

DNL

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Silver Jubilee Celebration
Frs. M. John Selvaraj, M. John Diraviam, I. Joachim



Reunion of Priests



Archbishop's Feast Day Celebration



Shuttle Cock Tournament

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MAVIGA, Nobili Campus, K. Pudur, Madurai - 7. Ph: 2561300

பேராயர் அவர்களின்
22ஆம் ஆயர் திருநிலைப்பாட்டு ஆண்டு விழா
04-02-2021
வாழ்க பேராயர்! வாழ்க பல்லாண்டு!!



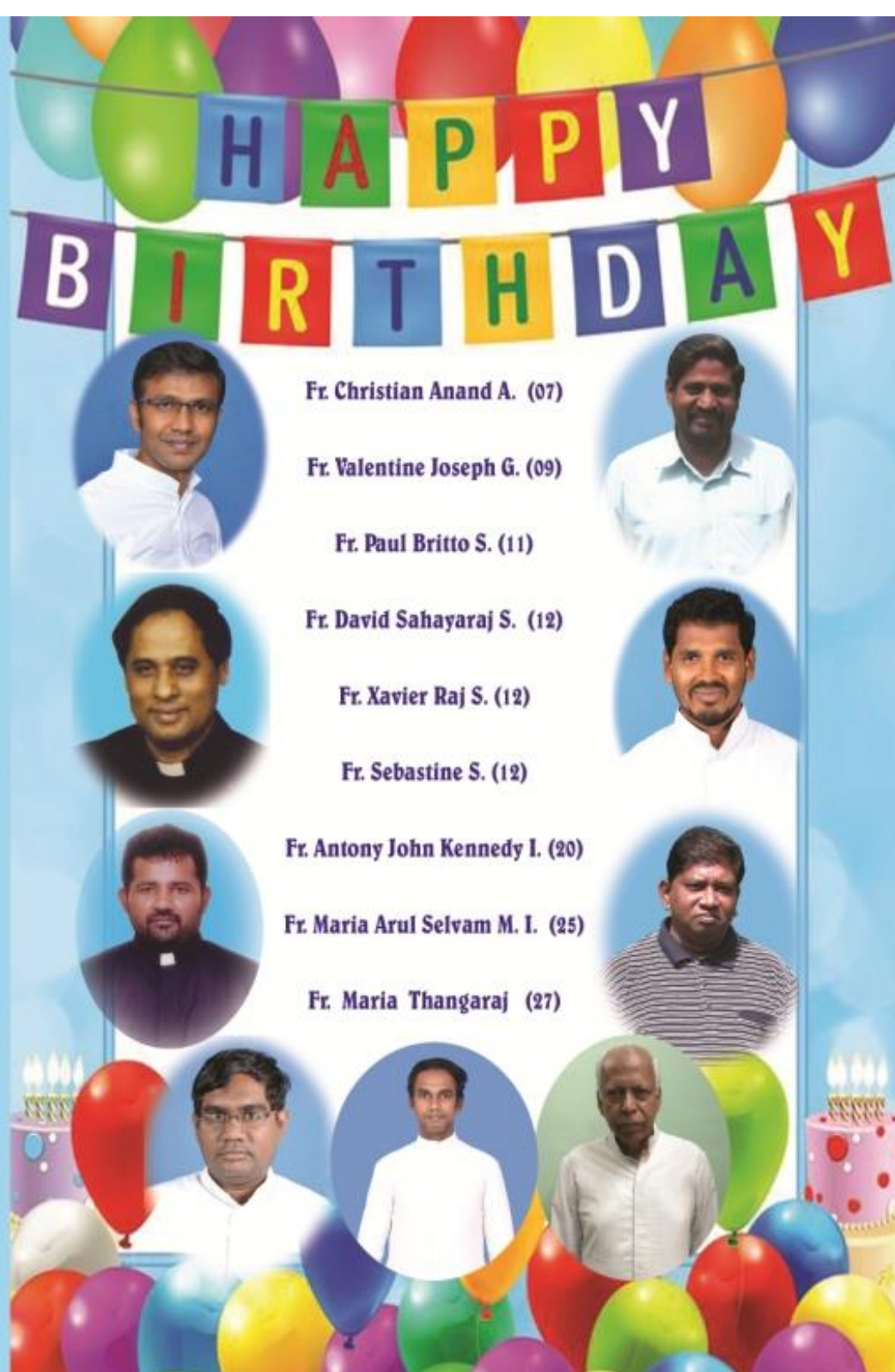
Consecration of the Altar and Blessing of Presbytery, Ayyampalayam



Feast Mass, Marambady



Blessing of Bicycles for the Seminarians



THE VOICE OF THE PASTOR

My dear Fathers, Brothers and Sisters,

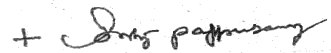
None irrespective of caste, creed, race, nation, language and gender is exempt from the desire to possess that which is most precious and most beautiful. This basic and ardent desire of man is fulfilled by Jesus in His reference to God's Kingdom and the joy that entails from the parable of the precious pearl (Mt. 13:45-46).



Jesus came to proclaim the Kingdom of God on earth which is very well expressed by the Gospel of Mark where he says: "The time is fulfilled and the Kingdom of God has come near; repent and believe in the good news" (Mk.1:15). The references to the announcing of the good news of the Kingdom are made mention of in the gospel of Matthew (cfr. Mt. 4:23, 9:35). It, being different from the Kingdoms of the world, refers to the reign of God's presence among the people by which the whole humanity accepts God's Fatherhood and the brotherhood/sisterhood of the humans among themselves. It is rooted in faith and blossoms in love. It is like the most precious pearl which stands in no comparison with anything in the world and it is with utmost joy that we should find it in order to possess it. God wants that such a Kingdom should be established in us so that in turn we may establish it in the society, parishes and communities in which we live. The reason why God created us is that we should be with Him. To be with Him and enjoy His presence should be our goal. This is made possible by God by giving us the privilege to be heirs with Christ in and through His only begotten son Jesus Christ.

The Kingdom of God is a gift. To be worthy of this gift demands that we should be men / women of God and experience Him in our daily struggles, problems, worries, cares, needs and good things that happen in our life and remain pleasing to God. Such an attitude will not only make us feel that God loves us and we are in his love, but also that we become instruments of God's love in the world by creating a society filled with love, peace, joy, happiness, justice, forgiveness and compassion.

