



Diocesan News Letter Madurai

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August 2013

(For Private Circulation Only)

No. 604

அண்ணையன் வீண்ணேற்பு வீழா



HAPPY INDEPENDENCE DAY

“புற நாடு புகழ்பெரும் நாடு
நீறதன் முதலவன் இந்நாளை வகழ்ந்தான்
புற நாடு புகழ்க்கொல்லாம் தலகம்
நீறதன் முதலவன் இந்நாளை வகழ்ந்தான்”

— பாரதியார்

Pope’s General Intention for August 2013: Parents and Teachers: That Parents and Teachers may help the new generation to grow in upright conscience and life.

Pope’s Mission Intention for August 2013: The Church in Africa : That the local church in Africa, faithfully proclaiming the Gospel, may promote peace and justice.

Please Note

1. **The Monthly Recollection** for this month will be held at 10:30 am., on **6th inst.**, at **Bishop’s House Conference Hall**. All the religious parish priests are to attend this meeting. On this day we will have a sharing on our Platinum Jubilee Celebrations, a Group Photograph of the *Presbyterium* on the occasion of the Platinum Jubilee, a Jubilee and Vianney Day Dinner and in the noon, the Senate Secretary Election (only for the Senate members). Kindly come with Cassock for group photograph.

2. **Inclusion of the name of “St. Joseph the Spouse”:** The Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments has issued new texts that include the name of St. Joseph, husband of the virgin Mary, in the main Eucharistic Prayers II, III and IV at Mass. The revised prayers are approved to be used immediately.

The decree, *Paternas vices* (Fatherly care), was issued May 1 by the Congregation for Divine Worship and the Discipline of the Sacraments and promulgated by the authority of Pope Francis. St. Joseph has been included in the first Eucharistic Prayer since Pope John XXIII inserted his name in 1962. The new decree extends the inclusion of St. Joseph to Eucharistic Prayers II, III and IV.

St. Joseph is widely venerated in the Catholic Church. In 1870, Pope Pius IX proclaimed him Patron of the Universal Church, a feast celebrated on March 19. The Vatican’s decree says that St. Joseph “stands as an exemplary model of the kindness and humility that the Christian faith raises to a great destiny, and demonstrates the ordinary and simple virtues necessary for men to be good and genuine followers of Christ.”

— Courtesy: vatican.va.

Archbishop's Engagements AUGUST 2013



3. **Lumen fidei:** The Holy Father Francis' first Encyclical Letter named the Light of Faith (*Lumen fidei*) was published on 5th July and it was promulgated by the Pope. The recent three encyclicals address on the importance of the three cardinal virtues, namely, Faith, Hope and Charity, the present one centering on Faith. The summary of the new encyclical is published in this issue to the delight of the readers.
4. **Thanks :** Heartfelt thanks and sincere appreciation to all the Priests, Religious Sisters, brothers, Catechists and lay faithful who made the **Platinum Jubilee Celebration of our Madurai Archdiocese** a great success on 07.07.2013 at Gnanaolivupuram, Madurai by your wonderful presence and participation in great number. And my gratitude goes to all the secretaries and their team members of various committees of the platinum jubilee for thier innovative collaboration and involvement by rendering their selfless and tiredless services to witness to the Jubilee motto



‘**കിരീസ്തുവിൻ കിരണവേദം പുതുതലരൂ പകർപ്പുവേദം**’

- Fr. John Britto Packiaraj, Jubilee Secretary, Nobili Pastoral Centre

5. **Annual Retreat:** The Annual Retreat 2013 will be held from **15th September to 20th September at Sacred Heart College, Shenbaganur**. As well known, it is mandtory for every priest to attend a retreat once a year. Archbishop wants everyone to observe this holy practice. Hence no one is expected to be absent. For valid reasons, one can obtain written permission either from His Grace or from Vicar General with a written promise of attending a retreat at different time of the current year. Let us encourage our faithful in parishes to pray for the meaningful clergy retreat 2013.
6. **Ordo 2014 :** All those who need **addition or correction** in the addresses of diocesan Ordo 2014, kindly send the information to Fr. Joseph V., the Secretary or to the Vicar General. Particularly requested are all the new religious parish priests and the assistant parish priests and others who had a transfer and an appointment.
7. **Diocesan Patron Saint:** DNL congratulates all the diocesan priests a very happy Feast Day on 4th *inst.*, on the feast day of the Patron Saint of the Diocesans, **St. John Maria Vianney**.
8. **August 15th : Solemnity of Assumption:** DNL shares its jubilation with all the readers and wishes a very happy feast of **Assumption of BVM** and a happy 66th **Independence Day** of our country.
9. **Prison Ministry Sunday:** The Church in India observes 11th *inst.*, as Prison Ministry Sunday. In the footsteps of **St. Maximilian Golbe**, PMI Unit in our archdiocese ministers to these less privileged children of God. As the Holy Father desires, the archdiocese does all that is possible to ensure that sufficient pastoral resources are invested in the spiritual care of prisoners. Kindly celebrate this Sunday as PM Sunday in order to conscientize our people towards this charitable ministry. Kindly ask the faithful to adopt a child of a prisoner for his or her educational and counseling needs. Your contribution to mend their lives is very much appreciated. Kindly send your generous contribution to “PRISON MINISTRY INDIA (PMI), Pastoral Center, Archbishop's House, K. Pudur, Madurai –625 007.
- Rev. Sr. Fatima Antony SJJ, Archdiocesan Co-ordinator.
10. **Communication Sunday:** Communication Sunday is to be celebrated on 18th *inst.*, in all our parishes. Kindly exhort our faithful

on the right use of media and its contribution to human growth. Posters and liturgical guides are sent to all the parish priests. Kindly making use of them celebrate this Sunday meaningfully.

