundy Thursday
 2 - Good Friday, Lakkadakot Calvarigiri Pilgrimage
 4 - Easter Day
 5-23 - English Language Course
 10 - Transfers in the diocese
 14 - Dr. Ambedkar Jayanti
 21 - Ram Navami
 22 - Earth Day
 24 - Patron's Day of Major Archbishop Cardinal George Alenchery
 25 - Mahavir Jayanti
- May**
- Prayer Day for priests, religious and people (Parish Level)
 (one day recollection in the parish)
 1 - May Day, Ordination
 2-14 - Major Seminarians' Diocesan Formation Programme
 13 - Ramzan Id/Eid-ul-Fitar
 15 - Minor Orders
 16 - Ascension
 17 to Jun. 12 - Hindi & Marathi Language Course
 19 - Priestly Ordination
 20 - Priestly Ordination
 23 - Pentecost
 26 - Buddha Purnima/Vesak
 30 - Holy Trinity
- June**
- Monthly Recollection Online
 1-12 - Hindi & Marathi Language Course
 5 - World Environment Day
 6 - Corpus Christi

DIOCESAN YEAR PLAN 2021: CHANDA*(Harith Varsh)***January**

- 1 - *Harith Varsh Inauguration*
 3 - St. Chavara Kuriakose
 4-10 - Syro-Malabar *Preshitha Varam* (Sunday Collection on 10)
 7-16 - Pray for Synod of Bishops (Mount St. Thomas, Kakkannad)
 18-25 - Church Unity Octave
 26 - Republic Day
 27-30 - PPT
 28 - Consulters' Meeting and Monthly Recollection of Diocesans, Diocesan Presbyterium
 30 - Board of Education meeting, Stations/Parishes /Institutions (of the diocese) submit budgets by the end of the month, Pastors' Meet (Ballarpur)

February

- Lenten campaign
 1-5 - PPT
 11 - Grotto Pilgrimage, Warur
 13 - CSA Executive and General Body meeting
 15 - Ash Day
 15-17 - 40 Hours of Adoration
 16 - Presbyteral Council, Monthly Recollection for Priests and Men Religious
 17 - General Presbyterium (09.00 am to 12.30 pm)
 19 - Shivaji Jayanti
 22-26 - Deacons' Pastoral Course
 27-29 - PPT

March

- Marriage Preparation Course
 - Zonal Monthly Recollection for Missionaries
 1-2 - PPT Meeting
 8 - World Women's Day
 10 - PPT Meeting
 11 - Maha Shivaratri
 15-16 - Quinquennial Priests' Meet
 17 - Finance Council

iii) Acts of Charity: at home and in the society - "Charity begins at home". Family morality and harmony is very important for our Christian perfection. Family is the domestic Church. If families are good, Church and society will be good. Mutual love, respect, tolerance and help foster family harmony and morality. We live in a world where there is lots of hatred, revenge, enmity etc. being fostered to serve hidden agendas. Dear friends in Christ, we as Christians have a grave responsibility to spread the seeds of unity in the society. In today's context, that will be a great charity. Let us do our best. More than helping others in kind and cash what is more required today in the society is 'Charity of fostering the virtues like harmony, respect and tolerance'. As St. Francis of Assisi reminds us 'let us become the channels of peace - establishing unity where there is discord and love where there is hatred'.

iv) The Divine Word: The reading and the proclamation of the divine word is our mission and Christian responsibility. 2019 in our diocese was the Year of Reading the holy words of God and this year 2020 is the Year of Proclamation of the Good News. As Christians and Disciples of Christ we are called, appointed and sent to proclaim Good News to all people in the world. Jesus called his disciples "to be with him and to be sent out" (Mk. 3:13-15). In Mt. 28:19-20 is given the great command of Christ: "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". It is our mission; it is our duty and it is the essence of being Christian. St. Paul exclaims: "Woe to me if I do not preach" (1 Cor. 9:16). So let us resolve to be messengers of good news in season and out of season (2 Tim. 4:2).

And today when Francis and Jose are ordained to the holy priesthood, they become a challenge to each one of us to be zealous missionaries in the four realms I explained now - in prayer, in the celebration of Holy Qurbana, in acts of charity and in the proclamation of the good news!

To say something very concrete about priesthood, I wish to understand

priesthood in the context of *call and response*. As we all know the three important functions of priesthood in the Church are to teach, to sanctify and to shepherd/lead.

TEACH: A priest is appointed to teach the divine lessons of God's compassion towards his people. As priest teaches we learn. And priest himself has to learn from Christ as well. Jesus appointed the twelve to go to the end of the world to proclaim. It is the great mandate Christ has given us. We resolve to follow it faithfully!

SANCTIFY: St. John 17:19 Jesus sanctified himself so as to sanctify his disciples. A priest by offering sacrifice and administering sacraments serve as the agent of sanctification. "Be holy as your heavenly Father is holy" (Mt. 5:48). Priests show the path to holiness and they invite us to walk in the path, they should go ahead in the path, leading not only in the path but also by example!

SHEPHERDING: He is the leader of the Christian community. It is the kingly role of Christ. He leads us by example. The evangelist John articulates the role of shepherding so vividly in the parable of the Good Shepherd (Jn. 10:1-21). A faithful and zealous shepherd listens, learns the names and shows the pastures to the sheep. He takes pain on himself for the sake of the sheep. Dear Jose and Francis, 'Be always good shepherds to the flock who will be entrusted to your care'!

So my dear faithful in Christ Jesus, as we wish Jose Zade and Francis Minj every best in their priestly ministry, let us take the challenge of Christian faith and become genuine disciples of Christ by witnessing kingdom values such as love, truth, justice and peace in our daily life. May God bless you all. Amen

“Whoever fears God stands above all manner of fear.
He has become a stranger to all the fear of this world
and placed it far from himself, and no manner of
trembling comes near him”

St. Ephrem

July	August	September	October	November	December
1.Psalm 2	1.Psalm 33	1.Psalm 64	1.Psalm 94	1.Psalm 125	1.Prov. 5
2.Psalm 3	2.Psalm 34	2.Psalm 65	2.Psalm 95	2.Psalm 126	2.Prov. 6
3.Psalm 4	3.Psalm 35	3.Psalm 66	3.Psalm 96	3.Psalm 127	3.Prov. 7
4.Psalm 5	4.Psalm 36	4.Psalm 67	4.Psalm 97	4.Psalm 128	4.Prov. 8
5.Psalm 6	5.Psalm 37	5.Psalm 68	5.Psalm 98	5.Psalm 129	5.Prov.9
6.Psalm 7	6.Psalm 38	6.Psalm 69	6.Psalm 99	6.Psalm 130	6.Prov.10
7.Psalm 8	7.Psalm 39	7.Psalm 70	7.Psalm 100	7.Psalm 131	7.Prov.11
8.Psalm 9	8.Psalm 40	8.Psalm 71	8.Psalm 101	8.Psalm 132	8.Prov.12
9.Psalm 10	9.Psalm 41	9.Psalm 72	9.Psalm 102	9.Psalm 133	9.Prov.13
10.Psalm 11	10.Psalm 42	10.Psalm 73	10.Psalm 103	10.Psalm 134	10.Prov.14
11.Psalm 12	11.Psalm 43	11.Psalm 74	11.Psalm 104	11.Psalm 135	11.Prov.15
12.Psalm 13	12.Psalm 44	12.Psalm 75	12.Psalm 105	12.Psalm 136	12.Prov.16
13.Psalm 14	13.Psalm 45	13.Psalm 76	13.Psalm 106	13.Psalm 137	13.Prov.17
14.Psalm 15	14.Psalm 46	14.Psalm 77	14.Psalm 107	14.Psalm 138	14.Prov.18
15.Psalm 16	15.Psalm 47	15.Psalm 78	15.Psalm 108	15.Psalm 139	15.Prov.19
16.Psalm 17	16.Psalm 48	16.Psalm 79	16.Psalm 109	16.Psalm 140	16.Prov.20
17.Psalm 18	17.Psalm 49	17.Psalm 80	17.Psalm 110	17.Psalm 141	17.Prov.21
18.Psalm 19	18.Psalm 50	18.Psalm 81	18.Psalm 111	18.Psalm 142	18.Prov.22
19.Psalm 20	19.Psalm 51	19.Psalm 82	19.Psalm 112	19.Psalm 143	19.Prov.23
20.Psalm 21	20.Psalm 52	20.Psalm 83	20.Psalm 113	20.Psalm 144	20.Prov.24
21.Psalm 22	21.Psalm 53	21.Psalm 84	21.Psalm 114	21.Psalm 145	21.Prov.25
22.Psalm 23	22.Psalm 54	22.Psalm 85	22.Psalm 115	22.Psalm 146	22.Prov.26
23.Psalm 24	23.Psalm 55	23.Psalm 86	23.Psalm 116	23.Psalm 147	23.Prov.27
24.Psalm 25	24.Psalm 56	24.Psalm 87	24.Psalm 117	24.Psalm 148	24.Prov.28
25.Psalm 26	25.Psalm 57	25.Psalm 88	25.Psalm 118	25.Psalm 149	25.Prov.29
26.Psalm 27	26.Psalm 58	26.Psalm 89	26.Psalm 119	26.Psalm 150	26.Prov.30
27.Psalm 28	27.Psalm 59	27.Psalm 90	27.Psalm 120	PROVERBS	Ecclesiastes
28.Psalm 29	28.Psalm 60	28.Psalm 91	28.Psalm 121	27.Prov. 1	28.Eccle. 1
29.Psalm 30	29.Psalm 61	29.Psalm 92	29.Psalm 122	28.Prov. 2	29.Eccle. 2
30.Psalm 31	30.Psalm 62	30.Psalm 93	30.Psalm 123	29.Prov. 3	30.Eccle. 3
31.Psalm 32	31.Psalm 63		31.Psalm 124	30.Prov. 4	31.Eccle. 4

