



Ref. No. Priests/GR/47/2015

28 September 2015

**Dear and Rev. Fathers,**

The Holy Eucharist is the source and summit of the Christian life. This salient teaching of the Second Vatican Council provides the theological and pastoral context for celebrating the National Eucharistic Congress in Mumbai from 12 – 15 November 2015.

Our country was privileged to have an International Eucharistic Congress fifty years ago. This historic event took place from 28 November to 6 December 1964, in Mumbai (then Bombay). During this event, Blessed Paul VI visited India to take part in the Congress. It was the first ever Papal visit to our country. The Archdiocese of Bombay began the Golden Jubilee celebrations of the Eucharistic Congress by organizing a Diocesan level Eucharistic Congress in the Archdiocese.

In order to conclude the yearlong celebrations, the Catholic Bishops' Conference of India has decided to organize the National Eucharistic Congress. All our Bishops and five delegates from each Diocese are invited to participate in this event. This National Eucharistic Congress is meant to help us understand the mystery of the Eucharist better, to receive the Eucharist with deeper devotion and to live the Eucharist in our lives more intensely. It is means to increase the Eucharistic life of the Church in India. From our diocese

In this context I am happy to write this pastoral letter on the Eucharist. I invite all the Priests, Religious and the Faithful to have a deeper understanding of Eucharist in order to stimulate greater love and devotion to this great Sacrament of sacraments that the Saviour instituted for our spiritual nourishment.

### **The Mystery of the Eucharist**

One of the ways to increase the Eucharistic devotion among our people is to reflect upon the wonderful and marvellous mystery that takes place during the Mass, which the senses cannot grasp and faith must serve to compensate. The Eucharist, as Christ's saving presence in the community of the faithful and its spiritual food, is the most precious possession, which the Church has in her journey through history. In fact, it is the gift par excellence; for it is the gift of Jesus himself, of his person in his sacred humanity as well as the gift of his saving work.

The Church celebrates the Eucharist as the memorial of the Lord's death and resurrection. During this celebration, the central event of salvation, namely the Pascal mysteries, becomes really present and the work of our redemption is carried out. This sacrifice is so decisive for the salvation of the human race that Jesus Christ offered it and returned to the Father only after he had left us a means of sharing in it as if we had been present there. Each member of the faithful can thus take part in it and inexhaustibly

gain from its fruits. This is the faith from which generations of Christians down the ages have lived. The Church has constantly reaffirmed this faith with joyful gratitude for its inestimable gift. What more could Jesus have done for us? Truly, in the Eucharist, he shows us a love which goes “to the end” (Jn 13:1), a love which knows no measure.

The Holy Eucharist that we celebrate daily makes present the sacrifice of Calvary, which Jesus offered by dying on the cross. It does not add to that sacrifice nor does it multiply it. What is repeated is its memorial celebration or its commemorative representation, which makes Christ’s one, definitive redemptive sacrifice always present in time. The sacrificial nature of the Eucharistic mystery cannot therefore be understood as something separate, independent of the cross or only indirectly referring to the sacrifice of Calvary.

In giving his sacrifice to the Church, Christ has also made his own the spiritual sacrifice of the Church, which is called to offer herself in union with the sacrifice of Christ. This is the teaching of Vatican II concerning all the faithful: “Taking part in the Eucharistic Sacrifice, which is the source and summit of the whole Christian life, they offer the divine victim to God, and offer themselves along with it” (*Lumen Gentium*, 11).

The saving efficacy of the sacrifice is fully realized when the Lord’s body and blood are received in communion. The Eucharistic Sacrifice is intrinsically directed to the inward union of the faithful with Christ through communion. We receive the very one who offered himself for us. In other words, we receive the body of Jesus that he gave up for us on the Cross and his blood that he “poured out for many for the forgiveness of sins” (Mt 26:28). Here, we are reminded of his words: “As the living Father sent me, and I live because of the Father, so he who eats me will live because of me” (Jn 6:57). Jesus himself reassures us that this union, which he compares to that of the life of the Trinity, is truly realized. The Eucharist is a true banquet, in which Christ offers himself as our nourishment. When for the first time Jesus spoke of this food, his listeners were astonished and bewildered. Hence, he emphasised the objective truth of his words, when he said: “Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life within you” (Jn 6:53). This is no symbolic food: “My flesh is food indeed, and my blood is drink indeed” (Jn 6:55).

