

Pope's General Intention for August 2014: That refugees, forced by violence to abandon their homes, may find a generous welcome and the protection of their rights.

Pope's Mission Intention for August 2014: That Christians in Oceania may joyfully announce the faith to all the people of that region.

Please Note

1. **The New Archbishop:** The Holy Father, Pope Francis, has appointed **Most Rev. Antony Pappusamy** as the new Archbishop of Madurai on 26th July 2014, the Feast day of Saints Joachim and Anne.
2. **Heartfelt Gratitude:** We, the Presbyterium, the Religious and the Laity **thank whole heartedly our Archbishop Emeritus, Most Rev. Peter Fernando** for the shepherding of the Archdiocese of Madurai for the past eleven years in sacrificial love and with brotherly affection. The past apostolic period was an era of brotherly relationship among the presbyterium and self-sufficiency of Madurai.
3. **Congratulations and Welcome:** With affectionate heart and mind, we, the Presbyterium, the Religious and the Faithful of the Archdiocese of Madurai, welcome our New **Archbishop Elect, Most Rev. Antony Pappusamy** as the New and sixth Archbishop of Madurai. May the good Lord bless our New Archbishop to lead all of us into greener pasture.
4. **Installation Celebration:** The Archbishop Elect, Most Rev. Antony Pappusamy will take *canonical possession* of the Metropolitan See at the **INSTALLATION CEREMONY presided over by the Apostolic Nuncio to India, Most Rev. Salvatore Pennacchio** in the presence of our Archbishop Emeritus, Most Rev. Peter Fernando and the Bishops of Tamilnadu at 5:30 p.m., on 24th August 2014 at St. Britto School ground Gnanaolivupuram.
5. **First Episcopal Solemn Mass of the Archbishop:** The new Archbishop will celebrate the First Thanksgiving Mass at 6.00 am., with all the diocesan priests and the religious parish priests on 25th

morning at the Cathedral Church. After the mass there will be a session of group photo of the presbyterium. Kindly be present for the photo session. After breakfast at St. Mary's, we will proceed to Bishop's House for a Meeting with the new Archbishop who will address the presbyterium. With tea at 10:30 the meeting will be over.

5. **Annual Retreat: The Annual Clergy Retreat 2014** will commence on 14th of September 2014 Evening and will conclude on 19th September 2014. The venue is PILLAR, Madurai. As it is obligatory all the diocesan and religious parish priests and assistant parish priests are to participate in this annual spiritual exercise. Any other religious priest is most welcome. Kindly contact Fr. Procurator, and confirm your participation. For exemption one needs written permission from the Archbishop. Let us ask the faithful to pray for the successful Annual Clergy Retreat.
6. **Prison Ministry:** Dear Fathers, we thank you for your support and encouragement in the Diocesan prison ministry. Kindly celebrate **10th August as Prison Ministry Sunday** and make use of the liturgical guide that we send to you on that day. It is in view of **14th August**, the Feast Day of St. Maximillian Colbe. Let us work compassionately for the emancipation of convicts and their family.- Rev. Sr. Fatima Antony SJL, Diocesan Coordinator.
7. **Youth Sunday:** As you know, Youth Sunday falls on the 3rd August. This year we celebrate it with them on the theme "Annihilation of Addiction: A call to renew Life." So I invite all the parish priests to help the youth celebrate the day with the special Liturgy and special programmes. I request you to make this occasion to build the youth movement in your parish, if there is not one. Youth Commission is ready to help you in organizing the youth as a movement.

- Fr. M.F. Martin Joseph, Secretary of the Youth Commission
8. **Installation Celebration:** of the Most. Rev. Dr. P. Antony as the Archbishop of Madurai will be held on 24th August 2014 (Sunday) at St. Britto Higher Secondary School campus. Priests, Religious and the laity are requested to be present in the campus at 5.00 p.m.

to welcome the Apostolic Nuncio, the Archbishops, Bishops and other prelates.

After the Installation Eucharistic Celebration, a short reception meeting will be held for thirty minutes. On 25th August 2014 (Monday) there will be concelebrated Eucharistic celebration with the New Archbishop at 6.00 a.m. in the Cathedral Church, followed by a Group Photo and break - fast.

At 9.00 a.m. the New Archbishop will address (Conference) the Archdiocesan Presbyterium in the conference hall of the Archbishop's House. A formal invitation will be sent later. The Parish Priests are requested to make a special Sunday collection on 10th August 2014 from the faithful to share the expenses of the celebration and send it to the procurator immediately.