Your Loving Archbishop,

+ 

+ **Most Rev. Dr. Antony Pappusamy**
Archbishop of Madurai

Pope's General Prayer Intention

Universal intention - Violence against women.

We pray for women who are victims of violence, that they may be protected by society and have their sufferings considered and heeded.



பேராயரின் இம்மாத ஜெபக்கருத்து

நம்புதல் : அவருடைய ஒரே மகனாகிய நம் ஆண்டவர் இயேசு கிறிஸ்துவையும் நம்புகிறேன்.
வேண்டுகல்: திரு அவைக்காக, திரு அவையை வழிநடத்துபவர்களுக்காக. . .
வாழ்த்தல் : இயேசு விரும்பிய உயிரோட்டமான திருஅவை மண்ணகத்தில் வளர ஒன்றிணைந்து செயல்படுவோம்.



இம்மாதம் விழாக் கொண்டாடும் பங்குகள்

அருளானந்தர் ஆலயம், ஒத்தக்கடை	-	பிப்ரவரி 4
அருளானந்தர் ஆலயம், வடபட்டி	-	பிப்ரவரி 4
லூர்தன்னை ஆலயம், சுவகாச்	-	பிப்ரவரி 11
லூர்தன்னை ஆலயம், லூர்து புரம்	-	பிப்ரவரி 11
லூர்தன்னை திருத்தலம், கோ. புதூர்	-	பிப்ரவரி 11
லூர்தன்னை ஆலயம், செம்பட்டி	-	பிப்ரவரி 11

இப்பங்குகளில் பணி புரியும் பங்குத்தந்தையர்களுக்கும்,
துறவறத்தாருக்கும் இறைமக்களுக்கும் எனது வாழ்த்துகளும் ஜெபங்களும்.
+ பேராயர் அந்தோனி பாப்பசாமி



HAPPY FEAST

The Archbishop & the Archdiocesan Priests wish the Handmaids of
Merciful Love Sisters (HML) on their Feast Day on Feb 8.

Archbishop's Engagements

03	Wed	Kuzhithurai
04	Thu	Archbishop's Consecration Day
05	Fri	E Feast Mass, Ayravathanallur
06	Sat	Laity Commission Meeting, Pratiyur
07	Sun	E Blessing of the Church, Bodinayakanur
10	Wed	E Silver Jubilee Celebration, Michaelpalayam
13	Sat	M Blessing of School, Virudunagar E Feast Mass, K. Pudur
14	Sun	E Mass and Inauguration of the Jubilee Year of St. Joseph, Gnanaolivupuram
16	Tue	M Nuptial Blessing, Trichy
17	Wed	M Ash Wednesday Mass, St. Mary's Cathedral, Madurai
20	Sat	M Memorial Mass, Uthamapalayam
21	Sun	M General Body Meeting, SC/ST Commission, Archbishop's House
22-24		Annual Board Meeting, St. Paul's Seminary, Trichy
25-26		Annual Board Meeting, Christ Hall Seminary, Karumathur

* Appointments may be fixed by calling the Archbishop's Secretary at **+91 94433 86761** or by mailing to abssecretarymdu@gmail.com.

Please Note

- Archbishop's Episcopal Consecration Anniversary:** We, all the members of the Archdiocese, the Presbyterium, the Religious and the Laity wish you, Your Grace, all God's blessings on the 22nd Anniversary of your Episcopal Consecration Day, the Feast Day of St. John De Britto, 4th inst. May the good Lord shower His choicest blessings of Good Health, Joy and Success upon you

and on your shepherding ministries in Madurai and Kuzhithurai. Ad multos Annos. Considering the *pandemic situation*, His Grace has cancelled the common public function for the same. However, all the parish priests and Heads of Religious Congregations are invited to pray for our Archbishop on this Consecration Day.

- The Feast Day of St. John De Britto**, our Archdiocesan Patron Saint falls on 4th inst. All the Parish Priests are exhorted to celebrate the Feast meaningfully at all our parishes and to rekindle the flame of Evangelization and Propagation of the Faith. May our Saint intercede for all of us that the Faith, he nourished with martyrdom at this soil, may grow mightily and yield fruits at the soil of Madurai!



- Lenten Season :** Ash Wednesday this year falls on 17th inst., which starts the Lenten Season. Parish Priests and Heads of Institutions are encouraged to arrange special Lenten practices such as Lenten preaching, retreat for different groups such as teachers, students, youth, children etc., sacrament of reconciliation, special collection for the poor and meditation on the Stations of the Cross. While conducting all such spiritual practices health care of the congregation is to be focused.

- Monthly Recollection** of February will be conducted Vicariate level.
- Congratulations** to the following Fathers for their construction works:

i) **Fr. John Fernandez MSFS** for the renovation of *St. Paul, the Hermit Church* at Chinnappar Hills, Ammapatti, which church was blessed by His Grace on 22nd January 2021.



ii) **Fr. Parivalan** for the renovation of *Immaculate Conception Church*, erection of *Flag Mast* and the construction of *Rectory* at Ayyampalayam which were consecrated and blessed by His Grace on 23rd January 2021.

iii) **Fr. Perianayaga Samy SdC** for the *Golden Jubilee Memorial constructions* of *Bell Tower, Flag Mast, Entrance Arch* and *Marian Grotto* at St. John De Britto Church, Vadapatti, which were blessed by His Grace on 26th January 2021.

iv) DNL congratulates **Fr. Angel Raj** who is reelected as the Vice President of Tamil Nadu Canon Law Association.

6. **World Day of the Sick**, i.e., 11th February, the Feast Day of our Lady of Lourdes is to be celebrated meaningfully. Pope's Message is published at this issue.



7. **Concluding Celebration of Year of Youth:** Due to the Pandemic situation the Year of Youth (2020) could not be celebrated last year. Therefore TNBC has declared that Youth Year celebration will be celebrated soon by which the Youth of the Tamilnadu church will be motivated and encouraged. Archbishop will inform all of us the details of the same.

8. **Special Year of Family:** Pope Francis announced on 27th Dec. 2020, on the Feast Day of Holy Family, a special Year to celebrate the 5th Anniversary of the promulgation of *Amoris Laetitia* to reflect the 'ideal of conjugal and family love. It starts on 19th

March 2021 and ends by June 2022. – courtesy: L'osservatore romano.

