

THE LITTLE FLOWER



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*May the Souls of the Departed
Rest in Peace!*



POPE'S MESSAGE

Pope Calls Peacemakers to Readiness for Martyrdom



VATICAN CITY, OCT. 26, 2011
(Zenit.org).- Benedict XVI says that extending Christ's kingdom of peace means being ready to suffer and to lose one's life in martyrdom.

The Pope offered this reflection today at a liturgy to prepare for Thursday's Day of Reflection, Dialogue and Prayer for Peace and Justice in the World, an event that will gather leaders of the world's religions as well as non-believers in Assisi to commemorate the 25th anniversary of the first such celebration convoked by Blessed John Paul II. Due to rain, the liturgy was held in Paul VI Hall, and it replaced the customary general audience the Holy Father has on Wednesdays.

The Pontiff drew from the ninth chapter of the Prophet Zechariah for his homily, noting the prophecy that a king would come who would bring peace. This king, he explained, is Jesus, "the poor king among the poor, meek among those who desire to be meek. In this way, he is the king of peace, thanks to the power of God, which is the power of good, the power of love."

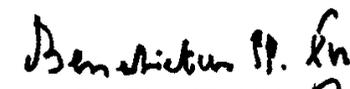
"He is a king," the Pope said, "who causes the chariots and charioteers of battle to disappear, who will shatter the bows of war; he is a king who will bring peace to fulfillment on the cross by joining heaven and earth, and by throwing a bridge of brotherhood between all peoples. The cross is the new bow of peace, the sign and instrument of reconciliation, of forgiveness, of understanding, a sign of the love that is stronger than all violence and oppression, stronger than death: Evil is conquered with good, with love." And to participate in extending this kingdom, the Holy Father continued, Christians have to resist the temptation "to become wolves in the midst of wolves."

"It is not with power, with force or with violence that Christ's kingdom of peace is extended, but with the gift of self, with love taken to the extreme, even toward our enemies," he declared. "Jesus does not conquer the world with the strength of armies, but with the strength of the cross, which is victory's true guarantee. Consequently, for the one who desires to be the Lord's disciple -- his messenger -- this means being ready for suffering and martyrdom, being ready to lose one's life for him, so that good, love and peace may triumph in the world. This is the condition for being able to say, upon entering into any circumstance: 'Peace be to this house!' (Luke 10:5)."

Sword: Benedict XVI spoke of the statue of St. Paul in front of St. Peter's Basilica in which the Apostle holds a sword: "One who is unfamiliar with the story (...) might think he is a great captain who commanded powerful armies and subjected peoples and nations with the sword, procuring for himself fame and riches by others' blood. Instead it is exactly the opposite: The sword he holds is the instrument with which Paul was put to death, with which he underwent martyrdom and shed his own blood."

The Pope reflected that St. Paul's sword also "recalls the power of truth, which can often wound, can hurt." And just as St. Paul suffered for the truth, giving his life for it, "this same logic holds true also for us if we want to be bearers of the kingdom and peace announced by the Prophet Zechariah and fulfilled by Christ," he said. "We must be willing to pay personally, to suffer in the first person misunderstanding, rejection, persecution."

"It is not the sword of the conqueror that builds peace," the Pope affirmed, "but the sword of the sufferer, of he who knows how to give his very life."


BENEDICT XVI

FEAST OF ALL SAINTS

All Saints' Day (in the Roman Catholic Church officially the Solemnity of All Saints and also called All Hallows or Hallowmas), often shortened to All Saints, is a solemnity celebrated on 1 November by parts of Western Christianity, and on the first Sunday after Pentecost in Eastern Christianity, in honor of all the saints, known and unknown.

In Western Christian theology, the day commemorates all those who have attained the beatific vision in Heaven. It is a national holiday in many historically Catholic countries. In the Roman Catholic Church and many Anglican churches, the next day, All Souls' Day, specifically commemorates the departed faithful who have not yet been purified and reached heaven. Catholics celebrate All Saints' Day and All Souls' Day in the fundamental belief that there is a prayerful spiritual communion between those in the state of grace who have died and are either being purified in purgatory or are in heaven (the 'church penitent' and the 'church triumphant', respectively), and the 'church militant' who are the living. Other Christian traditions define, remember and respond to the saints in different ways.