We request the Religious Houses, Institutions and individuals of good will to offer generously their contributions by Cheque or D.D. to the Procurator, R.C. Diocese of Madurai.

- Celebration Committee.

**BIO-DATA OF THE NEW ARCHBISHOP OF MADURAI
MOST REV. ANTONY PAPPUSAMY D.D. S.T.D.**

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| Date of Birth | : 01.10.1949 |
| Place of Birth | : Marambady, Dindigul District |
| Education: | |
| High School | : R.C. Higher Secondary School Tiruchirappalli (1963-1966) |
| Courses on Latin and Initiation | : St. Peter's Seminary, Madurai (1966-1968) |
| P.U.C. | : St. Joseph's College, Tiruchirappalli (1971-1972) |
| Priestly Studies | : St. Paul's Seminary, Tiruchirappalli Philosophy (1968-1971) Theology (1972-1976) |

| | |
|-------------------------|---|
| Academic Qualification | : S.T.L. John Lateran University, Rome (1980-1982) S.T.D John Lateran University, Rome (1982-1984) |
| Diploma in Spirituality | St. Thomas Aquinas University, Rome (1982-1984). |
| Ordination | : 07.07.1976 |
| As priest | : Assistant parish priest at Holy Redeemer's Church, Tiruchirappalli (1976-1977). : Secretary to the Bishop of Tiruchirappalli (1977-1978) : Secretary of the Commission for Christian Life, Tiruchirappalli (1977-1980) : Professor of Philosophy and Prefect of Philosophers, St. Paul's Seminary, Tiruchirappalli (1978-1980). : Professor of Pastoral Theology and Director of Pastoral Programme, St. Paul's Seminary, Tiruchirappalli (1984-1991). : Director of Catechetical Sisters of St. Thomas, Fatima Nagar, Tiruchirappalli (1985-1995) : Vicar General of the Diocese of Tiruchirappalli (1991- 1994) : Dean of Studies, St. Paul's Seminary, Tiruchirappalli (1995-1998) |

Scientific and didactic Activities:

Many Articles of Theological nature written in Tamil monthly “**Thozhan**” published by **TNBCLC, Tindivanam** and in Tamil Theological Quarterly “**Marai Aruvi**” published by St. Paul’s Seminary Tiruchirappalli.

Visiting professors to:

- Capuchin Theologate, Amalashram, Tiruchirappalli.
- Arul Kadal, Chennai.
- Lumen Institute, Tindivanam.
- St. Thomas Novitiate, Fatima Nagar, Tiruchirappalli.
- St. Anne’s Novitiate, Tiruchirappalli.

Conducting Seminars, Training programmes and theology classes to – the laity of Tamilnadu.

Auxiliary Bishop Elect : 05.11.1998

Consecration : 04.02.1999

Auxiliary bishop of Madurai : 04.02.1999 – 10.11.2003

Installed as the First Bishop of Dindigul: 28.12.2003 – 26-07-2014

Archbishop Elect of Madurai : 26.07.2014

Installation as the Archbishop : 24.08.2014



MESSAGE OF POPE FRANCIS FOR 29th WORLD YOUTH DAY - 2014

"Blessed are the poor in spirit, for theirs is the kingdom of heaven"
(Mt 5:3)

Dear Young Friends,

How vividly I recall the remarkable meeting we had in Rio de Janeiro for the Twenty-eighth World Youth Day. It was a great celebration of faith and fellowship! The wonderful people of Brazil welcomed us with open arms, like the statue of Christ the Redeemer which looks down from the hill of Corcovado over the magnificent expanse of Copacabana beach. There, on the seashore, Jesus renewed his call to each one of us to become his missionary disciples. May we perceive this call as the most important thing in our lives and share this gift with others, those near and far, even to the distant geographical and existential peripheries of our world.



The next stop on our intercontinental youth pilgrimage will be in Krakow in 2016. As a way of accompanying our journey together, for the next three years I would like to reflect with you on the Beatitudes found in the Gospel of Saint Matthew (5:1-12). This year we will begin by reflecting on the first Beatitude: “Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Mt 5:3). For 2015 I suggest: “Blessed are the pure in heart, for they shall see God” (Mt 5:8). Then, in 2016, our theme will be: “Blessed are the merciful, for they shall obtain mercy” (Mt 5:7).

