

# THE LITTLE FLOWER



BUNCH : 34

JULY - 2011

FLOWER : 7



పునీత తోమాసు గారా!  
మాకొరకు ప్రార్థించండి...

## POPE'S MESSAGE

### The Whole World Benefits From the Eucharist

#### Notes Its Reality-Transforming Power

ROME, JUNE 26, 2011 ([Zenit.org](http://Zenit.org)).- According to a Vatican spokesman, Catholics are not the only ones who benefit from the Eucharist. It is a gift for the whole globalized world, says Jesuit Father Federico Lombardi. The Jesuit, who is director of the Vatican press office, made this reflection on the most recent edition of Vatican Television's "Octava Dies." He was commenting on the feast of Corpus Christi, celebrated Thursday in Rome, and today in many countries.

The Eucharist, he said, "is a dynamism that transforms reality in its cosmic, human and historical dimensions." Father Lombardi spoke of the power of the Eucharist, "so strong as to overcome divisions, to draw us into union with the life of God, to open and liberate our individuality from its egocentrism." The Eucharist, he observed, "is the concrete way through which this love is spread in the Church and in the world, the perennial source that nourishes the Church's social presence, the responsible effort of Christians in the building of a solidary, just and fraternal society, especially in the time of globalization."

Father Lombardi called for a presence of true love in the "growing globalization of humanity." He noted how the Holy Father spoke of the Eucharist in his homily Thursday, and reflected on the Pontiff's long, silent prayer before the consecrated Host publicly displayed during the Corpus Christi procession through the streets of Rome. The spokesman cited the Pope's words from that [homily](http://homily): "Without illusions, without ideological utopias, we walk the streets of the world, carrying the Body of the Lord within us ... glimpsing the new world, in which peace and justice reign, which is our true homeland." "Truly, in faith the human, historical and cosmic dimensions intersect and find their foundation," Father Lombardi concluded. "Eucharistic communion is for the good of all, for the good of the world, that in the end everything find its meaning and salvation."

#### Christianity Has No Magic, Says Pope

#### But God Is Renewing Humanity in Christ

ROME, JUNE 24, 2011 ([Zenit.org](http://Zenit.org)).- There is nothing magic in Christianity, no shortcuts, but God is patiently renewing humanity along the same path that Jesus followed, says Benedict

XVI. The Pope made this reflection Thursday evening, when he celebrated Mass for Corpus Christi in the Basilica of St. John Lateran. After the Mass, he processed with the Eucharist through the streets of Rome. The Holy Father spoke of how the Eucharist anticipates Christ's death on Calvary. At the Last Supper, Jesus "accepts his passion out of love, with its trial and its violence, even to death on the cross; by accepting it in this way he transforms it into an act of giving," he said. "This," stated the Pontiff, "is the transformation that the world needs most, because he redeems it from within, he opens it up to the kingdom of heaven."

God's method in renewing the world follows this same path, Benedict XVI said. "There is nothing magic in Christianity. There are no shortcuts, but everything passes through the patient and humble logic of the grain of wheat that is broken to give life, the logic of faith that moves mountains with the gentle power of God."

**Chain:** The Pope affirmed that God wants to continue to renew humanity and the cosmos "through this chain of transformations, of which the Eucharist is the sacrament." "Through the consecrated bread and wine, in which his Body and Blood is truly present, Christ transforms us, assimilating us in him," he said. "He involves us in his redeeming work, enabling us, by the grace of the Holy Spirit, to live according to his same logic of gift, like grains of wheat united with him and in him. Thus unity and peace, which are the goal for which we strive, are sown and mature in the furrows of history, according to God's plan."

He added: "Without illusions, without ideological utopias, we walk the streets of the world, bringing within us the Body of the Lord, like the Virgin Mary in the mystery of the Visitation. With the humble awareness that we are simple grains of wheat, we cherish the firm conviction that the love of God, incarnate in Christ, is stronger than evil, violence and death. "We know that God is preparing for all people new heavens and new earth where peace and justice prevail — and by faith we glimpse the new world, that is our true home." The Bishop of Rome echoed the words of the disciples on the road to Emmaus as he noted the setting sun over Rome.

"Thank you, Lord Jesus! Thank you for your fidelity, which sustains our hope," he said. "Stay with us, because the evening comes. 'Jesus, good shepherd and true bread, have mercy on us; feed us and guard us. Grant that we find happiness in the land of the living.'"