– Fr. B. Arulanandam, Director, Sathangai.

11. **Evangelization Commission:** 12 People of the evangelization team visited the villages in Melur Parish and Aruppukottai Parish. The team members shared how the Catholics in the villages, though they are poor, they are eager to learn basic prayers of our faith and the Bible. Let us appreciate the lay people who, sacrificing their time, want to exercise their baptismal commitment. Parish priests are free to use the services of such people. Fasting Prayer is held in Nobili Pastoral Centre, on 3rd August. Kindly encourage your faithful to participate.
– Fr. Arul.A
12. **Anbiam Commission:** One day training for 20 members of the leaders of Anbiam in Kadachanendal Parish was held on 21st July. Biblical foundation and historical development of Anbiam was explained well and seven steps in conducting the Anbiam was demonstrated by the diocesan Anbiam team. Our appreciation to the Parish priest, who made all the necessary arrangements.
– Fr. Arul.A
13. **Pavala Pathivugal Documentary Film: “Pavala Pathivugal”** a *Documentary Film* prepared by Sathangai Communications, which was released on the final day celebration of the Platinum Jubilee is available for sale. As you know the Documentary contains the history and all the details of 69 Parishes in the Archdiocese of Madurai. It is a valuable document to be kept in all the Parishes, Institutions and Religious Houses. The price of it is just only 100 rupees and it is available in *Nobili book depot* and in *Sathangai*. The reverend Fathers, Brothers and Sisters are requested to buy this documentary film and make use of it.

– Rev Fr. B. Arulanandam, Director, Sathangai



Transfer & Appointment - 2013

Rev. Fr. Jerome Patrick	-	USA
Rev. Fr. Britto Raja Suresh	-	USA

சமூகத்தொடர்பு ஞாயிறு கொண்டாட்டம்

நமது மறைமாவட்ட அளவில் சமூகத்தொடர்பு ஞாயிறு கொண்டாட்டம் கடந்த மூன்று ஆண்டுகளாக ஆகஸ்டு மாதம் 3வது வாரத்தில் இடம்பெற்று வருகிறது. இவ்வாண்டு இக்கொண்டாட்டம் வரும் ஆகஸ்டு 18ஆம் நாளில் இடம்பெறுகிறது. திருத்தந்தை அவர்கள் கடந்த ஜனவரி 2013, 24ஆம் நாள் புனித பிரான்சிஸ் சலேசியார் விழாவன்று சமூகத்தொடர்பு நாள் செய்தியாக “சமூக வலைதளங்கள்: உண்மைக்கும் நம்பிக்கைக்குமான வழிகள்; நற்செய்தி அறிவிப்புக்கான புதிய தளங்கள்” என்ற கருப்பொருளில் வெளியிட்டுள்ளார்கள். கொண்டாட்டத்திற்கான சுவரொட்டிகள், வழிபாட்டு முன்னுரைகள், திருத்தந்தை அவர்களின் செய்தியின் தமிழாக்கம் போன்றவை விரைவில் உங்களுக்கு அனுப்பி வைக்கப்படும். பங்குத்தந்தையர்களும், நிறுவனங்கள் மற்றும் துறவற இல்லங்களின் தலைவர்களும் திருவழிபாடு, போட்டிகள், கருத்தரங்குகள், கலந்தாய்வுகள் போன்றவைகளை நடத்துதல். சமூகத் தொடர்புத்துறையில் சிறந்த கத்தோலிக்க ஊடகவியலார்களைப் பாராட்டுதல் போன்ற செயல்பாடுகள் வழியாக இவ்விழாவை சிறப்புடன் கொண்டாட வேண்டுமென அன்போடு கேட்டுக் கொள்கிறோம். **18.08.2013 அன்று எடுக்கப்படும் சிறப்புக்காணிக்கையில் தாராளமனதுடன் பங்கெடுக்க மக்களை உற்சாகப்படுத்த வேண்டுகிறோம்.**

அருட்பணி பெ. அருளானந்தம்
இயக்குநர், சதங்கை கலைத்தொடர்பு மையம்



SUMMARY OF THE ENCYCLICAL “LUMEN FIDEI”

Published below is a broad summary of Pope Francis’ first encyclical, “Lumen Fidei”, published today, 5 July 2013 and signed on 29 June of the same year.