1. The revolutionary power of the Beatitudes

It is always a joyful experience for us to read and reflect on the Beatitudes! Jesus proclaimed them in his first great sermon, preached on the shore of the sea of Galilee. There was a very large crowd, so Jesus went up on the mountain to teach his disciples. That is why it is known as “the Sermon on the Mount”. In the Bible, the mountain is regarded as a place where God reveals himself. Jesus, by preaching on the mount, reveals himself to be a divine teacher, a new Moses. What does he tell us? He shows us the way to life, the way that he himself has taken. Jesus himself is the way, and he proposes this way as the path to true happiness. Throughout his life, from his birth in the stable in Bethlehem until his death on the cross and his resurrection, Jesus embodied the Beatitudes. All the promises of God’s Kingdom were fulfilled in him.

In proclaiming the Beatitudes, Jesus asks us to follow him and to travel with him along the path of love, the path that alone leads to eternal life. It is not an easy journey, yet the Lord promises us his grace and he never abandons us. We face so many challenges in life: poverty, distress, humiliation, the struggle for justice, persecutions, the difficulty of daily conversion, the effort to remain faithful to our call to holiness, and many others. But if we open the door to Jesus and allow him to be part of our lives, if we share our joys and sorrows with him, then we will experience the peace and joy that only God, who is infinite love, can give.

The Beatitudes of Jesus are new and revolutionary. They present a model of happiness contrary to what is usually communicated by the media and by the prevailing wisdom. A worldly way of thinking finds it scandalous that God became one of us and died on a cross! According to the logic of this world, those whom Jesus proclaimed blessed are regarded as useless, “losers”. What is glorified is success at any cost,

affluence, the arrogance of power and self-affirmation at the expense of others.

Jesus challenges us, young friends, to take seriously his approach to life and to decide which path is right for us and leads to true joy. This is the great challenge of faith. Jesus was not afraid to ask his disciples if they truly wanted to follow him or if they preferred to take another path (cf. Jn 6:67). Simon Peter had the courage to reply: “Lord, to whom shall we go? You have the words of eternal life” (Jn 6:68). If you too are able to say “yes” to Jesus, your lives will become both meaningful and fruitful.

2. The courage to be happy

What does it mean to be “blessed” (makarioi in Greek)? To be blessed means to be happy. Tell me: Do you really want to be happy? In an age when we are constantly being enticed by vain and empty illusions of happiness, we risk settling for less and “thinking small” when it comes to the meaning of life. Think big instead! Open your hearts! As Blessed Piergiorgio Frassati once said, “To live without faith, to have no heritage to uphold, to fail to struggle constantly to defend the truth: this is not living. It is scraping by. We should never just scrape by, but really live” (Letter to I. Bonini, 27 February 1925). In his homily on the day of Piergiorgio Frassati’s beatification (20 May 1990), John Paul II called him “a man of the Beatitudes” (AAS 82 [1990], 1518).

If you are really open to the deepest aspirations of your hearts, you will realize that you possess an unquenchable thirst for happiness, and this will allow you to expose and reject the “low cost” offers and approaches all around you. When we look only for success, pleasure and possessions, and we turn these into idols, we may well have moments of exhilaration, an illusory sense of satisfaction, but ultimately we become enslaved, never satisfied, always looking for more. It is a tragic thing to see a young person who “has everything”, but is weary and weak.

Saint John, writing to young people, told them: “You are strong, and the word of God abides in you, and you have overcome the evil one” (1 Jn 2:14). Young people who choose Christ are strong: they are fed by his word and they do not need to ‘stuff themselves’ with other things! Have the courage to swim against the tide. Have the courage to be truly happy! Say no to an ephemeral, superficial and throwaway culture, a culture that assumes that you are incapable of taking on responsibility and facing the great challenges of life!

3. Blessed are the poor in spirit...

The first Beatitude, our theme for the next World Youth Day, says that the poor in spirit are blessed for theirs is the kingdom of heaven. At a time when so many people are suffering as a result of the financial crisis, it might seem strange to link poverty and happiness. How can we consider poverty a blessing?

First of all, let us try to understand what it means to be “poor in spirit”. When the Son of God became man, he chose the path of poverty and self-emptying. As Saint Paul said in his letter to the Philippians: “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in human likeness” (2:5-7). Jesus is God who strips himself of his glory. Here we see God’s choice to be poor: he was rich and yet he became poor in order to enrich us through his poverty (cf. 2 Cor 8:9). This is the mystery we contemplate in the crib when we see the Son of God lying in a manger, and later on the cross, where his self-emptying reaches its culmination.

