

Shiksha Vani



News Letter
Diocese of Warangal



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కారుణ్య జాబలి మెగా వేడుకలు,
మహా పాదయాత్ర మరియు
మదర్ థెలిస్సా వృత్తి హోదా వేడుకలు



“తండ్రివలె కనికరముకలవారై యుండుడు.” లూకా 6:36

తేది: 10, 11, 12 నవంబర్, 2016

ముగింపు వేడుకలు 12 నవంబర్, 2016

సమయం : ఉా 10.00 గంటలకు

ఫార వేడుక : పబ్లిక్ గార్డెన్స్, హన్మకొండ.

పూజాబలి : ఫాతిమానగర్.



మహా పూజ్య ఉడ్రుమల బాల
వరంగల్ సీర కాపరి

Pilgrimage cum Annual Retreat in Kerala

at Tomb of St. Kuriakose Elias Charvaka



Athirapally Water Falls



Rosary Village at Koratty



Mass at the Tomb of St. Alphonse

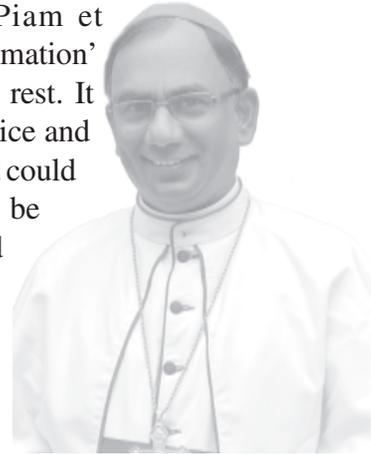


St. George Syro Malabar Catholic Forane Church Edappally

Assisi Shanthi Kendra, Karukuty Angamaly

**CONFUSION OF CREMATION OR BURIAL!
CREMATION SCRIPTURAL OR SINFUL?**

Since 1963 by the instruction of the Holy See 'Piam et Constantem', Catholics have been allowed to choose 'cremation' instead of 'burial' as a means of laying a loved one to rest. It underlined that for Catholics 'burial' is the general practice and 'cremation' is not opposed to it. And as such, the cremated could still receive the funeral rites as long as their decision to be cremated, even writing in one's 'last will' to be cremated was not an indication of the denial of Catholic Dogmas or approving the beliefs of secret new age religions. Gradually cremation has become a popular choice for different reasons. However, some Catholics have not been dealing properly with their loved one's mortal remains. Some of the common practices included scattering ashes, parting ashes out to friends and relatives, and keeping the ashes in a common area, such as a living room. These practices promote heretical ideas and can be dangerous from Catholic faith perspective.



Cremation an Option

Because of the above reasons, the Congregation for the Doctrine of the Faith has issued updated guidelines by name 'Ad resurgendum cum Christo' on October 25, 2015, issuing it in the context of the 'All Souls' Day. According to the new guidelines, burial is still preferred, but cremation is an option. When a loved one has been cremated, their ashes must be kept intact, the same as one would treat a body. The ashes may not be separated or scattered. Instead, they should remain in a proper vessel that is interred in a proper place, such as a cemetery or church and not in a home or other domestic residence. Only the bishop can sanction an exception to this storage requirement in extraordinary circumstances.

Bodily Resurrection opposed to Pantheism, Nihilism/ Naturalism

The problem, the Congregation says, are new age ideas which have taken hold especially in the West in recent times. People have come to see scattering of their ashes as allowing a "fusion" of them with nature, or that death is a form of liberation from the body. These beliefs are surely not Catholic. Ashes cannot be scattered because it gives the appearance of "pantheism, naturalism, or nihilism." Finally, the document stresses that Catholics who choose cremation for reasons contrary to the faith, (e.g., to have their ashes scattered) must be denied a Christian funeral. In India and specially in Telangana with our faithful who are very simple in faith and living side by side with Hindus, who burn their dead, would find it very hard to hear of the possibility of cremation for Catholics! Therefore, utmost caution is required in approving cremation in our dioceses.

Puzzling for Faithful in Region of TCBC

The Telugu Catholic Bishops' Conference, in its Meeting in August 2016, approved, in principle, Cremation for those Catholics in the TCBC Region, who would choose cremation but only by electric cremation and not by way of 'burning' the mortal remains. This could be introduced in different dioceses after due consultation and only after giving proper catechesis.

This practice is increasing in popularity for different reasons, though not yet in India/Telangana. But concerned Catholics often ask 'Is cremation scriptural and is cremation not sinful?' For answers to such questions, elaborate study of a Biblical and historical examination is required especially for the Clergy and Consecrated!

Biblical and Historical Survey

Biblically both burial and cremation have references and historically burial is the most common practice. The ancient world knew 4 methods of disposing of the bodies of the dead. Cremation was the normal practice of Greeks and Romans. Many of them believed in the immortality of the soul and saw no reason to give special attention to the body. Hindus, with their doctrine of reincarnation, still practice cremation. At the other extreme were the Egyptians, who mummified their dead, preserving the corpse indefinitely. As the catacombs in Rome attest, the early Christians insisted on burying their dead. Christian grave-sites were called coemeteria (cemeteries), which literally means "sleeping places," reflecting belief in a future resurrection. Early liturgies for the dead included the reading of Scriptures, prayers, hymns, and almsgiving for the poor.

Catholic Concerns

Why were Catholics so concerned about proper disposal of the body? We find 4 reasons: (1) The body of every human was created by God, bore his image, and deserved to be treated with respect because of this. (2) The centrality of the Incarnation. When the Word became flesh, God uniquely hallowed human life and bodily existence forever. (3) The Holy Spirit indwelt the bodies of believers, making them vessels of honour. (4) As Jesus himself was buried and raised bodily from the dead, so Christians believed that their burial was a witness to the resurrection yet to come.

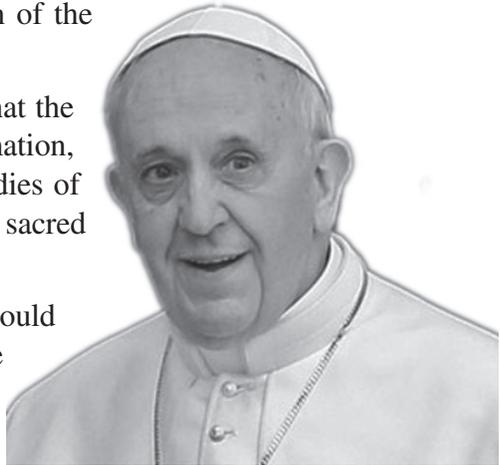
Of course, many martyrs were burned to death or given to wild animals as food but Christians believed God would bring them forth unimpaired at the resurrection. "We do not fear any loss from any mode of sepulchre," declared Minucius Felix, "but we adhere to the old and better custom of burial." As the cost of funerals gets higher and higher, and cemeteries fill up and less and less ground is available, we need to catch up with the times and the reality of human life on earth. Thus the Catholic Church keeps up its total faith, develops the understanding of the Doctrine and promotes relevant ways and means of practicing the faith. Let us keep our Faith in the Bodily Resurrection of the dead be unshakable and firm as a mountain and be open to the firmly rooted ways of disposing the mortals remains of the Dead in the Catholic Doctrine!

I. INSTRUCTION AD RESURGENDUM CUM CHRISTO POPE'S LETTER ON BURIAL AND CREMATION

The Vatican's Congregation for the Doctrine of the Faith published a new instruction on the burial of the dead and on the conservation of the ashes in cases of cremation.

The instruction reiterates the long held view that the Church is not opposed to the practice of cremation, though it continues to recommend that the bodies of the deceased be buried in cemeteries or other sacred places.

However the new document insists that ashes should not be kept in private houses and that the scattering of ashes on land or at sea is not permitted.