The Western Christian holiday of All Saints' Day falls on November 1, followed by All Souls' Day on November 2, and is a Holy Day of Obligation in the Latin Rite of the Catholic Church. The origin of the festival of All Saints celebrated in the West dates to May 13, 609 or 610, when Pope Boniface IV consecrated the

Pantheon at Rome to the Blessed Virgin and all the martyrs; the feast of the dedicatio Sanctae Mariae ad Martyres has been celebrated at Rome ever since. There is evidence that from the fifth through the seventh centuries there existed in certain places and at sporadic intervals a feast date 13 May to celebrate the holy martyrs. The origin of All Saints' Day cannot be traced with certainty, and it has been observed on various days in different places. However, there are some who maintain the belief that it has origins in the pagan observation of 13 May, the Feast of the Lemures, in which the malevolent and restless spirits of the dead were propitiated. Liturgiologists base the idea that this Lemuria festival was the origin of that of All Saints on their identical dates and on the similar theme of "all the dead".

The feast of All Saints, on its current date, is traced to the foundation by Pope Gregory III (731–741) of an oratory in St. Peter's for the relics "of the holy apostles and of all saints, martyrs and confessors, of all the just made perfect who are at rest throughout the world", with the day moved to 1 November and the 13 May feast suppressed.

This usually fell within a few weeks of the Celtic holiday of Samhain, which had a theme similar to the Roman festival of Lemuria, but which was also a harvest festival. The Irish, having celebrated Samhain in the past, did not celebrate All Hallows Day on this November 1 date, as extant historical documents attest that the celebration in Ireland took place in the spring: "...the Felire of Oengus and the Martyrology of Tallaght prove

that the early medieval churches [in Ireland] celebrated the feast of All Saints on April 20."

A November festival of all the saints was already widely celebrated on November 1 in the days of Charlemagne. It was made a day of obligation throughout the Frankish empire in 835, by a decree of Louis the Pious, issued "at the instance of Pope Gregory IV and with the assent of all the bishops", which confirmed its celebration on November 1. The octave was added by Pope Sixtus IV (1471–1484).

The festival was retained after the Reformation in the calendar of the Anglican Church and in many Lutheran churches. In the Lutheran churches, such as the Church of Sweden, it assumes a role of general commemoration of the dead. In the Swedish calendar, the observance takes place on the Saturday between October 31 and November 6. In many Lutheran Churches, it is moved to the first Sunday of November. It is also celebrated by other Protestants of the English tradition, such as the United Church of Canada, the Methodist churches, and the Wesleyan Church.

Protestants generally regard all true Christian believers as saints and if they observe All Saints Day at all they use it to remember all Christians both past and present. In the United Methodist Church, All Saints' Day is celebrated on the first Sunday in November. It is held, not only to remember Saints, but also to remember all those that have died that were members of the local church congregation. In some congregations, a candle is lit by the Acolyte as each person's name is called out by the clergy. Prayers and responsive readings may

accompany the event. Often, the names of those who have died in the past year are affixed to a memorial plaque.

In many Lutheran churches, All Saints' Day and Reformation Day are observed concurrently on the Sunday before or after those dates, given Reformation Day is observed in Protestant Churches on October 31. Typically, Martin Luther's A Mighty Fortress is Our God is sung during the service. Besides discussing Luther's role in the Protestant Reformation, some recognition of the prominent early leaders of the Reformed tradition, such as John Calvin and John Knox, occurs. The observance of Reformation Day may be immediately followed by a reading of those members of the local congregation who have died in the past year in observance of All Saints' Day. Otherwise, the recognition of deceased church members occurs at another designated portion of the service.

Roman Catholic Obligation

In the Roman Catholic Church, All Saints' Day is a Holy Day of Obligation in many (but not all) countries, meaning going to Mass on the date is required unless one has a good reason to be excused from that obligation, such as illness. However, in a number of countries that do list All Saints' Day as a Holy Day of Obligation, including England & Wales, the solemnity of All Saints' Day is transferred to the adjacent Sunday if 1 November falls on a Monday or a Saturday, while in the same circumstances in the United States the Solemnity is still celebrated on November 1 but the obligation to attend Mass is abrogated.