The Greek adjective *ptochós* (poor) does not have a purely material meaning. It means “a beggar”, and it should be seen as linked to the Jewish notion of the *anawim*, “God’s poor”. It suggests lowliness, a sense of one’s limitations and existential poverty. The *anawim* trust in

the Lord, and they know that they can count on him.

As Saint Therese of the Child Jesus clearly saw, by his incarnation Jesus came among us as a poor beggar, asking for our love. The Catechism of the Catholic Church tells us that “man is a beggar before God” (No. 2559) and that prayer is the encounter of God’s thirst and our own thirst (No. 2560).

Saint Francis of Assisi understood perfectly the secret of the Beatitude of the poor in spirit. Indeed, when Jesus spoke to him through the leper and from the crucifix, Francis recognized both God’s grandeur and his own lowliness. In his prayer, the Poor Man of Assisi would spend hours asking the Lord: “Who are you?” “Who am I?” He renounced an affluent and carefree life in order to marry “Lady Poverty”, to imitate Jesus and to follow the Gospel to the letter. Francis lived in imitation of Christ in his poverty and in love for the poor – for him the two were inextricably linked – like two sides of one coin.

You might ask me, then: What can we do, specifically, to make poverty in spirit a way of life, a real part of our own lives? I will reply by saying three things.

First of all, try to be free with regard to material things. The Lord calls us to a Gospel lifestyle marked by sobriety, by a refusal to yield to the culture of consumerism. This means being concerned with the essentials and learning to do without all those unneeded extras which hem us in. Let us learn to be detached from possessiveness and from the idolatry of money and lavish spending. Let us put Jesus first. He can free us from the kinds of idol-worship which enslave us. Put your trust in God, dear young friends! He knows and loves us, and he never forgets us. Just as he provides for the lilies of the field (cf. Mt 6:28), so he will make sure that we lack nothing. If we are to come through the financial crisis, we must be also ready to change our lifestyle and avoid so much wastefulness. Just as we need the courage to be happy, we

also need the courage to live simply.

Second, if we are to live by this Beatitude, all of us need to experience a conversion in the way we see the poor. We have to care for them and be sensitive to their spiritual and material needs. To you young people I especially entrust the task of restoring solidarity to the heart of human culture. Faced with old and new forms of poverty – unemployment, migration and addictions of various kinds – we have the duty to be alert and thoughtful, avoiding the temptation to remain indifferent. We have to remember all those who feel unloved, who have no hope for the future and who have given up on life out of discouragement, disappointment or fear. We have to learn to be on the side of the poor, and not just indulge in rhetoric about the poor! Let us go out to meet them, look into their eyes and listen to them. The poor provide us with a concrete opportunity to encounter Christ himself, and to touch his suffering flesh.

However – and this is my third point – the poor are not just people to whom we can give something. They have much to offer us and to teach us. How much we have to learn from the wisdom of the poor! Think about it: several hundred years ago a saint, Benedict Joseph Labré, who lived on the streets of Rome from the alms he received, became a spiritual guide to all sorts of people, including nobles and prelates. In a very real way, the poor are our teachers. They show us that people's value is not measured by their possessions or how much money they have in the bank. A poor person, a person lacking material possessions, always maintains his or her dignity. The poor can teach us much about humility and trust in God. In the parable of the pharisee and the tax-collector (cf. Lk 18:9-14), Jesus holds the tax-collector up as a model because of his humility and his acknowledgment that he is a sinner. The widow who gave her last two coins to the temple treasury is an example of the generosity of all those who have next to nothing and yet give away everything they have (Lk 21:1-4).

4. ... for theirs is the kingdom of heaven

The central theme of the Gospel is the kingdom of God. Jesus is the kingdom of God in person; he is Immanuel, God-with-us. And it is in the human heart that the kingdom, God's sovereignty, takes root and grows. The kingdom is at once both gift and promise. It has already been given to us in Jesus, but it has yet to be realized in its fullness. That is why we pray to the Father each day: "Thy kingdom come".