Lumen fidei – The light of faith (LF) is the first Encyclical signed by Pope Francis. Divided into four chapters, plus an introduction and a conclusion, the Pontiff explains that the Letter supplements Benedict XVI’s Encyclicals on charity and hope, and takes up the “fine work” carried out by the Pope Emeritus, who had already “almost completed” the Encyclical on faith. The Holy Father has now added “further contributions” to this existing “first draft”.

The introduction (nos. 1-7) of LF illustrates the motivations at the basis of the document: firstly, it reiterates the characteristics of light typical of faith, able to illuminate all man’s existence, to assist him in

distinguishing good from evil, especially in this modern age in which belief is opposed to searching and faith is regarded as an illusion, a leap into the void that impedes man's freedom. Secondly, LF – precisely in this Year of Faith, 50 years following the Second Vatican Council, a “Council on faith” – seeks to reinvigorate the perception of the breadth of the horizons faith opens so that it might be confessed in unity and integrity. Indeed, faith is not a condition to be taken for granted, but rather a gift from God, to be nurtured and reinforced. “Who believes, sees”, the Pope writes, since the light of faith comes from God and is able to illuminate all aspects of man's existence: it proceeds from the past, from the memory of Jesus' life, but also comes from the future as it opens up vast horizons.

Chapter One (nos. 8-22): We have believed in love (1 John 4: 16). Referring to the biblical figure of Abraham, in this chapter faith is explained as “listening” to the word of God, the “call” to come out from the isolated self in order to open oneself to a new life and the “promise” of the future, which makes possible the continuity of our path through time, linked so closely to hope. Faith also has a connotation of “paternity”, because the God who calls us is not a stranger, but is God the Father, the wellspring of the goodness that is at the origin of and sustains everything. In the history of Israel, faith is opposed to idolatry, which man is broken down in the multiplicity of his desires and “his life story disintegrates into a myriad of unconnected instants”, denying him the time to await the fulfilment of the promise. On the contrary, faith is trust in God's merciful love, which always welcomes and forgives, and which straightens “the crooked lines of our history”; it is the willingness to allow oneself to be transformed anew by “God's free gift, which calls for humility and the courage to trust and to entrust; it enables us to see the luminous path leading to the encounter of God and humanity, the history of salvation” (no. 14). And herein lies the “paradox” of faith: constantly turning to the Lord gives humanity stability, liberating us from idols.

LF then turns to the figure of Jesus, the mediator who opens to us to a truth greater than ourselves, the manifestation of God's love that is the foundation of faith: “in contemplating Jesus' death ... faith grows stronger”, as in this He reveals His unshakeable love for mankind. His resurrection renders Christ a “trustworthy witness”, “deserving of faith”, through Whom God works truly throughout history, determining its final destiny. But there is a “decisive aspect” of faith in Jesus: “participation in His way of seeing”. Faith, indeed, looks not only to Jesus but also

from Jesus' point of view, with His eyes. The Pope uses an analogy to explain that, just as how in our daily lives we place our trust in “others who know better than we do” – the architect, the pharmacist, the lawyer – also for faith we need someone who is reliable and expert “where God is concerned” and Jesus is “the one who makes God known to us”.

Therefore, we believe Jesus when we accept his Word, and we believe in Jesus when we welcome Him in our life and entrust ourselves to Him. Indeed, his incarnation ensures that faith does not separate us from reality, but rather helps us to grasp its deepest meaning. Thanks to faith, man saves himself, as he opens himself to a Love that precedes and transforms him from within. And this is the true action of the Holy Spirit: “The Christian can see with the eyes of Jesus and share in His mind, His filial disposition, because he or she shares in his love, which is the Spirit” (no.21). Without the presence of the Spirit it is impossible to confess the Lord. Therefore “the life of the believer becomes an ecclesial existence”, since faith is confessed within the body of the Church, as the “concrete communion of believers”. Christians are “one” without losing their individuality and in the service of others they come into their own. Thus, “faith is not a private matter, a completely individualistic notion or a personal opinion”, but rather “it comes from hearing, and is meant to find expression in words and to be proclaimed”.

Chapter Two (nos. 23-36): Unless you believe, you will not understand (Is 7:9). The Pope shows the close link between faith and truth, the reliable truth of God, His faithful presence throughout history. “Faith without truth does not save”, writes the Pope; “It remains a beautiful story, the projection of our deep yearning for happiness”. And nowadays, given “the crisis of truth in our age”, it is more necessary than ever before to recall this link, as contemporary culture tends to accept only the truth of technology, what man manages to build and measure through science, truth that “works”, or rather the single truths valid only for the individual and not in the service of the common good. Today we regard with suspicion the “Truth itself, the truth which would comprehensively explain our life as individuals and in society”, as it is erroneously associated with the truths claimed by twentieth-century forms of totalitarianism. However, this leads to a “massive amnesia in our contemporary world” which – to the advantage of relativism and in fear of fanaticism – forgets this question of truth, of the origin of all – the question of God. LF then underlines the link between faith and love,

understood not as “an ephemeral emotion”, but as God’s great love which transforms us within and grants us new eyes with which we may see reality. If, therefore, faith is linked to truth and love, then “love and truth are inseparable”, because only true love withstands the test of time and becomes the source of knowledge. And since the knowledge of faith is born of God’s faithful love, “truth and fidelity go together”. The truth that discloses faith is a truth centred on the encounter with Christ incarnate, Who, coming among us, has touched us and granted us His grace, transforming our hearts.