Instruction Ad resurgendum cum Christo regarding the burial of the deceased and the conservation of the ashes in the case of cremation

1. To rise with Christ, we must die with Christ: we must “be away from the body and at home with the Lord” (2 Cor 5:8). With the Instruction *Piam et Constantem* of 5 July 1963, the then Holy Office established that “all necessary measures must be taken to preserve the practice of reverently burying the faithful departed”, adding however that cremation is not “opposed per se to the Christian religion” and that no longer should the sacraments and funeral rites be denied to those who have asked that they be cremated, under the condition that this choice has not been made through “a denial of Christian dogmas, the animosity of a secret society, or hatred of the Catholic religion and the Church”. Later this change in ecclesiastical discipline was incorporated into the Code of Canon Law (1983) and the Code of Canons of Oriental Churches (1990).

2. During the intervening years, the practice of cremation has notably increased in many countries, but simultaneously new ideas contrary to the Church's faith have also become widespread. Having consulted the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous Episcopal Conferences and Synods of Bishops of the Oriental Churches, the Congregation for the Doctrine of the Faith has deemed opportune the publication of a new Instruction, with the intention of underlining the doctrinal and pastoral reasons for the preference of the burial of the remains of the faithful and to set out norms pertaining to the conservation of ashes in the case of cremation.

3. The resurrection of Jesus is the culminating truth of the Christian faith, preached as an essential part of the Paschal Mystery from the very beginnings of Christianity: “For I handed on to you as of first importance what I also received: that Christ died for our

sins in accordance with the scriptures; that he was buried; that he was raised on the third day in accordance with the scriptures; that he appeared to Cephas, then to the Twelve” (1 Cor 15:3-5).

Through his death and resurrection, Christ freed us from sin and gave us access to a new life, “so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life” (Rm 6:4). Furthermore, the risen Christ is the principle and source of our future resurrection: “Christ has been raised from the dead, the first fruits of those who have fallen asleep For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15:20-22).

It is true that Christ will raise us up on the last day; but it is also true that, in a certain way, we have already risen with Christ. In Baptism, actually, we are immersed in the death and resurrection of Christ and sacramentally assimilated to him: “You were buried with him in baptism, in which you were also raised with him through faith in the power of God, who raised him from the dead” (Col 2:12). United with Christ by Baptism, we already truly participate in the life of the risen Christ (cf. Eph 2:6).

Because of Christ, Christian death has a positive meaning. The Christian vision of death receives privileged expression in the liturgy of the Church: “Indeed for your faithful, Lord, life is changed not ended, and, when this earthly dwelling turns to dust, an eternal dwelling is made ready for them in heaven”. By death the soul is separated from the body, but in the resurrection God will give incorruptible life to our body, transformed by reunion with our soul. In our own day also, the Church is called to proclaim her faith in the resurrection: “The confidence of Christians is the resurrection of the dead; believing this we live”.

4. Following the most ancient Christian tradition, the Church insistently recommends that the bodies of the deceased be buried in cemeteries or other sacred places.

In memory of the death, burial and resurrection of the Lord, the mystery that illumines the Christian meaning of death, burial is above all the most fitting way to express faith and hope in the resurrection of the body.

The Church who, as Mother, has accompanied the Christian during his earthly pilgrimage, offers to the Father, in Christ, the child of her grace, and she commits to the earth, in hope, the seed of the body that will rise in glory.

By burying the bodies of the faithful, the Church confirms her faith in the resurrection of the body, and intends to show the great dignity of the human body as an integral part of the human person whose body forms part of their identity. She cannot, therefore, condone attitudes or permit rites that involve erroneous ideas about death, such as considering death as the definitive annihilation of the person, or the moment of fusion with Mother Nature or the universe, or as a stage in the cycle of regeneration, or as the definitive liberation from the “prison” of the body.

Furthermore, burial in a cemetery or another sacred place adequately corresponds to the piety and respect owed to the bodies of the faithful departed who through Baptism have become temples of the Holy Spirit and in which “as instruments and vessels the Spirit has carried out so many good works”.

Tobias, the just, was praised for the merits he acquired in the sight of God for having buried the dead, and the Church considers the burial of dead one of the corporal works of mercy.

Finally, the burial of the faithful departed in cemeteries or other sacred places encourages family members and the whole Christian community to pray for and remember the dead, while at the same time fostering the veneration of martyrs and saints.

Through the practice of burying the dead in cemeteries, in churches or their environs, Christian tradition has upheld the relationship between the living and the dead and has opposed any tendency to minimize, or relegate to the purely private sphere, the event of death and the meaning it has for Christians.

5. In circumstances when cremation is chosen because of sanitary, economic or social considerations, this choice must never violate the explicitly-stated or the reasonably inferable wishes of the deceased faithful. The Church raises no doctrinal objections to this practice, since cremation of the deceased’s body does not affect his or her soul, nor does it prevent God, in his omnipotence, from raising up the deceased body to new life. Thus cremation, in and of itself, objectively negates neither the Christian doctrine of the soul’s immortality nor that of the resurrection of the body.

The Church continues to prefer the practice of burying the bodies of the deceased, because this shows a greater esteem towards the deceased. Nevertheless, cremation is not prohibited, “unless it was chosen for reasons contrary to Christian doctrine”.

In the absence of motives contrary to Christian doctrine, the Church, after the celebration of the funeral rite, accompanies the choice of cremation, providing the relevant liturgical and pastoral directives, and taking particular care to avoid every form of scandal or the appearance of religious indifferentism.

6. When, for legitimate motives, cremation of the body has been chosen, the ashes of the faithful must be laid to rest in a sacred place, that is, in a cemetery or, in certain cases, in a church or an area, which has been set aside for this purpose, and so dedicated by the competent ecclesial authority.

From the earliest times, Christians have desired that the faithful departed become the objects of the Christian community’s prayers and remembrance. Their tombs have become places of prayer, remembrance and reflection. The faithful departed remain part of the Church who believes “in the communion of all the faithful of Christ, those who are pilgrims on earth, the dead who are being purified, and the blessed in heaven, all together forming one Church”.

The reservation of the ashes of the departed in a sacred place ensures that they are not excluded from the prayers and remembrance of their family or the Christian community. It prevents the faithful departed from being forgotten, or their remains from being shown a lack of respect, which eventuality is possible, most especially once the immediately subsequent generation has too passed away. Also it prevents any unfitting or superstitious practices.

7. For the reasons given above, the conservation of the ashes of the departed in a domestic residence is not permitted. Only in grave and exceptional cases dependent on cultural conditions of a localized nature, may the Ordinary, in agreement with the Episcopal Conference or the Synod of Bishops of the Oriental Churches, concede permission for the conservation of the ashes of the departed in a domestic residence. Nonetheless, the ashes may not be divided among various family members and due respect must be maintained regarding the circumstances of such a conservation.

8. In order that every appearance of pantheism, naturalism or nihilism be avoided, it is not permitted to scatter the ashes of the faithful departed in the air, on land, at sea or in some other way, nor may they be preserved in mementos, pieces of jewelry or other objects. These courses of action cannot be legitimized by an appeal to the sanitary, social, or economic motives that may have occasioned the choice of cremation.

9. When the deceased notoriously has requested cremation and the scattering of their ashes for reasons contrary to the Christian faith, a Christian funeral must be denied to that person according to the norms of the law.

The Sovereign Pontiff Francis, in the Audience granted to the undersigned Cardinal Prefect on 18 March 2016, approved the present Instruction, adopted in the Ordinary Session of this Congregation on 2 March 2016, and ordered its publication.

Rome, from the Offices of the Congregation for the Doctrine of the Faith, 15 August 2016, the Solemnity of the Assumption of the Blessed Virgin Mary.

II. ALL SAINTS' DAY

All Saints' Day is a Catholic Holy Day of Obligation, meaning all Catholics are required to attend Mass on that day, unless they have an excellent excuse, such as serious illness. Today, All Saints' Day is still a holy day of obligation, but only when it falls on a Sunday. Other countries have different rules according to their national bishop's conferences. The bishops of each conference have the authority to amend the rules surrounding the obligation of the day. All Saints' Day was formally started by Pope Boniface IV, who consecrated the Pantheon at Rome to the Virgin Mary and all the Martyrs on May 13 in 609 AD. Boniface IV also established All Souls' Day, which follows All Saints.



