

# PROVINCIAL CIRCULAR

*St. Joseph Province of Hyderabad - INH*

**RB /INH /CIR 02 /2015**



**February, 2015**

**Dear Confreres,**

Greetings of peace and joy from Don Bosco Provincial House, Hyderabad! This month too we shall continue reflecting on the '**Relatio Synodi**' document on family. The Papal teachings highlight the family as the fountain of life, the nursery of society and the domestic Church. GC27 speaks of an emerging apostolate, namely, the 'family ministry', to be carried out in the context of youth ministry. To give attention to family ministry and lay formation at all levels. The vigour and vitality that we bring in our personal life and in our apostolate is the measure of our life of consecration. Kindly read this in the communities and make use of it for animation.

### ***Pastoral Challenges to the Family in the Context of Evangelization***

#### **Part III**

##### **Facing the Situation: Pastoral Perspectives**

##### **Proclaiming the Gospel of the Family Today in Various Contexts**

**29.** Discussion at the synod has allowed for agreement on some of the more urgent pastoral needs to be addressed in the particular Churches, in communion **cum Petro et sub Petro**. Proclaiming the Gospel of the Family is urgently needed in the work of evangelization. The Church has to carry this out with the tenderness of a mother and the clarity of a teacher (cf. **Eph** 4: 15), in faithfulness to the mercy displayed in Christ's **kenosis**. Truth became flesh in human weakness, not to condemn it but to save it (cf. **Gn** 3: 16, 17).

**30.** Evangelizing is the shared responsibility of all God's people, each according to one's ministry and charism. Without the joyous testimony of married people and families, proclamation, even if done in the proper way, risks being misunderstood or lost in a flurry of words which is characteristic of society today (cf. **Novo Millennio**

**Ineunte**, 50). On various occasions, the synod fathers emphasized that Catholic families, by reason of the grace of the Sacrament of Marriage, are called upon to be the **active agents** in every pastoral activity on behalf of the family.

**31.** The primacy of grace needs to be highlighted and consequently, the possibilities which the Spirit provides in the Sacrament. It is a question of allowing people to experience that the Gospel of the Family is a joy which “fills hearts and lives”, because in Christ we are “set free from sin, sorrow, inner emptiness, and loneliness” (*Evangelii Gaudium*, 1). Bearing in mind the Parable of the Sower (cf. **Mt** 13; 3), our task is to cooperate in the sowing; the rest is God’s work; nor must we forget that, in preaching about the family, the Church is a sign of contradiction.

**32.** Consequently, this work calls for **missionary conversion** by everyone in the Church, that is, not stopping at proclaiming a message which is perceived to be merely theoretical, with no connection to people’s real problems. We must continually bear in mind that the crisis of faith has led to a crisis in marriage and the family and consequently, the transmission of faith itself from parents to children has often been interrupted. If we confront the situation with a strong faith, the imposition of certain cultural perspectives which weaken the family is of no importance.

**33.** Conversion also needs to be seen in the language we use, so that it might prove to be effectively meaningful. Proclamation needs to create an experience where the Gospel of the Family responds to the deepest expectations of a person: a response to each one’s dignity and complete fulfillment in reciprocity, communion and fruitfulness. This does not consist in merely presenting a set of rules but in espousing values which respond to the needs of all peoples of today, even in the most secularized of countries.

**34.** The Word of God is the source of life and spirituality for the family. All pastoral work on behalf of the family must allow people to be interiorly fashioned and formed as members of the domestic church through the Church’s prayerful reading of Sacred Scripture. The Word of God is not only good news in a person’s private life but also a criterion of judgment and a light in discerning the various challenges which married couples and families encounter.

**35.** At the same time, many synod fathers insisted on a more positive approach to the richness of various religious experiences, without overlooking the inherent difficulties. In these different religious realities and in the great cultural diversity which characterizes countries, the positive possibilities should be appreciated first and then on this basis evaluate their limitations and deficiencies.

**36.** Christian marriage is a vocation which is undertaken with due preparation in

a journey of faith with a proper process of discernment and is not to be considered only a cultural tradition or social or legal requirement. Therefore, formation is needed to accompany the person and couple in such a way that the real-life experience of the entire ecclesial community can be added to the teaching of the contents of the faith.

**37.** The synod fathers repeatedly called for a thorough renewal of the Church's pastoral practice of the Gospel of the Family and replacing its current emphasis on individuals. For this reason, the synod fathers repeatedly insisted on renewal in the training of priests and other pastoral workers with a greater involvement in the families.