FEAST OF ALL SOULS

All Souls' Day commemorates the faithful departed. In Western Christianity, this day is observed principally in the Catholic Church, although some churches of the Anglican Communion and the Old Catholic Churches also celebrate it. The Eastern Orthodox churches observe several All Souls' Days during the year. The Roman Catholic celebration is associated with the doctrine that the souls of the faithful who at death have not been cleansed from the temporal punishment due to venial sins and from attachment to mortal sins cannot immediately attain the beatific vision in heaven, and that they may be helped to do so by prayer and by the sacrifice of the Mass. In other words, when they died, they had not yet attained full sanctification and moral perfection, a requirement for entrance into Heaven. This sanctification is carried out posthumously in Purgatory.

The official name of the celebration in the Roman Rite liturgy of the Roman Catholic Church is "The Commemoration of All the Faithful Departed". Another popular name in English is Feast of All Souls. In some other languages the celebration, not necessarily on the same date, is known as Day of the Dead. The Western celebration of All Souls' Day is on 2 November and follows All Saints' Day, which commemorates the departed who have attained the beatific vision. If 2 November falls on a Sunday, the Mass is of All Souls, but the Office is that of the Sunday. However, Morning and Evening Prayer (Lauds and Vespers) for the Dead, in which the people

participate, may be said. In pre-1969 calendars, which some still follow, and in the Anglican Communion, All Souls Day is instead transferred, whenever 2 November falls on a Sunday, to the next day, 3 November, as in 2008. The Eastern Orthodox Church dedicates several days throughout the year to the dead, mostly on Saturdays, because of Jesus' resting in the tomb on Saturday.

Historically, the Western tradition identifies the general custom of praying for the dead dating as far back as 2 Maccabees 12:42-46. The custom of setting apart a special day for intercession for certain of the faithful on November 2 was first established by St. Odilo of Cluny (d. 1048) at his abbey of Cluny in 998. From Cluny the custom spread to the other houses of the Cluniac order, which became the largest and most extensive network of monasteries in Europe. The celebration was soon adopted in several dioceses in France, and spread throughout the Western Church. It was accepted in Rome only in the fourteenth century. While 2 November remained the liturgical celebration, in time the entire month of November became associated in the Western Catholic tradition with prayer for the departed; lists of names of those to be remembered being placed in the proximity of the altar on which the sacrifice of the mass is offered.

The legend connected with its foundation is given by Peter Damian in his Life of St Odilo: a pilgrim returning from the Holy Land was cast by a storm on a desolate island. A hermit living there told him that amid the rocks was a chasm communicating with purgatory, from which

perpetually rose the groans of tortured souls. The hermit also claimed he had heard the demons complaining of the efficacy of the prayers of the faithful, and especially the monks of Cluny, in rescuing their victims. Upon returning home, the pilgrim hastened to inform the abbot of Cluny, who then set 2 November as a day of intercession on the part of his community for all the souls in Purgatory.

At the Reformation the celebration of All Souls' Day was fused with All Saints' Day in the Church of England, though it was renewed individually in certain churches in connection with the Catholic Revival of the 19th century. The observance was restored with the publication of the 1980 Alternative Service Book, and it features in Common Worship as a Lesser Festival called "Commemoration of the Faithful Departed (All Souls' Day)". Among continental Protestants its tradition has been more tenaciously maintained. Even Luther's influence was not sufficient to abolish its celebration in Saxony during his lifetime; and, though its ecclesiastical sanction soon lapsed even in the Lutheran Church, its memory survives strongly in popular custom. Just as it is the custom of French people, of all ranks and creeds, to decorate the graves of their dead on the jour des morts, so German and Polish people stream to the graveyards once a year with offerings of flowers and special grave lights and among Czech people the custom of visiting and tidying graves of relatives on the day is quite common even among atheists. In North America, however, most Protestant acknowledgment of the holiday is generally secular, celebrated in the form of Halloween festivities.