At this point, the Pope begins a broad reflection on the “dialogue between faith and reason”, on the truth in today’s world, in which it is often reduced to a “subjective authenticity”, as common truth inspires fear, and is often identified with the intransigent demands of totalitarianism. Instead, if the truth is that of God’s love, then it is not imposed violently and does not crush the individual. Therefore, faith is not intransigent, and the believer is not arrogant. On the contrary, faith renders the believer humble and leads to co-existence with and respect for others. From this, it follows that faith lead to dialogue in all fields: in that of science, as it reawakens the critical sense and broadens the horizons of reason, inviting us to behold Creation with wonder; in the interreligious context, in which Christianity offers its own contribution; in dialogue with non-believers who ceaselessly search, who “strive to act as if God existed”, because “God is light and can be find also by those who seek him with a sincere heart”. “Anyone who sets off on the path of doing good to others is already drawing near to God”, the Pope emphasizes. Finally, LF speaks about theology and confirms that it is impossible without faith, since God is not a simple “object” but rather the Subject who makes Himself known. Theology is participation in the knowledge that God has of Himself; as a consequence theology must be placed at the service of Christian faith and the ecclesial Magisterium is not a limit to theological freedom, but rather one of its constitutive elements as it ensures contact with its original source, the Word of Christ.

Chapter Three (nos. 37- 49): I delivered to you what I also received (1 Cor 15:3). This chapter focuses entirely on the importance of evangelization: he who has opened himself to God’s love cannot keep this gift for himself, writes the Pope. The light of Jesus shines on the face of Christians and spreads in this way, is transmitted by contact like a flame that ignites from another, and passes from generation to generation, through the uninterrupted chain of witnesses to the faith.

This leads to a link between faith and memory as God’s love keeps all times united, making us Christ’s contemporaries. Furthermore, it is “impossible to believe on our own”, because faith is not “an individual decision”, but rather opens “I” to “we” and always occurs “within the community of the Church”. Therefore, “those who believe are never alone”, as he discovers that the spaces of the self enlarge and generate new relations that enrich life.

There is, however, “a special means” by which faith may be transmitted: the Sacraments, in which an “incarnate memory” is communicated. The Pope first mentions Baptism – both of children and adults, in the form of the catechumenate – which reminds us that faith is not the work of an isolated individual, an act that may be carried out alone, but instead must be received, in ecclesial communion. “No-one baptizes himself”, explains LF. Furthermore, since the baptized child cannot confess the faith himself but must instead be supported by parents and godparents, the “cooperation between Church and family” is important. Secondly, the Encyclical refers to the Eucharist, “precious nourishment for faith”, an “act of remembrance, a making present of the mystery”, which “leads from the visible world to the invisible”, teaching us to experience the depth of reality. The Pope then considers the confession of the faith, the Creed, in which the believer not only confesses faith but is involved in the truth that he confesses; prayer, Our Father, by which the Christian learns to see through Christ’s eyes; the Decalogue, understood not as “a set of negative commands” but rather as “concrete directions” to enter into dialogue with God, “to be embraced by His mercy”, the “path of gratitude” towards the fullness of communion with God. Finally, the Pope underlines the there is one faith because of the “oneness of the God who is known and confessed”, because it is directed towards the one Lord, who grants us “a common gaze” and “is shared by the whole Church, which is one body and one Spirit”. Therefore, given that there is one faith alone, it follows that it must be confessed in all its purity and integrity: “the unity of faith is the unity of the Church”; to subtract something from faith is to subtract something from the veracity of communion. Furthermore, since the unity of faith is that of a living organism, it is able to assimilate all its encounters, demonstrating itself to be universal, catholic, illuminating and able to lead all the cosmos and all history to its finest expression. This unity is guaranteed by the apostolic succession.

Fourth chapter (nos. 50-60): God prepares a city for them (Heb 11:16) This chapter explains the link between faith and the common good, which leads to the creation of a place in which men and women may live together with others. Faith, which is born of the love of God, strengthens the bonds of humanity and places itself at the service of justice, rights and peace. This is why it does not distance itself from the world and is not unrelated to the real commitments of contemporary man. On the contrary, without the love of God in which we can place our trust, the bonds between people would be based only on utility, interests and fear. Instead faith grasps the deepest foundation of human relationships, their definitive destiny in God, and places them at the service of the common good. Faith “is for all, it is a common good”; its purpose is not merely to build the hereafter but to help in edifying our societies in order that they may proceed together towards a future of hope.