In a world that is being secularized and fast becoming bereft of moral values, the Eucharist becomes the font of energy to live in freedom, to love as Christ loves, purely and selflessly. Pope Benedict XVI in his encyclical letter *Deus Caritas Est* speaks of the moral transformation inherent in Eucharistic Communion. It is our intimacy with the Lord in the Holy Eucharist which, at one and the same time, makes us conscious of our own sinfulness and inflames our desire to live always in Christ and, therefore, to love as He loves. To help us understand the moral transformation which heartfelt participation in the Holy Eucharist brings about, Pope Benedict XVI refers to the story of Zacchaeus (Lk 19:1-10). When Zacchaeus met our Lord he was at once moved to confess his sinfulness, to make superabundant restitution for what he had stolen, and to provide from his substance for the poor. Likewise, the eagerness to change our moral behaviour and to welcome Jesus into our lives becomes the fruits of our Eucharistic encounter with the Lord.

### **The Eucharist in the Syro-Malabar Tradition**

The Syro-Malabar Church traditionally uses the name *Qurbanato* designate the Eucharistic celebration, which means an offering, a gift or an oblation. The word has two implications. Firstly, it is the celebration of sacred Mystery that is the Eucharistic

celebration. Secondly, *Qurbana* is the Body and Blood of *Iso-Misiha*. It was to the twelve Apostles, among whom *Mar Thoma* was included, that Jesus said, taking the bread and wine, “This is my Body” and “This is my Blood” (Lk.11: 19-20). It is to them Jesus said: “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you” (Jn. 6:54).

*Qurbana* is the basic faith of the Church. It is the source of Church’s life. Hence, it should have a prominent place in the life of the faithful. The celebrating community should be aware of these basic facts. The Priests who are at the service of the faithful should take pains to catechize them well about the *Qurbana*. In the pre-Anaphoral part of the *Qurbana*, we have the basic theology of the Syro Malabar Church on *Qurbana*. It is a mystery or *Raza* for her. The preference for this term highlights the peculiar mysticism, which pervades the whole of Eastern theology, as against the more legalistic and definitive approach of Western theology. It is not just a casual saying but it is clearly founded on the Biblical teachings and Patristic traditions.

For the Syro-Malabar Church, *Qurbana* is the real Body and Blood of Christ. The Church celebrates the *Qurbana* according to the mandate of Jesus. The *Qurbana* is not a private action of individuals as it is the gift of Jesus Christ to the entire Church. The role of the Father, the Son and the Holy Spirit is very much emphasized in the pre-Anaphoral part. Jesus Christ not only offers the *Qurbana* to the Father but he is also the receiver of the *Qurbana*. The Holy Spirit comes down from the heaven and completes the *Qurbana*. An action of the Holy Spirit, which would be perfected in the Anaphora is confessed as a great faith in the pre-Anaphoral part itself. The celebration of *Qurbana* certainly conforms and perfectly expresses the authentic deposit of these notions of faith. The Church therefore understands herself in depth precisely starting from her nature as celebrating assembly. In this sense, it should not be forgotten that a true proclamation and a real catechism of faith takes place in the very celebration of the *Qurbana*.

Though the Eucharist is a mystery that we fail to grasp fully, what is more important for us is how we can derive maximum benefit from the celebration of the Eucharist in order to strengthen our faith in Jesus Christ, to become spiritually nourished and to receive the resilience to wage battles against the evil one so that we can live our Christian life to its fullness. To this end, we need to regularly participate in the Eucharist with great devotion and spend our time in Eucharistic adoration.

### **Full, Conscious and Active Participation in the Eucharist Celebration**

The Constitution of the Sacred Liturgy of Vatican II states that the goal of liturgy is to move people to “full, conscious, and active participation” (SC 14). Of the three adjectives used - full, conscious, and active - the word ‘active’ seemed to be the one favoured by most liturgists and pastors when first implementing the revised version of the Mass. Active participation became the motto of those times.

However, of the three adjectives, I really think that the most important one is ‘full’ as in full participation. The word ‘active’ can be taken to mean merely ‘external’ participation without much attention to interior worship. Likewise, the word ‘conscious’ can mean merely internal participation without joining the worshipping community. But the word ‘full’ implies both internal and external participation. People are to take part in the Mass conscious of what they are doing, with devotion (internal) and full collaboration (external).