Susamachar Ghoshana Varsh 2020 Daily Bible Reading

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	2 KINGS	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				

DECEMBER

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

CONGRATULATIONS to all the winners of **National Level creative writing contest** on the theme **“My dreams about Chanda Mission”** organized by Dept. of Evangelization & Pastoral Ministry, **CMIMar Thoma Province, Chanda**

I Prize - Sr. Saphalya CMC

II Prize - Sr. Sally John SJB

III Prize - Sr. Teresa Sankaramala SD

**SUSAMACHAR GHOSHANA VARSH
DAILY BIBLE READING FOR THE YEAR 2021**

January	February	March	April	May	June
1 Chronicles	1.2 Chr 31	1. Neham 13	1. Judit16	1. 1Macca 14	1. Job 14
1.1 Chr 29	2.2 Chr 32	TOBIT	ESTHER	2. 1Macca 15	2. Job 15
2 Chronicles	3.2 Chr 33	2. Tobit 1	2. Esth 1	3. 1Macca. 16	3. Job 16
2. 2 Chr 1	4.2 Chr 34	3. Tobit 2	3. Esth 2	2 Maccabees	4. Job 17
3. 2 Chr 2	5.2 Chr 35	4. Tobit 3	4. Esth 3	4. 2 Macca. 1	5. Job 18
4. 2 Chr 3	6.2 Chr 36	5. Tobit4	5. Esth 4	5. 2 Macca. 2	6. Job 19
5. 2 Chr 4	EZRA	6. Tobit5	6. Esth 5	6. 2 Macca. 3	7. Job 20
6. 2 Chr 5	7. Ezra 1	7. Tobit6	7. Esth 6	7. 2 Macca. 4	8. Job 21
7. 2 Chr 6	8. Ezra 2	8. Tobit7	8. Esth 7	8. 2 Macca. 5	9. Job 22
8. 2 Chr 7	9. Ezra 3	9. Tobit8	9. Esth 8	9. 2 Macca. 6	10. Job 23
9. 2 Chr 8	10. Ezra 4	10. Tobit9	10. Esth 9	10.2 Macca. 7	11. Job 24
10.2 Chr 9	11. Ezra 5	11. Tobit10	11. Esth 10	11.2 Macca. 8	12. Job 25
11.2 Chr 10	12. Ezra 6	12. Tobit11	12. Esth 11	12.2 Macca. 9	13. Job 26
12.2 Chr 11	13. Ezra 7	13. Tobit12	13. Esth 12	13.2 Macca. 10	14. Job 27
13.2 Chr 12	14. Ezra 8	14. Tobit13	14. Esth 13	14.2 Macca. 11	15. Job 28
14.2 Chr 13	15. Ezra 9	15. Tobit14	15. Esth 14	15.2 Macca. 12	16. Job 29
15.2 Chr 14	16. Ezra10	JUDITH	16. Esth 15	16.2 Macca. 13	17. Job 30
16.2 Chr 15	Nehemiah	16. Judit 1	17. Esth 16	17.2 Macca. 14	18. Job 31
17.2 Chr 16	17. Neham 1	17. Judit 2	1 Maccabees	18.2 Macca. 15	19. Job 32
18.2 Chr 17	18. Neham 2	18. Judit3	18. 1Macca.1	JOB	20. Job 33
19.2 Chr 18	19. Neham 3	19. Judit4	19. 1Macca.2	19. Job 1	21. Job 34
20.2 Chr 19	20. Neham 4	20. Judit5	20. 1Macca.3	20. Job 2	22. Job 35
21.2 Chr 20	21. Neham 5	21. Judit6	21. 1Macca.4	21. Job 3	23. Job 36
22.2 Chr 21	22. Neham 6	22. Judit 7	22. 1Macca.5	22. Job 4	24. Job 37
23.2 Chr 22	23. Neham 7	23. Judit8	23. 1Macca.6	23. Job 5	25. Job 38
24.2 Chr 23	24. Neham 8	24. Judit9	24. 1Macca.7	24. Job 6	26. Job 39
25.2 Chr 24	25. Neham 9	25. Judit10	25. 1Macca.8	25. Job 7	27. Job 40
26.2 Chr 25	26. Neham10	26. Judit11	26. 1Macca.9	26. Job 8	28. Job 41
27.2 Chr 26	27. Neham11	27. Judit12	27. 1Macca.10	27. Job 9	29. Job42
28.2 Chr 27	28. Neham12	28. Judit13	28. 1Macca.11	28. Job 10	
29.2 Chr 28		29. Judit14	29. 1Macca.12	29. Job 11	PSALM
30.2 Chr 29		30. Judit15	30. 1Macca.13	30. Job 12	30. Psalm 1
31.2 Chr 30				31. Job 13	

CIRCULAR - 10

03/10/2020

Dear Fathers, Brothers and Sisters,

Thy Kingdom Come!

Greetings in the name of our Lord Jesus Christ!

Happy Feast of St. Francis of Assisi!

Now that we have entered the phase lockdown-5. As we hear the daily news, the pandemic is still a threat to the world in general. So let us take utmost care to be safe and make all efforts to build up our immunity. Simultaneously let us also help in the best way possible the people who are affected by this pandemic one way or other. Once again I avail the opportunity to thank everyone for your generous assistance in helping to alleviate the sufferings of the affected people and thus witnessing Christian charity by our involvements.

In the fourth phase of Lockdown relaxation I visited practically all our parishes, missions and institutions in our diocese. I am happy to state that we have done well to help the people and praise God that all our missionaries are keeping good health. Thank God that our priests Frs. Robert and Ajish and a few sisters who were contracted the Covid-19 are cured and doing well. Some others serve in our institutions also were sick due to the pandemic. They are also recuperating. I thank in a special way Frs. Joshy Chettiyanchira and Joseph Kalathil, as well as all Rev. Sisters who are involved in health services in the diocese. Their services are greatly appreciated. What we have done for the people individually and as community are great and words are inadequate to express it.

I wish to give you the following guidelines:

1. Opening the religious places of worship is yet not permitted in Maharashtra. Please use prudence and follow the government directions.
2. The celebration of the sacraments like marriage, confession, baptism etc. please follow stipulations and do it with utmost care.
3. Kindly follow the directions of civil officials and health workers with regard to:
 - I) Social distancing, ii) Public gatherings, iii) Use of Mask, iv) Washing

- hands etc.
4. Kindly discuss with experts and discern rightly normal fever and flu from Covid-19. The following may be useful tips:
 - i) Dry cough + sneeze = Air pollution
 - ii) Cough + mucus + sneeze + runny nose = Common cold
 - iii) Cough + mucus + sneeze + runny nose + body ache + weakness + light fever = Flu
 - iv) **Dry cough + sneeze + body pain + weakness + high fever + difficulty in breathing = Corona virus**
 - v) In consultation with health experts it is advised regular x-ray and/or blood check to discern Corona virus symptoms at early stage.
 5. It is heard that the pandemic is going to be around the world for another two years, may be with less severity in the coming months. So let us be prepared. **Following the principle “prevention is better than cure”, I earnestly request everyone to take adequate measures for not to be contracted by Covid-19.** Once contracted, the health experts say that there is probably chances for pulmonary side effects in the later years.
 6. I learn that we are slowly moving to a great financial constrains. FCRA amendment 2020 is going to aggravate it to some extent as well. I request everyone to be more cautious to cut short our expenses. The income from every quarters is almost stopped. So please manage finance carefully. The following are a few proposals:
 - i) Do something more for developing a vegetable garden at home.
 - ii) Save energy electricity, water, fuel etc.
 - iii) Restrict the use of vehicle to the minimum avoid unnecessary other travels as well.
 - iv) A double check and care on feasts and celebrations.
 - v) Do not go for any repair or renovation unless extremely very urgent.
 - vi) Avoid any extravagant investment for construction, vehicle, cultivation unless urgently required. However the project sanctioned by any particular agency will have to be completed within the time frame-work and project plan stipulations.
 - vii) Please do core team discussion and do what is needful.
 7. As the stations so the centre (Diocese of Chanda Society) also is badly affected by the financial crunch. We are in a helpless situation so let us

- preparation starts.
17. Any pending bills (uniform, *kirana* etc.) either should be paid or transfer to the next year and ask for new dated bill for the forthcoming year.
 18. Check that previous year's budget is followed as per the direction from the Diocesan Finance Office/Curia.
 19. As soon as PPT Meeting date is announced start preparation of the budget in consultation with the Finance department.
 20. Budget preparation should be started by 1 December every year as PPT meeting falls in January.
 21. Make sure that PF, TDS (Tax Deduction at Source) are paid for the year before budget is prepared.
 22. Vehicle insurance, land, building tax are paid on time and entered into journal. (Personnel vehicle, if any, cannot be paid for such items from the common fund and vice versa)
 23. Make sure that tri-monthly account is submitted regularly and up to December is done by all means before budget is prepared each year.
 24. 10% of Sunday collection to be given to Bishop's Charity Fund from all stations that are declared parishes. Naturally it should be accounted separately in the daily journal.