**Benedict XVI Pens Prayer for World Rosary Relay 48 Shrines in 35 Countries to Pray for Priests**

NEW YORK, JUNE 23, 2011 ([Zenit.org](http://Zenit.org)).- Benedict XVI himself has written a prayer for the 2nd Annual Global Rosary Relay for Priests, which is set to take place on the solemnity of the Sacred Heart. Some 48 shrines in some 35 countries worldwide will participate in the July 1 event, which will offer the recitation of the rosary for the sanctification of the clergy.

"Hear our prayer for the sanctification of our priests," the Pope wrote in the prayer. He also included a petition that priests "preach the Gospel with pure heart and clear conscience," and that they be "shining examples of a holy, simply and joyful life." The rosary relay will begin at the Our Lady of the Angels Cathedral in Los Angeles on June 30 at 5 p.m. local time (00:00 GMT, July 1), and end 24 hours later at the Shrine of Our Lady of Good Help in New Franken, Wisconsin, on July 1 at 7 p.m. local time (00:00 GMT, July 2).

At each site, five decades of the rosary will be prayed and then the shrine will "pass the baton" on to the other locations. Each shrine is assigned to pray either the sorrowful, joyful, glorious or luminous mysteries. Participating shrines are located in Australia, New Zealand, China, Singapore, Brunei, Philippines, India, Sri Lanka, Malta, United Arab Emirates, Lebanon, Nazareth, South Africa, Bosnia, Austria, Italy, Poland, France, Spain, Gibraltar, Portugal, Germany, Switzerland, Ivory Coast, Ireland, Belgium, Great Britain, Brazil, Argentina, Mexico and Canada. In a note sent to ZENIT from the Worldpriest Apostolate, the organizers of the rosary relay state that the event relay is "an opportunity for us to raise our hearts to God for all priests in the exercise of their ministry."

Worldpriest is the apostolate of laypeople who see to promote a "deeper understanding of the priesthood of Jesus Christ." Benedict XVI's prayer for the event reads: "Lord Jesus Christ, eternal High Priest, you offered yourself to the Father on the altar of the Cross and through the outpouring of the Holy Spirit gave your priestly people a share in your redeeming sacrifice. "Hear our prayer for the sanctification of our priests. Grant that all who are ordained to the ministerial priesthood may be ever more conformed to you, the divine Master. May they preach the Gospel with pure heart and clear conscience. "Let them be shepherds according to your own Heart, single-minded in service to you and to the Church and shining examples of a holy, simply and joyful life. "Through the prayers of the blessed Virgin Mary, your Mother and ours, draw all priests and the flocks entrusted to their care to the fullness of eternal life where you live and reign with the Father and the Holy Spirit, one God, for ever and ever. Amen."

## **ST. THOMAS THE APOSTLE OF INDIA**

**St. Thomas the Apostle**, also called Didymus (meaning "Twin") was one of the Twelve Apostles of Jesus. He is best known for disbelieving Jesus' resurrection when first told of it, then proclaiming "My Lord and my God" on seeing Jesus in John 20:28. He was perhaps the only Apostle who went outside the Roman Empire to preach the Gospel. He is also believed to have crossed the largest area, which includes the Parthian Empire and India.

### **St. Thomas in the Gospel of John**

Thomas speaks in the Gospel of John. In John 11:16, when Lazarus has just died, the apostles don't want to go back to Judea, where Jesus' fellow Jews had attempted to stone him to death. Thomas says bravely: "Let us also go, that we may die with him". Thomas' best known appearance in the New Testament, <sup>[Jn. 20:24-29]</sup> he doubts the resurrection of Jesus and demands to touch Jesus' wounds before being convinced. Caravaggio's painting, *The Incredulity of Saint Thomas* (illustration above), depicts this scene. This story is the origin of the term *Doubting Thomas*. After seeing Jesus alive, Thomas exclaimed, "My Lord and my God!"

### **St. Thomas and the Assumption of Mary**

St. Thomas receiving the Virgin Mary's girdle from heaven. According to *The Passing of Mary*, a text attributed to Joseph of Arimathea, Thomas was the only witness of the Assumption of Mary into heaven. The other apostles were miraculously transported to Jerusalem to witness her death. Thomas was left in India, but after her burial he was transported to her tomb, where he witnessed her bodily assumption into heaven, from which she dropped her girdle. In an inversion of the story of Thomas' doubts, the other apostles are skeptical of Thomas' story until they see the empty tomb and the girdle. Thomas' receipt of the girdle is commonly depicted in medieval and pre-Tridentine Renaissance art.