9. Pope Francis by the Decree, **Spiritus Domini**, issued *motu proprio*, on 10th January 2021, permitted women to be officially invested with lay ministries of Lectorate and Acolyte at the altar. He altered the first word of Canon 230 from *laymen* to *laypeople*. Now it includes women to function officially as Lectors and Acolytes.



10. **Holy See's** Direction on Covid-19 Vaccines was published on 29th December 2020 which is published at this issue.

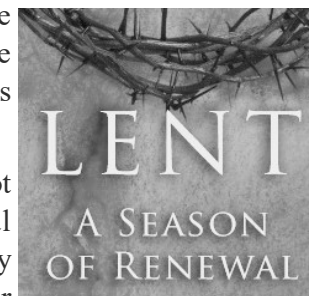
11. CCBI Commission for VSCR invites the RUBY and SILVER JUBILARIANS OF 2020-2021 a five-day online Retreat. Topic: Inner Journey Retreat for Jubilarians. Resource person: Fr. Lawrence ofm cap.

On 8-12 (monday – friday), February, 2021. Time: 11 am – 12.15 pm & 2.45 pm – 3.45 pm. link: join zoom meeting.

Meeting ID: 815 7333 2090. Passcode: jubilee.

12. **Holy Childhood Collection** is to be taken on February. Kindly procure the collection and send it to Procurator's Office.

13. **Annual Statistis** : Those who have not submitted their parishes' Annual statistics are to send immediately before 10th of February 2021. Earlier deadline was 31st January.



**A JOINT VENTURE OF VATICAN'S COVID-19 COMMISSION &
PONTIFICAL ACADEMY FOR LIFE**

'Vaccine for all. 20 points for a fairer and healthier world'

(Issued on Dec. 29, by both the Vatican's COVID-19 Commission and the Pontifical Academy for Life.)

A. Context

B. On vaccines

C. Guidelines for the Vatican Covid-19 Commission

A. Context

*Covid-19 is exacerbating a triple threat of simultaneous and interconnected health, economic and socio-ecological crises that are disproportionately impacting the poor and vulnerable. As we move towards a just recovery, we must ensure that immediate cures for the crises become stepping-stones to a more just society, with an inclusive and interdependent set of systems. Taking **immediate actions** to respond to the pandemic, **keeping in mind its long-term effects**, is essential for a global and regenerative "healing." If responses are limited solely to the organizational and operational level, without the re-examination of the causes of the current difficulties that can dispose us towards a real conversion, we will never have those societal and planetary transformations that we so urgently need. The various interventions of the Vatican Covid-19 Commission ("Commission"), established by Pope Francis as a qualified and rapid response to the pandemic, are inspired by this logic, and so is this Note, which deals specifically with the issue of Covid-19 vaccines.*

B. On vaccines

Fundamental principles and values

1. On several occasions, Pope Francis has affirmed the need to make the now imminent Covid-19 vaccines **available and accessible to all**, avoiding "pharmaceutical marginality": "*if there is the possibility of treating a disease with a drug, this should be available to everyone, otherwise an injustice is created*". In his recent Christmas message, the Pope stated that vaccines, if they are "to illuminate and bring hope to all, need to be available to all... especially for the most vulnerable and needy of all regions of the planet". These principles of justice, solidarity and inclusiveness, must be the basis of any specific and concrete intervention in response to the pandemic. The Pope even

talked about it in the offering some criteria "for choosing which industries to be helped: those which contribute to the inclusion of the excluded, to the promotion of the least, to the common good and care for creation". Here we have a broad horizon that evokes the principles of the Church's Social Doctrine, such as human dignity and the preferential option for the poor, solidarity and subsidiarity, the common good and the care of our common home, justice and the universal destination of goods. This also recalls the values that in the language of public health constitute the shared values in health emergencies: equal respect for people (human dignity and fundamental rights), reduction of suffering (solidarity towards those in need or sick), correctness or fairness (no discrimination, and fair distribution of benefits and burdens).

2. The Pope's reminder to the pharmaceutical companies highlights that the final moment of vaccine administration is not the only one that must be taken into account to reach its universal and fair destination. Rather, its entire "**life cycle**" must be considered, from the very beginning. We shall therefore proceed in this text by examining the various stages of the vaccine journey, ranging from production to approval, from administration to distribution, on which the recent (CDF) also insists. In each of these phases we recognize ethical implications that we must duly take into account so as to analyse the much needed political-economic, organizational and communication decisions. We will conclude with some recommendations for concrete actions, which can mobilize civil institutions and networks, as well as ecclesial agents, in order to contribute to an equitable and universal access to the vaccine.

Research and production

3. The first issue that is often raised around vaccine production concerns the **biological materials** used for their development. According to the available information, some of the vaccines that are now ready to be approved or applied use cell lines from voluntarily aborted fetuses in more phases of the process, while others use them in specific laboratory tests.

4. This issue has already been addressed by the Instruction from the Congregation for the Doctrine of Faith (8 September 2008). Once we establish that the aim of **(public) healthcare cannot justify voluntary abortion** in order to obtain cell lines for vaccine production – and thus their distribution and marketing is also morally unlawful in principle – the Instruction states: "within this general picture there exist

differing degrees of responsibility. Grave reasons may be morally proportionate to justify the use of such “biological material”. The theme has been addressed in the recent *Note* from the very same Congregation, with specific reference to Covid-19 vaccines.

5. The Pontifical Academy for Life returned to the matter with two (5 September 2005 and 31 July 2017 respectively). In particular, the second referred to these preparatory techniques by ruling out “a morally relevant cooperation between those who use these vaccines today and the practice of voluntary abortion. Hence, we believe that all clinically recommended vaccinations can be **used with a clear conscience** and that the use of such vaccines does not signify some sort of cooperation with voluntary abortion. While the commitment to ensuring that every vaccine has no connection in its preparation to any material originating from an abortion, the moral responsibility to vaccinate is reiterated in order to avoid serious health risks for children and the general population.”

6. The various **mechanisms of production and action** of the vaccine are significant when it comes to the logistics of distribution (especially in relation to the temperature at which they are stored), and their ability to protect against infection or the clinical manifestation of the disease. In the first case, when the vaccine protects against infection, it contributes to “herd” immunity. Conversely, in the latter case, when the infection arrives without clinical manifestations, the vaccine does not reduce the circulation of the virus (hence the need to directly vaccinate those who are most at risk).