Bp. Ephrem Nariculum

**TABLE OF MOVABLE DATES OF THE LITURGICAL CALENDER
2021 TO 2030**

Year	Ash Day	Easter	Ascension	Pentacost	1 st Sunday of Advent
2021	Feb 17	April 04	May 16	May 23	Nov 28
2022	Mar 02	Apr 17	May 29	June 05	Nov 27
2023	Feb 22	Apr 09	May 21	May 28	Dec 3
2024	Feb 14	Mar 31	May 12	May 19	Dec 1
2025	Mar 05	Apr 20	June 01	June 08	Nov 30
2026	Feb 18	Apr 05	May 17	May 24	Nov 29
2027	Feb 10	Mar 28	May 09	May 16	Nov 28
2028	Mar 01	Apr 16	May 28	June 04	Dec 3
2029	Feb 14	Apr 01	May 13	May 20	Dec 2
2030	Mar 06	Apr 21	June 02	June 09	Dec 1

DIOCESE OF CHANDA
WHEN.... Preparing a Budget
(General Guidelines)

1. Read through previous years' presented budget carefully
2. Collect all accounts of income and expenditure as per respective heads in the budget format.
3. Make sure all bills, vouchers, receipts are ready/available with date, serial number etc. (there should be pakka bills for all items).
4. Update bank pass book and check cash balance (make cash balance around Rs.1000/- or less).
5. Ascertain that when all payments (salary, shopping, maintenances, nursery, school, dispensary, loan repayments, donations etc.) are done and receipts are received.
6. Renew FD receipts as required.
7. Enter all diocesan/church collections to the journal.
8. Make sure no cheque payment is in pending (ref. - cheque issued and not yet credited). See that all cheques are cleared/debited from our account in the bank (issue cheques accordingly at least 2 weeks in advance).
9. Implementation of projects and it should be made up to date as per the budget stipulations.
10. Discuss in the core-team with regard to the needs of the station to propose new projects for the budget year and also long term needs. If possible state reasons for the new projects.
11. Check whether all worship expenses are properly entered into the journal.
12. Calculate farm products of the station (vegetables, dairy income, field yieldings, livestock etc.) and enter into the accounts. Enter them in the income and expenditure columns.
13. Add all receipts of sale of old things from campus (scrap selling).
14. Check all medical bills are paid and entered into account.
15. Normally the budget is presented with actual of 9 months and budget of 12 months.
16. Make sure all payments of electricity, taxes & rates, water connection, news paper, telephone etc. is done before budget

cooperate among ourselves and alleviate the crisis in the best way possible.

8. Somehow the schools are managing, but it is going to lay a heavy financial burden later. So plan it well accordingly.
9. New Education Policy 2020, FCRA amendment 2020, The Farmer's Law, CAA are also going to affect our normal activities and missionary endeavours in different ways. Let us be prepared to face the situation relying on God's protective care.
10. Let us resolve to keep our unity of hearts and minds to accomplish the divine task entrusted to us and witness Christian values in our missionary endeavours and social involvements.

I invite everyone to continue to pray for the dead due to Covid-19 and for the people affected by it.

Invoking God's blessings on everyone,
Yours devotedly in Christ Jesus



† Ephrem Nariculam
Bishop, Diocese of Chanda



DOS & DONTs to start with Harith Varsh
To Protect NATURE
(Six basic principles)



Sl. No	DOS	DONTs
1	Keep our surroundings clean and make it lovable and nature friendly.	At any cost do not waste water or pollute it; so also air and soil.
2	Use optimum of all natural resources. (Avoid misuse, over use and under use).	Do not leave our land barren and do not curtail its natural 'fertility' - keep it green.
3	Do natural/organic-farming. Live healthy and save life. Live & let live.	Avoid use of chemical fertilizers and pesticides - Preserve its natural 'sanctity'.
4	Focus on recycling - Re-fute (use & throw culture), Re-use, Re-make & Re-fill.	STOP burning waste unless it is inevitable. Refuse to burn plastic, rubber etc. - Recycle.
5	Use clothe bag for shopping and use things to the optimum.	Do not waste energy and say NO to the use of plastics and synthetics.
6	Plant trees and make them grow to heights - love and allow them to generate fresh air.	Reduce to the least, cutting down trees, burning wastes and water sources filling

CIRCULAR - 11**15 October 2020**

To,
All missionaries in Chanda

Sub: PRAYER in solidarity with Fr. Stan Swamy SJ

Dear Fathers, Brothers and Sisters,

**Thy Kingdom Come!
Greetings in the Lord Jesus Christ!**

*"The world will not be destroyed by those who do evil,
but by those who watch and do nothing"*
- *Albert Einstein*

We all learned from media the case of Fr. Stan Swamy SJ. Our Major Archbishop, CBCI President, the CMI Prior General, Jesuit Asian Coordinator, and many other eminent ecclesial and secular leaders as well as literary figures have raised their voice against the arrest of Fr. Stan Swamy SJ and requested the Prime Minister to take immediate step to release him and do justice respecting freedom of speech. There was a nation-wide protest against his arrest couple of days ago. Let us also join them and pray for the cause and stand for the justice.



Thanking everyone
Yours devotedly in Christ,

† Ephrem Nariculam
Bishop, Diocese of Chanda

**Carry a heart that never hates
Carry a smile that never fades
Carry a touch that never hurts**

Unknown author

6. Catholics cannot ask to be killed in living wills or other advanced directives, nor can they direct that basic ordinary care be withdrawn. The Letter teaches that pastors are to decline to administer the Sacrament of Reconciliation and anointing of the sick to those patients who have decided to embrace euthanasia. They have to show “adequate signs of conversion” including the decision to return from scheduled euthanasia. The Letter foresees occasions on which pastors are to spiritually assist such persons. But that move should avoid any gesture, such as remaining until the euthanasia is performed, that could be interpreted as approval of this action. In danger of death, as per the well-established moral tradition, spiritual good of the person prevails over against all legal restrictions. But with solid theological reasons the Letter warns pastors not to administer the sacrament of reconciliation to persons determined to accept euthanasia.

In conclusion,

Does this Letter offer anything new, untaught before by the magisterium? Apparently no, in terms of its normative contents. But it gives some fresh pastoral applications mandated by the new concrete situations.

Does this Letter apply to any specific current Indian Situation? For the Catholic healthcare workers and pastors, this Letter shall serve as a sure guideline. But for the future, at a time when euthanasia and assisted suicide might be scheduled to be legalized in India, the Letter wants the church to raise “conscientious objection” to such moves, “obeying God, rather than men.”

Does this Letter prepare ground for further theological discussions and debates? Yes, in view of the theological, spiritual, and relational riches of the discourse on care. But far greater task awaits theologians in driving home the unparalleled dignity of human life in the public square in India.

Fr. Mathew Illathuparampil

impossible,” medical care, nursing care, psychological and spiritual care “should never be forsaken.” The Catholic approach to health care during the final phases of life has always been to provide a truly compassionate embrace for the dying, even if curing them is beyond our abilities, and never to directly kill a patient.

2. The Letter explains that protecting the dignity of death means excluding aggressive medical treatments. That means, when death is imminent and inevitable, “it is lawful...to renounce treatments that provide only a precarious or painful extension of life,” without, however, interrupting necessary ordinary treatments the patient requires, such as food and hydration “as long as the body can benefit from them.” It goes without saying that this Letter rules out extraordinary or disproportionate treatment as rightful means to preserve life.
3. Palliative care is a “precious and crucial instrument” with which to accompany the patient. Palliative care must never include the possibility of euthanasia.
4. To alleviate pain, medication is used that may “induce the loss of consciousness.” The Letter affirms that it is morally licit to sedate “to ensure that the end of life arrives with the greatest possible peace and in the best internal conditions.” This holds true also for the types of sedation that hasten “the moment of death (deep palliative sedation in the terminal stage).” In this case, patient’s informed consent is required. But it is not acceptable that sedation be administered that “directly and intentionally causes death,” something the Letter defines as a “euthanistic practice.”
5. The Letter distinguishes between morally required ordinary care and extraordinary care that may be chosen or declined. Accordingly, “it is not lawful to suspend treatments that are required to maintain essential physiological functions, as long as the body can benefit from them (such as hydration, nutrition, thermoregulation, proportionate respiratory support, and the other types of assistance needed to maintain bodily homeostasis and manage systemic and organic pain).”

CIRCULAR - 12**29 October 2020**

To,
All Missionaries
Diocese of Chanda

Dear Rev. Fathers, Brothers, Sisters and my dear people,

Thy Kingdom Come!

Greetings in the name of our Lord Jesus Christ!

Some of the recent developments of challenging our faith round the world inspired me to write this circular. The Christian faith is challenged and Christians are persecuted in many corners of the world. Our faith is misunderstood and misinterpreted. Genuineness is questioned and sometimes victimised by some for religious fanaticism or for certain hidden agendas. This phenomena is present in political, religious, social, cultural, literary and even in ecclesial circles. Desecration of the cross in Kerala and misinterpretation of Pope's words on LGBT are but two recent incidents that provoked our conscience. Besides these, many other instances such as beheading of a Christian teacher in France, the so called love-jihad, direct persecution of Christians, Stan Swamy's arrest controversy over EWS reservation etc are one way or other directly or indirectly targeted attacks on Christian faith and missionary endeavours. The FCRA amendment 2020 and the New Education Policy (NEP) may also affect our mission ahead adversely. Thus we face challenges and oppositions from outside and even from within. Amidst all these, our response is very exemplary and in tune with the spirit of Christ - love, suffering, compassion, respect, understanding, peace etc. The words of Jesus empower and enhance our faith: "If anyone strikes you on one cheek, offer the other also" (Lk. 6:29). "But I say to you, Love your enemies and pray for those who persecute you" (Mt. 5:44). "Bless those who curse you, pray for those who abuse you" (Lk. 6:28). The prayer of Jesus from the cross was: "they do not know what they are doing" (Lk.