There is a close connection between poverty and evangelization, between the theme of the last World Youth Day – "Go therefore, and make disciples of all nations!" (Mt 28:19) – and the theme for this year: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Mt 5:3). The Lord wants a poor Church which evangelizes the poor. When Jesus sent the Twelve out on mission, he said to them: "Take no gold, nor silver, nor copper in your belts, no bag for your journey, nor two tunics, nor sandals, nor a staff; for the labourers deserve their food" (Mt 10:9-10). Evangelical poverty is a basic condition for spreading the kingdom of God. The most beautiful and spontaneous expressions of joy which I have seen during my life were by poor people who had little to hold onto. Evangelization in our time will only take place as the result of contagious joy.

We have seen, then, that the Beatitude of the poor in spirit shapes our relationship with God, with material goods and with the poor. With the example and words of Jesus before us, we realize how much we need to be converted, so that the logic of being more will prevail over that of having more! The saints can best help us to understand the profound meaning of the Beatitudes. So the canonization of John Paul II, to be celebrated on the Second Sunday of Easter, will be an event marked by immense joy. He will be the great patron of the World Youth Days which he inaugurated and always supported. In the communion of saints he will continue to be a father and friend to all of you.

This month of April marks the thirtieth anniversary of the entrustment of the Jubilee Cross of the Redemption to the young. That symbolic act by John Paul II was the beginning of the great youth pilgrimage which has since crossed the five continents. The Pope's words on that Easter Sunday in 1984 remain memorable: "My dear young people, at the conclusion of the Holy Year, I entrust to you the sign of this Jubilee Year: the cross of Christ! Carry it throughout the world as a symbol of the love of the Lord Jesus for humanity, and proclaim to everyone that it is only in Christ, who died and rose from the dead, that salvation and redemption are to be found".

Dear friends, the Magnificat, the Cantic of Mary, poor in spirit, is also the song of everyone who lives by the Beatitudes. The joy of the Gospel arises from a heart which, in its poverty, rejoices and marvels at the works of God, like the heart of Our Lady, whom all generations call "blessed" (cf. Lk 1:48). May Mary, Mother of the poor and Star of the new evangelization help us to live the Gospel, to embody the Beatitudes in our lives, and to have the courage always to be happy.

Courtesy - Libreria Editrice Vaticana



MESSAGE OF POPE FRANCIS

FOR THE 48TH WORLD COMMUNICATIONS DAY

Communication at the Service of an Authentic Culture of Encounter

[Sunday, 1 June 2014]

Dear Brothers and Sisters,

Today we are living in a world which is growing ever "smaller" and where, as a result, it would seem to be easier for all of us to be

neighbours. Developments in travel and communications technology are bringing us closer together and making us more connected, even as globalization makes us increasingly interdependent. Nonetheless, divisions, which are sometimes quite deep, continue to exist within our human family. On the global level we see a scandalous gap between the opulence of the wealthy and the utter destitution of the poor. Often we need only walk the streets of a city to see the contrast between people living on the street and the brilliant lights of the store windows. We have become so accustomed to these things that they no longer unsettle us. Our world suffers from many forms of exclusion, marginalization and poverty, to say nothing of conflicts born of a combination of economic, political, ideological, and, sadly, even religious motives.



In a world like this, media can help us to feel closer to one another, creating a sense of the unity of the human family which can in turn inspire solidarity and serious efforts to ensure a more dignified life for all. Good communication helps us to grow closer, to know one another better, and ultimately, to grow in unity. The walls which divide us can be broken down only if we are prepared to listen and learn from one another. We need to resolve our differences through forms of dialogue which help us grow in understanding and mutual respect. A culture of encounter demands that we be ready not only to give, but also to receive. Media can help us greatly in this, especially nowadays, when the networks of human communication have made unprecedented advances. The internet, in particular, offers immense possibilities for encounter and solidarity. This is something truly good, a gift from God.

This is not to say that certain problems do not exist. The speed with which information is communicated exceeds our capacity for reflection and judgement, and this does not make for more balanced and proper forms of self-expression. The variety of opinions being aired can be seen as helpful, but it also enables people to barricade themselves behind sources of information which only confirm their own wishes and ideas, or political and economic interests. The world of communications can help us either to expand our knowledge or to lose our bearings. The desire for digital connectivity can have the effect of isolating us from our neighbours, from those closest to us. We should not overlook the fact that those who for whatever reason lack access to social media run the risk of being left behind.

While these drawbacks are real, they do not justify rejecting social media; rather, they remind us that communication is ultimately a human rather than technological achievement. What is it, then, that helps us, in the digital environment, to grow in humanity and mutual understanding?