7. The issue of production is also linked to that of **vaccine patents**. The financing of research has followed different paths, in the form of both the investment of resources from States (issued directly to research, or through prior purchase of a certain number of doses), and donations from private entities. It is therefore a matter of specifying how the vaccine can effectively become a “common good,” as already expressed by several political leaders (eg. the President of the European Commission). In fact, since it is not an existing natural resource (such as air or oceans), nor a discovery (such as the genome or other biological structures), but an invention produced by human ingenuity, it is possible to subject it to economic consideration, which allows the recovery of the research costs and risks companies have taken on. Nonetheless, given its function, it is appropriate to consider the vaccine as a good to which

everyone should have access, without discrimination, according to the principle of the universal destination of goods highlighted by Pope Francis (cf. no. 1). “We [cannot] allow the virus of radical individualism to get the better of us and make us indifferent to the suffering of other brothers and sisters... letting the law of the marketplace and patents take precedence over the law of love and the health of humanity”.

8. The sole purpose of **commercial exploitation** is not ethically acceptable in the field of medicine and healthcare. Investments in the medical field should find their deepest meaning in human solidarity. For this to happen, we ought to identify appropriate systems that favour transparency and cooperation, rather than antagonism and competition. It is therefore vital to overcome the logic of “vaccine nationalism”, understood as an attempt by various States to own the vaccine in more rapid timeframes as a form of prestige and advantage, procuring the necessary quantity for its inhabitants. International agreements are needed, and are to be supported, in order to manage patents so as to facilitate universal access to the vaccine and avoid potential commercial disruptions, particularly to keep the price steady in the future.

9. The industrial production of the vaccine could become a **collaborative undertaking** between states, pharmaceutical companies and other organizations so that the production can be carried out simultaneously in different parts of the world. As it has happened for the research – at least partially – it is desirable that positive synergy also occurs in the production stage. This would allow the enhancement of existing plants in the various areas in which vaccines will be administered, on the basis of the principle of subsidiarity.

Approval, distribution and administration

10. Once the various phases of the experimental studies have been completed, the question arises as to how the product can be **approved** in the current emergency situation by the regulatory authorities to put it on the market and use it in different countries. Given the diversity of the bodies recognized as competent for such authorization, and the international dynamics of the pandemic, it is necessary to coordinate the procedures necessary to achieve this objective and promote cooperation between regulatory authorities.

11. In the public debate, there are different positions on the criteria of **administration** and **access** to the vaccine. Despite the difference,

however, we find certain lines of convergence that we intend to support. There is agreement on the priority to be given to professional categories engaged in services of common interest, in particular health personnel. This also includes activities that require contact with the public (such as school and public security), vulnerable groups (such as the elderly, or people with particular pathologies). Of course, such a criterion does not resolve all situations. A grey area remains, for example, when defining the priorities of vaccine implementation within the very same risk group. A more attentive stratification of populations could help resolve these dilemmas (e.g. vaccine in areas with higher density maximizes its benefits). In addition, other relevant aspects besides health (such as the different practicability of restrictive measures) for a fair distribution must be taken into account.

12. This **order of administration**, at an international level, implies that “the priority must be given to vaccinating ... some people in all countries, rather than all people in some countries” (WHO Director). That some countries receive the vaccine late due to prior large-scale purchase by richer states must be avoided. It is a question of agreeing on the specific percentages according to which to concretely proceed. Vaccine **distribution** requires a number of **tools** that must be specified and implemented to achieve the agreed objectives in terms of universal accessibility criteria. The CDF recalls the existence of “a moral imperative for the pharmaceutical industry, for governments and international organisations, to guarantee that effective, safe and ethically acceptable vaccines are made available in the poorest countries, in a manner that is not burdensome for them.” In particular, it is necessary to develop a distribution program that takes account of the collaboration needed to deal with logistical-organizational obstacles in areas that are not easily accessible (cooling chains, transport, healthcare workers, the use of new technologies, etc.). The characteristics of the vaccine also affect this aspect (e.g. storage temperature). This confirms the need for an international body with the task, the moral authority, and the operational capacity to coordinate the various stages of the vaccine process. At present, the **World Health Organization** remains an important reference point – to be strengthened and improved – regarding the emerging problematic issues.

13. On the **moral responsibility** of undergoing vaccination (also on the basis of what has been said in n. 3), it is necessary to reiterate

how this issue also involves the relationship between personal health and public health, showing their close interdependence. In the light of this connection, we consider it important that a responsible decision be taken in this regard, since refusal of the vaccine may also constitute a risk to others. This also applies if, in the absence of an alternative, the motivation is to avoid benefiting from the results of a voluntary abortion. In fact, in these cases, as the Congregation for the Doctrine of Faith states, it can be considered “morally acceptable”, under precise conditions, “to receive Covid-19 vaccines that have used cell lines from aborted fetuses in their research and production process.” This is a matter of material passive cooperation (as opposed to formal cooperation), since it is indirect and remote, particularly given the intention underlying the decision, the contingency with respect to the accused immoral event, and the current circumstances in which we find ourselves. Therefore, the criteria that would make ethically illicit the decision to vaccinate are non binding. For this reason, such refusal could seriously increase the risks for public health. In fact, on the one hand, those categories of people who cannot be vaccinated (e.g. immunosuppressed) and who can thus only rely on other people’s vaccination coverage (and herd immunity) to avoid the risk of infection, would be more exposed. On the other hand, becoming ill leads to an increase in hospitalizations, with subsequent overload for health systems, up to a possible collapse, as has happened in various countries during this pandemic. This hinders access to health care which, once again, affects those who have fewer resources. The Bishops of England and Wales have recently reaffirmed that “individuals should welcome the vaccine not only for the sake of their own health but also out of solidarity with others, especially the most vulnerable”.

C. Guidelines for the Vatican Covid-19 Commission

14. For the sake of clarity on the work of the Commission, some guidelines for its work in relation to the vaccine are given below. The general intention is to obtain a safe and effective vaccine for Covid-19 so that treatment is available to all, with a particular concern for the most vulnerable, respecting equity across the full spectrum of the vaccine development/deployment (research, design, production, funding, distribution, programs and implementation). Transparency and correct communication are essential to foster trust and adherence to the vaccine process.

15. Objective 1: Ethical-scientific evaluation. Based on the science available, the Commission will be able to contribute to evaluations on vaccine quality, methodology and pricing necessary for equitable distribution to the most vulnerable.