BISHOP'S PASTORAL VISITS NOVEMBER-2011

- 1st** : Holy Mass at St. Joseph's Cathedral, Nellore.
- 2nd** : Water Sanitation Project at Seetharamapuram Parish.
- 5th** : Holy Mass and Mantapam blessing at Chinthareddi Palem.
- 6th – 11th** : Annual Retreat for the Clergy at Jesus Center.
- 13th** : Holy Mass at B. V. Nagar Parish.
- 14th** : Visit to Chakalikonda Parish.
- 19th** : Church blessing at Peddarikatla Parish.
- 20th** : A. M : Holy Mass at Komarolu Parish.
P. M : Village Chapel blessing.
- 21st** : Visit to Markapuram Parish.
- 22nd - 25th** : Training of Trainers for Clergy, Chennai.
- 26th** : Holy Mass for the Disciple Sisters.
- 27th** : Confirmations at St. Joseph's Cathedral, Nellore.
- 30th** : Visit to Kurichedu Parish.

NEWS FROM THE MONTH OF OCTOBER 2011

1st : In the morning bishop celebrated the Pontifical High Mass at St. Theresa of Child Jesus Statue in Bishop's House. Many priests, religious and good number of faithful were present for the Holy Mass to pray through our Diocesan Patroness. All the celebration and preaching was pointing to learn the spirituality of St. Theresa of Child Jesus.

At 8:00am bishop went to Ongole Parish to celebrate the Feast of St. Theresa of Child Jesus. Many priests, religious and the faithful gathered for the festival. After the Mass Rev. Fr. G. Anthony Raj together with the parishioners felicitated our bishop.

2nd : It was a Birthday of our beloved bishop Moses D. Prakasam. At 6:15am, bishop celebrated the Holy Mass, concelebrated by the local Clergy. After the Mass Rev. Fr. Navy felicitated our dear beloved bishop by honoring him with garland and shawl. All prayed for him and wished him on this special day. Bishop in a special way thanked all the clergy, religious and the faithful for their prayers.

3rd : Bishop went to Kadapa, celebrated the Nuptial Mass and blessed the wedding. He asked the couple to live a responsible and happy life.

4th -17th : Bishop attended the Inter Continental Meeting in Rome, Italy.

20th : It was a day of Centenary Jubilee Celebrations of St. Mary's Convent, JMJ Sisters of Bangalore Province. Most Rev. Dr. Thumma Bala, Archbishop of Hyderabad celebrated the Holy Mass and Most Rev. Dr. Gali Bali, Bishop of Guntur, preached the Word of God. Most Rev.

Dr. Govindu Joji, bishop of Nalgonda and Most Rev. Dr. Moses D. Prakasam joined the celebrations. Clergy, religious and faithful joined the celebrations and congratulated the sisters for this great hallmark. Provincial and Superior felicitated the bishops with a shawl and a garland. Our beloved bishop Moses D. Prakasam congratulated and thanked all the sisters for their committed and selfless services in the field of Education, Health, Evangelization and Social service towards the building up of the diocese and the society at large.

21st : Bishop went to Chittoor Parish to participate in the Golden Jubilee of the Parish Church. He offered the Holy Mass and blessed the faithful. He congratulated them for this great event of Golden Jubilee.

22nd : In the evening bishop visited St. Peter's Boarding Home, blessed and inaugurated the newly constructed Church and then offered the Holy Mass. He blessed all the inmates and instructed the children to live a responsible and character oriented life.

23rd : In the evening bishop celebrated the Pontifical High Mass at Thotapalii Gudur Parish as they celebrate the Village Feast. He offered the Holy Mass, baptized the children and blessed the faithful.

25th -29th : Bishop attended the Seminar held in Bangalore on the topic "Towards a Strong Global Economic System - Revealing the Logic of Gratuitousness in the Market Economy" organized by the Pontifical Council for Culture (Vatican).

30th : Bishop went to Hyderabad, celebrated the Festive Mass at St. Jude's Church, Vikarabad Parish and gave Apostolic blessings to the faithful.

DIOCESAN SELF RELIANCE FUND

Anonymous	10,000
Anonymous	40,000
Fr. Bosco Benedict	2,000
Fr. G. Anthonyraj	5,000
Fr. K. Victor John	3,000
Fr. P. P. Lourdu Raj	2,000
Fr. G. Devasahayam, Kadapa Diocese	2,000
Sr. Superior, Dakkili Parish	1,500

Thank you very much for your generous contribution. If anyone's contribution is missing, please inform us.