The Encyclical then considers those areas illuminated by faith: first and foremost, the family based on marriage, understood as a stable union between man and woman. This is born of the recognition and acceptance of the goodness of sexual differentiation and, based on love in Christ, promises “a love for ever” and recognises love as the creator that leads to the begetting of children. Then, youth; here the Pope cites the World Youth Days, in which young people demonstrate “the joy of faith” and their commitment to live faith solidly and generously. “Young people want to live life to the fullest”, writes the Pope. “Encountering Christ ... enlarges the horizons of existence, gives it a firm hope which will not disappoint. Faith is no refuge for the fainthearted, but something which enhances our lives”. And again, in all social relations, by making us children of God, indeed, faith gives new meaning to universal brotherhood, which is not merely equality, but rather the common experience of God’s paternity, the comprehension of the unique dignity of each person. A further area is that of nature: faith helps us to respect it, to “find models of development which are based not simply on utility and profit, but consider creation as a gift”. It teaches us to find just forms of government, in which authority comes from God and which serve the common good; it offers us the possibility of forgiveness that leads us to overcome all conflict. “When faith is weakened, the foundations of humanity also risk being weakened”, writes the Pope, and if we remove faith in God from our cities, we will lose our mutual trust and be united only by fear. Therefore we must not be ashamed to publicly confess God, because faith illuminates social life. Another area illuminated by faith is that of

suffering and death: Christians are aware that suffering cannot be eliminated, but it may be given meaning; it can be entrusted to the hands of God who never abandons us and therefore become “a moment of growth in faith”. To he who suffers, God does not give reasons to explain everything, but rather offers His presence that accompanies us, that opens up a threshold of light in the shadows. In this sense, faith is linked to hope. And here the Pope makes an appeal: “Let us refuse to be robbed of hope, or to allow our hope to be dimmed by facile answers and solutions which block our progress”.

Conclusion (nos. 58-60): Blessed are you who believed (Luke 1,45) At the end of LF, the Pope invites us to look to Mary, “perfect icon” of faith who, as the Mother of Jesus, conceived “faith and joy”. The Pope elevates his prayer to Maria that she might assist man in his faith, to remind us those who believe are never alone and to teach us to see through Jesus’ eyes.



**MESSAGE OF HIS HOLINESS POPE BENEDICT XVI
FOR THE 47TH WORLD COMMUNICATIONS DAY
“Social Networks: portals of truth and faith; new spaces
for evangelization.”**

Dear Brothers and Sisters,

As the 2013 World Communications Day draws near, I would like to offer you some reflections on an increasingly important reality regarding the way in which people today communicate among themselves. I wish to consider the development of digital social networks which are helping to create a new “agora”, an open public square in which people share ideas, information and opinions, and in which new relationships and forms of community can come into being.

These spaces, when engaged in a wise and balanced way, help to foster forms of dialogue and debate which, if conducted respectfully and with concern for privacy, responsibility and truthfulness, can reinforce the bonds of unity between individuals and effectively promote the harmony of the human family. The exchange of information can become true communication, links ripen into friendships, and connections facilitate communion. If the networks are called to realize this great potential, the people involved in them must make an effort to be authentic since, in these spaces, it is not only ideas and information that are shared, but ultimately our very selves.

The development of social networks calls for commitment: people are engaged in building relationships and making friends, in looking for answers to their questions and being entertained, but also in finding intellectual stimulation and sharing knowledge and know-how. The networks are increasingly becoming part of the very fabric of society, inasmuch as they bring people together on the basis of these fundamental needs. Social networks are thus nourished by aspirations rooted in the human heart.

The culture of social networks and the changes in the means and styles of communication pose demanding challenges to those who want to speak about truth and values. Often, as is also the case with other means of social communication, the significance and effectiveness of the various forms of expression appear to be determined more by their popularity than by their intrinsic importance and value. Popularity, for its part, is often linked to celebrity or to strategies of persuasion rather than to the logic of argumentation. At times the gentle voice of reason can be overwhelmed by the din of excessive information and it fails to attract attention which is given instead to those who express themselves in a more persuasive manner. The social media thus need the commitment of all who are conscious of the value of dialogue, reasoned debate and logical argumentation; of people who strive to cultivate forms of discourse and expression which appeal to the noblest aspirations of those engaged in the communication process. Dialogue and debate can also flourish and grow when we converse with and take seriously people whose ideas are different from our own. "Given the reality of cultural diversity, people need not only to accept the existence of the culture of others, but also to aspire to be enriched by it and to offer to it whatever they possess that is good, true and beautiful" (Address at the Meeting with the World of Culture, Bélem, Lisbon, 12 May 2010).

The challenge facing social networks is how to be truly inclusive: thus they will benefit from the full participation of believers who desire to share the message of Jesus and the values of human dignity which his teaching promotes. Believers are increasingly aware that, unless the Good News is made known also in the digital world, it may be absent in the experience of many people for whom this existential space is important. The digital environment is not a parallel or purely virtual world, but is part of the daily experience of many people, especially the young. Social networks are the result of human interaction, but for their part they also reshape the dynamics of communication which builds

relationships: a considered understanding of this environment is therefore the prerequisite for a significant presence there.