23:34). Following our Lord's command we are obliged to make reparation for the wrong doings of others. That was the great life-witness of Christ and all those who followed him closely - the apostles, the disciples, the saints etc. We shall pray to God to forgive them and bless them: "And forgive us our debts, as we also have forgiven our debtors" (Mt. 6:12). **In this context I invite everyone to join the Diocesan Level Rosary Prayer Month Finale with adoration and Divine Mercy Chaplet on Friday 30th October 2020 at 6.30 pm to 7.30 pm arranged by our Youth Department.** It will be in live streaming (Devdan Sanchar Kendra youtube channel). I wish if all of us could participate in it and do reparation for the desecration of Christian space, articles and persons as well as pray for the persecuted Christians all over the world. The whole diocese on knees before the Lord all together will be a different experience, indeed. Let us pray for all those misunderstood us and misinterpret our words and deeds. May God forgive them and bless them. "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you" (Mt. 5:11-12). So my dear friends in the Lord Jesus, let us pray that God may bless everyone who are against us and also for this pandemic Covid-19 hit world, so that His will be done and His kingdom be established (Mt. 6:10). I avail the opportunity once again to remind everyone to take adequate measures and precautions not to be infected by the pandemic Covid-19. Be safe and healthy! Thanks to our Youth Department for their great initiative. God bless you all.

With good wishes and prayers
Yours devotedly in Christ,



Ephrem Nariculam
† Ephrem Nariculam
Bishop, Diocese of Chanda

CBCI OFFICE FOR DOCTRINE

Samaritanus bonus

In the wake of the legalization of assisted suicide and euthanasia in many countries, the Congregation for the Doctrine of the Faith (CDF) issued a 25-page Letter offering "moral and practical clarification" on the care of vulnerable patients. Titled, *Samaritanus bonus* "on the Care of Persons in the Critical and Terminal Phases of Life," the Letter was approved by Pope Francis on June 25, 2020, and released by the CDF to the public on September 22, 2020. It bears July 14, 2020 as its publication date, in honor of St Camillus de Lellis, the patron saint of the sick, hospitals, nurses and physicians. Briefly, this Letter represents the "systematic pronouncement by the Holy See" on what is morally permissible regarding end-of-life care.

Samaritanus bonus consists of five chapters. The entire document adopts an interpretative horizon of the paradigm of "care" (hence the reference in the title to the Good Samaritan). The first three chapters offer a theological-spiritual elaboration in the light of the paradigm of care. It gives the Letter a tone of empathetic closeness both to those who are in the critical and terminal stage of life and to those who accompany them in their final exit. Then, in the remaining two chapters, the Letter concentrates on the normative aspects on the basis of ethical visions Consolidated in the Church's magisterium that are set out again at great length.

The main purpose of this document is to provide "precise and concrete pastoral guidelines" for priests, religious, healthcare workers and the faithful accompanying persons at the end of life.

What are the main pastoral guidelines offered in this letter? We mention a few below.

1. "Incurable cannot mean that care has come at an end." This premise serves as the lynchpin of this Letter which is affirmed in the first part of *Samaritanus bonus*. It implies that "even when a cure is unlikely or

the Eastern Orthodox Church, enters into the encyclical, as does a Sufi poet. In fact, the pope calls into dialogue and debate “all people” about our “common home” (No. 62, 155). A global dialogue is also needed because there are “no uniform recipes.” What works in one region may not in another (No. 180). The encyclical's worldwide scope (as opposed to a more Eurocentric cast) makes it an easier invitation for a worldwide community.

10) A change of heart is required

At heart, this document, addressed to “every person on the planet” is a call for a new way of looking at things, a “bold cultural revolution” (No. 3, 114). We face an urgent crisis, when, thanks to our actions, the earth has begun to look more and more like, in Francis' vivid language, “an immense pile of filth” (No. 21). Still, the document is hopeful, reminding us that because God is with us, we can strive both individually and corporately to change course. We can awaken our hearts and move towards an “ecological conversion” in which we see the intimate connection between God and all beings, and more readily listen to the “cry of the earth and the cry of the poor” (No. 49).

PRESHITHA VARAM (JANUARY 04-10)

Please remember to pray for the Missionaries and the missionary activities of Syro-Malabar Church. This year *Preshitha Varam* (Mission Week) is from Jan.04-10. Let this celebration be an occasion for us to understand the nature of missionary work and to love mission and missionaries. Let us pray that we may be filled with missionary zeal and enthusiasm.

ADVENT SEASON

Let us prepare a manger in our hearts for the birth of our Lord Jesus by prayer, fasting and penance. Let us pray to the prince of peace to dispel the darkness of evil from our society. Let us continue to pray for God's Mercy on Covid-19 hit world.

IV. BISHOP'S ENGAGEMENTS

November

- 01 - Holy Qurbana, SVG, New Daheli
- 02 - Holy Qurbana and Office of the dead, Cathedral Cemetery, Ballarpur
- 19 - Board of Education meeting

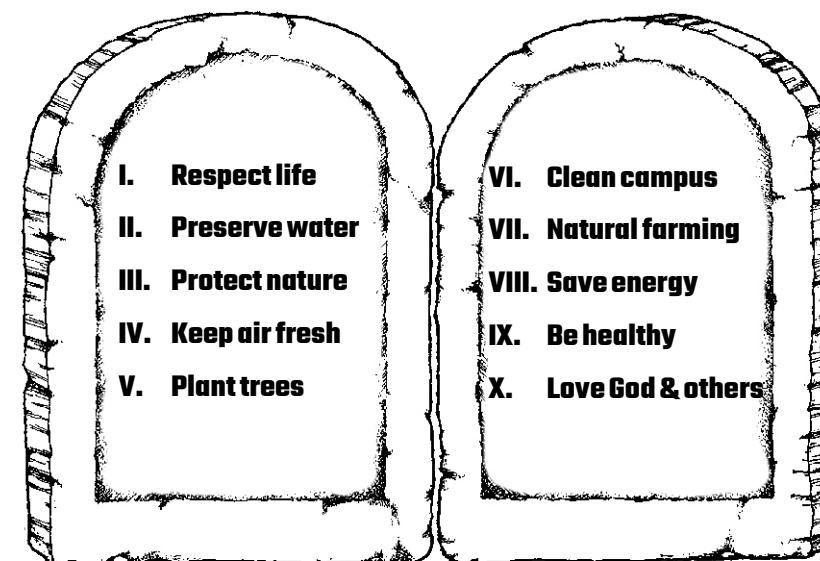
December

- 11 - WRBC & WRSSF virtual meetings
- 14 - Diaconate and Minor orders, Cathedral, Ballarpur
- 16 - Holy Qurbana, Cathedral - Fr. Jomy's death anniversary
- 20 - Blessing Kurkheda
- 21 - Monthly Recollection, Ballarpur
- 25 - Christmas
- 26 - Ordination, Dn. Anil Murmade CMI, Provincial House, Bamini
- 28 - Ordination, North Kuthithodu, EKM-Angamali Archdiocese
- 31 - Ordination, Kanjoor Forane Church, EKM-Angamali Archdiocese

January

- 02 - Ordination, Sanjopuram Church, EKM-Angamali Archdiocese
- 11-16 - Synod of Bishops virtual meeting

DECALOGUE FOR GREEN DIOCESE CHANDA 2021



IV. BISHOP'S DIARY**SEPTEMBER**

- 08 - Offered Holy Qurbana for Feast of Nativity of Our Lady at Cathedral parish, Ballarpur
- 09-13 - Mission visit to Gadchiroli district.
- 14 - Attended WRBC zoom meeting.
Assisted Funeral service of Fr. Chacko Thengumpally CMI at CMI provincial House, Bellampally.
- 18-20 - Mission visit to Wardha district
- 19 - Offered Holy Qurbana at Darsana, Wardha. Attended zoon meeting of Missionary Bishops of Syro-Malabar Church outside Kerala.
- 20 - Offered Holy Qurbana at Claretian Ashram, Wardha.
- 25 - Offered Holy Qurbana for the reposed soul of Akshay, Brother of Bro. Ajay Puthukattuchira.
- 26 - Deacons Francis Minj and Jose Zade were ordained by the bishop at SVG, Bamini.

OCTOBER

- 02 - Sr. Godfry CSC and Sr. Pastor CSC, the provincial councillors of Charity Congregation met with bishop at Bishop's Home.
- 05-09 - Gave English crash course to minor seminarians (SVG).
- 05 - Offered Holy Qurbana at Rajura convent.
- 06 - Offered Holy Qurbana for Montfort School community
- 07 - Offered Holy Qurbana at Kalmana convent
- 09 - Offered Holy Qurbana for Montfort ITI community
- 11 - Gave talk on mission for webinar arranged by Mission League friends of Vazhakulam parish of Kothamangalam diocese.
- 12-16 - Attended Priests' Annual Retreat ONLINE preached by

such questions as capitalism, unions and fair wages, “Laudato Si” draws upon both church teaching and contemporary findings from other fields particularly science, in this case to help modern-day people reflect on these questions.

8) Widespread indifference and selfishness worsen environmental problems.

Pope Francis reserves his strongest criticism for the wealthy who ignore the problem of climate change, and especially its effect on the poor. “Many of those who possess more resources seem mostly to be concerned with masking the problems or concealing their symptoms...” (No. 26). Why, he asks, are so many of the wealthy turning away from the poor? Not only because “some view themselves as more worthy than others,” but because frequently decisions makers are “far removed from the poor,” physically, with no real contact to their brothers and sisters (No. 90, 49). Selfishness also leads to the evaporation of the notion of the common good. This affects not simply those in the developing world, but also in the inner cities of our more developed countries, where he calls for what might be termed an “urban ecology.” In the world of “Laudato Si” there is no room for selfishness or indifference. One cannot care for the rest of nature “if our hearts lack tenderness, compassion and concern for our fellow human beings” (No. 91).

9) Global dialogue and solidarity are needed.