We need, for example, to recover a certain sense of deliberateness and calm. This calls for time and the ability to be silent and to listen. We need also to be patient if we want to understand those who are different from us. People only express themselves fully when they are not merely tolerated, but know that they are truly accepted. If we are genuinely attentive in listening to others, we will learn to look at the world with different eyes and come to appreciate the richness of human experience as manifested in different cultures and traditions. We will also learn to appreciate more fully the important values inspired by Christianity, such as the vision of the human person, the nature of marriage and the family, the proper distinction between the religious and political spheres, the principles of solidarity and subsidiarity, and many others.

How, then, can communication be at the service of an authentic culture of encounter? What does it mean for us, as disciples of the

Lord, to encounter others in the light of the Gospel? In spite of our own limitations and sinfulness, how do we draw truly close to one another? These questions are summed up in what a scribe – a communicator – once asked Jesus: “And who is my neighbour?” (*Lk* 10:29). This question can help us to see communication in terms of “neighbourliness”. We might paraphrase the question in this way: How can we be “neighbourly” in our use of the communications media and in the new environment created by digital technology? I find an answer in the parable of the Good Samaritan, which is also a parable about communication. Those who communicate, in effect, become neighbours. The Good Samaritan not only draws nearer to the man he finds half dead on the side of the road; he takes responsibility for him. Jesus shifts our understanding: it is not just about seeing the other as someone like myself, but of the ability to make myself like the other. Communication is really about realizing that we are all human beings, children of God. I like seeing this power of communication as “neighbourliness”.

Whenever communication is primarily aimed at promoting consumption or manipulating others, we are dealing with a form of violent aggression like that suffered by the man in the parable, who was beaten by robbers and left abandoned on the road. The Levite and the priest do not regard him as a neighbour, but as a stranger to be kept at a distance. In those days, it was rules of ritual purity which conditioned their response. Nowadays there is a danger that certain media so condition our responses that we fail to see our real neighbour.

It is not enough to be passersby on the digital highways, simply “connected”; connections need to grow into true encounters. We cannot live apart, closed in on ourselves. We need to love and to be loved. We need tenderness. Media strategies do not ensure beauty, goodness and truth in communication. The world of media also has to

be concerned with humanity, it too is called to show tenderness. The digital world can be an environment rich in humanity; a network not of wires but of people. The impartiality of media is merely an appearance; only those who go out of themselves in their communication can become a true point of reference for others. Personal engagement is the basis of the trustworthiness of a communicator. Christian witness, thanks to the internet, can thereby reach the peripheries of human existence.

As I have frequently observed, if a choice has to be made between a bruised Church which goes out to the streets and a Church suffering from self-absorption, I certainly prefer the first. Those “streets” are the world where people live and where they can be reached, both effectively and affectively. The digital highway is one of them, a street teeming with people who are often hurting, men and women looking for salvation or hope. By means of the internet, the Christian message can reach “to the ends of the earth” (*Acts* 1:8). Keeping the doors of our churches open also means keeping them open in the digital environment so that people, whatever their situation in life, can enter, and so that the Gospel can go out to reach everyone. We are called to show that the Church is the home of all. Are we capable of communicating the image of such a Church? Communication is a means of expressing the missionary vocation of the entire Church; today the social networks are one way to experience this call to discover the beauty of faith, the beauty of encountering Christ. In the area of communications too, we need a Church capable of bringing warmth and of stirring hearts.

Effective Christian witness is not about bombarding people with religious messages, but about our willingness to be available 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” (BENEDICT XVI, *Message for the 47th World*

Communications Day, 2013). We need but recall the story of the disciples on the way to Emmaus. We have to be able to dialogue with the men and women of today, to understand their expectations, doubts and hopes, and to bring them the Gospel, Jesus Christ himself, God incarnate, who died and rose to free us from sin and death. We are challenged to be people of depth, attentive to what is happening around us and spiritually alert. To dialogue means to believe that the “other” has something worthwhile to say, and to entertain his or her point of view and perspective. Engaging in dialogue does not mean renouncing our own ideas and traditions, but the claim that they alone are valid or absolute.

May the image of the Good Samaritan who tended to the wounds of the injured man by pouring oil and wine over them be our inspiration. Let our communication be a balm which relieves pain and a fine wine which gladdens hearts. May the light we bring to others not be the result of cosmetics or special effects, but rather of our being loving and merciful “neighbours” to those wounded and left on the side of the road. Let us boldly become citizens of the digital world. The Church needs to be concerned for, and present in, the world of communication, in order to dialogue with people today and to help them encounter Christ. She needs to be a Church at the side of others, capable of accompanying everyone along the way. The revolution taking place in communications media and in information technologies represents a great and thrilling challenge; may we respond to that challenge with fresh energy and imagination as we seek to share with others the beauty of God.