Actions required: Work closely with major organizations who are developing, evaluating, delivering, and administering vaccines with the possibility, when necessary, of informing opinions on public positions on the quality/equity of proposals for distribution and utilization. For this reason, the Commission aims to have access to the most accurate scientific information as well as to make use of various abilities to audit proposed vaccine and treatment strategies, in particular with regard to their impact on the most vulnerable. As the Holy Father indicates, “We cannot allow the various forms of nationalism closed in on themselves to prevent us from living as the truly human family that we are.” We must provide “vaccines for all ... [placing] before all others the most vulnerable and needy!”

16. Objective 2. Global cure with “local flavour”. A global cure, with local flavour (locally informed vaccine programs): we aim to develop resources to assist local Churches in preparing for this vaccine initiative and treatment protocols to those in their particular communities. Actions required: Work closely with the Dioceses and Christian communities worldwide to understand their varied needs and use that information to develop robust positions, recommendations and tools appropriate to various needs. This will start by listening to local Churches and then helping them to advocate for certain structures and supports from the government and other agencies.

17. Objective 3. Partnership and participation. To have a close collaboration with the many organizations that are necessary to contribute to the planning, execution and evaluation of recommendations for global vaccine administration.

Actions required: Work with representatives from major institutions and organizations involved as well as global health organizations, NGOs, and donor organizations to help in developing, evaluating and participating in solutions.

18. Objective 4. Joining forces. Effective collaboration with the working groups of the Commission and other ecclesial groups to propose best possible recommendations to the Church.

Actions required: Work with the other Commission Task Forces using the framework of taking into account their recommendations for the final recommendations made by the Commission.

19. Objective 5: Leadership. Deepening the understanding and commitment of the Church in protecting and promoting the God-given dignity of all.

Actions required: Help the universal Church and the world articulate and model the deeper reasons for meeting this challenge as a global human family. The Church could offer to function as a catalyst for addressing this challenge in a manner that reflects an awareness and respect for the dignity of all.

20. Objective 6. The Church at the service of “healing the world”. Leading by example in ways that are clear and contribute significantly, among other things, to achieving the goal of equitable distribution of vaccines and treatments.

Actions required: Creatively use the voices of the Church worldwide to speak, exhort and contribute to assuring that quality vaccines and treatments are available to the global family, especially the vulnerable. The Church has many ways to assist in this such as her health networks, the Bishops’ Conferences, multiple church organizations who do outreach to the poor, religious communities, etc. Consider donations to groups that work to get treatments and vaccines to those most in need.



**MESSAGE OF HIS HOLINESS POPE FRANCIS
FOR THE XXIX WORLD DAY OF THE SICK 2021**

***“You have but one teacher and you are all brothers” (Mt 23:8). A
trust-based relationship to guide care for the sick***

Dear brothers and sisters,

The celebration of the XXIX World Day of the Sick on 11 February 2021, the liturgical memorial of the Blessed Virgin Mary of Lourdes, is an opportunity to devote special attention to the sick and to those who provide them with assistance and care both in healthcare institutions and within families and communities. We think in particular of those who have suffered, and continue to suffer, the effects of the worldwide coronavirus pandemic. To all, and especially to the poor and the marginalized, I express my spiritual closeness and assure them of the Church’s loving concern.

1. The theme of this Day is drawn from the Gospel passage in which Jesus criticizes the hypocrisy of those who fail to practise what they preach (cf. *Mt* 23:1-12). When our faith is reduced to empty words, unconcerned with the lives and needs of others, the creed we profess proves inconsistent with the life we lead. The danger is real. That is why Jesus uses strong language about the peril of falling into self-idolatry. He tells us: “*You have but one teacher and you are all brothers*” (v. 8). Jesus’ criticism of those who “preach but do not practise” (v. 3) is helpful always and everywhere, since none of us is immune to the grave evil of hypocrisy, which prevents us from flourishing as children of the one Father, called to live universal fraternity.

Before the needs of our brothers and sisters, Jesus asks us to respond in a way completely contrary to such hypocrisy. He asks us to stop and listen, to establish a direct and personal relationship with others, to feel empathy and compassion, and to let their suffering become our own as we seek to serve them (cf. *Lk* 10:30-35).

2. The experience of sickness makes us realize our own vulnerability and our innate need of others. It makes us feel all the more clearly that we are creatures dependent on God. When we are ill, fear and even bewilderment can grip our minds and hearts; we find ourselves powerless, since our health does not depend on our abilities or life’s incessant worries (cf. *Mt* 6:27).

Sickness raises the question of life’s meaning, which we bring before God in faith. In seeking a new and deeper direction in our lives, we may not find an immediate answer. Nor are our relatives and friends always able to help us in this demanding quest.

The biblical figure of Job is emblematic in this regard. Job’s wife and friends do not accompany him in his misfortune; instead, they blame him and only aggravate his solitude and distress. Job feels forlorn and misunderstood. Yet for all his extreme frailty, he rejects hypocrisy and chooses the path of honesty towards God and others. He cries out to God so insistently that God finally answers him and allows him to glimpse a new horizon. He confirms that Job’s suffering is not a punishment or a state of separation from God, much less as sign of God’s indifference. Job’s heart, wounded and healed, then makes this vibrant and touching confession to the Lord: “I had heard of you by word of mouth, but now my eye has seen you” (42:5).

3. Sickness always has more than one face: it has the face of all the sick, but also those who feel ignored, excluded and prey to social injustices that deny their fundamental rights. The current pandemic has exacerbated inequalities in our healthcare systems and exposed inefficiencies in the care of the sick. Elderly, weak and vulnerable people are not always granted access to care, or in an equitable manner. This is the result of political decisions, resource management and greater or lesser commitment on the part of those holding positions of responsibility. Investing resources in the care and assistance of the sick is a priority linked to the fundamental principle that health is a primary common good. Yet the pandemic has also highlighted the dedication and generosity of healthcare personnel, volunteers, support staff, priests, men and women religious, all of whom have helped, treated, comforted and served so many of the sick and their families with professionalism, self-giving, responsibility and love of neighbour. A silent multitude of men and women, they chose not to look the other way but to share the suffering of patients, whom they saw as neighbours and members of our one human family. Such closeness is a precious balm that provides support and consolation to the sick in their suffering. As Christians, we experience that closeness as a sign of the love of Jesus Christ, the *Good Samaritan*, who draws near with compassion to every man and woman wounded by sin. United to Christ by the working of the Holy Spirit, we are called to be merciful like the Father and to love in particular our frail, infirm and suffering brothers and sisters (cf. *Jn* 13:34-35). We experience this closeness not only as individuals but also as a community. Indeed, fraternal love in Christ generates a community of healing, a community that leaves no one behind, a community that is inclusive and welcoming, especially to those most in need.