**38.** At the same time they highlighted the fact that evangelization needs clearly to denounce cultural, social, political and economic factors, such as the excessive importance given to market logic which prevents authentic family life and leads to discrimination, poverty, exclusion and violence. Consequently, dialogue and cooperation need to be developed with the social entities and encouragement given to Christian lay people who are involved in the cultural and socio-political fields.

### **Guiding Engaged Couples in Their Preparation for Marriage**

**39.** The complex social reality and the changes affecting the family today require a greater effort on the part of the whole Christian community in preparing those who are about to be married. The importance of the virtues needs to be included, among them chastity which is invaluable in the genuine growth of love between persons. In this regard, the synod fathers jointly insisted on the need to involve more extensively the entire community by favouring the witness of families themselves and including preparation for marriage in the course of Christian Initiation as well as emphasizing the connection between marriage and the other sacraments. Likewise, they felt that specific programmes were needed in preparing couples for marriage, programmes which create a true experience of participation in ecclesial life and treat thoroughly the various aspects of family life.

### **Accompanying the Married Couple in the Initial Years of Marriage**

**40.** The initial years of marriage are a vital and sensitive period during which couples become more aware of the challenges and meaning of married life. Consequently, pastoral accompaniment needs to go beyond the actual celebration of the Sacrament (**Familiaris Consortio**, Part III). In this regard, experienced couples are of great importance in any pastoral activity. The parish is the ideal place for these experienced couples to be of service to younger couples. Married couples need

encouragement in a basic openness to the great gift of children. The importance of a family spirituality and prayer needs to be emphasised so that couples might be encouraged to meet regularly to promote growth in their spiritual life and solidarity in the concrete demands of life. Meaningful liturgies, devotional practices and the Eucharist celebrated entirely for families were mentioned as vital factors in fostering evangelization through the family.

### **Pastoral Care for Couples Civilly Married or Living Together**

**41.** While continuing to proclaim and foster Christian marriage, the Synod also encourages pastoral discernment of the situations of a great many who no longer live this reality. Entering into pastoral dialogue with these persons is needed to distinguish elements in their lives which can lead to a greater openness to the Gospel of Marriage in its fullness. Pastors ought to identify elements which can foster evangelization and human and spiritual growth. A new element in today's pastoral activity is a sensitivity to the positive aspects of civilly celebrated marriages and with obvious differences, cohabitation. While clearly presenting the Christian message, the Church also needs to indicate the constructive elements in these situations which do not yet or no longer correspond to it.

**42.** The synod fathers also noted in many countries an "an increasing number of people who live together ***ad experimentum***, in unions which have not been religiously or civilly recognized" (***Instrumentum Laboris***, 81). In some countries, this occurs especially in traditional marriages which are arranged between families and often celebrated in different stages. Other countries are witnessing a continual increase in the number of those who, after having lived together for a long period, request the celebration of marriage in the Church. Simply to live together is often a choice based on a general attitude opposed to anything institutional or definitive; it can also be done while awaiting more security in life (a steady job and income). Finally, in some countries ***de facto*** marriages are very numerous, not because of a rejection of Christian values concerning the family and matrimony but primarily because celebrating a marriage is too expensive. As a result, material poverty leads people into ***de facto*** unions.

**43.** All these situations require a constructive response, seeking to transform them into opportunities which can lead to an actual marriage and a family in conformity with the Gospel. These couples need to be provided for and guided patiently and discreetly. With this in mind, the witness of authentic Christian families is particularly

appealing and important as agents in the evangelization of the family.

### Caring for Broken families

(Persons who are Separated, Divorced, Divorced and Remarried and Single-Parent Families)

**44.** Married couples with problems in their relationship should be able to count on the assistance and guidance of the Church. The pastoral work of charity and mercy seeks to help persons recover and restore relationships. Experience shows that with proper assistance and acts of reconciliation through grace, a great percentage of troubled marriages find a solution in a satisfying manner. To know how to forgive and to feel forgiven is a basic experience in family life. Forgiveness between husband and wife permits a couple to experience a never-ending love which does not pass away (cf. **1 Cor** 13:8). At times, this is difficult, but those who have received God's forgiveness are given the strength to offer a genuine forgiveness which regenerates persons.