### **St. Thomas and India**

St. Thomas is traditionally believed to have sailed to India in 52AD to spread the Christian faith among the Cochin Jews, the Jewish diaspora present in Kerala at the time. He is supposed

to have landed at the ancient port of Muziris (which became extinct in 1341 AD due to a massive flood which realigned the coasts) near Kodungalloor. He then went to Palayoor (near present-day Guruvayoor), which was a Hindu priestly community at that time. He left Palayoor in AD 52 for the southern part of what is now Kerala State, where he established the *Ezharappallikal*, or "Seven and Half Churches". These churches are at Kodungallur, Kollam, Niranam (Niranam St. Marys Orthodox Church, Nilackal (Chayal), Kokkamangalam, Kottakkayal (Paravoor), Palayoor (Chattukulangara) and Thiruvithancode Arappally – the half church.

Eusebius of Caesarea quotes Origen (died mid-3rd century) as having stated that Thomas was the apostle to the Parthians, but Thomas is better known as the missionary to India through the *Acts of Thomas*, perhaps written as late as ca 200. In Edessa, where his remains were venerated, the poet Ephrem the Syrian (died 373) wrote a hymn in which the Devil cries,

*Into what land shall I fly from the just?*

*I stirred up Death the Apostles to slay, that by their death I might escape their blows.*

*But harder still am I now stricken: the Apostle I slew in India has overtaken me in Edessa; here and there he is all himself.*

*There went I, and there was he: here and there to my grief I find him.* —quoted in Medlycott 1905, ch. ii.

St. Ephraem, the great doctor of the Syrian Church, writes in the forty-second of his "Carmina Nisibina" that the Apostle was put to death in India, and that his remains were subsequently buried in Edessa, brought there by an unnamed merchant.

A Syrian ecclesiastical calendar of an early date confirms the above and gives the merchant a name. The entry reads: "3 July, St. Thomas who was pierced with a lance in India. His body is at Urhai [the ancient name of Edessa] having been brought there by the merchant Khabin. A great festival." It is only natural to expect that we should receive from Edessa first-hand evidence of the removal of the relics to that city; and we are not disappointed, for St. Ephraem, the great doctor of the Syrian Church, has left us ample details in his writings. A long public tradition in the church at Edessa honoring Thomas

as the Apostle of India resulted in several surviving hymns that are attributed to Ephrem, copied in codices of the 8th and 9th centuries. References in the hymns preserve the tradition that Thomas' bones were brought from India to Edessa by a merchant, and that the relics worked miracles both in India and at Edessa. A pontiff assigned his feast day and a king and a queen erected his shrine. The Thomas traditions became embodied in Syriac liturgy, thus they were universally credited by the Christian community there. There is also a legend that Thomas had met the Biblical Magi on his way to India.

According to Eusebius' record, Thomas and Bartholomew were assigned to Parthia and India. The Didascalia (dating from the end of the 3rd century) states, "India and all countries condering it, even to the farthest seas...received the apostolic ordinances from Judas Thomas, who was a guide and ruler in the church which he built."Moreover, there is a wealth of confirmatory information in the Syriac writings, liturgical books, and calendars of the Church of the East, not to mention the writings of the Fathers, the calendars, the sacramentaries, and the martyrologies of the Roman, Greek and Ethiopian churches. Since trade routes from the East were wide open at the time and were used by early missionaries, there are no circumstantial reasons why Thomas could not have visited India in the 1st century. And his visit is the most plausible explanation for the early appearance of the church there.

An early 3rd-century Syriac work known as the Acts of Thomas connects the apostle's Indian ministry with two kings, one in the north and the other in the south. According to one of the legends in the Acts, Thomas was at first reluctant to accept this mission, but the Lord appeared to him in a night vision and said, "Fear not, Thomas. Go away to India and proclaim the Word, for my grace shall be with you. "But the Apostle still demurred, so the Lord overruled the stubborn disciple by ordering circumstances so compelling that he was forced to accompany an Indian merchant, Abbanes, to his native place in northwest India, where he found himself in the service of the Indo-Parthian king, Gondophares. The apostle's ministry resulted in many conversions throughout the kingdom, including the king and his brother.