Here I wish to mention the importance of fraternal solidarity, which is expressed concretely in service and can take a variety of forms, all directed at supporting our neighbours. “Serving means caring ... for the vulnerable of our families, our society, our people”. In this outreach, all are “called to set aside their own wishes and desires, their pursuit of power, before the concrete gaze of those who are most vulnerable... Service always looks to their faces, touches their flesh, senses their closeness and even, in some cases, ‘suffers’ that closeness and tries to

help them. Service is never ideological, for we do not serve ideas, we serve people”.

4. If a therapy is to be effective, it must have a relational aspect, for this enables a holistic approach to the patient. Emphasizing this aspect can help doctors, nurses, professionals and volunteers to feel responsible for accompanying patients on a path of healing grounded in a trusting interpersonal relationship (cf. *New Charter for Health Care Workers* [2016], 4). This creates a covenant between those in need of care and those who provide that care, a covenant based on mutual trust and respect, openness and availability. This will help to overcome defensive attitudes, respect the dignity of the sick, safeguard the professionalism of healthcare workers and foster a good relationship with the families of patients.

Such a relationship with the sick can find an unfailing source of motivation and strength in the *charity of Christ*, as shown by the witness of those men and women who down the millennia have grown in holiness through service to the infirm. For the mystery of Christ's death and resurrection is the source of the love capable of giving full meaning to the experience of patients and caregivers alike. The Gospel frequently makes this clear by showing that Jesus heals not by magic but as the result of *an encounter, an interpersonal relationship*, in which God's gift finds a response in the faith of those who accept it. As Jesus often repeats: “Your faith has saved you”.

5. Dear brothers and sisters, the commandment of love that Jesus left to his disciples is also kept in our relationship with the sick. A society is all the more human to the degree that it cares effectively for its most frail and suffering members, in a spirit of fraternal love. Let us strive to achieve this goal, so that no one will feel alone, excluded or abandoned. To Mary, Mother of Mercy and Health of the Infirm, I entrust the sick, healthcare workers and all those who generously assist our suffering brothers and sisters. From the Grotto of Lourdes and her many other shrines throughout the world, may she sustain our faith and hope, and help us care for one another with fraternal love. To each and all, I cordially impart my blessing.

*Rome, Saint John Lateran, 20 December 2020,
Fourth Sunday of Advent
Franciscus*

SPECIAL COLLECTIONS - 01.02.2020 TO 25.01.2021

S. No.	Parish Name	Holy Childhood 09/02/20	Holy See 22/03/20	Hunger Disease 09/04/20	Good Friday 10/04/20	Vocation Sunday 03/05/20
1	A. Nathampatti					
2	Alankulam	2350				
3	Ammapatty	500	500			
4	Anjal Nagar	1500		22860		
5	Anna Nagar	20300				
6	Aruppukottai					
7	Ayavathanallur	2395				
8	Bastin Nagar	13000				
9	Batlagundu	3500				
10	Bibikulam	7825	1500	12000		
11	Bodinayakanur	500	1000	3850	500	500
12	Chinnamanur	500	500			
13	Cumbum	1310				
14	Devadanam					
15	Ellis Nagar	17103				
16	Gnanaolivupuram	6000	5000	25000		
17	Hanumanthanpatty	1100	1300			
18	Holy Rosary Church	4000	3000	30000	2000	2000
19	Iyyampalayam	400		1200		
20	K. Pudur	15030	2000	58620	36570	3000
21	Kadachanendal	2000				
22	Kadamalaikundu					
23	Kalladipatti					
24	Kariapatty	1200				
25	Karumathur	1500	500	1500		500
26	Kavirayapuram	3560				
27	Kottur	2000				
28	Lourdupuram	420	300			
29	Megamalai					
30	Mangalamkombu	500	500			500
31	M. Meenatchiapuram	2470				
32	Mathankovilpatti	1500				
33	Marianus Nagar	2000	2000	5000	3000	2000
34	Meenmpatti	3200	1500			
35	Melur	1500				

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SPECIAL COLLECTIONS - 01.02.2020 TO 25.01.2021							
St. Peter's Pence 05/07/20	Communi- cation Day 12/07/20	Prision Ministry 16/08/20	Bible Sunday 27/09/20	Mission Sunday 18/10/20	African Mission 01/11/20	Peter the Apostle 22/11/20	Opus 02/12/20
500			500	5100	400	400	
			1500	23845			
			3620	35190	5120		7950
			1143	22140	3755	2360	3110
			20000	150000	5000	5000	7000
			2800	66750	3800	4020	3900
1000		1000	2600	63500	2000		
500	500	500	500	11200	500		
				5600			
			10050	201555	7617	8231	9937
			8000	224000	6000	6000	7500
			1250	48400	1150	1200	1300
2000	2000	2000	3000	50000	5000	7000	5000
			400	11000	400	400	400
2000	2000	2000	10600	60000	15384	2000	2000
			2000	24000	2000	2000	2000
			1200	27000	1200	1200	
500				5000			
				10190			
				20000	1400	1500	1400
		400	1200	6500	500		
900	400	500	500	7610	500		500
		1000	1000	12650	1000	1000	1250
				6400			
2000	2000	1000	3000	35000	1000	1000	1000
			1600	30310	1350	1500	1500
				25555	800	800	2300

SPECIAL COLLECTIONS -01.02.2020 TO 25.01.2021						
S. No.	Parish Name	Holy Childhood 09/02/20	Holy See 22/03/20	Hunger Disease 09/04/20	Good Friday 10/04/20	Vocation Sunday 03/05/20
36	Melakovilpatti	1800				
37	Michaelpalayam	1000	1000			
38	Munjikkal	2000	2000			
39	Murugathuranpatti	3371		9300		
40	Nagamalai	8000		70000		
41	Nakkaneri	1000	1000	13000	2000	1000
42	Nilakottai					
43	Niraivazhvu Nagar (VNR)					
44	Othaiyal	1200				
45	Packiapuram	16328	1000	50555	1000	1000
46	Packianathapuram	1250	1000	1000	1000	500
47	Palanganatham	7000		15000		
48	Pandian Nagar	1600	1500	2600	4000	1800
49	Periyakulam	1300				
50	Perumalmalai					
51	R.R. Nagar	5000	500	5000	500	500
52	Railway Colony	2200				
53	Rajapalayam	1600				
54	Rayappanpatti	8000	3500	20000		
55	Rayapuram					
56	Samayanallur	5000	3000	50150	10000	5000
57	Sattur					
58	Shenbaganur	750	750	2000	2000	400
59	Sengole Nagar	2000	2000	10000	1000	2000
60	Sempatti Mission					
61	Silukkuvarpatty	1000	1000	1000	1000	1000
62	Sivakasi	12500	12500	36500	22500	14100
63	Srivilliputhur	8000				
64	St. Mary's Cathedral					
65	Sundaranatchiapuram					
66	T. Sindalacherry					
67	T. Vadipatti Shrine	1000	1000	1000		1000
68	Theni	4800				
69	Thirumangalam	1200		750		
70	Thirunagar	2050				