**45.** The necessity for courageous pastoral choices was particularly evident at the Synod. Strongly reconfirming their faithfulness to the Gospel of the Family and acknowledging that separation and divorce are always wounds which cause deep suffering to the married couple and to their children, the synod fathers felt the urgent need to embark on a new pastoral course based on the present-day reality of weaknesses within the family, knowing oftentimes that couples are more "enduring" situations of suffering than freely choosing them. These situations vary because of personal, cultural and socio-economic factors. Therefore, solutions need to be considered in a variety of ways, as suggested by Pope St. John Paul II (cf. **Familiaris Consortio**, 84).

**46.** All families should, above all, be treated with respect and love and accompanied on their journey as Christ accompanied the disciples on the road to Emmaus. In a particular way, the words of Pope Francis apply in these situations: "The Church will have to initiate everyone – priests, religious and laity – into this 'art of accompaniment', which teaches us to remove our sandals before the sacred ground of the other (cf. **Ex** 3: 5). The pace of this accompaniment must be steady and reassuring, reflecting a closeness and compassion which at the same time, heals, liberates and encourages growth in the Christian life" (**Evangelii Gaudium**, 169).

**47.** A special discernment is indispensable for guiding individually persons who are separated, divorced or abandoned. Respect needs to be primarily given to the suffering of those who have unjustly endured separation, divorce or abandonment or those who have been subjected to illtreatment by the husband or the wife which interrupts their life together. To forgive such an injustice is not easy but grace makes

this journey possible. Pastoral activity, then, needs to be geared towards reconciliation or mediation of differences, which might even take place in specialized “listening centres” established in the dioceses. At the same time, the synod fathers emphasized the necessity of addressing, in a faithful and constructive fashion, the consequences of separation or divorce on children, in every case the innocent victims of the situation. Children must not become ‘objects-of-contention’. Instead, every suitable means ought to be sought to ensure that they can overcome the trauma of a family break-up and grow as serenely as possible. In each case, the Church is always to point out the injustice which very often is associated with divorce. Special attention is to be given in the guidance of single-parent families. Women in this situation ought to receive special assistance so they can bear the responsibility of providing for a home and raising their children.

**48.** A great number of synod fathers emphasized the need to make the procedure in cases of nullity more accessible and less time-consuming. They proposed, among others, the dispensation of the requirement of second instance for confirming sentences; the possibility of establishing an administrative means under the jurisdiction of the bishop in the diocese; and a simple procedure to be used in cases where nullity is clearly evident. Some synod fathers, however, were opposed to this proposal, because they felt that it would not guarantee a reliable judgment. In all these cases, the synod fathers emphasized the primary character of ascertaining the truth about the validity of the marriage bond. Among other proposals, the role which faith plays in persons who marry could possibly be examined in ascertaining the validity of the Sacrament of Marriage, all the while maintaining that the marriage of two baptized Christians is always a sacrament.

**49.** In streamlining the procedure of marriage cases, many synod fathers requested the preparation of a sufficient number of persons - clerics and lay people - entirely dedicated to this work, which will require the increased responsibility of the bishop in the diocese, who could designate in his diocese specially trained counselors who would be able to offer free advice to the concerned parties on the validity of their marriage. This work could be done in an office or by qualified persons (cf. **Dignitas Connubii**, art. 113, 1).

**50.** Divorced people who have not remarried, who oftentimes bear witness to their promise of faithfulness in marriage, ought to be encouraged to find in the Eucharist the nourishment they need to sustain them in their present state of life. The local community and pastors ought to accompany these people with solicitude,

particularly when children are involved or when in serious financial difficulty.

**51.** Likewise, those who are divorced and remarried require careful discernment and an accompaniment of great respect. Language or behavior which might make them feel an object of discrimination should be avoided, all the while encouraging them to participate in the life of the community. The Christian community's care of such persons is not to be considered a weakening of its faith and testimony to the indissolubility of marriage but precisely in this way, the community is seen to express its charity.

**52.** The synod fathers also considered the possibility of giving the divorced and remarried access to the Sacraments of Penance and the Eucharist. Some synod fathers insisted on maintaining the present regulations, because of the constitutive relationship between participation in the Eucharist and communion with the Church as well as the teaching on the indissoluble character of marriage. Others expressed a more individualized approach, permitting access in certain situations and with certain well-defined conditions, primarily in irreversible situations and those involving moral obligations towards children who would have to endure unjust suffering. Access to the sacraments might take place if preceded by a penitential practice, determined by the diocesan bishop. The subject needs to be thoroughly examined, bearing in mind the distinction between an objective sinful situation and extenuating circumstances, given that "imputability and responsibility for an action can be diminished or even nullified by ignorance, inadvertence, duress, fear, habit, inordinate attachments, and other psychological or social factors" (**Catechism of the Catholic Church**, 1735).