The ability to employ the new languages is required, not just to keep up with the times, but precisely in order to enable the infinite richness of the Gospel to find forms of expression capable of reaching the minds and hearts of all. In the digital environment the written word is often accompanied by images and sounds. Effective communication, as in the parables of Jesus, must involve the imagination and the affectivity of those we wish to invite to an encounter with the mystery of God's love. Besides, we know that Christian tradition has always been rich in signs and symbols: I think for example of the Cross, icons, images of the Virgin Mary, Christmas cribs, stained-glass windows and pictures in our churches. A significant part of mankind's artistic heritage has been created by artists and musicians who sought to express the truths of the faith.

In social networks, believers show their authenticity by sharing the profound source of their hope and joy: faith in the merciful and loving God revealed in Christ Jesus. This sharing consists not only in the explicit expression of their faith, but also in their witness, in the way in which they communicate "choices, preferences and judgements that are fully consistent with the Gospel, even when it is not spoken of specifically" (Message for the 2011 World Communications Day). A particularly significant way of offering such witness will be through a willingness to give oneself to others by patiently and respectfully engaging their questions and their doubts as they advance in their search for the truth and the meaning of human existence. The growing dialogue in social networks about faith and belief confirms the importance and relevance of religion in public debate and in the life of society.

For those who have accepted the gift of faith with an open heart, the most radical response to mankind's questions about love, truth and the meaning of life – questions certainly not absent from social networks – are found in the person of Jesus Christ. It is natural for those who have faith to desire to share it, respectfully and tactfully, with those they meet in the digital forum. Ultimately, however, if our efforts to share the Gospel bring forth good fruit, it is always because of the power of the word of God itself to touch hearts, prior to any of our own efforts. Trust in the power of God's work must always be greater than any confidence we place in human means. In the digital environment, too, where it is easy for heated and divisive voices to be raised and where sensationalism can at times prevail, we are called to attentive discernment. Let us recall

in this regard that Elijah recognized the voice of God not in the great and strong wind, not in the earthquake or the fire, but in “a still, small voice” (1 Kg 19:11-12). We need to trust in the fact that the basic human desire to love and to be loved, and to find meaning and truth – a desire which God himself has placed in the heart of every man and woman – keeps our contemporaries ever open to what Blessed Cardinal Newman called the “kindly light” of faith.

Social networks, as well as being a means of evangelization, can also be a factor in human development. As an example, in some geographical and cultural contexts where Christians feel isolated, social networks can reinforce their sense of real unity with the worldwide community of believers. The networks facilitate the sharing of spiritual and liturgical resources, helping people to pray with a greater sense of closeness to those who share the same faith. An authentic and interactive engagement with the questions and the doubts of those who are distant from the faith should make us feel the need to nourish, by prayer and reflection, our faith in the presence of God as well as our practical charity: “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal” (1 Cor 13:1).

In the digital world there are social networks which offer our contemporaries opportunities for prayer, meditation and sharing the word of God. But these networks can also open the door to other dimensions of faith. Many people are actually discovering, precisely thanks to a contact initially made online, the importance of direct encounters, experiences of community and even pilgrimage, elements which are always important in the journey of faith. In our effort to make the Gospel present in the digital world, we can invite people to come together for prayer or liturgical celebrations in specific places such as churches and chapels. There should be no lack of coherence or unity in the expression of our faith and witness to the Gospel in whatever reality we are called to live, whether physical or digital. When we are present to others, in any way at all, we are called to make known the love of God to the furthest ends of the earth.

I pray that God’s Spirit will accompany you and enlighten you always, and I cordially impart my blessing to all of you, that you may be true heralds and witnesses of the Gospel. “Go into all the world and preach the Gospel to the whole creation” (Mk 16:15).

From the Vatican, 24 January 2013, Feast of Saint Francis de Sales.

BENEDICTUS XVI

Sathangai communications
Matha TV shares from the Parishes \ Institutions
Individuals V Phase
(Collection in June and July)

Name of the Parish\ Institution\ Individuals	No. of Shares at present	Amount
Op.bal. As on 01.06.2013		25, 07,000.00
Packiapuram (50,000)	6	6,000.00
Kadachanenthal (85,000)	11	11,000.00
Anjal Nagar (1,00,000)	2	2,000.00
Madhankovilpatty	2	2,000.00
Munjikal (24,000)	20	20,000.00
Iravathanallur	10	10,000.00
Sundaranachiyarpuram	54	54,000.00
Sindalaicherry	22	22,000.00
St. Britto Hr. Sec. School Staff (75,000)	26	26,000.00
Fr. Alvares Sebastian	2	2,000.00
Mr. Ravindran Gomez (10,000)	7	7,000.00
Cl.bal. As on 25.07.2013		26,69,000.00

The amount given within brackets are remitted in previous months

Holy See Collection -2013

Anna Nagar	5,000.00
Anjal Nagar	4,747.00
Sivakasi	4,500.00
Virudhunagar	4,000.00
Sengole Nagar	4,000.00
Thiruthangal	3,000.00
Bastin Nagar	2,500.00
Rayappanpatti	2,400.00
Bibikulam	2,000.00