When a person is fully participating, internally with reverence and devotion, and externally in collaboration with his/her fellow worshippers, he/she is doing five basic

actions as described by the Constitution on Sacred Liturgy (SC 48):

- He/she is instructed through the Scriptures and the Homily
- He/she is nourished by the reception of the Holy Communion.
- He/she gives thanks to God, which is the real meaning of the word 'Eucharist'
- He/she offers Christ and himself/herself in sacrifice to the Father
- He/she unites with God and his/her brothers and sisters at worship

If the words "full, conscious, and active" are the key words for all participants in the Eucharist, what is the key word for the Priest, who presides over the Eucharistic celebration? I think a key goal for the Priest is 'effective' participation. The Mass is to be celebrated effectively, that is, people can receive the very many fruits the Lord intends by it. It is true, there are some people who have developed extraordinary faith and reverence and hence the demeanour of the Priest at the altar does not mean that much to them. But for most of us, the manner in which the Priest celebrates Mass has a lot to do with the people's ability to worship well and to receive what the Lord intends to give through the Mass to each soul.

In the matter of personal participation in the Mass, as faithful dispensers of the mysteries of God, Priests "must lead their flock not only in word but also by example" (SC 19). The Priest's demeanour, his sense of reverence, his sense of the sacred, his ability to enhance, not intrude on and people's awareness of the inner mystery mean so much for the celebration of the Eucharist. "... it would be futile to entertain any hopes of realizing this goal [viz. of achieving active and full participation among the faithful] unless the pastors themselves, to begin with, become thoroughly penetrated with the spirit and power of the liturgy, and become masters of it" (SC 14).

But it is not only the demeanour of the Priests that means so much to full, conscious and active participation but also the demeanour of fellow participants is important. There are two basic ways to draw a soul to God through the liturgy: (i) the power of the liturgy itself; and (ii) the good example of others' reverence in the liturgy. Likewise, one can grow through the liturgy in two ways: (i) by achieving an awareness of God's presence and action; and (ii) by associating with others who are achieving it. The liturgy will draw people to that awareness if it remains true to its purpose, affirming the deposit of faith entrusted to the Church, and helping people to profess that faith in union with the whole Church.

### **Eucharistic Adoration**

Another important aspect of the Eucharist is the Eucharistic Adoration. It can only be a work of the Holy Spirit that in so many Parishes and Communities throughout the world today there is a resurgence of Eucharistic Adoration. It is happening through simple gatherings before the tabernacle or more formal periods of Solemn Exposition such as Holy Hours and extended Vigils, concluding with Benediction given by the Priest or Deacon. Similar gatherings should be frequent events in our Diocese as well.

As Bishop, I support every effort made by the Priests and the local communities to foster regularly, even frequently, these very valuable times of prayerful adoration focussed on the person of Jesus Christ, abiding with us in the Blessed Sacrament. Needless to say, the promotion of Eucharistic Adoration, led by the Priest and following his example, is a sure way to stimulate faith and open the way to a deep heart-to-heart conversation with the Lord.

In our Catholic institutions like Schools, hostels and other centres too, well-arranged shorter periods of Adoration with Benediction for smaller groups of students can be a powerful way of stimulating in young minds a growing knowledge and love of Christ. The reverence and respect shown to the Eucharist in prayerful adoration can be a means of helping students to appreciate the sacredness of the Eucharist, and lead to a more fruitful receiving of Holy Communion. Because adoration flows from the Mass and always points to the Mass these periods can have profitable effects on those not yet in the habit of Sunday worship, just as exposure to the sun's rays produces growth.

### **The Eucharist: Sent out on Mission**

The story of the disciples on the road to Emmaus after the resurrection of Jesus can become an icon for promoting Eucharist as a source of spiritual energy in carrying out our mission. The two disciples, after hearing Jesus on the way and having participated in the breaking of bread, went back to Jerusalem with haste to announce the resurrection of Jesus to other disciples. Likewise, in our celebration of the Eucharist, we take the place of those two disciples on the road with Jesus. When we hear the Word of God proclaimed at Mass, our hearts should burn with love and profound thanksgiving for the wonders that God has done for each of us. When we receive the very Body and Blood of Christ in Holy Communion, we recognize the awesome gift of his abiding presence in our souls, our most welcomed guest. As we prayerfully make our private thanksgiving for the reception of Christ in the Eucharist, we echo the words of the disciples, "Remain with us, Lord" as our faithful companion on our way to the Kingdom of God that lies ahead of us. As we are dismissed from the liturgical assembly, we, like the disciples on the road to Emmaus, go out on mission to others to proclaim the Good News of Jesus Christ, ever confident that Christ is the way to peace and reconciliation for a world that is in dire need of his healing presence.