Perhaps more than any encyclical, Pope Francis draws from the experiences of people around the world, using the insights of bishops' conferences from Brazil, New Zealand, Southern Africa, Bolivia, Portugal, Germany, Argentina, the Dominican Republic, the Philippines, Australia and the United States, among other places. (In this way, he also embodies the Catholic principle of subsidiarity, which, in part, looks to local experience and local solutions.) Moreover, the “new dialogue” and “honest debate” he calls for is not simply one within the Catholic Church (No. 14, 16). Patriarch Bartholomew, the leader of

evident in the Gospel passages in which he praises creation. The insights of the saints are also recalled, most especially St. Francis of Assisi, the spiritual lodestar of the document. In addition to helping nonbelievers understand the Scripture and the church's traditions, he explicitly tries to inspire believers to care for nature and the environment.

6) Everything is connected including the economy.

One of the greatest contributions of “Laudato Si” is that it offers what theologians call a “systematic” approach to an issue. First, he links all of us to creation: “We are part of nature, included in it, and thus in constant interaction with it” (No. 139). But our decisions, particularly about production and consumption, have an inevitable effect on the environment. Pope Francis links a “magical conception of the market,” which privileges profit over the impact on the poor, with the abuse of the environment (No. 190). Needless to say, a heedless pursuit of money that sets aside the interests of the marginalized and leads to the ruination of the planet are connected. Early on, he points to St. Francis of Assisi, who shows how “inseparable the bond is between concern for nature, justice for the poor, commitment to society and interior peace” (No. 10). Far from offering a naïve condemnation of capitalism, Pope Francis provides an intelligent critique of the limits of the market, especially where it fails to provide for the poor. “Profit,” he says, “cannot be the sole criterion” of our decisions (No. 187).

7) Scientific research on the environment is to be praised and used.

Pope Francis does not try to “prove” anything about climate change in this document. He frankly admits that the church does not “presume to settle scientific questions” (No. 188). And while he clearly states that there are disputes over current science, his encyclical accepts the “best scientific research available today” and builds on it, rather than entering into a specialist's debate (No. 15). Speaking of the great forests of the Amazon and Congo, and of glaciers and aquifers, for example, he simply says, “We know how important these are for the earth...” (No. 38: my italics.) As the other great Catholic social encyclicals analyzed

- Francis Aykaraparampil CMI.
- 17 - Offered Holy Qurbana at St. Thomas More Study House, CMI Aspirants House, Bamini.
- 18 - Offered Holy Qurbana at Daughters of Wisdom Convent, Bamini. Bishop gave concluding message in virtual meet of Kalyan Eparchy Youth (KEY) in connection with 200 days Divine Mercy Chaplet Recitation Celebration, a prayer programme of pleading mercy on Pandemic Covid-19 hit world by Syro-Malabar Youth Movement (SMYM), Kalyan diocese.
- 19 & 22- Presided over Diocesan Presbyterium at Bishop's Home.
- 30 - Gave Eucharistic benediction at Cathedral for Rosary Month Finale Adoration arranged by the Youth Department, Diocese of Chanda.

THE HOLY FATHER'S PRAYER INTENTIONS (Apostleship of Prayer)

Please Pray for the intentions of Holy Father Pope Francis

NOVEMBER

Artificial Intelligence

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

DECEMBER

For a life of prayer

We pray that our personal relationship with Jesus Christ be nourished by the Word of God and a life of prayer

JANUARY 2021

Intention for evangelization - Human fraternity

May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

MESSAGE OF HIS HOLINESS POPE FRANCIS

FOURTH WORLD DAY OF THE POOR

*33rd Sunday in Ordinary Time
15 November 2020*

“Stretch forth your hand to the poor” (Sir 7:32)

“Stretch forth your hand to the poor” (Sir 7:32). Age-old wisdom has proposed these words as a sacred rule to be followed in life. Today these words remain as timely as ever. They help us fix our gaze on what is essential and overcome the barriers of indifference. Poverty always appears in a variety of guises, and calls for attention to each particular situation. In all of these, we have an opportunity to encounter the Lord Jesus, who has revealed himself as present in the least of his brothers and sisters (cf. Mt 25:40).

1. Let us take up the Old Testament book of Sirach, in which we find the words of a sage who lived some two hundred years before Christ. He sought out the wisdom that makes men and women better and more capable of insight into the affairs of life. He did this at a time of severe testing for the people of Israel, a time of suffering, grief and poverty due to the domination of foreign powers. As a man of great faith, rooted in the traditions of his forebears, his first thought was to turn to God and to beg from him the gift of wisdom. The Lord did not refuse his help.

From the book's first pages, its author presents his advice concerning many concrete situations in life, one of which is poverty. He insists that even amid hardship we must continue to trust in God: “Do not be alarmed when disaster comes. Cling to him and do not leave him, so that you may be honoured at the end of your days. Whatever happens to you, accept it, and in the uncertainties of your humble state, be patient, since gold is tested in the fire, and chosen men in the furnace of humiliation. Trust him and he will uphold you, follow a straight path and hope in him. You who fear the Lord, wait for his mercy; do not turn aside in case you fall” (2:2-7).

2. In page after page, we discover a precious compendium of advice on how to act in the light of a close relationship with God, creator and lover of creation, just and provident towards all his children. This constant reference to God, however, does not detract from a concrete

than a redefinition of our notion of progress.

4) Catholic social teaching now includes teaching on the environment.

Against those who argue that a papal encyclical on the environment has no real authority, Pope Francis explicitly states that “Laudato Si” “is now added to the body of the Church's social teaching” (No. 15). By the way, an encyclical is a type of teaching that enjoys the highest level of authority in the church, second only to the Gospels and church councils like Vatican II. As such, it continues the kind of reflection on modern-day problems that began with Leo XIII's “Rerum Novarum,” on capital and labor, in 1891. Pope Francis uses some of the traditional foundations of Catholic Social Teaching, particularly the idea of the “common good,” to frame his discussion. In keeping with the practices of Catholic social teaching, the pope combines the riches of the church's theology with the findings of experts in a variety of fields, to reflect on modern-day problems. To that end, he explicitly links St. John XXIII's “Pacem in Terris,” which addressed the crisis of nuclear war, with “Laudato Si,” which addresses this newer crisis.

5) Discussions about ecology can be grounded in the Bible and church tradition.

Wisely, Pope Francis begins the encyclical not with a reflection on Scripture and tradition (the two pillars of Catholic teaching), which might tempt nonbelievers to set aside the letter, but with an overview of the crisis including issues of water, biodiversity and so on. Only in Chapter Two does he turn towards “The Gospel of Creation,” in which he leads readers, step by step, through the call to care for creation that extends as far back as the Book of Genesis, when humankind was called to “till and keep” the earth. But we have done, to summarize his approach, too much tilling and not enough keeping. In a masterful overview, Pope Francis traces the theme of love for creation through both the Old and New Testaments. He reminds us, for example, that God, in Jesus Christ, became not only human, but part of the natural world. Moreover, Jesus himself appreciated the natural world, as is

that focus on the poor is one the central themes of the encyclical, and he provides many baneful examples of the effects of climate change, whose “worse impacts” are felt by those living in the developing countries. This is not simply the result of the power of the rich to make decisions that do not take the poor into account, but because the poor themselves have fewer financial resources that enable them to adapt to climate change. Additionally, the natural resources of those poorer countries “fuel” the development of the richer countries “at the cost of their own present and future” (No. 52). Throughout the encyclical, the pope appeals to the Gospels, to Catholic social teaching and to the statements of recent popes to critique the exclusion of anyone from benefits of the goods of creation. Overall, in decisions regarding the environment and the use of the earth's common resources, he repeatedly calls for an appreciation of the “immense dignity of the poor” (No. 158).

3) **Less is more.**

Pope Francis takes aim at what he calls the “technocratic” mindset, in which technology is seen as the “principal key” to human existence (No. 110). He critiques an unthinking reliance on market forces, in which every technological, scientific or industrial advancement is embraced before considering how it will affect the environment and “without concern for its potential negative impact on human beings” (No. 109). This is not the view of a Luddite in fact, Francis goes out of his way to praise technological advances but of a believer who resists the idea that every increase in technology is good for the earth and for humanity. “Laudato Si” also diagnoses a society of “extreme consumerism” in which people are unable to resist what the market places before them, the earth is despoiled and billions are left impoverished (No. 203). That is why it is the time, he says, to accept “decreased growth in some part of the world, in order to provide recourse for other places to experience healthy growth” (No. 193). In contrast with the consumerist mindset, Christian spirituality offers a growth marked by “moderation and the capacity to be happy with little” (No. 222). It is a matter of nothing less

consideration of mankind. On the contrary, the two are closely connected.

This is clearly demonstrated by the passage from which the theme of this year's Message is taken (cf. 7:29-36). Prayer to God and solidarity with the poor and suffering are inseparable. In order to perform an act of worship acceptable to the Lord, we have to recognize that each person, even the poorest and most contemptible, is made in the image of God. From this awareness comes the gift of God's blessing, drawn by the generosity we show to the poor. Time devoted to prayer can never become an alibi for neglecting our neighbour in need. In fact the very opposite is true: the Lord's blessing descends upon us and prayer attains its goal when accompanied by service to the poor.

3. How timely too, for ourselves, is this ancient teaching! Indeed, the word of God transcends space and time, religions and cultures. Generosity that supports the weak, consoles the afflicted, relieves suffering and restores dignity to those stripped of it, is a condition for a fully human life. The decision to care for the poor, for their many different needs, cannot be conditioned by the time available or by private interests, or by impersonal pastoral or social projects. The power of God's grace cannot be restrained by the selfish tendency to put ourselves always first.

Keeping our gaze fixed on the poor is difficult, but more necessary than ever if we are to give proper direction to our personal life and the life of society. It is not a matter of fine words but of a concrete commitment inspired by divine charity. Each year, on the World Day of the Poor, I reiterate this basic truth in the life of the Church, for the poor are and always will be with us to help us welcome Christ's presence into our daily lives (cf. *Jn* 12:8).