From the Vatican, 24 January 2014, the Memorial of Saint Francis de Sales.

FRANCIS

Holy Childhood Collection -2014

Collection as on 28/06/2014 1,10,625.00

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| Rayappanpatti | 3,100.00 |
| Aruppukottai | 1,000.00 |
| Michaelpalayam | 1,000.00 |
| Shenbaganur | 1,000.00 |
| Theni | 500.00 |
| Kalladipatti | 400.00 |

Collection as on 25/07/2014 1,17,625.00

Holy See Collection -2014

Collection as on 28/06/2014 35,845.00

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| Ellis Nagar | 3,000.00 |
| Rayappanpatti | 2,500.00 |
| Michaelpalayam | 1,000.00 |
| Nagamalai | 1,000.00 |
| Shenbaganur | 1,000.00 |
| Aruppukottai | 1,000.00 |
| Theni | 500.00 |
| R.R. Nagar | 350.00 |
| Kalladipatti | 300.00 |
| Matha Kovilpatti | 300.00 |
| A. Nathampatti | 200.00 |
| Lourdipuram | 150.00 |

Collection as on 25/07/2014 47,145.00

Hunger & Disease Collection - 2014

Collection as on 28/06/2014 7,04,335.00

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| Sengole Nagar | 40,000.00 |
| Nagamalai | 22,000.00 |
| Rayappanpatti | 15,000.00 |
| Aruppukottai | 10,000.00 |

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| Theni | 5,476.00 |
| Kalladipatti | 1,400.00 |
| Railway Colony | 1,100.00 |
| Matha Kovilpatti | 800.00 |

Collection as on 25/07/2014 8,00,111.00

Good Friday Collection -2014

Collection as on 28/06/2014 3,97,936.00

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| Sengole Nagar | 13,000.00 |
| Nagamalai | 12,000.00 |
| Theni | 11,775.00 |
| Rayappanpatti | 8,500.00 |
| Railway Colony | 8,435.00 |
| Aruppukottai | 4,000.00 |
| Matha Kovilpatti | 1,250.00 |
| Kalladipatti | 1,200.00 |

Collection as on 25/07/2014 4,58,096.00

Vocation Sunday Collection - 2014

Collection as on 28/06/2014 34,666.00

| | |
|-----------------|----------|
| Ellis Nagar | 3,500.00 |
| Rayappanpatti | 2,400.00 |
| Nagamalai | 1,500.00 |
| Railway Colony | 1,110.00 |
| Shenbaganur | 1,000.00 |
| Michaelpalayam | 1,000.00 |
| Aruppukottai | 1,000.00 |
| Theni | 500.00 |
| Kalladipatti | 300.00 |
| Mathakovilpatti | 300.00 |
| R.R. Nagar | 300.00 |
| A. Nathampatti | 200.00 |
| Lourdipuram | 150.00 |

Collection as on 25/07/2014 47,926.00

St. Peter Pence Collection -2014

| | |
|------------------------------------|-----------------|
| Collection as on 28/06/2014 | 1,000.00 |
| Anjal Nagar | 6,370.00 |
| Hanumanthanpatti | 3,720.00 |
| Ellis Nagar | 3,200.00 |
| Rayappanpatti | 2,700.00 |
| Ayravathanallur | 1,600.00 |
| Nagamalai | 1,500.00 |
| Perumalmalai | 1,500.00 |
| Railway Colony | 1,001.00 |
| Shenbaganur | 1,000.00 |
| Michaelpalayam | 1,000.00 |
| Munjikkal | 1,000.00 |
| Aruppukottai | 1,000.00 |
| R.R. Nagar | 800.00 |
| Othakadai | 519.00 |
| Theni | 500.00 |
| Kalladipatti | 300.00 |
| Mathakovilpatti | 300.00 |
| Lourdupuram | 200.00 |
| A. Nathampatti | 200.00 |

| | |
|------------------------------------|------------------|
| Collection as on 25/07/2014 | 29,410.00 |
|------------------------------------|------------------|