INFORMATION CORNER

Annual Retreat for the Clergy (6th -11th November, 2011)

Annual Retreat for the year 2011 will be held from 6th of November at 8 pm to 11th of November 8 pm. All the Clergy of the Diocese are asked to take note of these dates and attend the Retreat without fail. Please arrive at Jesus Center by 6th evening. You can leave either on 11th evening after supper or on 12th morning. Thank you and God bless you.

A THOUGHT ON PURGATORY

Purgatory is the condition or process of purification or temporary punishment in which, it is believed, the souls of those who die in a state of grace are made ready for Heaven. This is a theological idea that has ancient roots and is well-attested in early Christian literature, while the poetic conception of purgatory as a geographically situated place is largely the creation of medieval Christian piety and imagination.

The notion of purgatory is associated particularly with the Latin Rite of the Catholic Church (in the Eastern sui juris churches or rites it is a doctrine, though often without using the name "Purgatory"); Anglicans of the Anglo-Catholic tradition generally also hold to the belief. John Wesley, the founder of Methodism, believed in an intermediate state between death and the final judgment and in the possibility of "continuing to grow in holiness there." The Eastern Orthodox Churches believe in the possibility of a change of situation for the souls of the dead through the prayers of the living and the offering of the Divine Liturgy, and many Orthodox, especially among ascetics, hope and pray for a general apocatastasis. A similar belief in at least the possibility of a final salvation for all is held by Mormonism. Judaism also believes in the possibility of after-death purification and may even use the word "purgatory" to present its understanding of the meaning of Gehenna. However, the concept of soul "purification" may be explicitly denied in these other faith traditions.

The word "purgatory", derived through Anglo-Norman and Old French from the Latin word *purgatorium* has come to refer also to a wide range of historical and

modern conceptions of postmortem suffering short of everlasting damnation, and is used, in a non-specific sense, to mean any place or condition of suffering or torment, especially one that is temporary.

While use of the word "purgatory" as a noun appeared perhaps only between 1160 and 1180, giving rise to the idea of purgatory as a place (what Jacques Le Goff called the "birth" of purgatory), the Roman Catholic tradition of purgatory as a transitional condition has a history that dates back, even before Jesus, to the worldwide practice of caring for the dead and praying for them, and to the belief, found also in Judaism, from which Christianity grew, that prayer for the dead contributed to their afterlife purification. The same practice appears in other traditions, such as the medieval Chinese Buddhist practice of making offerings on behalf of the dead, who are said to suffer numerous trials. Roman Catholic belief in purgatory is based, among other reasons, on the previous Jewish practice of prayer for the dead, a practice that presupposes that the dead are thereby assisted between death and their entry into their final abode.

The English Roman Catholic scholar Cardinal John Henry Newman argued that the essence of the doctrine is locatable in ancient tradition, and that the core consistency of such beliefs is evidence that Christianity was "originally given to us from heaven". Roman Catholics consider the teaching on purgatory to be part of the faith derived from the revelation of Jesus Christ that was preached by the apostles. Theologians and other Christians then developed the doctrine regarding purgatory over the centuries, leading to the definition of the formal doctrine of the Roman Catholic Church on

the matter (as distinct from the legendary descriptions) at the Second Council of Lyon (1274), the Council of Florence (1438–1445), and the Council of Trent (1545–63).

Purgatory in Catholicism

The Catholic Church gives the name Purgatory to the final purification of all who die in God's grace and friendship, but still imperfectly purified. Though purgatory is often pictured as a place rather than a process of purification, the idea of purgatory as a place is not part of the Church's doctrine.

Heaven and Hell

A depiction of purgatory by Venezuelan painter Cristóbal Rojas (1890) representing the boundary between heaven (above) and hell (below). According to Catholic belief, immediately after death, a person undergoes judgment in which the soul's eternal destiny is specified. Some are eternally united with God in Heaven, often envisioned as a paradise of eternal joy, where Theosis is completed and one experiences the beatific vision of God. Conversely, others reach a state called Hell, that is eternal separation from God often envisioned as a fiery place of punishment, though the fire is sometimes seen metaphorically. It is stressed that it is by one's own free will that a person enters into the state of hell, separating themselves from God.