SPECIAL COLLECTIONS - 01.02.2020 TO 25.01.2021							
St. Peter's Pence 05/07/20	Communi- cation Day 12/07/20	Prision Ministry 16/08/20	Bible Sunday 27/09/20	Mission Sunday 18/10/20	African Mission 01/11/20	Peter the Apostle 22/11/20	Opus 02/12/20
36		400	550	6000			
37							
38			2000	30500	2000		
39				12736			
40	2000	2000	2000	90000	2000	2000	2000
41	800	1000	1000	600	12600		
42			1200	8210			
43							
44							
45	1000	1000	1000	5029	108432	3828	3494
46	500	500	1000	1000	10000	1000	1000
47				5850	100000	10300	10400
48	1500	1800	1800	1560	9900	2000	1700
49		1900		2300	15500	1000	1000
50							
51	500	500	5000	2000	15000		
52	1800				22358		
53				1200	31000	1500	1500
54				3500	140000	3500	3500
55					9190		
56	3500	3000	3100	5000	105000		
57							
58	450	475	300	400	10175	750	750
59	2000	2000	2000	2000	60000	2000	
60							
61	1000	1000	1000	1000	5000	1000	1000
62	13400				480000	10200	11300
63				7530	270000		
64							
65							
66					73900		2110
67	1000	500	500	500	10000	1000	1000
68				5559			
69				1100	13430	1075	1150
70				1850	26870	1630	1720

SPECIAL COLLECTIONS -01.02.2020 TO 25.01.2021						
S. No.	Parish Name	Holy Childhood 10/02/20	Holy See 22/03/20	Hunger Disease 09/04/20	Good Friday 10/04/20	Vocation Sunday 03/05/20
71	Thiruthangal	10050				
72	Thummuchinampatty	800				
73	Ugarthe Nagar	2000				
74	Usilampatti	4460		18200		
75	Uthamapalayam					
76	Virudhunagar	9500		48300		
77	Vadapatti Mission					
78	W. Pudupatti	1000	1000			
79	Y. Othakadai	1000				
	Christ Hall Seminary, Karumathur					
	Total	248922	52350	514385	87070	36800

Mass Received From Parishes

Gnanaolivupuram (500 Masses)	50,000.00
Palangantham (200 Masses)	20,000.00
Ayravathanallur (162)	16,200.00
Sengole Nagar (123 Masses)	12,300.00
Nagamalai Pudukottai (100 Masses)	10,000.00
Holy Rosary Church (50 Masses)	5,000.00
Bastin Nagar (Gregorian Mass)	3,000.00
Total	1,16,500.00

SPECIAL COLLECTIONS - 01.02.2020 TO 25.01.2021								
	St. Peter's Pence 05/07/20	Communi- cation Day 12/07/20	Prision Ministry 16/08/20	Bible Sunday 27/09/20	Mission Sunday 18/10/20	African Mission 01/11/20	Peter the Apostle 22/11/20	Opus 02/12/20
71				2600	56000	2200	2300	2250
72				2000	10000			
73				1500	50000	1500	1500	1500
74				1000	14000			
75								
76				6000	180000	6000	7000	8000
77					16500			
78					26000	1000	1000	1000
79				1500	7200	1400	1400	1400
					44000			
	36850	22575	27500	144791	3267996	122759	98605	101669

From the Procurator's Desk

Dear Rev. Fathers,

NEW ADDRESS BOOK is available in the Diocesan Office & Nobili Book Centre. It costs Rs. 110/- only.

Dear Rev. Fathers,

The Parishes sending the collections to the diocese through RTGS (or) NEFT are kindly requested to inform the diocese about the amount, collection details and UTRL number to issue the receipt.

Kindly co-operate with us.

Thanking you.

- Fr. S. Peter Roy, Procurator

KANI (Seminarians Fund)	
Opening Balance as on 18.12.2020	47,84,607.72
Franciscan Sisters of the Presentation of Mary Shantha Provincialate, Nagamalai Pudukottai	50,000.00
Sr. Fatima Holy Cross Sisters of Chavand, Anna Nagar	20,000.00
Mr. Lawrence, Ellis Nagar	20,000.00
Fr. Arulanandam, Sengole Nagar	10,000.00
Fr. Parish Priest, K. Pudur	10,000.00
V.F. Amalraj, Kochadai, Madurai	10,000.00
Fr. Vicar Forane, Marambady, Dindigul	10,000.00
Fr. Rector, St. Paul's Seminary, Trichy	8,500.00
Mrs. Mary, Gnanaolivupuram	8,000.00
Mrs. Maria Arputhammal, Gnanaolivupuram	6,000.00
Mr. Maria Valan & Nivetha Family, Dindigul	5,000.00
Mr. A. Arul Asir, Anna Nagar	5,000.00
Fr. Parivalan, Ayyampalayam	5,000.00
Fr. John Pemanstan, Ammapatti	5,000.00
The Secretary, Mashot Trust, K. Pudur, Madurai	5,000.00
Sr. Sahayarani, Holy Cross Convent, Sulakkarai	5,000.00
Mrs. Viyakula Selvi, Gnanaolivupuram	3,000.00
CRI Unit, Madurai	2,000.00
Mr. Michael Arul Rayan & Packia Selvi, Gnanaolivupuram	2,000.00
Narchaithi Paniyalargal, Nagamalai Pudukottai	2,000.00
Fr. A. Ambrose S.J, Christ Hall Seminary (Bination Mass)	1,500.00
Mr. Amalraj	1,000.00
P. Gnanapackiam, Arasaradi, Madurai	500.00
Office Staffs, Bishop's House	100.00
	49,79,207.72
Add :	
Bank Interest - 35170	35,170
	50,14,377.72
Less :	
Payment for St. Paul's Seminary, Trichy - 50,000.00	
Payment for St. Pius X' Seminary, K.Pudur - 30,000.00	
Payment for Little flower, Tuticorin - 34,941.00	
Bank sms Charge - 0.45	
	1,14,941.45
	1,14,941.45
Closing Balance as on 25.01.2021	48,99,436.27
Cash in Hand - Nil	
Cash at Bank - 48,99,436.27	
	48,99,436.72