**53.** Some synod fathers maintained that divorced and remarried persons or those living together can have fruitful recourse to a spiritual communion. Others raised the question as to why they could not then have access to the sacrament itself". As a result, the synod fathers requested that further theological study in the matter might point out the specifics of the two forms and their association with the theology of marriage.

**54.** The problems relative to mixed marriages were frequently raised in the interventions of the synod fathers. The differences in the matrimonial regulations of the Orthodox Churches create serious problems in some cases, which require due consideration in the work of ecumenism. Analogously, the contribution of the dialogue with other religions would be important for interreligious marriages.

### **Pastoral Attention towards Persons with Homosexual Tendencies**

**55.** Some families have members who have a homosexual tendency. In this

regard, the synod fathers asked themselves what pastoral attention might be appropriate for them in accordance with the Church's teaching: "There are absolutely no grounds for considering homosexual unions to be in any way similar or even remotely analogous to God's plan for marriage and family." Nevertheless, men and women with a homosexual tendency ought to be received with respect and sensitivity. "Every sign of unjust discrimination in their regard should be avoided" Congregation for the Doctrine of the Faith, ***Considerations Regarding Proposals to Give Legal Recognition to Unions between Homosexual Persons***, 4.

**56.** Exerting pressure in this regard on the Pastors of the Church is totally unacceptable: this is equally so for international organizations who link their financial assistance to poorer countries with the introduction of laws which establish "marriage" between persons of the same sex.

### **The Transmission of Life and the Challenges of a Declining Birthrate**

**57.** Today the diffusion of a mentality which reduces the generation of human life to accommodate an individual's or couple's plans is easily observable. Sometimes, economic factors are burdensome, contributing to a sharp drop in the birthrate which weakens the social fabric, thus compromising relations between generations and rendering a future-outlook uncertain. Openness to life is an intrinsic requirement of married love. In this regard, the Church supports families who accept, raise and affectionately embrace children with various disabilities.

**58.** Pastoral work in this area needs to start with listening to people and acknowledging the beauty and truth of an unconditional openness to life, which is needed, if human life is to be lived fully. This serves as the basis for an appropriate teaching regarding the natural methods for responsible procreation, which allow a couple to live, in a harmonious and conscious manner, the loving communication between husband and wife in all its aspects, along with their responsibility at procreating life. In this regard, we should return to the message of the Encyclical ***Humanae Vitae*** of Blessed Pope Paul VI, which highlights the need to respect the dignity of the person in morally assessing methods in regulating births. The adoption of children, orphans and the abandoned and accepting them as one's own is a specific form of the family apostolate (cf. ***Apostolicam Actuositatem***, III, 11), and oftentimes called for and encouraged by the Magisterium (cf. ***Familiaris Consortio***, III, II; ***Evangelium Vitae***, IV, 93). The choice of adoption or foster parenting expresses a particular fruitfulness of married life, not simply in the case of sterility. Such a choice

is a powerful sign of family love, an occasion to witness to one's faith and to restore the dignity of a son or daughter to a person who has been deprived of this dignity.

**59.** Affectivity needs assistance, also in marriage, as a path to maturity in the ever-deepening acceptance of the other and as an ever-fuller gift of self. This necessitates offering programmes of formation which nourish married life and the importance of the laity providing an accompaniment, which consists in a life of witness. Undoubtedly, the example of a faithful and deep love is of great assistance; a love shown in tenderness and respect; a love which is capable of growing over time; and a love which, in the very act of opening itself to the generation of life, creates a transcendent mystical experience.

### **Upbringing and the Role of the Family in Evangelization**

**60.** One of the fundamental challenges facing families today is undoubtedly that of raising children, made all the more difficult and complex by today's cultural reality and the awesome influence of the media. Consideration, then, needs to be given to the needs and expectations of families, who are able to bear witness, in their daily lives, to the family as a place of growth in the concrete and essential transmission of the virtues which give form to our existence. Parents, then, are able freely to choose the type of education for their children, according to their convictions.