Purgatory's Role

In addition to accepting the states of heaven and hell, Catholicism envisages a third state before being admitted to heaven. According to Catholic doctrine, some souls are not sufficiently free from the temporal effects of sin and its consequences to enter the state of

heaven immediately, nor are they so sinful as to be destined for hell either. Such souls, ultimately destined to be united with God in heaven, must first endure purgatory— a state of purification. In purgatory, souls "achieve the holiness necessary to enter the joy of heaven." Temporal punishment and eternal punishment are incurred by mortal sin, but eternal punishment is remitted by the sacrament of reconciliation (known also as the sacrament of penance or confession). The remaining temporal punishment may be remitted by sufferings in this life, indulgences, or time after death in Purgatory.

NEWS FROM THE PASTORAL CENTRE

1. I thank his Lordship Most Rev. Dr. Moses D. Prakasam for his generous heart towards the BCC animators and Catechists working in our diocese. On behalf of them I express my gratitude for sanctioning the House rent for them and from this month onwards our Catechists will be getting their house rent along with the salary through the parish priest.

N.B: From the expected house rent, only 70% will be given and the rest of 30% from their own resources.

2. I thank all the priests who attended for BCC Re-Orientation Program at Jesus Centre on 13th of October. I personally appreciate your presence and it was great encouragement for me and all the BCC animators. Rev. Fr. Dusi Devaraj, Executive Director of A.P JYOTIRMAI and APSSS director was happy to see so many priests and expressed their gratitude for you all. **BIG THANKS**

3. **GNANAJYOTI BIBLE EXAM WILL BE CONDUCTED ON 6TH OF NOVEMBER AFTER THE SUNDAY HOLY MASS.**

The Bible Exam question papers will be sent with the Catechists by 5th evening to respective parishes. After the bible exam on 6th Sunday, I request all the parish priests to bring the answer sheets to Nellore while coming for the annual retreat at Jesus Centre.

4. Monthly Animators meeting will be held at Podili Parish on 5th November (Saturday). Rev. Fr. Issac, Bharatha Mithram Editor will be taking classes for all the Animators.

5. We deeply regret at the death of Mr. Showry, Nuzvid trained Catechist working at Maddurupadu Parish. He is from Valabanenipalli village, Rudrasamudram parish and worked sincerely for 33 years in the diocese in different parishes. All the parish priests where he rendered his service appreciated him for his exemplary life and **MAY HIS SOUL REST IN PEACE.**

6. In the month of November Viswasa Vikasa Dinostavam will be celebrated in the following parishes.

1. Markapur 2. Dornala 3. Vetapalem

7. The following schools have been visited by the Pastoral Centre Director to conduct the Catechism classes.

1. St. Theresa's School, Ongole
2. Auxilium E.M School, Ongole

Special thanks to the Correspondent of St. Theresa's School and the Superior sister of Auxilium School.

8. BCC co-coordinator Mr. Michael visits the following parishes to see how Jyotirmai programme is going on.

1. Venkatagiri 2. Dornala 3. Markapuram 4. Karamchedu 5. Vetapalem 6. Karamchedu 7. Dakkli 8. Muthukur 9. Cumbum 10. Besthavaripet

Fr. M. Hrudaya Raj
Director

News from the PDSSS

Most Reverend Dr. Moses D. Prakasam, Bishop of Nellore on his way to bless Swesthathagiri at Taticherla, Motu Parish, visited PDSSS Office to oversee progress of the construction of Good shepherd Super Speciality Hospital, first Diocesan Catholic Hospital in our diocese at Podili. He was happy about the good work being done fast. Bishop intimated to PDSSS director Reverend Irudayaraj. Illuri that the Hospital will be blessed and inaugurated in January 2012 as Parish Silver Jubilee memorial. Bishop also asked Engineer to get it ready in time for the Occasion. PDSSS Director was assigned new task of finding a Women or Men Religious Congregation who will be able to render their good services in the field of Medicine to give best treatment, maintain the Hospital and bring healing to the poor and sick.