The choice of the day may have been intended to co-opt the pagan holiday "Feast of the Lamures," a day which pagans used to placate the restless spirits of the dead. The holy day was eventually established on November 1 by Pope Gregory III in the mid-eighth century as a day dedicated to the saints and their relics. The May 13 celebration was subsequently abandoned. In Ireland, the Church celebrated All Saints' Day on April 20, to avoid associating the day with the traditional harvest festivals and pagan feasts associated with Samhain, celebrated at the same time.

Following the establishment of the Frankish Empire, and following the reign of Charlemagne, the holy day, which was already celebrated on November 1, became a holy day of obligation by decree of Pope Gregory IV and Louis the Pious, who was king over a portion of Charlemagne's former empire. Following the Protestant Reformation, many Protestants retained the holy day, although they dismissed the need to pray for the dead. Instead, the day has been used to commemorate those who have recently died, usually in the past year, and to remember the examples of those who lived holy lives.

The Catholic practice however, celebrates all those who have entered heaven, including saints who are recognized by the Church and those who are not. Holy day customs vary around the world. In the United States, the day before is Halloween and is usually celebrated by dressing in costumes with themes of death commonly associated. Children go door-to-door in costume, trick-or-treating, that is soliciting candy from their neighbors. The holiday has lost much of its connection to its religious origins.

Although nearly everyone celebrates Halloween for the fun of the secular holiday, the following religious solemnity, is not widely practiced or acknowledged by most Americans unless they are Catholic. In other countries, such as Portugal, Spain and Mexico, traditional practices include performance of the play, "Don Juan Tenorio" and offerings made to the dead. All Saints' Day occurs on the same day as the Mexican "Dide los Inocentes" a day dedicated to deceased children. Across much of Europe, the day is commemorated with offerings of flowers left on the graves of the dead. In Eastern Europe, candles are lit on graves instead of offerings of flowers. In some places, such as the Philippines, graves can be painted and repaired by family members. Many of these practices blur the distinction between All Saints' Day and All Souls' Day.

These celebrations often blur the distinction between All Saints' Day, which is properly dedicated to those who are in heaven, and All Souls' Day, on which prayers are offered for all those who have died, but have not yet reached heaven.



III. ALL SOULS' DAY

All Souls Day is a holy day set aside for honoring the dead. The day is primarily celebrated in the Catholic Church, but it is also celebrated in the Eastern Orthodox Church and a few other denominations of Christianity. The Anglican Church is the largest protestant church to celebrate the holy day. Most protestant denominations do not recognize the holiday and disagree with the theology behind it. According to Catholic belief,



the soul of a person who dies can go to one of three places. The first is heaven, where a person who dies in a state of perfect grace and communion with God goes. The second is hell, where those who die in a state of mortal sin are naturally condemned by their choice. The intermediate option is purgatory, which is thought to be where most people, free of mortal sin, but still in a state of lesser (venial) sin, must go.

Purgatory is necessary so that souls can be cleansed and perfected before they enter into heaven. There is scriptural basis for this belief. The primary reference is in 2 Maccabees, 12:26 and 12:32. "Turning to supplication, they prayed that the sinful deed might be fully blotted out... Thus made atonement for the dead that they might be free from sin." Additional references are found in Zechariah, Sirach, and the Gospel of Matthew. Jewish tradition also reinforces this belief as well as the tradition and teaching of the Church, which has been affirmed throughout history.

Consistent with these teachings and traditions, Catholics believe that through the prayers of the faithful on Earth, the dead are cleansed of their sins so they may enter into heaven. The belief in purgatory has not been without controversy. Certainly, some flagrant abuses of the doctrine were used to raise money for the Church during the renaissance. Famously, Martin Luther argued with the monk, Johan Tetzel, over the sale of indulgences. Indulgences were sold as spiritual pardons to the poor and applied to the souls of the dead (or the living) to get people into heaven. The abuse of indulgences and the blatant, sometimes fraudulent practice of selling indulgences for money, led to Luther's protest.

When Martin Luther translated the Bible into German, he omitted the seven books of the canon which refer to prayers for the dead. He then introduced the heretical belief that people are simply saved, or not, and argued that there is no need to pray for the dead to get them into heaven. The Church reeled from Luther's accusation, and reformed its practice of selling indulgences. However, it reemphasized the Biblical and traditional practice of praying for the departed and the importance of such prayers.

All Souls Day is celebrated in much of the western world on November 2. Other rites have their own celebrations. The Eastern Orthodox Church has several such days

throughout the year, mostly on Saturdays. All Souls Day is not a holy day of obligation. It should not be confused with All Saints' Day, which is a holy day of obligation. Many cultures also mark the day differently. In North America, Americans may say extra prayers or light candles for the departed. In parts of Latin America, families visit the graves of their ancestors and sometimes leave food offerings for the departed.

IV. SEASON OF ADVENT : NOV. 27, 2016

The word “Advent” is derived from the Latin word *adventus*, meaning “coming,” which is a translation of the Greek word *parousia*. Scholars believe that during the 4th and 5th centuries in Spain and Gaul, Advent was a season of preparation for the baptism of new Christians at the January feast of Epiphany, the celebration of God’s incarnation represented by the visit of the Magi to the baby Jesus (Matthew 2:1), his baptism in the Jordan River by John the Baptist (John 1:29), and his first miracle at Cana (John 2:1).



During this season of preparation, Christians would spend 40 days in penance, prayer, and fasting to prepare for this celebration; originally, there was little connection between Advent and Christmas.

By the 6th century, however, Roman Christians had tied Advent to the coming of Christ. But the “coming” they had in mind was not Christ’s first coming in the manger in Bethlehem, but his second coming in the clouds as the judge of the world. It was not until the Middle Ages that the Advent season was explicitly linked to Christ’s first coming at Christmas.

Advent Today : Today, the Advent season lasts for four Sundays leading up to Christmas. At that time, the new Christian year begins with the twelve-day celebration of Christmastide, which lasts from Christmas Eve until Epiphany on January 6. (Advent begins on the Sunday that falls between November 27th and December 3rd each year.) Advent symbolizes the present situation of the church in these “last days” (Acts 2:17, Hebrews 1:2), as God’s people wait for the return of Christ in glory to consummate his eternal kingdom. The church is in a similar situation to Israel at the end of the Old Testament: in exile, waiting and hoping in prayerful expectation for the coming of the Messiah. Israel looked back to God’s past gracious actions on their behalf in leading them out of Egypt in the Exodus, and on this basis they called for God once again to act for them. In the same way, the church, during Advent, looks back upon Christ’s coming in celebration while at the same time looking forward in eager anticipation to the coming of Christ’s kingdom when he returns for his people. In this light, the Advent hymn “O Come, O Come, Emmanuel” perfectly represents the church’s cry during the Advent season:

O come, O come, Emmanuel, and ransom captive Israel, That mourns in lonely exile here

Until the Son of God appears. Rejoice! Rejoice! Emmanuel shall come to thee, O Israel.

While Israel would have sung the song in expectation of Christ's first coming, the church now sings the song in commemoration of that first coming and in expectation of the second coming in the future.

Advent and the Christian Life : While Advent is certainly a time of celebration and anticipation of Christ's birth, it is more than that. It is only in the shadow of Advent that the miracle of Christmas can be fully understood and appreciated; and it is only in the light of Christmas that the Christian life makes any sense. It is between the fulfilled promise of Christ's first coming and the yet-to-be-fulfilled promise of his second coming that Karl Barth penned these words : "Unfulfilled and fulfilled promise are related to each other, as are dawn and sunrise. Both are promise and in fact the same promise. If anywhere at all, then it is precisely in the light of the coming of Christ that faith has become Advent faith, the expectation of future revelation. But faith knows for whom and for what it is waiting. It is fulfilled faith because it lays hold on the fulfilled promise." The promise for Israel and the promise for the church is Jesus Christ; he has come, and he will come again. This is the essence of Advent.