Imploring the intercession of Mary, the woman of the Eucharist, for an increase in love and devotion to the gift and mystery of the Eucharist among all members of the Diocese of Thuckalay, I conclude these few thoughts on the Eucharist with the poetic words of St. Thomas Aquinas, the great theologian of this Sacrament of Sacraments.

Devoutly I adore You, hidden  
Deity Under these appearances concealed.  
To You my heart surrenders self  
For, seeing You, all else must yield.

Sight and touch and taste here fail;  
Hearing only can be believed.  
I trust what God's own Son has said.  
Truth from Truth is best received.

I see no wounds, as Thomas did,  
But I profess You, God above.  
Draw me deeply into faith,  
Into Your hope, into Your love.

## **NEWS FROM THE DIOCESE**

### **WORLD MISSION SUNDAY**

This year the world mission Sunday will be celebrated on 18<sup>th</sup> October. It is a day on which we remember and pray for the missionaries all over the world who toil hard for the spreading of the Kingdom. Kindly instruct the faithful well regarding this day and take the collection which will be sent to the mission office in Rome. We have already supplied the Mission Sunday poster, Envelops and notices to all the parishes.

### **SYROMALABAR MISSION WEEK**

The Syro-Malabar Synod decided to hold a “Syro-Malabar Mission Sunday” collection from this year onwards. This is to support the Syro-Malabar mission dioceses in India. So far we have not taken this collection. From next year onwards it will be celebrated as “Syro-Malabar Mission week”, a weeklong celebration culminating with a collection which will be sent to ASSM, Kakkanad. The time of the Mission week will be Sunday after the feast of Denha in January. Kindly keep this in mind; the details will be shared later.

### **EUCCHARISTIC CONGRESS & PASTORAL LETTER**

In view of the Eucharistic Congress at Mumbai from 12-15 November 2015, I have written a pastoral letter to our faithful and it should be read in our parishes on October 11, 2015 during the homily. After reading it, give an explanation regarding the Eucharist since all may not grasp the inner meaning and mystery of the Eucharist. You may also take this pastoral letter to Uraviam level for study and reflection. A few prayer cards are also sent with this Pastoral letter and pray for four weeks for success of the Eucharistic congress. Five representatives headed by Fr. Jose Muttathupadam our VG will be taking part in the Eucharistic Congress in Mumbai.

### **RELIGIOUS EXHIBITION CUM MISSION LEAGUE RALLY**

The annual Mission league Rally will be held on November 1, 2015 from Annikkarai to Padanthalumoodu. As we are celebrating the year of the religious this year we have decided to hold an Exhibition of various religious congregations present in our diocese; this is to encourage vocation to religious and priestly life. Since all the Mission league children are with us on that day it would be a nice occasion to hold this program on the same day November 1. Therefore, the program will begin with Holy Qurbana for children at 10 am followed by lunch and by 2.00pm the rally will begin. Fr. Shojo, the director of CML will give you further details. Please inform all the mission league members to take part in the Exhibition Cum rally and expecting your valuable presence for the rally at 2.00pm. It's a public program of the diocese and your personal presence will be highly appreciated.

### **SEVAI SEMMAL AWARD**

During the Diocese day celebrations, we began from last year to honour and appreciate the outstanding individuals who have contributed much to the society and for our diocese. The award is called *Sevai Semmal* award and this year too we shall continue with the same. I have attached the letter of pastoral council secretary and also a form to be filled in by suggesting the names of the individual from your parish/community. Kindly reach the filled in form to Fr. Mijo, the secretary before October 12, 2015.

### **CONSECRATION OF MEZHACODE CHURCH**

We are indeed grateful to God for His continued blessings to our diocese. It was nearly one year we started the construction of the new Church at Mezhacode. With the constant prayer and hard work of Fr. Augustine Thalodil and the Parishioners, we are able to

complete the construction of the church. It will be consecrated on October 11, 2015, Sunday at 2.30 pm. Our personal presence at this function will be a great witness to the church and every one at Mezhacode. We congratulate and thank Fr. Augustine Thalodil for this special ministry in the diocese.