**61.** In this regard, the Church can assume a valuable role in supporting families, starting with Christian Initiation and by being welcoming communities. More than ever, these communities today are to offer support to parents, in complex situations and everyday life, in their work of raising their children, accompanying children, adolescents and young people in their development through personalized pastoral programmes, capable of introducing them to the full meaning of life and encouraging them in their choices and responsibilities, lived in the light of the Gospel. Mary, in her tenderness, mercy and maternal sensitivity can nourish the hunger of humanity and life itself. Therefore, families and the Christian people should seek her intercession. Pastoral work and Marian devotion are an appropriate starting point for proclaiming the Gospel of the Family.

### **Conclusion**

**62.** These proposed reflections, the fruit of the synodal work which took place in great freedom and with a spirit of reciprocal listening, are intended to raise questions and indicate points of view which will later be developed and clarified through reflection

in the local Churches in the intervening year leading to the XIV Ordinary General Assembly of the Synod of Bishops, scheduled for October 2015, to treat ***The Vocation and Mission of the Family in the Church and in the Contemporary World.*** These are not decisions taken nor are they easy subjects. Nevertheless, in the collegial journey of the bishops and with the involvement of all God's people, the Holy Spirit will guide us in finding the road to truth and mercy for all. This has been the wish of Pope Francis from the beginning of our work, when he invited us to be courageous in faith and to humbly and honestly embrace the truth in charity.

### **Salesian Saint of the Month**

#### **Deceased Salesians (1 Feb)**

The memory of deceased confreres unites in the "charity that does not end", Salesians who are still pilgrims with those who are already resting in Christ. Don Bosco wrote: "It seems appropriate to say something about the life of each of them, so that their memory is preserved among us. What I am doing for them, we hope with the help of the Lord that the same will be done for the brothers already called to eternal life in the past and for those whom God pleases to call to himself in the future. We do this for three specific reasons: 1. Other religious orders and ecclesiastical congregations are accustomed to do so. 2. So that those who lived and practiced the same rules in an exemplary way may be an encouragement to us to imitate in doing good and avoiding evil. 3. That recording their names and their deeds we may remember more easily to raise prayers to God for the eternal repose of their souls, if they have not yet been received into the bosom of God's Mercy.

#### **Blessed Eusebia Palomino (9 Feb)**

On 9 February we commemorate the feast of Bl. Eusebia Palomino Yenes, a Salesian Sister who worked in Spain and poured out her life as an offering to the Lord for the salvation of Spain and freedom of Religion, during the revolution. The life of Sister Eusebia enriches the Salesian charism not on account of her great accomplishments or her contribution to a specific doctrine but because of the extraordinary quality of her ordinary everyday life.

She manifested in her life some typical aspects of Salesian Spirituality: her positive outlook based on the certainty of being loved by God; her love for the Eucharist and for Mary – she had no hesitation in promoting *Marian Slavery* as taught by *Louis Grignon de Montfort*; her availability for any job, as an expression of *Da Mihi Animas Cetera Tolle*; the discipline of ready availability without reservations and the offer of her daily life as a gift

for others; her love for education which made her zealous in seeking the best way to meet the needs of girls; her education activities became increasingly effective because she did not think only of herself but always looked to the needs of others; joy is perhaps the most evident trait in her life.

### **Venerable: Vincent Cimatti: (15 February)**

Vincent Cimatti was born in Faenza on 15<sup>th</sup> July 1879 to James and Rosa Pasi, the last of seven children. When only three, he lost his father. His mother brought him to the parish church where Don Bosco was preaching: "Vincent, look, look there at Don Bosco". He would recall the kindly face of the old priest all the rest of his life.

When he was 24 he was ordained a priest. He taught for 20 years and was a brilliant composer at Valsalice. In his letter of September 1926 to Fr. Rinaldi, he synthesizes his missionary experience of the first few months. "The absolute conviction of my nothingness is a daily growing awareness. This is manifested in the difficulty of the language as well as in understanding the people".

Don Rinaldi sent him to lead the group founding the Salesian presence in Japan. He worked there for 40 years. He won the hearts of the Japanese by his kindness, getting involved, like Don Bosco, in the apostolate of the press and in that of music. He translated the life of Dominic Savio into Japanese. He died in Japan, with patriarchal honour, on 6<sup>th</sup> October 1965. He was recognized by both the Italian and the Japanese civil authorities. His body was exhumed in 1977 and found to be perfectly intact and now lies in the crypt in Chofu.