V. FEAST OF CHRIST THE KING

Pope Pius XI instituted the Feast of Christ the King in his encyclical letter *Quas primas* of 1925, in response to growing nationalism and secularism and in the context of the unresolved Roman Question. The title of the feast was "D. N. Jesu Christi Regis" (Our Lord Jesus Christ the King), and the date was established as "the last Sunday of the month of October – the Sunday, that is, which immediately precedes the Feast of All Saints". In Pope St. John XXIII's revision of the Calendar in 1960, the date and title were unchanged but, according to the simplification of the ranking of feasts, it was classified as a feast of the first class.



In his *motu proprio* *Mysterii Paschalis* of 1969, Bl. Pope Paul VI amended the title of the Feast to "D. N. Iesu Christi universorum Regis" (Our Lord Jesus Christ King of the Universe). He also moved it to the new date of the final Sunday of the liturgical year, before the commencement of a new liturgical year on the First Sunday of Advent (the earliest date for which is 27 November). Through this choice of date "the eschatological importance of this Sunday is made clearer". He assigned to it the highest rank of "solemnity".

Significance for the Laity : While the encyclical that established this feast was addressed, according to the custom of the time, to the Catholic Bishops, Pope Pius XI wanted the Feast to impact the laity. "The faithful, moreover, by meditating upon these truths, will gain much strength and courage, enabling them to form their lives after the true Christian ideal. If to Christ our Lord is given all power in heaven and on earth; if all men, purchased by his precious blood, are by a new right subjected to his dominion; if this power embraces all men, it must be clear that not one of our faculties is exempt from his empire. He must reign in our minds, which should assent with perfect submission and firm belief to revealed truths and to the doctrines of Christ. He must reign in our wills, which should obey the laws and precepts of God. He must reign in our hearts, which should spurn natural desires and love God above all things, and cleave to him alone. He must reign in our bodies and in our members, which should serve as instruments for the interior sanctification of our souls, or to use the words of the Apostle Paul, as instruments of justice unto God.

VI. CHILDREN'S DAY



14th Nov. is celebrated all over India every year as Children's Day in loving memory of Pt. Jawaharlal Nehru, the first Prime Minister of our country. He was a true friend of children. He profoundly loved them and kept them dear to his heart. Therefore children called him 'Chacha Nehru'.

His great love for roses as well as children is a well-known fact. In fact he often compared the two, saying that children were like the buds in a garden. They should be carefully and lovingly nurtured, as they were the future of the nation and the citizens of tomorrow. He felt that children are the real strength of a country and the very foundation of society. Most importantly he did not discriminate between the sexes and believed in giving equal opportunities to girls and boys. In fact his own little girl grew up to be the third Prime Minister of India.

Quite naturally, he was the 'beloved' of all the children who gave him the endearing name of 'Chacha Nehru'. As a tribute to this great man and his genuine love for children, his birthday is celebrated all over India as 'UNIVERSAL CHILDREN'S DAY'. It is not only a national holiday, but is celebrated with singing, dancing and storytelling in schools and colleges as well as on radio and television. Special functions are held to honour children all over the country.

In the Indian context 'Chacha' stands next to one's father and symbolizes traits of affection, love and concern. Despite his hectic life as Prime Minister, Pt. Jawaharlal Nehru found time to be with children. It is said that if anything Nehru liked most in his life, it is the time he spent with little children.

VII. DIWALI MESSAGE : PONTIFICAL COUNCIL FOR INTERRELIGIOUS DIALOGUE

“Christians and Hindus: Promoting hope among Families”

1. On behalf of the Pontifical Council for Interreligious Dialogue, we offer our best wishes as you celebrate Deepavali on 30 October 2016. May your celebrations around the world deepen your familial bonds, and bring joy and peace to your homes and communities.

2. The health of society depends on our familial bonds and yet we know that today the very notion of family is being undermined by a climate that relativizes its essential significance and value. So too, family life is often disrupted by harsh realities such as conflicts, poverty and migration, which have become all too commonplace throughout the world. There are, however, strong signs of renewed hope due to the witness of those who hold fervently to the enduring importance of marriage and family life for the wellbeing of each person and society as a whole. With this abiding respect for the family, and keenly aware of the global challenges daily confronting us, we wish to offer a reflection on how we, Christians and Hindus together, can promote hope in families, thus making our society ever more humane.

3. We know that the family is “humanity’s first school” and that parents are the “primary and principal” educators of their children. It is in the family that children, led by the noble example of their parents and elders, are formed in the values that help them develop into good and responsible human beings. Too often, however, the optimism and idealism of our youth are diminished by circumstances that affect families. It is especially important, therefore, that parents, together with the wider community, instil in their children a sense of hope by guiding them towards a better future and the pursuit of the good, even in the face of adversity.

4. Providing a formation and education in hope is thus a task of paramount importance for families (cf. POPE FRANCIS, Apostolic Exhortation *Amoris Laetitia*, 274-275), as it reflects the divine nature of mercy which embraces the disheartened and gives them purpose. Such an education in hope encourages the young themselves to reach out, in charity and service, to others in need, and so become a light for those in darkness.

5. Families, therefore, are meant to be a “workshop of hope” (POPE FRANCIS, Address at the Prayer Vigil for the Festival of Families, Philadelphia, 26 September 2015), where children learn from the example of their parents and family members, and experience the power of hope in strengthening human relationships, serving those most forgotten in society and overcoming the injustices of our day. Saint John Paul II said that “the future of humanity passes by way of the family” (Apostolic Exhortation *Familiaris Consortio*, 86). If humanity is to prosper and live in peace, then families must embrace this work of nurturing hope and encouraging their children to be heralds of hope to the world.

6. As Christians and Hindus, may we join all people of good will in supporting marriage and family life, and inspiring families to be schools of hope. May we bring hope’s light to every corner of our world, offering consolation and strength to all in need. We wish you all a joyful Deepavali!

+ Jean-Louis Cardinal Tauran President

+ Miguel Ángel Ayuso Guixot, MCCJ Secretary

VIII. TRIBUTE TO Rev. Fr. PASALA ANTHONY : RIP

The diocese of Warangal with Bishop Bala and the Clergy was shocked and became speechless at the unexpected and Untimely death of Rev. Fr. Pasala Anthony on 20th of October, 2016 in a Motor Cycle Road Accident. As we awaited the details of Road Accident, the news of his death drowned us in the Sea of Sorrow, as it is the 2nd Priest's death in a couple of months. He blessed a Marriage near Huzurnagar in Nalgonda Diocese and was returning home but God called him to Eternal home from near Kodad. The Pillion rider on the motor Byke was seriously wounded and is recovering from death point.



The death of a priest is unlike the death of any other: we feel it differently, deeply. We sense that in losing him, we have lost not only the man but also his unique way of manifesting God. The voice that spoke of God has been silenced; hands that once blessed are impotent. Since a priest is one who takes on the person of Christ, his leave of us is somewhat of a loss in our very communication with the Lord. No one will ever again exemplify Christ for us in the singular way that this particular priest has done.

Our Lord Himself indicated that special relationship He enjoyed with His priests when, at the Last Supper, He poured out from His Sacred Heart His own priestly prayer: "Father, I pray for those you have given Me; keep them in Your name; they are not of the world; sanctify them in truth; may the love with which You loved Me be in them, and I in them" (John 17). It was this union with Christ that guided and shaped the life of Rev. Fr. Pasala Anthony. In his case this was so much so that it would be difficult to define his personality, even to conceive of his life, apart from the priesthood.

Rev. Fr. Pasala Anthony was his fidelity to prayer, especially before the Blessed Sacrament. He always said his daily Office of prayer in the church. He spent long periods in prayer to his God and often spoke reverently about "the Blessed Mary Virgin" Father had a more direct and visible contact with people through his sacramental ministry.