#### **ST. ALPHONSA COLLEGE**

The classes and other activities in the college are going on well. Our students will be writing the semester exams from November. The construction of the new college building is nearing completion and we will have a solemn blessing and inauguration on December 16, 2015. His Beatitude George Cardinal Alencherry and other bishops and dignitaries will be present on the occasion. Kindly block this date and also instruct our faithful to participate in the program actively. We will give you more information later.

#### **JUBILEE YEAR OF MERCY**

As I have shared with you in my circular No. 45, regarding the celebration of Year of Mercy in the diocese, I have constituted a committee comprising of Rev. Fr. Toji, Rev. Fr. Shojjo, Rev. Fr. Robin Koorumullil, Rev. Sr. Mercy ASMI and Mrs. Baby Suseela. Rev. Fr. Toji will be heading the team. After the discussion in the pastoral council and priest conference the committee will draw up an action plan both for the parish-level and the diocese-level animation and celebration. I wish Rev. Fr. Toji and the committee members all the best.

#### **PRO OF THE DIOCESE**

Rev. Fr. Antony Jose has been appointed the official spokesperson of the diocese in front of Government and the public. I extend my best wishes and prayers to Rev. Fr. Antony Jose.

#### **INFORMATION**

1. **Account of AIDACT fund collection:** I was unable to share the Account details of the fund collection in our last priest conference. Kindly see the attached sheet for the detail and if you have any doubt you are free to ask Rev. Fr. Mathew Mulangaserry.
2. **Pastoral council:** Our next pastoral council will be on October 2, 2015. I warmly welcome all the fathers who are members of the council and also requesting you to personally inform and bring the selected members from your parish.
3. A revised edition of Uraviam handbook with prayers and guidelines is being prepared by Fr. Antony Chirackal along with his team.
4. The liturgical book on Sacraments is on its final stage of preparation, if you have any suggestion/correction to be made kindly inform Fr. Justin Cheruvelil. It will be released on November 14, 2015.
5. **The Syro-Malabar Assembly** takes place once in five years in our church. The next Assembly will be from 26 to 28 August, 2016. Prior to the Assembly there will be wide range of study and preparation by the entire Syro-Malabar church and dioceses. From our diocese I have appointed Rev. Fr. Justin Cheruvelil the coordinator of the Syro-Malabar Assembly 2016.

6. **First Religious profession:** Sr. Asheena and Sr. Meju of Sanjo province of Thuckalay are going to make their first religious profession on 10<sup>th</sup> September, 2015. We congratulate the sisters and wish God's blessing. You are most welcome to attend the function which will begin at 10.30am at Padanthalumoodu.

## **FORTHCOMING EVENTS**

1. **Our annual retreat** will begin on October 5, morning by 9.30 am. It would be nice if all of us reach Sangamam on 4<sup>th</sup> night itself in order to settle ourselves and prepare for the retreat before we begin it on the next day. I recommend especially the fathers in Kerala and Shenkottai region to come. The retreat will end on October 9, by lunch and soon after that we shall have a priest conference. We can leave by 4.30 pm.
2. Chain Rosary will be held on October 18, 2015 as we had informed earlier.
3. Rosary Rally will be held on October 25, 2015 starting at 2.30pm from Kaisalavilai to Plankalai
4. 19<sup>th</sup> Diocese day celebrations Cum Diamond Jubilee Celebrations of the Extension of Syro-Malabar territory to Kanyakumari will be held on November 14, 2015. Mar Joseph Powathil Archbishop Emeritus will grace the occasion as the Chief Guest. The following members form the organizing team: Rev. Fr. Jose Muttathupadam, Rev. Fr. Antony Jose, and Rev. Fr. Robins Kuzhikodil, Rev. Fr. Luka Kollamparampil CMI, Fr. Mijo Puthenpurayil, Rev. Sr. Therese Jose FCC and Mr. John Vayalinkarai.
5. Diocese level Bible Convention will be from 5 to 7 December 2015. The Vanthu *Parungal* retreat team of our diocese headed by Fr. Joseph Nedumpuram will organise the Bible Convention.
6. The Congregation of Holy Family (CHF) sisters have began a new ministry called Radical Living. This is to live in family and promote Christian values and evening times to encourage family prayer. The Thodupuzha province has spared two sisters for this ministry in our diocese; they are Sr. Jain Rose and Sr. Princy Raphael. They are already at Sangamam learning Tamil language. They will begin their ministry at Vayalinkarai parish from October 1, 2015 onwards. We welcome the sisters to our diocese and thank Rev. Sr. Asha CHF, Provincial.
7. Rev. Fr. Jose Muttathupadam and Fr. Justin will represent the diocese for the Episcopal ordination of Mgr. Antony Prince of Adilabad diocese.
8. Rev. Fr. Thomas Powathuparampil will represent the diocese for the Episcopal ordination of Mgr. Antony Kariyil CIM of Mandya diocese.
9. The newly renovated church of Kattathurai was blessed on September 19, 2015. We congratulate Rev. Fr. Seby and the parishioners for this new venture.
10. I am happy to announce that the Priestly ordination of Dn. Ritto will be on December 28, 2015.