Holy Rosary Church	2,000.00
St. Mary's Church	2,000.00
K. Pudur	2,000.00
Meenampatti	1,500.00
Kadachanendal	1,300.00
Michaelpalayam	1,000.00
Munjikkal	1,000.00
Packiapuram	1,000.00
Nagamalai	1,000.00
Lourdipuram	940.00
Hanumanthanpatti	750.00
Batlagundu	700.00
Usilampatti	700.00
Silukkuvarpatti	600.00
Y. Othakadai	504.00
Kavirayapuram	500.00
Mangudi Meenatchiapuram	500.00
Palanganatham	500.00
Pandian Nagar	500.00
Perumalmai	500.00
Shenbaganur	500.00
Uthamapalayam	500.00
Railway Colony	500.00
Sattur	500.00
Theni	500.00
Thirumangalam	430.00
R.R. Nagar	380.00
Kottur	300.00
Mathan Kovilpatti	250.00
Melur	250.00
Karumathur	250.00
A. Nathampatti	250.00
Nilakottai	250.00
Othayal	200.00
Alangulam	200.00
Ammampatti	200.00
Kalladipatti	150.00
Thummichinampatti	130.00
Collection as on 25/07/2013	57,381.00

Holy Childhood Collection -2013	
St. Mary's Church	15,000.00
Sivakasi	6,075.00
Anjal Nagar	6,025.00
Anna Nagar	5,000.00
Thiruthangal	5,000.00
Ellis Nagar	4,000.00
Virudhunagar	4,000.00
Sengole Nagar	4,000.00
K. Pudur	3,000.00
Rayappanpatti	2,600.00
Bastin Nagar	2,500.00
Holy Rosary Church	2,500.00
Nagamalai	2,500.00
W. Pudupatti	2,341.00
Silukkuvarpatti	2,100.00
Melur	2,000.00
Railway Colony	2,000.00
Meenampatti	1,500.00
Usilampatti	1,500.00
Batlagundu	1,300.00
Kadachanendal	1,300.00
Bibikulam	1,000.00
Hanumanthanpatti	1,000.00
Michaelpalayam	1,000.00
Munjikkal	1,000.00
Packiapuram	1,000.00
Pandian Nagar	1,000.00
Lourdipuram	965.00
Kalladipatti	863.50
R.R. Nagar	750.00
Uthamapalayam	700.00
Alangulam	500.00
Kavirayapuram	500.00
Mangudi Meenatchiapuram	500.00
Palanganatham	500.00
Perumalmai	500.00
Shenbaganur	500.00
Karumathur	500.00
Sattur	500.00

Theni	500.00
Y. Othakadai	495.00
Chinnamanur	480.00
Kottur	300.00
Mathankovilpatti	300.00
Rayapuram	300.00
Nilakottai	300.00
A. Nathampatti	250.00
Ammappatti	200.00
Othayal	200.00
Thummichinampatti	120.00

Collection as on 25/07/2013 **92,964.50**

Good Friday Collection -2013

St. Mary's Church	35,000.00
Anna Nagar	33,000.00
Sivakasi	31,000.00
Virudhunagar	30,000.00
Anjal Nagar	27,063.00
Bastin Nagar	15,000.00
Munjikkal	15,000.00
Palanganatham	15,000.00
Nagamalai	14,500.00
Ellis Nagar	12,000.00
Sengole Nagar	12,000.00
Sundaranatchiapuram	10,130.00
Batlagundu	10,000.00
Thiruthangal	10,000.00
Silukkuvarpatti	9,940.00
Y. Othakadai	9,077.00
Bibikulam	9,000.00
Michaelpalayam	9,000.00
Packiapuram	9,000.00
Theni	8,026.00
Kadachanendal	8,000.00
Rayappanpatti	7,500.00
Holy Rosary Church	7,000.00
Periyakulam	7,000.00
Ugarthe Nagar	6,110.00

Thirunagar	5,000.00
Kavirayapuram	4,000.00
Shenbaganur	4,000.00
Usilampatti	4,000.00
Railway Colony	4,000.00
W. Pudupatti	3,920.00
Sattur	3,500.00
Uthamapalayam	3,500.00
Pandian Nagar	3,000.00
Mangudi Meenatchiapuram	3,000.00
Meenampatti	2,985.00
Lourdu Puram	2,882.00
Alangulam	2,000.00
Bodinayakkanur	2,000.00
Hanumanthanpatti	2,000.00
Aruppukottai	2,000.00
A. Nathampatt	2,000.00
R.R. Nagar	1,800.00
Chinnamanur	1,420.00
Melur	1,200.00
Karumathur	1,100.00
Kottur	1,080.00
Kalladipatti	1,059.00
Mathan Kovilpatti	1,000.00
Rayapuram	1,000.00
Thummichinampatti	700.00
Nilakottai	700.00
Othayal	504.00
Perumalmalai	500.00
Ayyampalayam	425.00
Ammappatti	300.00
Cheshire Home	250.00

Collection as on 25/07/2013 **4,26,171.00**

Hunger & Disease Collection - 2013

Sivakasi	41,000.00
Holy Rosary Church	40,000.00
Virudhunagar	40,000.00
Thiruthangal	32,000.00