Seminarisians Fund

| | |
|--|-------------|
| Mr. Savarimuthu, Ayravathanallur | 1,00,000.00 |
| Mrs. Vigneshwarni, Anjal Nagar | 4,000.00 |
| Mrs. A. Josephine Lucia, Gnanaolivupuram | 3,000.00 |
| Mrs. Amalorpavam, Kadachanendal | 2,500.00 |
| Mr. Prince, Kadachanendal | 2,000.00 |
| Mrs. Mary Grace, Silukkuvarpatti | 200.00 |
| St. Theresa Convent, Pambarpuram | 130.00 |

| | |
|------------------------------------|--------------------|
| Collection as on 25/07/2014 | 1,11,830.00 |
|------------------------------------|--------------------|

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 |

R.C. DIOCESE
RECEIPTS AND PAYMENT STATEMENTS OF
FROM 01.07.2013

OF MADURAI
DIOCESAN MAINTENANCE FUND FOR THE PERIOD
TO 30.06.2014

| RECEIPTS | Amount Rs. P. | Amount Rs. P. | PAYMENTS | Amount Rs. P. | Amount Rs. P. |
|---|------------------|-------------------|---|------------------|-------------------|
| Opening balance as on 01.07.2013 | | | | | |
| Fixed Deposits | 1100000.00 | | Maintenance of Schools, | | |
| Cash at Bank | 230048.54 | | Churches, Chapels, Presbyteries, | | |
| Cash in hand | 5904.00 | | Scholarship, Charity | 1548900.00 | |
| | | 1335952.54 | | | 1548900.00 |
| Schools under Diocesan Management | | | | | |
| a) Higher Secondary Schools | 185844.00 | | | | |
| b) High Schools | 252528.00 | | | | |
| c) Middle Schools | 414362.00 | | | | |
| d) Primary Schools | 671580.00 | | | | |
| e) T.T.I | 27000.00 | 1551314.00 | | | |
| Schools under Religious Management | | | | | |
| a) Higher Secondary Schools | 19801.00 | | Closing Balance (as on 30.06.2014) | | |
| b) High Schools | 53375.00 | | Fixed Deposits | 1100000.00 | |
| c) Middle Schools | 168917.00 | | Cash at Bank | 887829.54 | |
| d) Primary Schools | 414484.00 | 656577.00 | Cash in hand | 24081.00 | |
| | | | | | 2011910.54 |
| Bank Interest | 16967.00 | 16967.00 | | | |
| TOTAL | | 3560810.54 | | TOTAL | 3560810.54 |

(Sd.....)
Fr. Procurator
R.C. Diocese of Madurai

Heartful of Thanks
Most. Rev. Dr. Peter Fernando



A father who trusts ...
A Brother who supports ...
A Councillor who heals ...
A Visionary
A grain of Wheat (Jn 12:24)
Lion like will powered Prelate
A venerable Co-ordinator above all
A great Treasure to Madurai ...

DNL

Website : www.archdioceseofmadurai.org

August 2014

(For Private Circulation Only)

No. 616

Diocesan
News Letter
Madurai

Cordial welcome &
Prayerful Felicitations
6th Archbishop of Madurai



Most. Rev. Dr. P. Antony Pappusamy

"Servire cum amore" (Eph 3:17)
"To Serve with love" (Gal 5:13)

Most. Rev. Dr. P. Antony Pappusamy

We warmly welcome you, Your Grace, as our New Archbishop into Madurai, a holy ground, which soil Saint John De Britto planted with the seed of faith; which the valiant missionaries such as Nobili, Beschi, Trincal, Causanal and countless veteran priests protected and cultivated....

We joyously welcome you to the land, which was nourished by the venerable and praiseworthy Prelates,

Most Rev. Peter Leonard

Most Rev. Justin Diraviam

Most Rev. Casimir Gnanadhikham

Most Rev. Arockiasamy and

Most Rev. Peter Fernando;
and

We prayerfully rejoice and earnestly entrust ourselves to your pastoral care as one family in order to establish the Kingdom on this rich soil, MADURAI.

Cordial Welcome and Felicitations.

- The Presbyterium, the Religious and the Laity of MADURAI

Most. Rev. Dr. Peter Fernando

We thank you so much, Your Grace, for shepherding the Archdiocese of Madurai for the past 11 years in the footsteps of your venerable predecessors and for leading and building up the Archdiocese in faith, self sufficiency and in love relationship.

-The Presbyterium, the Religious and the Laity of MADURAI