We all miss Rev. Fr. Pasala Anthony, but we will rely on his continued help from the next life. We yet have much to learn and are given a certain time yet to live as Christians-in-the-making. In the meantime, we will remember Rev. Fr. Pasala Anthony in our prayers and Masses, never presuming upon his merits, imploring the good Lord soon to grant him fellowship with the saints, and unbounded happiness and everlasting union with Jesus and his beloved "Blessed Mary Virgin".

May his soul and the souls of all the faithful departed through the mercy of God rest in peace. Amen.

IX. BISHOP'S ENGAGEMENTS FOR NOVEMBER, 2016

1. Tue : All Saints' Soleminity : Office
2. Wed : All Souls' Day
3. Thu : All India Rectors of Major Seminaries (ARMS)
Exco General Body Meeting, Goa
- 4-8 : ARMS General Body Meet - Goa
9. Wed : Office
- 10 Thu 4.30 pm : Ghanpur Deanery Level Closing of Mercy Year of Jubilee :
Faith Walk at Karunapuram
- 11 Fri : Closing Mercy Year Jubilee : Faith Walk - Ookal
7.00 am : Mass : 1st Chapter of Presentation Province, Karunapuram
- 12 Sat 10.00 am : Mega Celebrations of Saint Mother Teresa, Public Gardens,
Hanamkonda, Faith Walk - Ghanpur & Karimnagar Deanaries
Concluding of Mercy Year Jubilee with Padayatra & Mass at
Fatimanagar
- 14 Mon : Office
- 15 Tue : Office for Consecrated
- 16 Wed 5.30 pm : Blessing of Fatima Boys' Hostel, Mahabubad Parish
- 17 Thu 10.00am : Blessing & Inauguration of a Chapel at Komatpally village,
Kamalapuram Parish
- 18Fri 9.30am : Warangal 1st Inter - Diocesan Schools Sports' Meet, Bishop
Beretta School
- 19 Sat 5.00pm : Closing Ceremony of Sports' Meet
- 20 Sun 8.00am : Pastoral visitation and Mass with first Communion &
Confirmation at St. Joseph's Parish, Kazipet
- 21 -23 : Moral Theology Classes at St. John's Seminary, Hyderabad
- 24 Thu : National CDPI Exco Meet, Fatimanagar
: Meet with 'Manos Unidas', Spain
- 25 Fri : Office for Laity
- 26 Sat 10.30am : Mass - Golden & Silver Jubilee of Sisters, SMI
- 27 Sun 10.30am : Silver Jubilee of the Christ the King Church, Nallala Village,
Mahabubabad Parish
3.30 pm : Chapel Blessing of Boda Thanda : Fruit of Mission Banjara
- 28 Mon : Office

December, 2016

1 Thu		: Office
2 Fri		: Office
3 Sat	10.00am	: St. Xavier's Major Seminary Feast Mass, Karimnagar
	5.30pm	: Mass & Inauguration: St. Xavier Mantapam, Showinagar, Fatimanagar Parish
4 Sun		Chapel Blessing and Mass with 1st Communion & Confirmation at Keshwapuram, Fruit of Mission Karimnagar
6 Tue		: Office
10 Sat	4.00pm	: Golden Jubilee of Nirmala High School, Dornakal
11 Sun	11.00am	: Christmas Celebrations of Lodi with Specially Challenged Children, Fatimanagar

X. COMMUNICATION

1. All Souls Day (2nd of November)

a) Celebration of Masses

Every Priest is permitted to celebrate three Masses on "All Souls Day" November 2, accepting stipend only for one Mass in virtue of the Apostolic Constitution of Pope Benedict XV. That is

First Mass : One can apply in favour of any person and accept a stipend for the Mass

Second Mass : Priests are bound to apply it for the faithful departed

Third Mass : Priests are bound to apply it for the intentions of the Supreme Pontiff.

b) Plenary indulgence : (applicable only to the souls in purgatory)

Plenary indulgence is granted to any one of the faithful who devoutly visits the cemetery or who simply prays for the dead on one of the days from 1st to 8th November.

On All Souls' Day (or else with the permission of the Ordinary on Sunday that precedes or follows, or else on All Saints Day) visit a church or chapel with devotion and there recite the Our Father and Creed.

c) Partial Indulgence (applicable only to the souls in purgatory): a partial indulgence is granted to any faithful who

a) Visits devoutly cemetery or who simply prays mentally for the dead.

b) Recites Lauds or Vespers of the office of the Dead or the invocation, "eternal rest grant..."

2. United Christmas Celebrations : On 15th of December, as in the part "a united Christmas witness" would be held by all followers of Christ of Tri-Cities at Public Gardens at 6.00 pm all are most cordially invited to participate, donate and sing carols.

3. Christmas Recollection for priests at Bishops House on 16th of December, 2016

In preparation for Christmas, a recollection is arranged for the clergy at Bishop's House on 16th of December, 2016, starting on the previous day at 8.45 p.m. All the priests are requested to participate in it.

IX. INFORMATION

1. Warangal Diocesan First Inter-School Games and Sports Meet

on 18th & 19th November 2016-17

Nobler – Higher - Healthier

Games and sports make students to aspire to live healthier and reach higher goals. Warangal Diocese Educational Society (WADES) is reorienting them to live for nobler values. To achieve this WADES is conducting Games & Sports for the 1st time at the Diocesan level. We believe this brings in better bonding among the students and new learning from other schools counter-parts. We wish that such Inter-school events foster excellence in the spirit of healthy competition, fraternity, tolerance and sustainable discipline.

The dictum goes, “you are never really playing an opponent, you are playing yourself, your own highest standards, and when you reach your highest goal, which is real joy”. We appreciate our Bishop Most Rev. Dr. Udumala Bala who instilled this idea in us. We extend our cordial invitation to one and all.

Dates: Nov. 18th & 19th 2016.

Venue : Bishop Beretta High School, Fatimanagar.

Organizing Committee

Convener: Rev. Fr.T. Yaga Reddy

Secretary : Rev. Fr. Kasu Showreddy

Members : Rev. Fr. Basani Prasks , Rev. S Inna and Rev. Fr. N. Maria Joseph

2. News from Deco Office :

Impact of Opportunity Education Foundation at John de Britto School

The OEF program in our school has shifted the learning process from mere seeing and hearing to doing by handling the teaching-learning material. The learning pace of the students has substantially increased. In addition, the students are directed towards new techniques of grasping the subject material. The teachers on their part are paving new paths for innovative methods of teaching through OEF material. This move has rekindled the motivation of the learners. The teacher-student relation has increased creating a better learning environment. We are grateful to OEF for their generosity and Mr. John's coordination. We thank Most Rev.Dr.Udumala Bala for his support.

Lilly Grace (In-charge of OEF Program)

Kadavendi

3. News from Lodi

Name of the Project : Natural Resource Management

Location : Devaruppala Mandal

1) Hand Pumps repair : 15 drinking water hand pumps were repaired by 6 trained youth, solved drinking water problem in 10 villages and benefited 400 target families.

2) Organic Farming :

- 24 farmers have done organic farming and prepared and used jeevaamrutham and emulsifier and edible oil.
- Promotion of Traditional crop - Sajjalu(Pearl millet) in seetharampuram village.

3) Exposure Visit :

- Taken 30 farmers to exposure program to Narapally and Boinapally. In Boinapally Mr. Ponnuswamy is a practicing organic method like using oils mixing with the emulsifier.
- Taken 30 farmers to exposure program Mr.Satti Reddy natural farming field in 60 acres of land with different crops at Veliminedu village, Chityala Mandal, Nalgonda District.