PDSSS director Reverend Irudayaraj. Illuri Visited Ruthrasamudram Parish and had a meeting with Parish Priest and Parishners, he spoke to them that their understanding and co-operation is urgent need to impliment any project, and encouraged them to coordinate with Parish priest, after the Eucharistic adoration on the Occassion of Corpus Christi celebrations. Reverend Maria J. Kumar thanked Fr. Illuri for his visit to the parish to listen to the Men, Women and the Young people. He thanked Fr. Mani for his services to the parish through Farm project, long struggle with local land owners objection to get their lands was a great success, he thanked Bishop for his love and concern to the Parish people to bring dignity and honor and to stand for them in time of dire need. Now they are able to cultivate their land and get their food grains.

Fr. Illuri Visited Dornala parish Fr. Arulanand wanted a bore well in Vadampalli mission station to provide safe drinking water as there is no bore well for drinking water.

There is a need for Yerraguntapalem parish for safe drinking water with Fr. N.A. Thomas Parish priest Fr. Illuri visited Kavalakuntla mission station and immediately sanctioned a borewell to provide drinking water. Fr. Illuri thanked Fr. Arulanand for his good will about neighbouring parish need in yerraguntapalem through him it was brought to the notice.

Fr. Illuri visited Cumbum parish to study about genuine need and feasibility to provide drinking water at Kakarla mission station, Fr. P. Alphonse was requesting a water tank to provide safe drinking water, as there is shortage of water.

He visited Besthavaripeta parish on invitation from Fr. Vara Prasad Parish Priest, Chennupalle mission station of Besthavaripeta which is next to a hill, Remotest area and poorest of the poor, he praised poor people who trusted in God for their faithfulness to fight against local landlords against discrimination on caste basis, and illiteracy with the support of the diocese. He was amazed at latest developments which were started through the diocesan school Education. From zero percentage they all learnt to sign and shine, their children one is doing B.Tech Engeneering, two of them in politechnic all other children are studing in different schools. there is a dire need for a farm project to utilize irrigation facility. He stopped to see how leather tanning project is developing at Besthavaripeta which was started by PDSSS through our diocese. He came to know latest developments, and encouraged traditional culture, and providing jobs through Foot ware making. Fr. Desam Bala, Komarole Parish Priest invited Fr. Illuri to see the need to construct a school building at Pamurpalle one of the mission stations. He visited Cheemakurthi Parish with Fr. T. Augustine to study about construction of Schools at Cheemakurthi, Endlur, and Mynampadu.

Fr. Illuri Irudaya Raj
Director

NEWS FROM CHAITANYA YUVATHA KENDRAM

Dear Fathers / Sisters...

Jesus Youth National Office invites the Youth Animators from our Diocese to participate in the Cultural Exchange Program held from 10th Dec, 2011 to 1st Jan, 2012 in Ernakulam, Kerala. The main aim of this cultural exchange program is to help the youth to grow in spiritual life, in building the Church in India and to fulfill the Church's focus on New Evangelization. In these 25-days, the participants will be led through a one-week retreat, ten days faith encounter and four-five days of final celebration. Please kindly inform the youth in your parishes and encourage them to participate in this great cultural exchange program. For more details please contact Rev. Fr. S. Thomas, Youth Director, Cell :9949599506.

A wonderful job opportunity for the youth in our Diocese. Data pro Computers Pvt. Ltd., is giving free training in Multimedia course for the poor unemployed youth. This course is being conducted by IKP-MEPMA (Indira Kranthi Pathakam- Mission of Elimination Poverty in Municipal Areas). During this course no fees is collected by the company. We request you to inform and mobilize the youth to make use of this free training course and obtain good jobs. For more details please contact Youth Director Rev.Fr. S. Thomas. Cell: 9949599506.

• N.B: Hand outs with the details of Multimedia course are enclosed with the News Letter.

Rev. Fr. S. Thomas
Youth Director

BIRTH DAYS

NOVEMBER - 2011



3rd : Fr. M. Christuraj Tony

6th : Fr. D. Augustine

9th : Fr. R. B. Victor

14th : Fr. P. Thomas

15th : Fr. Joseph Mani

25th : Fr. K. Anthony Reddy

26th : Fr. Simham Showri

30th : Fr. E. Paul



NECROLOGY

27th : Fr. Denis Noronah

Let us remember them in our prayers.

LET US REMEMBER THEM
IN OUR PRAYERS