Critical historians treated this legend as an idle tale and denied

the historicity of King Gundaphorus until modern archeology established him as an important figure in North India in the latter half of the 1st century. Many coins of his reign have turned up in Afghanistan, the Punjab, and the Indus Valley. Remains of some of his buildings , influenced by Greek architecture, indicate that he was a great builder. Interestingly enough, according to the legend, Thomas was a skilled carpenter and was bidden to build a palace for the king. However, the Apostle decided to teach the king a lesson by devoting the royal grant to acts of charity and thereby laying up treasure for the heavenly abode. Although little is known of the immediate growth of the church, Bar-Daisan (154-223) reports that in his time there were Christian tribes in North India which claimed to have been converted by Thomas and to have books and relics to prove it. But at least by the year of the establishment of the Second Persian Empire (226), there were bishops of the Church of the East in northwest India, Afghanistan and Baluchistan, with laymen and clergy alike engaging in missionary activity.

Piecing together the various traditions, one may conclude that Thomas left northwest India when invasion threatened and traveled by vessel to the Malabar coast, possibly visiting southeast Arabia and Socotra enroute and landing at the former flourishing port of Muziris on an island near Cochin (c. AD. 51-52). From there he is said to have preached the gospel throughout the Malabar coast, though the various churches he founded were located mainly on the Periyar River and its tributaries and along the coast, where there were Jewish colonies. He reputedly preached to all classes of people and had about seventeen thousand converts, including members of the four principal castes. Later, stone crosses were erected at the places where churches were founded, and they became pilgrimage centres. In accordance with apostolic custom, Thomas ordained teachers and leaders or elders, who were reported to be the earliest ministry of the Malabar church.

Thomas next proceeded overland to the Coromandel coast and ministered in what is now the Chennai (Madras) area, where a local king and many people were converted. One tradition related that he went from there to China via Malacca and, after spending some time there, returned to the Madras area (Breviary of the Mar Thoma Church in Malabar). Apparently his renewed ministry outraged the Brahmins, who

were fearful lest Christianity undermined their social structure, based on the caste system. So according to the Syriac version of the *Acts of Thomas*, Masdai, the local king at Mylapore, after questioning the apostle condemned him to death about the year AD. 72. Anxious to avoid popular excitement, "for many had believed in our Lord, including some of the nobles, "the king ordered Thomas conducted to a nearby mountain, where, after being allowed to pray, he was then stoned and stabbed to death with a lance wielded by an angry Brahmin. A number of Christians were also persecuted at the same time; when they refused to apostatize, their property was confiscated, so some sixty-four families eventually fled to Malabar and joined that Christian community.

## BISHOPS'S MISSION FOR THE MONTH

- 13<sup>th</sup> : Return from Europe.  
 14<sup>th</sup> : Blessing and Inauguration of a Chapel at Pantapalem, Muthukur Parish.  
 16<sup>th</sup> -17<sup>th</sup> : Pastoral visit to Donakonda Parish.  
 18<sup>th</sup> : Aspirants Entrance Day Celebration at St. Michael's Convent, Podalakur.  
 21<sup>st</sup> : Blessing and Inauguration of a Religious House at Kondapuram Parish.  
 22<sup>nd</sup> : Blessing and Inauguration of a Religious House at Darsi Parish.  
 23<sup>rd</sup> : Sacred Heart Feast at Sullurpet Parish.  
 24<sup>th</sup> : Holy Mass and Confirmations at Maramreddipalli Parish.  
 26<sup>th</sup> : AM: St. Ann's Feast at Kavali Parish.  
 PM : Feast Day Celebrations at Rebala Parish.

## DIOCESAN SELF RELIANCE FUND

Rev. Fr. N. L. Dhanraj

5,000

## COMMUNICATION CORNER

- ❖ Monthly recollection will be conducted in denary level on 12<sup>th</sup> July 2011. Please avail the opportunity.
- ❖ Bishop returns to the Diocese on 13<sup>th</sup> July 2011 and is available in the Diocese.
- ❖ If any Religious Community (Men and Women) or Clergy is not receiving the Diocesan Information to your Cell Phones, please give your cell number to Bishop's Secretary. Call me to 9618319009. Thank you.

### ❖ Re-dimension of Tailoring Unit Auxilium Akhila Vikas Centre – Ongole

The Salesian Sisters of Auxilium Akhila Vikas, Ongole have studied the situation of the tailoring sector and have re-dimensioned the existing Tailoring unit. Earlier girls were taught only tailoring skills for 10 months. But from this year onwards we decided to teach garment making along with needle work. Hence after 6 months of learning, they will be absorbed into the garment making unit so that they will be helped to earn and purchase their own sewing machine within the duration of 4 months. The girls who are dropped out are also taken for this training, so kindly we make our request to Rev. Fathers and Religious Sisters to send the girls for learning and earning and thus better their future.