Name of the Project : Food Security Program

Location : Lingala Ghanpur

1) Organic Farming :

- Pheronone traps and Yellow sticks were distributed to the small farmers to protect their crop from insects in Lingala Ghanapur mandal .
- Construction of vermi pits and distributed the earth warms to small farmers to promote the organic farming methods in Lingala Ghanapur mandal

4. News from CRI UNIT Warangal

The CRI of Warangal We had a half day of reflection on the 1st of October at St. Xavier Seminary. Fr. Prakash, the spiritual director and dean of Ganpur deanery led us in reflection on Mercy. He stressed on the importance of showing mercy not only in piety but also in action. As a keen and an expert observer on human behavior he brought out a couple of examples in our religious life where we could be more merciful to each other. It was indeed a very good gathering and well attended by many priests and sisters of Karunapuram zone. After the meeting various committees were formed and soon I will be calling them for a meeting to discuss the events and things that could be possibly planned out for the year and years to come for the Warangal CRI Karunapuram zone. I take this opportunity to thank everyone who made an effort to come to the day of reflection to renew and reenergize ourselves as we continue to work for the common mission of our Warangal diocese under the able leadership of our beloved Bishop Most Rev. Udumala Bala. I am seriously looking forward to see many more faces in the near future events. Finally, I would like to thank my CRI team for their constant support and

Fr. Thomas Kiran, Rector of St. Xavier Major Seminary and all the brothers for their enthusiastic and generous support which made it possible the success of the event.

Fr. Joshua, MSC
Karunapuram zonal,

5. News From FCT scholarship office

1. Visit to the sponsors : Our Bishop Most Rev. Dr. Udumala Bala and myself visited our sponsors in five places in Italy including the parish of late Fr. Colombo and also the parish of Sr. Lorenza from 17th to 25th September. Bishop celebrated the Holy Eucharist for them. We have spoken to them about our scholarship program and expressed our profound gratitude to them. They were happy and satisfied with our scholarship program.

2. Seminar for higher education students : On 8th and 9th of October from 9a.m to 4 p.m, a seminar was organized for higher education students at Jeevadhara prayer center at Rampur Fr. Martin the director welcomed the students and briefed them about day's program. Our bishop Most Rev. Dr. Udumala Bala celebrated the Holy Mass and addressed the students. The resource persons were Fr. D. Joseph, Fr. T. Jerome and Fr. N. Surender. They spoke how to live the Gospel in the modern age and gave them the examples of Biblical personalities. They also dealt with personality development. Fr. P. Prakash gave them catechetical input. At the end of the seminar a written exam was conducted for the students. 600 students took part in the seminar.

3. Seminar for college students : On 10th October from 9 a.m to 4 p.m one-day seminar was conducted for the Intermediate, degree and diploma students who did not attend the seminar on 18th and 19th April. at Jeevadhara Prayer center, Rampur. Fr. Martin, the director extended a warm to the students and gave them day's schedule. The students were given the message to grow in their wisdom as they grow in years and to find divine and human favor as Jesus did (cf. Lk 2, 52) Mr. Srujan, a teacher gave them catechetical input from the booklet Bible-Viswasa Bodhini. At the close of the seminar they wrote a written test. There were 1050 students who participated in this seminar.

6. News From Banjara Mission :

STUDENTS' BiBLE CAMP. : at Fatima School, Mahabubabad

PATRON AND SUPPORT : MOST REV. DR. UDUMALA BALA

Dates : 06, 07, 08, of October, 2016.

Pastoral center mission team comprised of FR. D. Samuel, Fr. G. Ranjith, Sr. Selvi, MSI, Sr. Catherine, (charity), Sr. Latha, MSI, and Sr. Mamatha, CSA Had conducted 3 day Bible camp for Banjara students more than 100 students participated. During the first half of the day, they were taught catechism and some stories from the Bible. Some songs of easy tunes were taught so that they sing whenever they feel to sing and pray. Short prayers were also taught. Besides, some sports and other indoor competitions like singing, dancing and skit were conducted. All were winners because all students without exception bagged prizes. We were happy to see the immaculate smiles on the faces of little ones as if Jesus Himself was smiling.

Thanks to teachers serving in CSA schools, who donated Rs. 6500/ for the camp. I thank Sr. Prabha, CSA, who encouraged them for contribution I render heartfelt thanks to all

the team. My special thanks go to Fr. A. Sravan, and his domestic staff, Sr. Nirmala Jyothi, the H.M & her community, Mahabubabad, Mr. Kumar, the animators and elders of Thandas.

Fr.D.Joseph

7. Concluding Mercy Jubilee Year Jangaon Area Parish

The concluding celebrations of the Great Jubilee year of Mercy took place for the Janagaon area parishes at Kanchanpally on the 23rd October 2016. The memorable and meaningful event was participated and witnessed by Priests, religious and faithful from 7 parishes, namely: Cheriala, Janagaon, Kadanvendi, Kanchanapally, Madhapuram, Narimetta and Palakurthi.

There were about 700 people gathered in a beautifully decorated church campus at Kanchanapally by 9.00 am. The program commenced at 9.10 am with adoration which was meaningfully led by Fr. Kamal and assisted by praise worship team from Muthangi. After a short refreshing break, at about 11.00 am the Holy Mass was started. His Lordship, Most Rev. Udumala Bala presided over the Holy Mass which was concelebrated by 12 priests. In his homily, his Lordship stressed on the Mercy of God, which was seen in the lives of many of Jesus' followers both in the past and in recent days. He gave examples of Grehem Stains and his two sons who were burnt alive in Orissa, Sr. Rani Maria who was stabbed and killed, St. John Paul II and recent Saint Mother Teresa. He said, 'almost all the religions teach about love, but only Christ's followers show that love in action, i.e. Mercy.

After a solemn and meaningful Holy Mass some of the parishes performed stage program, like singing, dancing and skit based on the theme 'Mercy of God'. A heart touching and excellent performance was displayed by all the groups. As a sign of gratitude we honored his Lordship, Bishop U. Bala. Then mementos were presented to all the parishes for their active participation and cooperation.

At the end of the program a beautiful gesture of presenting some cash to the M C sisters as a witness to God's Mercy and for the service they do to the unprivileged and poorest of the poor. All the parishes and institutions gave a monetary contribution towards the expenses for the program and donations to the M C sisters.

Conveners : Fr. Bala Prasad
SVD & Fr. Chinnapa Reddy

POPE'S INTENTION FOR THE MONTH OF NOVEMBER - 2016

Universal : Countries Receiving Refugees

That the countries which take in a great number of displaced persons and refugees may find support for their efforts which show solidarity.

Evangelization : Collaboration of Priests and Laity

That within parishes, priests and lay people may collaborate in service to the community without giving in to the temptation of discouragement.

8. News from DIVYAVANI TV Channel Update of Divyavani telecast

DIVYAVANI TV

1) PROGRAM SPONSORSHIP & TARIFF

S.No	Particulars	Sponsorship	
1	6.00 A.M Holy Mass	Rs.8000/-	
2	6.00 P.M English Mass	Rs.8000/-	
3	12 P.M TV Studio Mass	Rs.5000/-	
4	Holy Hour	Rs.2500/-	
5	Word of God	Rs.2500/-	
6	Holy Rosary	Rs.1000/-	
7	Chaplet of Divine Mercy	Rs.1000/-	
8	Shubhakankshalu - Greetings (Daily) Birthday, Anniversary, Jubilee, Any Happy Occasion Prardhana Shradhanjali Death Anniversary (With Photograph)	Rs.500/-	
9	Mana Pandugalu Parish Festivals, Priests/Religious Jubilees, School/College Annual day Celebrations	Rs.20,000/- 1 Hour Rs.25,000/- 1 ½ Hour Rs.30,000/- 2 Hour	
10	Private Celebrations(Weddings, etc only on Divyavani Web TV LIVE)	Rs.20,000/- 1 Hour Rs.25,000/- 1 ½ Hour Rs.30,000/- 2 Hour	
	Special Programs	Production	Telecast
11	Aalayam	Rs.10,000/-	Rs.10,000/-
12	Sevapadam/Documentary Film	As per Budget	

2) ADS TARIFF

S.No	Particulars	Charges	Duration
1	Broadcast		
	Time Slot		
	7.00 p.m to 10.00 p.m	Rs.1500/-	60 seconds
	7.00 a.m to 10.00 a.m	Rs.1000/-	60 seconds
	All other times	Rs.500/-	60 seconds
2	Production of AD	Rs.10,000/-	60 seconds

Fr.U.Bala Showry M.F.A (USA)
CEO, Divyavani TV

N.B.: Please Sponsor and encourage the Faithful to do so!