### **Sts. Aloysius Versiglia and Callistus Caravario (25 Feb)**

The brave missionaries and proto-martyrs of the Salesian Family: Aloysius Versiglia was the bishop of Shiu Chow, China, while Callistus Caravario was a young missionary to the Chinese Missions. They were shot dead by pirates, while defending their faith and the chastity of the women travelling with them, in 1930.

On the eve of his ordination Callistus Caravario wrote to his mother, "Now your Callistus is no longer yours, he must be entirely the Lord's, wholly consecrated to his service. I hope the Lord will grant me this grace. On your part, from now on, think only of praying that I may be a holy priest, setting good example to all and entirely dedicated to the cause of the Lord." Bishop Versiglia showed his great spirit of faith especially in developing the mission entrusted to him. Faced with problems, lack of means and exhausted, he cried: "We have God with us, the Help of Christians and an inexhaustible treasure and wealth: the spirit of Don Bosco". Their example inspires us to continue our

mission and through our hardships focusing purely on the One whom we have dedicated our lives to.

### **Congratulations to the New Salesian Bishop and Cardinals in Myanmar and Uruguay**

During the Angelus on Sunday, 4 January 2015, the Holy Father Pope Francis announced the names of 20 new Cardinals who will be appointed in the Consistory of February 2015. Among them are two Salesians, Archbishop Charles Maung Bo of Yangon (Myanmar), and Archbishop Daniel Fernando Sturla Berhouet of Montevideo (Uruguay).

On behalf of the St. Joseph Province of Hyderabad, we congratulate the Bishop elect, Fr. Jeromedhas Varuvel SDB, who will be ordained as the Bishop of the newly erected diocese of Kuzhithurai (Tamil Nadu), on 24 Feb 2015. He is currently the Novice Master at Yelagiri, of the Province of Chennai.

### **Bicentenary seminar dissemination & Strenna**

The Vice Provincial has attended a Bicentenary Seminar in Rome. He will be disseminating the contents and the Strenna during the Tri-Monthly recollections in various regions. The videos of the Strenna will not be sent to the communities. It is available in the [www.sdb.org](http://www.sdb.org). Kindly make use of it for community animation. I request the regional coordinators to ensure that all the members of the Salesian Family too are invited for this occasion. The proposed dates for the presentation are as follows:

<b>Date</b>	<b>Venue</b>	<b>Communities of...</b>
7- 02 - 2015	Gunadala	Tri monthly recollection, Vijayawada
9 – 02 - 2015	Ongole	Tri monthly recollection, Ongole
15 – 02 - 2015	Ramathapur	Tri monthly recollection, Hyderabad

### **Young Priests Meet**

The meeting of the Young Priests' will be held on 4 & 5 of February, 2015 at Don Bosco Provincial House, Hyderabad. All the Young Priests' are requested to ensure that they are present for these two days of animation. The list of the participants is enclosed.

### **SPCSA Meet, Hyderabad**

In the last week of February 2015 (23-26) the SPCSA meet is planned to be held in our Province and a representative from each Province is also invited, especially in view of the Strenna 2015 and the Bicentenary of Don Bosco. Fr. Puthussery Sojan, the economer, will be participating in this meeting as our delegate.

## **Assessment Forms**

Kindly note that the third assessment of the temporarily professed Salesians is to reach the Provincial office by March 15, 2015. This is also an urgent reminder for those who are still to send the second assessment. The rectors of the respective houses are exhorted to take the necessary steps in ensuring that these forms are diligently filled in by the community. We consider that this process is one of the valuable means of accompanying our young Salesians as they grow in their Salesian Vocation.

## **Applications for Renewal and Perpetual Profession**

The Rectors and clerics in temporary Profession are once again reminded about submitting the application form for renewal/perpetual Profession after due reflection, consultation and prayer. The last date for the application forms, along with the opinion of the local community, to reach the Provincial office by March 23, 2015.

## **Requirement of Clerics for Holidays**

We have few brothers Theology & Philosophy available for ministry during the summer holidays. In case you would like to avail of their services, kindly send the filled forms to the Provincial office by 20<sup>th</sup> February 2015. Format is enclosed with this Circular.