For further details please contact: 9949913669 (or) 08592 228118

# **THE LIFE OF SAINT ANN**

**By Father Peter Grace, C.P.  
Ancient Story**

According to the ancient story called the "Gospel of James", Ann the mother of Mary, was born in Bethlehem, where, years later, Jesus would be born. She married Joachim from Nazareth in Galilee. Their marriage was blessed in many ways. They loved each other very much and over the years their love only grew stronger. The couple prospered when they moved to Jerusalem. Joachim, a shepherd who owned a large herd of sheep, was given the task of supplying the temple in Jerusalem with sheep for its sacrifices from his flocks, which grazed in the hills nearby the city. Unfortunately, after twenty years of marriage Ann and Joachim had no children. They prayed and prayed, and even vowed to dedicate to God any child they would have. Year after year they entered the Temple to plead with God for help. But no child was born. Once, when Joachim went to the Temple for the Feast of Dedication, he overheard someone ridiculing him for not being able to father a child. Stung by the remark, he went out into the hill country near Jerusalem where shepherds tended his flocks and cried to God over his disappointment of so many years.

## **Angel's Message**

After many days there alone, pouring out the sadness in his heart before God, an angel appeared to Joachim in dazzling light. The vision frightened him, but the angel said: "Don't be afraid. I have come to tell you the Lord has heard your prayers. He knows how good you are and he knows your many years of sorrow for having no child. God will give your wife a child just as he did Sarah, the wife of Abraham, and Anna, the mother of Samuel. Your wife Ann will bear you a daughter. You shall call her Mary and dedicate her to God, for she will be filled with the Holy Spirit from her mother's womb." "I

will give you a sign", the angel continued. "Go back to Jerusalem. You will meet your wife at the Golden Gate, and your sorrow will be turned into joy." Meanwhile, Ann, not knowing where her husband had gone, grew anxious and afraid. She, too, was hurt that she had no children and felt as though she were being punished by God. Going into the garden, she noticed some sparrows building a nest in a laurel tree, for it was springtime, and she began to cry: "Why was I born, O Lord? The birds build nests for their young yet I have no child of my own. The animals of the earth, the fish of the sea are fruitful, yet I have nothing. The land produces fruit in due season, but I have no infant to hold in my arms. "Suddenly, the angel of the Lord came to her and said, "Ann, the Lord has heard your prayer. You shall conceive a child whom the whole world will praise. Go to the Golden Gate in Jerusalem and meet your husband there." So she quickly went to the city gate. The two met there and embraced, and joyfully shared the news the angel had given them. Returning home, Ann conceived and bore a daughter, and called her Mary. Mary was a common name for Jewish women of the time. The name is derived from Miriam, who was the sister of Moses. Perhaps the Jewish people then, longing for someone like Moses to lead them from their long slavery to foreigners like the Greeks and the Romans, chose that name for so many of their daughters, hoping that a new Moses would come and find another Miriam at his side.

## **Dedication in the Temple**

When Mary was three years old, her parents presented her in the Temple in Jerusalem as a gift to the Lord. Their family then lived close by that great center of Jewish life. Even from her first days, Mary as a child seemed to know that her life was to serve God. The temple of God so near her home was a place she loved and there was nowhere else she would rather be. So as a little girl just three years old, her parents watched her ascend the fifteen great steps to the temple courtyard and approach the altar of sacrifice. God was there and

she wished to be near him. And that is what her parents, Ann and Joachim wished, that their daughter be near her God. The early story says that Mary spent most of her childhood in that holy place.

### **Mary's Marriage to Joseph**

Mary and Joseph were betrothed in marriage and Mary returned to her parent's home at Nazareth to wait some months and to prepare for the wedding. While she was there, the angel Gabriel appeared to her and announced that she was to be the mother of Jesus. By the power of the Holy Spirit she conceived the Child. After Jesus was born, Mary and Joseph returned to Nazareth where they would live and bring up their young son. Ann and Joachim visited them there and helped to care for the child. They told Jesus many stories about Adam and Eve, David and Goliath, Moses and the Ten Commandments. They watched Jesus play and walk, they fed him his favorite meals, bathed him, and gently rocked him to sleep.