4. Encountering the poor and those in need constantly challenges us and forces us to think. How can we help to eliminate or at least alleviate their marginalization and suffering? How can we help them in their spiritual need? The Christian community is called to be involved in this kind of sharing and to recognize that it cannot be delegated to others. In order to help the poor, we ourselves need to live the experience of evangelical poverty. We cannot feel “alright” when any member of the human family is left behind and in the shadows. The silent cry of so many poor

men, women and children should find the people of God at the forefront, always and everywhere, in efforts to give them a voice, to protect and support them in the face of hypocrisy and so many unfulfilled promises, and to invite them to share in the life of the community.

The Church certainly has no comprehensive solutions to propose, but by the grace of Christ she can offer her witness and her gestures of charity. She likewise feels compelled to speak out on behalf of those who lack life's basic necessities. For the Christian people, to remind everyone of the great value of the common good is a vital commitment, expressed in the effort to ensure that no one whose human dignity is violated in its basic needs will be forgotten.

5. The ability to stretch forth our hand shows that we possess an innate capacity to act in ways that give meaning to life. How many outstretched hands do we see every day! Sadly, it is more and more the case that the frenetic pace of life sucks us into a whirlwind of indifference, to the point that we no longer know how to recognize the good silently being done each day and with great generosity all around us. Only when something happens that upsets the course of our lives do our eyes become capable of seeing the goodness of the saints “next door”, of “those who, living in our midst, reflect God's presence” (*Gaudete et Exsultate*, 7), but without fanfare. Bad news fills the pages of newspapers, websites and television screens, to the point that evil seems to reign supreme. But that is not the case. To be sure, malice and violence, abuse and corruption abound, but life is interwoven too with acts of respect and generosity that not only compensate for evil, but inspire us to take an extra step and fill our hearts with hope.
6. A hand held out is a sign; a sign that immediately speaks of closeness, solidarity and love. In these months, when the whole world was prey to a virus that brought pain and death, despair and bewilderment, how many outstretched hands have we seen! The outstretched hands of physicians who cared about each patient and tried to find the right cure. The outstretched hands of nurses who worked overtime, for hours on end, to look after the sick. The outstretched hands of administrators who procured the means to save as many lives as possible. The outstretched hands of pharmacists who at personal risk responded to people's pressing needs. The outstretched hands of priests whose hearts broke as

TOP TEN TAKE AWAYS FROM 'LAUDATO SI'

(To make *Harith Varsh* meaningful)

James Martin, S.J.

Courtesy: <https://www.americamagazine.org/faith/2015/06/18/top-ten-takeaways-laudato-si>

1) The spiritual perspective is now part of the discussion on the environment.

The greatest contribution of “Laudato Si” to the environmental dialogue is, to my mind, its systematic overview of the crisis from a religious point of view. Until now, the environmental dialogue has been framed mainly with political, scientific and economic language. With this new encyclical, the language of faith enters the discussion clearly, decisively and systematically. This does not mean that Pope Francis is imposing his beliefs on those concerned about the environment. “I am well aware,” he says, that not all are believers (No. 62). Nonetheless, the encyclical firmly grounds the discussion in a spiritual perspective and invites others to listen to a religious point of view, particularly its understanding of creation as a holy and precious gift from God to be revered by all men and women. But the pope also hopes to offer “ample motivation” to Christians and other believers “to care for nature” (No. 64). This does also not mean that other popes (and other parts of the church) have not spoken about the crisis. Francis highlights the teachings of his predecessors, particularly St. John Paul II and Pope Emeritus Benedict XVI. But in its systematic spiritual approach, this is a groundbreaking document that expands the conversation by inviting believers into the dialogue and providing fresh insights for those already involved.

2) The poor are disproportionately affected by climate change.

The disproportionate effect of environmental change on the poor and on the developing world is highlighted in almost every section of the encyclical. Indeed, near the beginning of “Laudato Si,” the pope states

**HINENI 2020 PRIESTS' ANNUAL RETREAT
DIOCESE OF CHANDA
(Report)**

The annual retreat for diocesan priests and men religious was held online from 12 to 16 October 2020. Fr. Francis Aykarapampil CMI was the preacher. Titled "*Hineni* (Here I am) 2020", the retreat chiefly focussed on the theme of *Openness to the Mission* and our readiness to missionary commitment in Chanda diocese in fidelity, harmony, holiness, sincerity, prayerfulness, endurance, devotion etc. The reflections were novel and thought provoking, and applicable in the context. The Chanda Family thank Fr. Francis for his availability and guidance. As retreat was online, it was a different experience for all the participants. Not less than 45 participated in the retreat. Fr. Raju Avookaran, parish priest, St. Antony's Church, Wardha and his team (Marshall Alexander, Justin Thomas, Patrik Akhilesh, Joselyn Manuel and DST Sisters) assisted for technical assistance. Darsana Media, CMI scholastics, Wardha and Frs. Vigil and Nikhil are also gratefully acknowledged for their assistance of retreat telecast online from Bishop's Home. Fr. Binu and SVG seminarians deserve our thanks for conducting the final day adoration. Everyone who contributed to the retreat by prayer, presence and service are gratefully remembered.

Editor, Chanda Samachar
For Chanda Family

PRAYER REQUEST

Your valuable prayers requested...

Date of Ordination

26th December 2020

Venue: Mar Thoma Provincial
House, Ballarpur

Time: **9.30 AM**



Dn. Anil Murmade CMI

they offered a blessing. The outstretched hands of volunteers who helped people living on the streets and those with a home yet nothing to eat. The outstretched hands of men and women who worked to provide essential services and security. We could continue to speak of so many other outstretched hands, all of which make up a great litany of good works. Those hands defied contagion and fear in order to offer support and consolation.

7. This pandemic arrived suddenly and caught us unprepared, sparking a powerful sense of bewilderment and helplessness. Yet hands never stopped reaching out to the poor. This has made us all the more aware of the presence of the poor in our midst and their need for help. Structures of charity, works of mercy, cannot be improvised. Constant organization and training is needed, based on the realization of our own need for an outstretched hand.

The present experience has challenged many of our assumptions. We feel poorer and less self-sufficient because we have come to sense our limitations and the restriction of our freedom. The loss of employment, and of opportunities to be close to our loved ones and our regular acquaintances, suddenly opened our eyes to horizons that we had long since taken for granted. Our spiritual and material resources were called into question and we found ourselves experiencing fear. In the silence of our homes, we rediscovered the importance of simplicity and of keeping our eyes fixed on the essentials. We came to realize how much we need a new sense of fraternity, for mutual help and esteem. Now is a good time to recover “the conviction that we need one another, that we have a shared responsibility for others and the world... We have had enough of immorality and the mockery of ethics, goodness, faith and honesty... When the foundations of social life are corroded, what ensues are battles over conflicting interests, new forms of violence and brutality, and obstacles to the growth of a genuine culture of care for the environment” (*Laudato Si'*, 229). In a word, until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.

8. This year's theme “Stretch forth your hand to the poor” is thus a summons to responsibility and commitment as men and women who are part of our one human family. It encourages us to bear the burdens of the

weakest, in accord with the words of Saint Paul: "Through love serve one another. For the whole law is fulfilled in one word: 'You shall love your neighbour as yourself'... Bear one another's burdens, and so fulfil the law of Christ" (*Gal 5:13-14; 6:2*). The Apostle teaches that the freedom bestowed through the death and resurrection of Jesus Christ makes us individually responsible for serving others, especially the weakest. This is not an option, but rather a sign of the authenticity of the faith we profess.

Here again, the book of Sirach can help us. It suggests concrete ways to support the most vulnerable and it uses striking images. First, it asks us to sympathize with those who are sorrowing: "Do not fail those who weep" (7:34). The time of pandemic forced us into strict isolation, making it impossible even to see and console friends and acquaintances grieving the loss of their loved ones. The sacred author also says: "Do not shrink from visiting the sick" (7:35). We have been unable to be close to those who suffer, and at the same time we have become more aware of the fragility of our own lives. The word of God allows for no complacency; it constantly impels us to acts of love.

9. At the same time, the command: "Stretch forth your hand to the poor" challenges the attitude of those who prefer to keep their hands in their pockets and to remain unmoved by situations of poverty in which they are often complicit. Indifference and cynicism are their daily food. What a difference from the generous hands we have described! If they stretch out their hands, it is to touch computer keys to transfer sums of money from one part of the world to another, ensuring the wealth of an elite few and the dire poverty of millions and the ruin of entire nations. Some hands are outstretched to accumulate money by the sale of weapons that others, including those of children, use to sow death and poverty. Other hands are outstretched to deal doses of death in dark alleys in order to grow rich and live in luxury and excess, or to quietly pass a bribe for the sake of quick and corrupt gain. Others still, parading a sham respectability, lay down laws which they themselves do not observe.

Amid all these scenarios, "the excluded are still waiting. To sustain a lifestyle which excludes others, or to sustain enthusiasm for that selfish

CHANDA SAMACHAR 2021

To cope with financial crunch due to the pandemic Covid-19 it is decided to have only three issues of Chanda Samachar in the year 2021. It will be published in January, May and September. Thanks for everyone's co-operation and understanding.

Editor

PRIESTLY ORDINATIONS 2020 (Diocese of Chanda)

The priestly ordinations 2020 for the diocese of Chanda was held at Sant Vianney Gurukul on Saturday 26 September 2020 with Covid-19 protocol. Including the celebrants and Candidates only 50 people participated in the Liturgy. Fr. Binu Muthalukuzhiyil served as the Archdeacon and Fr. Prakash Kerketta was the other concelebrant. Homily was delivered by Bp. Ephrem Nariculam and Fr. Prakash Kerketta felicitated the new priests. In the spirit of the guidance of Pope Francis in the encyclical letter *Laudato Si* mango saplings were distributed to the parents of the new priests and the other participants to commemorate the day, to prepare for the **Go Green Diocese Campaign 2021** and to create awareness of Environmental protection. The programme started with procession at 9.30 am and ended with agape at 1.00 pm. The new priests Frs. Francis Minj and Jose Zade proposed thanks and appreciation for blessings and assistance they received throughout their formation and the ordination day. Hearty Congratulations to the new priests.