దివ్యవాణి టీవి

దివ్యవాణి టీవి కార్యక్రమాలు ఆగస్టు 31వ తేదిన ప్రత్యక్ష ప్రసారంతో మొదలై నేడు దాదాపు అన్ని కేబుల్ టీవీల ద్వారా నిరంతరాయంగా (24/7) ప్రసారమవుతున్నాయి. మిగతా కేబుల్ టీవీల ద్వారా కూడా అతి త్వరలోనే ప్రసారం చేయబడతాయి. TATA SKY లాంటి ఒకటి రెండు DTH ల ద్వారా ప్రసారం చేయుటకు ఏర్పాట్లు జరుగుచున్నాయి. కేవలం ప్రసారానికే రు. 3,00,00,000/- (మూడు కోట్ల రూపాయలు) వరకు ఖర్చు చేస్తున్నాము. ఈ బృహత్తర కార్యక్రమం నిరాటంకంగా కొనసాగుటకు ప్రతి ఒక్కరు (గురువులు, మరకస్యలు మరియు క్రైస్తవ విశ్వాసులు) కృషి చేయాలని సవినయముగా మనవి చేస్తున్నాము. మీ వంతు భాగస్వామ్యానికై కార్యక్రమాల వివరాలను, ప్రసార విరాళముతో ఈ క్రింది విధంగా మీ ముందుంచుచున్నాము. ఇప్పటికే మీరు టీవి స్థాపనకై ఇచ్చిన విరాళములకు వందనములు.

కార్యక్రమాల సమర్పణ వివరాలు మరియు ప్రసారము చేయుటకు విరాళము		
క్ర.సం	వివరాలు	ప్రసార విరాళము
1.	ఉ 6.గం లకు దివ్యపూజాబలి	రు. 8,000/-
2.	సా 6.గం లకు దివ్యపూజాబలి (ఇంగ్లీష్)	రు. 8,000/-
3.	మ 12.గం లకు దివ్యవాణి టీవి దివ్యపూజాబలి	రు. 5,000/-
4.	ఆరాధన	రు. 2,500/-
5.	జపమాల	రు. 1000/-
6.	కరుణ జపమాల	రు. 1000/-
7.	క్రీస్తు సందేశం	రు. 2,500/-
8.	శుభాకాంక్షలు / శ్రద్ధాంజలి (వర్ధంతి) (పుట్టినరోజు, పెళ్ళిరోజు, వార్షికోత్సవ వేడుకలు, జూబిలీలు, పదివీ విరమణ, షష్టి పూర్తి, విద్య ఉద్యోగ మరియు ఇతర విజయాలకు అభినందనలు)	రు. 500/-
9.	మన పండుగలు (వివారణ పండుగలు, గురువులు / మరవాసుల జూబిలీలు, పాఠశాల / కళాశాల వార్షికోత్సవ వేడుకలు)	రు. 20,000/- (గంటకు) రు. 25,000/- (గంటన్నరకు) రు. 30,000/- (2 గంటలకు)
ప్రత్యేక కార్యక్రమాలు		ప్రొడక్షన్ టెలికాస్ట్
10.	ఆలయం	రు. 10,000 రు. 10,000
11.	సేవాపథం / డాక్యుమెంటరీ ఫిల్మ్	బడ్జెట్ క తగిన విధంగా
12.	ప్రత్యేక వేడుకలు (వివాహాది శుభకార్యాల ప్రత్యక్ష ప్రసారం దివ్యవాణి వెబ్‌సైట్‌లో)	రు. 20,000/- (గంటకు) రు. 25,000/- (గంటన్నరకు) రు. 30,000/- (2 గంటలకు)
వాణిజ్య ప్రకటనల ప్రసార విరాళం (ప్రకటనలు కనీసం రెండు ప్రసారాలకు తప్పని సరిగా ఇవ్వాలి)		
స్లాట్ ప్రకటనల విరాళం		
రా 7.00 గం లనుండి 10.00 గం ల వరకు		రు. 1500/- (60 సెకన్లకు)
ఉ 7.00 గం ల నుండి 10.00 గం ల వరకు		రు. 1000/- (60 సెకన్లకు)
ఇతర సమయాలలో		రు. 500/- (60 సెకన్లకు)
వాణిజ్య ప్రకటన దివ్యవాణి టీవి కేంద్రం నిర్మించుటకు కనీస విరాళం రు.10,000/-		
ప్రసార విరాళం అదనం		
పూర్తి వివరములకు సంప్రదించండి ఫోన్ నం. 8500390621		ఫా. ఉడుముల బాలశౌరి MFA (USA) దివ్యవాణి టీవి, సి.ఇ.ఓ.

రండి, తరలి రండి !

కరుణను పొందండి !!

కరుణ చూపండి !!!



కారుణ్య జూబిలి మహా పాద యాత్ర

నవంబరు 10 - 12, 2016



మదర్ తెరెస్సా ప్రిసీతీ పీట్టా ప్రదాన ఆశీర్వాదాల సందర్భాన

ఓరుగల్లు పీఠ మహా వేడుక

నవంబరు 12, 2016

ఉదయం 10.00 గం||లకు, పబ్లిక్ గార్డెన్స్, హన్మకొండ

మధ్యాహ్నం 3.00 గం||లకు ఫాతిమా కళిడ్రల్

“తండ్రి దేవునివలె కనికరముకలవారై యుండుడు”. - లూకా 6:36.

పూజ్యులైన గురువరేణ్యులారా, వందనీయ దైవాంకితులారా, అభినందనీయ గృహస్థ క్రైస్తవులారా, అలుపెరగని యువతీ యువకులారా, కల్లా కపటమెరుగని కరుణామయులైన బాల బాలికలారా!

“లోక సృష్టికి కారణం దైవ ప్రేమ - పునః సృష్టికి కారణం దైవకారుణ్యం”

దేవుని న్యాయం మనిషిని శిక్షించినా, దేవుని కారుణ్యం న్యాయాన్ని దాటి మనిషిని మరలా దగ్గరకు తీసుకొన్నాడు. ఆయన న్యాయం ప్రకారం మనమంతా బూడిదై మట్టిలో కలిసిపోయి ఉండే వారమే. కాని దైవ కారుణ్యం ఆ మనుష్యులను వెదకి వెదకి కనుగొని తన బిడ్డలుగా మలచాడు. ప్రేమ కరుణలు కలబోసిన తనను పోలి జీవించమని తన కుమారుడైన క్రీస్తు ద్వారా బోధించాడు, ఎలా జీవించాలో నేర్పినాడు.

కారుణ్య జూబిలి మహా పాద యాత్ర

మనుషలంతా ప్రయాణికులే, యాత్రికులే, క్రైస్తవులమైన మన గమ్యం ఏంటో తెలుసు, కనుక క్రైస్తవుల జీవితం ఓ తీర్థయాత్ర, ఓ పుణ్య యాత్ర అవుతుంది. దానిని మననం చేసుకుంటూ ఈ జూబిలి సంవత్సరాన్ని వైభవోపేతంగా ముగించుకుందాం.

తేది & సమయం : శనివారం 12 నవంబర్ 2016, ఉ|| 10.00 గం||లకు

స్థలం : పబ్లిక్ గార్డెన్స్, హన్మకొండ

కార్యక్రమం : కారుణ్య జూబిలి మహా పాద యాత్ర 10,11,12 తేదీలల్లో

ఉ|| 10.00 గం||లకు ప్రారంభ వేడుకలు.