When Ann and Joachim died, or where, we do not know, none of the ancient stories tell us. But a later tradition says, and we can believe that it is true, that Jesus was with Ann and Joachim when they passed away. The story of Jesus' mother and grandmother as written in the Gospel of James was very popular among early Christians. It had a great influence on Christian worship, art and devotion. Around the year 550 a Church in honor of Saint Ann was built in Jerusalem near the temple area on the site where Ann, Joachim and their daughter Mary were believed to have lived. In the 6<sup>th</sup> century the Churches in the East celebrated two Feasts honoring Mary based on the story: Mary's birth and her presentation in the Temple. Since 7<sup>th</sup> century the Greek and Russian Churches have celebrated feasts in honor of Saint Joachim and Ann, the conception of Saint Ann, and the feast of Saint Ann. The Western Churches have celebrated the feast of Saint Ann since 16<sup>th</sup> century.

## **NEWS FROM SUVARTHA NILAYAM**

1. Catechists monthly meeting will be held at Podili Parish on 4<sup>th</sup> Wednesday, July 2011.
2. In the month of July Viswasa Vikasa Dinotsavam will be celebrated in the following parishes.
  - i. Giddalur
  - ii. Kondapuram
  - iii. Chinthareddipalem
3. Camp Sisters would like to visit the Parishes in Prakasam and Nellore districts. Two sisters are available for Prakasam district and another two sisters for Nellore district. Kindly inform to the Pastoral Centre Director in advance.
4. Holy Bibles (New Print) are available at the price of 120 rupees.
5. BCC Coordinator Mr. Michael visits the following parishes to observe Jyothirmai Programs.
  - i. Podili
  - ii. Darsi
  - iii. Kurichedu
  - iv. Giddalur
  - v. Cumbum
  - vi. Chinthareddipalem
  - vii. Dakkili
  - viii. Josephpet
  - ix. Duvvur
  - x. Kondapuram
  - xi. Muthukur
  - xii. Bodapadu
6. Gnana Jyothi Bible Quiz will be conducted on November 6<sup>th</sup> Sunday. We will let you know the details in the forth coming News Letter.

**Fr. M. Hrudayaraj**

Director, Suvartha Nilayam

## NEWS FROM CHAITHANYA YUVATHA KENDRAM

\* **1<sup>st</sup> 10<sup>th</sup> June, 2011** – Chaplins' Animators Training Programme (C.A.T) was organized by ICYM (Indian Catholic Youth Movement) at Kross, Bangalore. Sr. Prakasamma JMJ (Nellore Diocesan Youth Lady Animator) represented Nellore Diocesan Youth Animation team. This programme is meant to motivate and equip those in youth ministry.

\* **11<sup>th</sup> June, 2011** – SFACE Scholarship meeting was held at Youth centre, Nellore. This gave us an opportunity to meet the youth from different corners of our diocese. Input sessions were given to them on different aspects that challenge youth today. Thanks to Fr. P. Joseph for availing us this opportunity. Thanks also to Rev. Fr. G. Alphonse for enlightening our youth with his agile and attractive speech on the topic.

### \* **Forth Coming Youth Programmes**

- 1) 9<sup>th</sup> July, 2011 St. Joseph's Cathedral, Nellore.
- 2) 10<sup>th</sup> July, 2011 Chintareddypalem Parish, Nellore.

N.B: - YCS/YSM Classes will begin from July in all our Catholic Schools, where YCS/YSM units exist. We the Youth Animation Team whole heartedly salute and appreciate P. Pradeep and T. Sandeep (Cathedral Parish) who came forward to donate blood for an accident victim. May God bless them abundantly for their great sacrifice in the service of the needy.

**Fr. S. Thomas**  
Youth Director.

## BIRTHDAYS - JULY - 2011

**01<sup>st</sup> Fr. Paul Rajashekar**

**09<sup>th</sup> Fr. B. Anthaiah**

**10<sup>th</sup> Fr. K. Balaswamy**

**14<sup>th</sup> Fr. T. Anthony Raj**

**15<sup>th</sup> Fr. Alex Carmel**

**16<sup>th</sup> Fr. P. Bobby Robert**

**17<sup>th</sup> Fr. N. A. Thomas**

**22<sup>nd</sup> Fr. P. Lourdureddy**

**26<sup>th</sup> Fr. S. N. Louis**

**27<sup>th</sup> Fr. Y. S. George**

**29<sup>th</sup> Fr. P. Joseph Kumar**



## NECROLOGY

**4<sup>th</sup> Fr. Edward Mores**

**8<sup>th</sup> Fr. Y. Anthony Reddy**

**13<sup>th</sup> Fr. Thomas Kaipadacherry**

*Let pray for them*