AD MULTOS ANNOS

Fr. Dinesh Mate



LET US PRAY & GREET

*Many Happy returns of the day (10 December) dear Bishopji...
Assurance of our sincere prayers...
We love you and thanks for your love...*

ANNUAL RETREAT 2021

The annual retreat for next year is scheduled 07-12 November 2021. Fr. Tomy Churathil SAC will be the preacher. The details will be communicated later. Please mark the date in the calendar.

CSC CONVENT, AKSAPUR

The CSC Sisters have closed down their convent in Aksapur w.e.f. 02 October 2020. The Chanda Family thank them for their dedicated service at Aksapur.

CHURCH BLESSING BOOK

The new **ദേവാലയ ആശിർവാദ ക്രമ** (adapted to the mission context) is ready in Bishop's Office. The text is the translation of the official Church blessing text published by the Liturgy Commission of the Syro-Malabar Bishops' Synod. It is not for sale but for use only in the diocese. Henceforth we shall be using this new liturgical text. Special blessings for the following are also included in it: Blessing of presbytery/religious house, grotto, school, hostel/boarding etc. When need occurs, please contact Bishop's Office. As its use will be occasional, please collect copies from Bishop's Office and after use return it safely. Only limited copies are printed. Thanks to Fr. Antony Munjanattu for the initiative.

Secretary to Bishop

UNITY OCTAVE 2021 (January 18–25)

Theme: Abide in my love and you shall bear much fruit (cf. Jn 15:5-9)

Once a year, Christians are reminded of Jesus' prayer for his disciples that "they may be one so that the world may believe" (cf. John 17:21). Please observe the Unity Octave and arrange special ecumenical prayer services wherever possible.

PRAYER REQUEST

Kindly pray for the forthcoming Synod of Bishops (Virtual meeting) (January 11-16).

ideal, a globalization of indifference has developed. Almost without being aware of it, we end up being incapable of feeling compassion at the outcry of the poor, weeping for other people's pain, and feeling a need to help them, as though all this were someone else's responsibility and not our own" (*Evangelii Gaudium*, 54). We cannot be happy until these hands that sow death are transformed into instruments of justice and peace for the whole world.

10. "In everything you do, remember your end" (*Sir* 7:36). These are the final words of this chapter of the book of Sirach. They can be understood in two ways. First, our lives will sooner or later come to an end. Remembering our common destiny can help lead to a life of concern for those poorer than ourselves or lacking the opportunities that were ours. But second, there is also an end or goal towards which each of us is tending. And this means that our lives are a project and a process. The "end" of all our actions can only be love. This is the ultimate goal of our journey, and nothing should distract us from it. This love is one of sharing, dedication and service, born of the realization that we were first loved and awakened to love. We see this in the way children greet their mother's smile and feel loved simply by virtue of being alive. Even a smile that we can share with the poor is a source of love and a way of spreading love. An outstretched hand, then, can always be enriched by the smile of those who quietly and unassumingly offer to help, inspired only by the joy of living as one of Christ's disciples.

In this journey of daily encounter with the poor, the Mother of God is ever at our side. More than any other, she is the Mother of the Poor. The Virgin Mary knows well the difficulties and sufferings of the marginalized, for she herself gave birth to the Son of God in a stable. Due to the threat of Herod, she fled to another country with Joseph her spouse and the child Jesus. For several years, the Holy Family lived as refugees. May our prayer to Mary, Mother of the Poor, unite these, her beloved children, with all those who serve them in Christ's name. And may that prayer enable outstretched hands to become an embrace of shared and rediscovered fraternity.

POPE FRANCIS



**CATHOLIC BISHOPS' CONFERENCE OF INDIA
(CBCI)**

C.B.C.I. Centre, 1 Ashok Place, Near Gole Dakkhana, New
Delhi-110 001. India, Tel: +91 11 2334 4470

Cardinal Oswald Gracias

President

October 26, 2020

PRESS RELEASE

Enquiries have come in from several quarters in connection with some comments of the Holy Father which were incorporated in a film “Francesco” just released. The Holy Father’s remarks got wide publicity and there have been different reactions. I considered it necessary to issue a clarification from the Catholic Bishops’ Conference of India.

1. There is no change in Church doctrine at all. The Holy Father’s comments are in full consonance with what he has repeatedly said: show compassion, reach out to the peripheries, protect the weak, etc.
2. What did the Holy Father actually say? Translated from the Spanish it reads, “homosexual persons have a right to a family.” It is clear that the Holy Father is referring to the family of birth. This is further clarified when he later states that such a person should not be thrown out of the family, just because of the sexual orientation.
3. Regarding “civil unions”: In this interview to a press agent what he has said is that some protection should be given to those who are living together. This not a call for gay marriages to be recognized, and certainly not the Catholic Church’s recognition of them. Church doctrine drawing from Sacred Scripture and Tradition, is clear and has not in any way been diluted. Pope Francis in his reflections expresses his concern that these people can be in distress and seeks some civil protection to safeguard their interests (e.g. for insurance, social security etc.).

The Holy Father has been misunderstood and misinterpreted.

Oswald Cardinal Gracias
Archbishop of Bombay &
President, Catholic Bishops Conference of India

12.	Fr. Tomy Chirapurath CMI		Priest-in-substitute, Hinganghat (Temporary)	01 October 2020
13.	Fr. Pius Ananiurumpil	Project Director		01 October 2020
14.	Fr. Antony Munjanattu		Director, Apostleship of Prayer (Pope's World Wide Prayer Network)	03 October 2020
15	Fr. James Karakombel	Asst. Priest-in-charge, Nandgaon	Asst. Priest-in-charge, Gomini	17 October 2020
16	Fr. Jose Zade		Asst. Parish Priest, Warur	17 October 2020
16	Fr. Francis Minj		Asst. Priest-in-charge, Mul & Nandgaon	17 October 2020

NB: The LSSS Director will serve as Project Director and co-ordinator of Manos Unidas project as well (Ex Officio).

† Ephrem Nariculam
Bishop, Eparchy of Chanda

“A nation that destroys its soils destroys itself. Forests are the lungs of our land, purifying the air and giving fresh strength to our people.” - Franklin D. Roosevelt

VII. CURIA MATTERS				
Transfers/Appointments Eparchy of Chanda				
Sl. No	Name	From/Relieved	To/Appointed	W.E.F
1.	Fr. Johnny Narikkat	Priest-in-charge, Jiwathi		22 August 2020
2.	Fr. Somy Thannickapara		Priest-in-charge, Jiwathi	22 August 2020
3.	Fr. Antony Munjanattu	Parish Priest, Durgapur		01 October 2020
4.	Fr. Sebastian Vayalil CMI		Parish Priest, Durgapur	01 October 2020
5.	Fr. Jojo Plappallil CMI		Asst. Parish Priest, Durgapur	01 October 2020
6.	Fr. Philip Vathyakaryil CMI	Priest-in-charge, Chamorshi	Parish Priest, Tarsa	01 October 2020
7.	Fr. Augustine Alenchery CMI	Parish Priest, Tarsa	Priest-in-charge, Chamorshi	01 October 2020
8.	Fr. George Chackalackal CMI	Priest-in-charge, Wadsa		01 October 2020
9.	Fr. Harish Puthenpurackal CMI		Priest-in-charge, Wadsa	01 October 2020
10.	Fr. Shyju Madapallikunnel	Priest-in-charge, Awarpur		01 October 2020
11.	Fr. James Kuriserry CMI		Administrator, Awarpur	01 October 2020

COMMUNICATION FROM APOSTOLIC NUNCIATURE IN INDIA

(Pope on 'Same sex marriage')

30 October 2020

Over the past days, some of the statements contained in the documentary "Francesco" by the director Evgeny Afineevsky, have given rise to different reactions and interpretations. This being the case, and in order to facilitate a clear understanding of his words, the Holy Father has instructed that the following elements be made available.

Over a year ago, in the course of giving an interview, Pope Francis answered two distinct questions on two separate occasions, which, in the above-mentioned documentary, have been edited and published as a single response without providing the necessary contextualization. This has created confusion.

In the first instance, the Holy Father made a pastoral reference regarding the need to ensure that, within the family, a son or daughter with a homosexual tendency is not discriminated. This corresponds to the following words: *"Las personas homosexuales tienen derecho a estar en familia; son hijos de Dios, tienen derecho a una familia. No se puede echar de la familia a nadie ni hacerle la vida imposible por eso"* ("Homosexual people have the right to be in a family; They are children of God, they have the right to a family. No one can be thrown out of the family or have their life made impossible for that").

The following paragraph from the post-synodal Apostolic Exhortation on love in the family, *Amoris laetitia* (2016), sheds light on these expressions: *"During the Synod, Iue discussed the situation of families whose members include persons who experience same-sex attraction, a situation not easy either for parents or for children. We would like before all else to reaffirm that every person, regardless of sexual orientation, ought to be respected in his or her dignity and treated with consideration, while 'every sign of unjust discrimination' is to be carefully avoided,*

particularly any form of aggression and violence. Such families should be given respectful pastoral guidance, so that those who manifest a homosexual orientation can receive the assistance they need to understand and fully carry out God's will in their lives" (N° 250).