## **Regarding Jubilees Celebration of houses and Confreres**

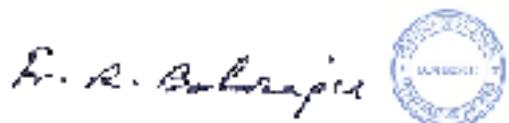
The Provincial Council in its meeting on Jan 27<sup>th</sup> discussed about the Jubilee Celebrations of Houses and Confreres. The Provincial Council requests that the celebrations be simple and the budget for the celebration must be submitted to Provincial Council by the houses well in advance.

## **Season of Lent**

On 18<sup>th</sup> Feb we celebrate Ash Wednesday and begin the season of Lent. During the season of Lent the Church asks us to pray, fast and give alms. Often we are concerned with external practices. Our prayer should be not only asking for something but it should be real search for God whole heartedly. Let us enter into this season of Lent with joy and live our lives filled with love for God and neighbour, so that we may prepare well to celebrate this season and the year of consecration – both as individuals and as a community.

Let this season be a time of grace of God for each one of us.

**Yours Affectionately in Don Bosco,**



**Fr Raminedi Balaraju sdb  
Provincial**

**TRAVELOGUE OF THE PROVINCIAL – February 2015**

<b>Feb</b>	<b>Community</b>
2-3	DB Kurnool - APV
4-5	Young Priests' Meet
7	YaR Governing body meet at Chennai
11-12	DB Academy - APV
13	DB Mission P.T. Parru - Visit
14	Jubilee mass at Emani, Guntur
15-16	Assumption church, Pezzonipet APV
17-18	DB Gunadala APV
19-20	DB Mission Wyra APV
23-26	SPCSA Assembly, DBPH Hyderabad
27-28	Provincials meeting with Major Superiors, DBPH Hyderabad
28	<b>Provincial Council with Vicar General</b>

**TRAVELOGUE OF THE VICE PROVINCIAL – ECONOMER - February**

**2015**

<b>Feb</b>	<b>Community</b>	<b>Feb</b>	<b>Community</b>
4-5	Young Priests' Meet	1	D.B Tec School - Kurnool
7	Tri monthly recollection, Vijayawada	2	Economer's Meet - Chennai
8	St. Michael's, Guntur	6	DBPH - Hyderabad
9	Trimonthly recollection, Ongole	7	D.B School, Bandlaguda
10	DBNJ, Vijayawada	8	St. Theresa's Church, Sanathnagar
15	Trimonthly recollection, Hyderabad	9	D.B Junior College - Chandur
16	D.B Mission - P.T. Parru	11	St. Antony's Indu. Inst. Kadapa
17	Bosco Ashram - Ponnur	20	DBPH - Hyderabad
18	D. B Mission - Ravulapalem	24 - 27	SPCSA Meeting

19	DBNJ, Vizag	28	Pro. Cou. with Vicar General
20	Kondadaba		
21	Peddaboddepalli		
22	Rajamundry		
23	Hyderabad		
24 - 27	SPCSA Meeting		
28	Provincial Council with Vicar General		

**LIST OF THE YOUNG PRIESTS OF THE QUINQUENNIA (2010 - 2015)****PROVINCE OF ST. JOSEPH - HYDERABAD****February 4 (9.30am) - 5 (12.30pm), 2015****List of the Participants**

01. Fr. Mattukoyya Mariadas
02. Fr. Govindu Joseph
03. Fr. Pasala Bhaskar
04. Fr. Narisetty Arogya Raju
05. Fr. Pitchaimuthu Arul Das
06. Fr. Yandava Kalyan Kumar
07. Fr. Benny Joseph
08. Fr. Vattigunta Ignatius
09. Fr. Reddimasu Anil Kumar
10. Fr. Lingampalli Ashok
11. Fr. Neelam Ratna Kumar
12. Fr. Kowju Melchior Raju
13. Fr. Goli Suman Showri
14. Fr. Thalla Wilson
15. Fr. Dasari Nireekshana Raju
16. Fr. Putti Thambi Joseph

17. Fr. Medi Sleevaraj

**REQUEST FORM FOR CLERICS/BROTHERS FOR SUMMER APOSTOLATE – 2015**

1. Name of the Community:
  
2. Number of clerics/brothers needed:
  
3. What are the activities/programmes to be organized?
  
4. Duration of the activities/programmes:

Signature of the Rector/In-charge

Kindly fill in the form and send it to the Provincial by **20<sup>th</sup> Feb, 2015**.

Thanking you,

Yours in Don Bosco,