## PRAYERS REQUESTED

1. Rev. Fr. Jose Muttathupadam, our VG lost his uncle Rev. Fr. Kurian Muttathupadam (Jalandhar Diocese) recently. Rev. Fr. Kurian died on 23<sup>rd</sup> September. Please pray for the repose of his soul.
2. Father of Rev. Sr. Anubha FCC, (superior of Chenamcode) passed away on 26<sup>th</sup> September. Kindly pray for the repose of his soul and also for the grieving family.
3. Rev. Mother Mariamma is admitted in the Chethipuzha hospital. Kindly pray for her recovery and good health.
4. Fr. Geo Choozhikunnel's mother still requires our prayers. Please pray for her.
5. Fr. Ginoy's father is undergoing treatment. We promise him our prayerful support.

## CONCLUSION

October is the month we lovingly dedicate to our Lady of the Rosary. Our Blessed Mother meditated in her heart the mysteries of redemption as they unfolded to her in her life. Today those same mysteries become closer to us when we meditate them along with our Blessed Mother in her presence. Let us without fail continue this beautiful Catholic tradition of praying the Rosary meditating upon our salvation wrought by Jesus Christ. I invite you to teach the importance of this beautiful prayer to our faithful and insist with them to pray daily in their homes even as we do it ourselves.

May our Lady of the Rosary intercede for us all.

With my blessings and prayers,

Yours in Christ,



**+ George Rajendran SDB**  
Bishop of Thuckalay



## BISHOP'S ENGAGEMENTS

### October 2015

DATE	Day	TIME	EVENTS
1	Thu	10.00am 5.00pm	Mukkoottukal: Golden jubilee of Sr. Sophia SH Annikkarai: Holy Qurbana
2	Fri	9.00am	Pastoral Council
3	Sat	5.00pm	Poonthoppe: Feast Day Mass
4	Sun	8.00am 6.15pm	Karode: Pastoral Visit Thetiyode: St. Francis Feast
5-9	Mon-Fri		Retreat for Priests
10	Sat	10.00am 1.15pm 6.30pm	FCC: First Profession Meeting Major Seminarians Kanjiracode: Centenary of the Church, Mass
11	Sun	8.00am 2.30pm	Bengiri: Pastoral Visit Mezhacode: Blessing of Church
12	Mon		Bishop's House
13	Tue	5.15pm	Bishop's House Kudukachivilai: Blessing of Altar
14	Wed	9.30am	Curia Meeting
15	Thu	2.30pm	Interdepartmental Meet
16	Fri		Bishop's House
17	Sat	8.00am	Alphonsa School Leave of Koratti
18	Sun	9.00am (6.00pm)	Koratti: Tamil Mass Chain Rosary in Families)
19	Mon	10.30am	Malayady: Marriage Mass
20	Tue		Bishop's House
21	Wed		Thrissur: Baptism
22	Thu	10.30am	Arukani: Golden Jubilee of Sr. Canicia SH
23	Fri	6.00pm	Valliyoore: Vespers
24	Sat		Bishop's House
25	Sun	(2.30pm)	Kanjirapally: Mission Appeal Rosary Rally -Kaisalavilai to Plankalai)
26	Mon		Bishop's House
27	Tue		Bishop's House
28	Wed	9.30am	Curia Meeting
29	Thu		Bishop's House
30	Fri		Bishop's House
31	Sat	9.15am	AIDACT meeting

Fr. K. J. Antony SDB  
*Diocese Secretary*