Bastin Nagar	30,000.00
Gnanaolivupuram	30,000.00
Anjal Nagar	25,581.00
St. Mary's Church	25,000.00
Palanganatham	24,000.00
W. Pudupatti	23,250.00
Nagamalai Pudukottai	22,500.00
Silukkuvarpatti	21,984.00
Sundaranatchiapuram	21,450.00
Kadachanendal	20,000.00
Meenampatti	20,000.00
Sengole Nagar	18,200.00
Batlagundu	18,000.00
Ellis Nagar	15,000.00
Shenbaganur	13,500.00
Munjikkal	12,370.00
Lourdipuram	11,344.00
Sattur	10,000.00
Bibikulam	9,000.00
Aruppukottai	9,000.00
Usilampatti	8,500.00
Rayappanpatti	8,500.00
A. Nathampatti	7,000.00
Ugarthe Nagar	5,210.00
Bodinayakkanur	5,000.00
Packiapuram	5,000.00
Michaelpalayam	4,500.00
Pandian Nagar	4,500.00
Theni	4,132.00
Periyakulam	4,000.00
Melur	4,000.00
Thirunagar	3,000.00
St. Annes Convent, Mapalayam	2,500.00
Kavirayapuram	2,500.00
Uthamapalayam	2,100.00
R.R. Nagar	2,100.00
Y. Othakadai	2,078.00
St. Joseph's for the Blind, Paravai	2,000.00
Mangudi Meenatchiapuram	2,000.00
Kalladipatti	1,555.00
Alangulam	1,500.00

Nilakottai	1,500.00
Kottur	1,255.00
Ayyampalayam	1,200.00
Kadamalaikundu	1,150.00
Perumalmai	1,000.00
Hanumanthanpatti	1,000.00
Railway Colony	1,000.00
Mathankovilpatti	750.00
Chinnamanur	613.00
Rayapuram	500.00
Othayal	428.00
Ammampatti	300.00
Karumathur	300.00
Thummichinampatti	200.00

Collection as on 25/07/2013

6,26,050.00

Vocation Sunday Collection - 2013

Anjal Nagar	5,180.00
Anna Nagar	5,000.00
Ellis Nagar	4,000.00
Sengole Nagar	4,000.00
Virudhunagar	3,250.00
Thiruthangal	3,000.00
Bastin Nagar	2,500.00
Rayappanpatti	2,300.00
Bibikulam	2,000.00
Batlagundu	1,500.00
Meenampatti	1,500.00
Michaelpalayam	1,500.00
W.Pudupatti	1,089.00
LourduPuram	1,015.00
Packiapuram	1,000.00
Munjikkal	1,000.00
Nagamalai	1,000.00
Usilampatti	700.00
Kavirayapuram	700.00
Mangudi Meenatchiapuram	600.00
Y. Othakadai	520.00
Pandian Nagar	500.00
Railway Colony	500.00

Sattur	500.00
Perumalmalai	500.00
Theni	500.00
Karumathur	250.00
Mathan Kovilpatti	250.00
A. Nathampatti	250.00
Nilakottai	250.00
Othayal	200.00
Ammapatti	200.00
Kalladipatti	150.00

Collection as on 25/07/2013 47,404.00

St. Peter Pence Collection -2013

Sengole Nagar	4,000.00
Ellis Nagar	3,800.00
Virudhunagar	3,100.00
Bibikulam	2,000.00
Hanumanthanpatti	2,000.00
Sundaranatchiapuram	1,500.00
Munjikkal	1,000.00
Y. Othakadai	501.00
Theni	500.00
Perumalmalai	500.00
Kavirayapuram	500.00
Mathankovilpatti	350.00
Nilakottai	250.00

Collection as on 25/07/2013 20,001.00

St. Peter's the Apostle Collection -2013

Ayravathanallur	1,825.00
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Collection as on 25/07/2013 1,825.00

Seminarians Fund

Bastin Nagar	15,200.00
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Hunger & Disease Collection

Anna Nagar (Collected by MMSSS)	1,02,000.00
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Wishing Happy Birthday

Fr. Arul A.	on	04.08.1956
Fr. Amalraj A.	on	13.08.1961
Fr. Anandam L.	on	15.08.1958
Fr. Joachin I.	on	16.08.1968
Fr. Prince Amala Jesu Raja J.	on	16.08.1981
Fr. Cyprian S.	on	19.08.1956
Fr. Jeganivasagar L.M.	on	19.08.1956
Fr. Sahaya Ambrose Raja I.	on	20.08.1971
Fr. Gnanapragasam S.	on	26.08.1958
Fr. S. Lawrence	on	29.08.1979
Fr. B. Paulraj	on	29.08.1980
Fr. Peter B.	on	29.08.1980
Fr. Edwin Sahaya Raj S.	on	30.08.1966

Adoration Sunday

August		September	
04	Chinnamanur	01	Annanagar
11	Uthamapalayam	08	Batlagundu
18	Karumathur	15	Bodinayakanur
25	Kadachanendal	22	Sundaranachiapram
		29	Usilampatty

Necrology

Fr. Valentine Diaz	06.08.1971
Fr. Joseph Xavier	08.08.1981
Fr. Sebastian	09.08.1991
Fr. Arulanandam V.D.	29.08.1991