A further question in the interview related to a local law, proposed ten years earlier in Argentina, on *"matrimonios igualitarios de parejas del mismo sexo"* ("equality marriage for same-sex couples") which was opposed by the then Archbishop of Buenos Aires. On this question, Pope Francis affirmed that *"es una incongruencia hablar de matrimonio homosexual"* ("it is incongruous to speak of homosexual marriage"), adding that, with regard to that precise context, he had spoken of the right of these persons to be afforded legal protection: *"lo que tenemos que hacer es una ley de convivencia civil; tienen derecho a estar cubiertos legalmente. Yo defendí eso"* ("what we need to make is a law of civil coexistence; they have the right to be legally covered. I defended that").

The Holy Father had already spoken similarly in an interview in 2014: *"il matrimonio e fra un uomo e una donna. Gli Stati laici vogliono giustificare le unioni civili per regolare situazioni di convivenza, spinti dall'esigenza di regolare aspetti economici fra le persone, come ad esempio assicurare l'assistenza sanitaria. Si tratta di patti di convivenza di varia natura, di cui non saprei elencare le diverse forme, Bisogna vedere i diversi casi e valutarli nella loro varietà"* (" marriage is between a man and a woman. Secular states seek to justify civil unions to regularize situations of coexistence, driven by the need to regulate the economic aspects between people, such as ensuring health care. These are coexistence agreements of various kinds, of which I cannot list all the different forms. We have to look at them case by case and evaluate them in their various contexts").

It is, therefore, clear that Pope Francis was referring to specific civil arrangements, and certainly not the doctrine of the Church, which has been reaffirmed on numerous occasions through the years.

"All the lands in the possession of individuals, institutions and parishes should be made available for farming. Not even a square inch of land should be left uncultivable. The people of God including the clergy should set apart some time daily for agricultural activities."

**George Cardinal Alenchery,
Prot. No. 0714/2020, Pastoral Letter On Sabhadinam-2020**

**Synthesis of the Encyclical Laudato Si of the Holy Father Pope Francis on care for our Common Home
(Harith Varsh Special)**

1. Environmental dialogue life-style has to be a prerogative to practice it.
2. Develop a nature-friendly living quarters, campus, education facilities and work culture.
3. Be convinced of interdependence and mutual sustenance of ecological balance.
4. Frequently meditate on creator-creature spiritual communion that keep the world going in perfect harmony.
5. Live with compassion to all living beings and follow ecological invitation to live and let live.
6. God is the source of all life-forms in the world - Respect it, nurture it and make all efforts to keep its dignity intact.
7. Turn away from ego-centred consumerism to other-centred life-style and sharing.
8. Option for the poor was a special concern of Jesus during his public ministry. The encyclical invites us to a special concern for the poor, displaced, marginalized, who are side-tracked for the sake of 'development'.
9. World is for all and holistic distributive justice is right of everyone - the human, the animal kingdom, vegetative life and everything else in the world.
10. Environmental protection and ecological balance are responsibility of all, irrespective of caste, creed, language, ethnicity etc.

Providing meals to the hungry is the most efficient method to express our brotherliness and humaneness. We shall today listen to the cry of the poor in order to hear the words of the Lord at the last Judgment: "I was hungry; you gave me food" (Mt. 25:35). The care that Jesus gave to the poor should be realized practically in every parish. The Synod of Bishops reminds all the parishes and institutions of the Church that it is their duty to use their income to satiate the hunger of the poor.

Formation of Seminarians

The Synod discussed the problems concerning the formation of the seminarians and the steps to be taken for their training. The Synod entrusted the Bishops and the Major Superiors of the religious congregations with the responsibility to fix the time of the ordination of deacons depending on the completion of their training. As the priestly training is very important, the Synod decided to hold wider consultations in the ecclesiastical forums in the selection and appointment of teachers in seminaries.

Liturgy of the Hours

The Synod accepted the suggestions proposed by the Liturgical Commission for the reform of the Liturgy of the Hours. The reformed draft text of the Liturgy of the Hours will be placed at the next Synod for a detailed discussion. The Synod decided to strengthen the efforts for the unity and solidarity of the Church in all fields.

Condolences

The Synod remembered all those persons who lost their lives and property in the heavy rains and landslides that happened at Pettimudi in the district of Idukki and the persons who died in the tragic plane accident at Karipoor airport and offered prayers for them.

Conclusion

The Synod urges everyone to pray hard and engage in acts of mercy in these times when people are caught in the vicious grip of the pandemic and experiencing great suffering. We shall ask for the intervention of the Blessed Virgin Mary, of St. Thomas the Apostle and of all the saints and all the blessed of the Church.

Yours cordially in Christ,

Cardinal George Alencherry
Major Archbishop of the Syro-Malabar Church

George Cardinal Alencherry Major Archbishop Syro-Malabar Church



Prot. No. 1008/2020

Circular of the Major Archbishop after the XXVIII Synod of the Bishops of the Syro-Malabar Church, Session II, held online from 18 to 21 August 2020

Dear Brothers and Sisters in Christ,

The Second Session of the XXVIII Synod of the Syro-Malabar Church took place in August 2020 from 18-21. This is the first time in the history of the Church that the Synod was held on line, of course with the guidelines given by the Congregation for the Eastern Churches. Sixty two Bishops, including the Emeriti, ranging from the Bishops working in India and the Bishops from the US, Canada, UK, Australia and Italy participated in the Synod. The Synod which discussed ecclesiastical, political and agricultural topics took practical decisions concerning them.

Pastoral Ministry during the time of the Covid

The Government was informed by the Church that it was giving total support for the measures the Government has taken in its fight against the spread of the pandemic. The Synod remembered all the people who lost their lives because of the pandemic and shared the pain of the members of their families. The Synod also acknowledged the sacrificial role the medical staff and the police played during these critical times.

The Synod noted that Covid-19 had a very bad impact on the pastoral ministry of the Church just as it affected badly the other sectors of the society. The administration of sacraments as well as catechetical instruction was done on line. It is worth noting that many have converted their homes into domestic churches and have grown in their faith through their online participation in the Eucharist. Of course, it is not proper if this habit prevents them from participating in the Holy Qurbana when the churches are opening and functioning. Participation in the Eucharist celebrated in the churches is more fruitful and the online participation will never be a match to it. The Synod reminded the faithful of the need to participate in the Holy Qurbana celebrated in their respective churches at least once in a week in areas that are not declared as containment zones.

Sicknesses and pandemics should lead us to undergo spiritual

transformation to experience the presence of the Lord and not to despair and depression. This should be our attitude during this crisis created by Covid. You have been informed through a Circular about the special observance of the Eight Day Lent as a way to strengthen our spiritual protection against the Covid. Along with that, the faithful are requested that Friday, September 4th, should be observed as a day of fast. The bishops and the priests are asked to celebrate the Holy Qurbana on that day with the above intention. We shall continue our prayers for God's mercy at this time when powerful nations and great scientists get perplexed before the might of this pandemic. We shall hope that the special intervention of the Providence will help mankind to find a speedy remedy against the pandemic.

Cremation

Although the burial of the dead is a common practice in the Church, it is permitted to cremate dead bodies in special circumstances by the Church. It was very exemplary on the part of many eparchies for having formed organizations of trained volunteers to cremate or bury the dead bodies in this time of the pandemic. The Synod proposed that it would be more beneficial for the eparchies to establish crematoriums for their use. After performing all the due funeral prayers, the bodies can be cremated and then the ashes collected after the cremation can be kept in the cemeteries.

Discrimination in the policies of the Government

The Synod protested against the policy of the Government of Kerala which has retained 80:20 ratio in granting financial benefits to the minorities. The injustice prevalent in electing the district level representatives is to be rectified. The 10% reservation granted to the economically backward people in the forward communities should be implemented in all selections including the PSC and other similar bodies in a time-bound manner. The Synod also decided to ask the Government to appoint a special commission to study the problems faced by the Syro-Malabar community in the economic, social and cultural fields, taking into account the changing circumstances.

Crisis in the Agricultural Sector

The farmers are going through a critical situation because of the frequently happening natural disasters and the attacks of wild animals. The great price-fall of agricultural produce is affecting the very life of farmers. The Synod opposed the policy on the part of the authorities to

include the inhabited regions into eco-sensitive areas and to adopt very restrictive measures on the basis of the reports of Gadgil-Kasturi Rangan Commissions.

The Synod also asked the Government to make arrangements for the proper burial of the body of late Sri P. P. Mathai from Chittar, Pathanamathitta District, who lost his life in mysterious circumstances when he was in the custody of the forest guards and to do justice to his family. The Central and State governments should cancel at least the interest of the loans taken by the farmers. The Government has also to take creative steps so that the wild life should not trespass into agricultural lands, endangering the life and property of the farmers. Support prices should be given to rubber and other agricultural produce, protecting the farmers, thus, from huge losses.

Help for the poor

The organizations of the Church were asked to take practical measures to ensure that the poor are fed during these acute times. In this dire time of Covid, we shall follow the example of Jesus and be on the side of the poor thereby putting into practice the vision of Pope Francis to become a Church of the poor for the poor. The Church is giving its full support for the policies of the State government in battling the impact of the pandemic. The Church through its various agencies of different eparchies and religious Congregations has already spent Rs. 53.3 crores for helping the poor during this time of crisis.

The Synod observed that hunger and poverty are on the increase in the society during this time when the Covid is spreading fast alarmingly. It looks like that these problems cannot be resolved through the resources of the State government alone. Hence the Church should pay special attention to the needs of the poor. All the parishes and church agencies should view with sympathy and concern the poverty-stricken situation of the poor irrespective of their religion or caste. The Synod urges the faithful to find ways in which the poor can be fed.

Steps have to be taken by parishes to find families in their midst who are experiencing hunger. Arrangements have to be made to provide food for them. Some parishes have already started providing kits containing rice, beans and other food materials in the vestibule of the church. This arrangement should be started in all our parishes. In this way, the needy can collect food materials without getting anybody's permission.