ఉ|| 10.30 గం||లకు బహిరంగ సభ : సెయింట్ మదర్ కి నివాళి

ఉ॥ 11.30 గం॥లకు ఫాతిమా కథిడ్రల్ వరకు పాద యాత్ర

మ॥ 12.30 గం॥లకు దివ్య ప్రసాద ఆరాధన

పాపోచ్చారణం, స్వస్థతా ప్రార్థనలు

మ॥ 1.00 గం॥ల నుండి భోజనం, ఫాతిమా హై స్కూల్లో

మ॥ 3.00 గం॥లకు కారుణ్య జూబిలి ముగింపు పూజాబలి

మహా పూజ్య **శ్రీశ్రీశ్రీ ఉడుమల బాల**, ఓరుగల్లు కాపరి

కరీంనగర్, జగిత్యాల, పెద్దపల్లి, సిరిసిల్ల, వరంగల్ అర్బన్, వరంగల్ రూరల్, జయశంకర్ (భూపాల్పల్లి), మహబూబాబాద్, జనగాం, సిద్దిపేట జిల్లాలతో కూడిన చారిత్రాత్మక వరంగల్లు పీఠకాపరిగా ఈ అసాధారణ కారుణ్య జూబిలి యాత్ర విశ్వాసులందరికి దేవుని కరుణను కురిపించాలని ఆకాంక్షిస్తున్నాను. పునీత మదర్ తెరిసా వోలె దయా కనికరాలతో జీవిస్తూ కరుణామయుడైన క్రీస్తు ప్రభువుకు సాక్ష్యమిద్దాం!

సూచనలు :

1. ఉ॥ 10.00 గం॥లకు వరకు పబ్లిక్ గార్డెన్ నందు అందరు హాజరు కాగలరు.
2. ఫాతిమా స్కూల్ గ్రౌండ్స్ లో మధ్యాహ్న భోజన సదుపాయం ఏర్పాటు చేశాం.
3. ఈ కార్యక్రమానికి మీ విరాళాలను అందించగలరని మనవి.
4. అన్ని విచారణలలో నవదిన ప్రార్థనలు లేదా 3 రోజుల ప్రార్థనలు నిర్వహించవలెను.

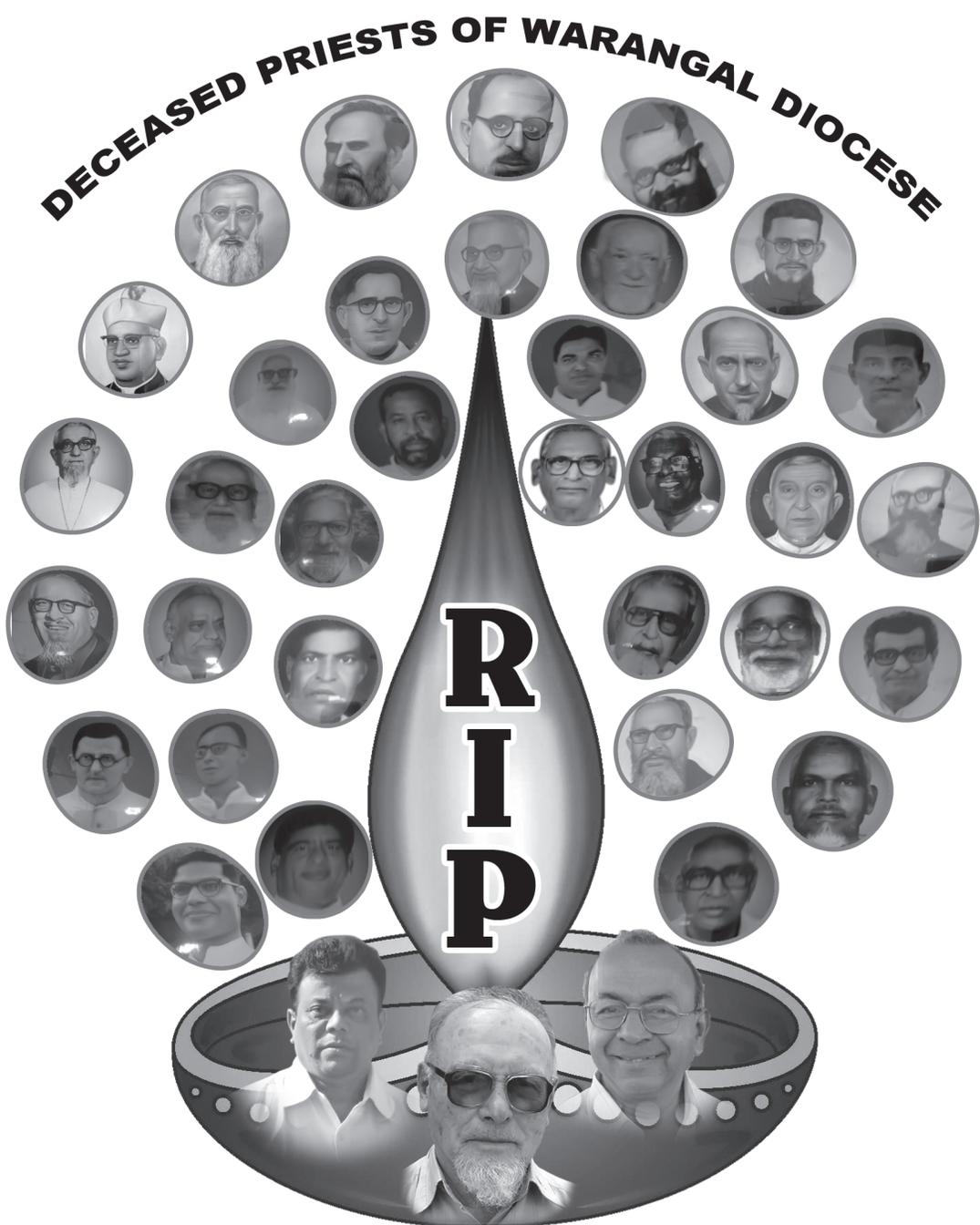
కారుణ్య జూబిలి ఆశీస్సులతో

పునీత మదర్ తెరిసా, ప్రార్థనా సహాయంతో

Birthday Babies in November

Fr. Thirumalareddy Augustine	02/11/1963
Fr. Thatikonda Joseph	10/11/1974
Fr. Gopu Chinnappa	11/11/1942
Fr. Kasu Marreddy	13/11/1982
Fr. Yetukuri Thomas Kiran	21/11/1973
Fr. Pentareddy BalthaRaj	25/11/1965
Fr. Thirumalareddy Rayappa	29/11/1964





O God, you didst raise your servants, to the sacred priesthood of Jesus Christ, according to the Order of Melchisedech, giving them the sublime power to offer the Eternal Sacrifice, to bring the Body and Blood of your Son Jesus Christ down upon the altar, and to absolve the sins of men in Thine own Holy Name. We beseech you to reward his faithfulness and to forget his faults, admitting them speedily into your Holy Presence, there to enjoy forever the recompense of his labors. This we ask through Jesus Christ your Son, our Lord. Amen.

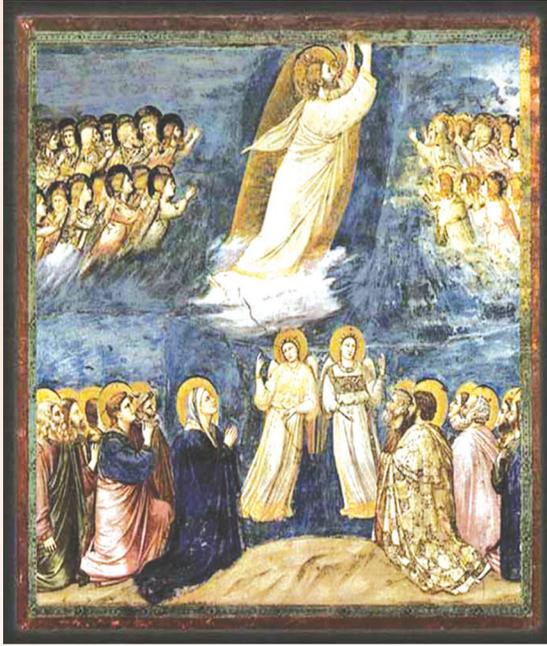
R.I.P.



Rev. Fr. PASALA ANTHONY
May His Soul Rest in Peace



Solemn Days



All Saints Feast



*Advent: A Season
of Hope and
Anticipation*



Christ the King