நொபிலி அருள்பணி மையம்

புதிய கட்டிடம் மலர்வதற்காக தாராள மனதுடன் உதவும் உள்ளங்கள்

Opening Balance as on 26.08.2020	28,93,971.58
Saint Alphonsus Congregation, U.S.A. (Through Fr. Britto Raja Suresh)	10,33,884.00
Collection as on 25.09.2020	39,27,855.58

குடும்ப நல்வாழ்வு பணிக்குழு நடத்தும்
திருமண முன்தயாரிப்பு நடைபெறும் நாட்கள்



06.07.02.2021	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
13.14.02.2021	நிலக்கோட்டை	சனி, ஞாயிறு
20.21.02.2021	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
27.28.02.2021	உத்தமபாளையம்	சனி, ஞாயிறு
அருட்பணி. எஸ். ஜேம்ஸ்பால்ராஜ், செயலர்		

Adoration Sunday

February

07	Alangulam
14	Ammappatti
21	Anna Nagar
28	Anjal Nagar



March

07	Aruppukottai
14	Ayravathanallur
21	Ayyampalayam
28	Batlagundu

Necrology

Fr. Jude Vadakara	01.02.2013
Fr. Jacob Manala	03.02.1998
Fr. Arulappar	28.02.2004



Historical Notes – Madura Mission

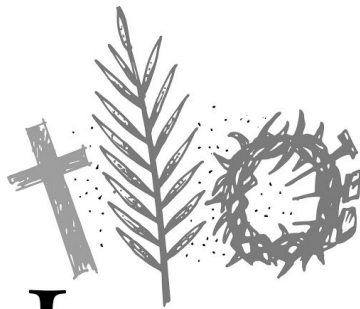
XLI. On the Footsteps of Our Elders

Fr. Alphonsus Deur (Alphonse Nather) : As we capture in record the dedicated ministries of the indigenous priests. at this issue, we turn our gaze to a wonderful French missionary who had worked in the vineyard of Madurai. He is Fr. Alphonse Deur who was born on 15th March 1885 at Aan of Luxemburg region, France. At his twentieth age he joined the Society of Jesus and came to India. He was ordained to priesthood in 1920 and was incardinated into the Diocese of Trichinopally.

From 1921 onwards he dedicated his whole life for pastoral ministries in Maravanadu. As a parish priest in Soosaiapparpattanam for fourteen years (1921-1935) he earned his name as the beloved pastor of the village. Then when the new Diocese of Madurai was created he went South and was working as the Parish Priest of Tenkasi for 25 years and then once again came to the North, to Sarukani where he was ministering as parish priest for two years.

He was a dedicated pastor and a very good administrator. When he saw the pitiable condition of his flock who were suffering in poverty and oppression he wrote to his family members and friends abroad and with the help offered by them he helped the poor. He built schools in order to educate the poor children; he built churches for the people to pray together on Sundays and convents for the religious who collaborated with the parish priests in ministry. The present convents of Susaiapparpattanam and Thenkasi were the contribution of Fr. Alphonse (Deur) Nather. Fr. Deur spent most of his time in educating the faithful with biblical knowledge. He was encouraging both the religious and the laity to read the Word of God and have a thirst for Bible.

He made himself one with the people and introduced developmental schemes for the people. The parishioners of Susaiapparpattanam testified



LENT

in 1966 (28-06-1966) which year was his heavenly journey that it was Fr. Alphonse Nathar who taught them to irrigate the fields with *Kamalai*. His concern for the poor is unique and singular. He kept for himself no day free and was always active and hardworking. Even during his retirement period he was ministering as a Spiritual Father for the Novices at Gnanaolivupuram, Madurai. When he

was sick he was admitted in Dinidigul hospital from where he started his heavenly journey at his eighty secondth age. Long live the sweet smelling name of Fr. Alphonse Duer, who was called so dearly by people, *Alphonse Nather*.

Fr. Arulanandam: Fr. Arulanandam was born at Aandavoorani in 1919. He studied at St. Joseph's College, Trichy. After completing his Philosophical and Theological studies at St. Paul's Seminary, Trichy he was ordained in 1944, March 25th for the Diocese of Madurai. He was working as Assistant Parish priest at Sendamaram, Singamparai, and at Sitrumundradaippu, Sindalachery and Natham was working as the Parish Priest. Fr. Arulanandam was praised and loved by not only his flock but he was loved by non Christians as well. He developed a good relationship with all the religious neighbours at all his parishes. As he was suffering from heart disease, he passed away on 8th June 1966. Long live the good Name of Fr. Arulanandam.

Fr. Maria Diraviam: Fr. Maria Diraviam was born on 27th January 1920 at Michaelpattanam as the eldest among the six siblings. Having completed his elementary studies at his village he completed his ecclesiastical studies at St. Peter's Seminary, Madurai and St. Paul's Seminary, Trichy. He was ordained on 25th March 1947 by Bishop Leonard at Lourdes church, St. Joseph's College campus, Trichy. Fr. Diraviam worked as Assistant Parish Priest at Salaikiramam. As Parish

Priest he was working at Mukkaiyur, MahindiMichaelpattanam, Usilampatti, Virudunagar, Silukkuvarpatti and Srivilliputhur. He is known for two virtues, one inner and outer, i.e., Marian devotion and charity. Wherever he was appointed the first edifice he put up was the Marian Grotto. Usilampatti and Silukkuvarpatti bear witnesses. People would see him reciting rosaries at his free time. It is no wonder that he was blessed with wealth as per his

name. He is known for helping the poor. Whoever came to him asking for alms they never returned without the pour-out from the wellsprings of his cassock pocket. He never said 'no' to those who turned to him for monetary help. At the same time if the poor were to be his own relatives he would turn his face away lest his conscience pricked of favouritism and nepotism.



His native companion, Fr. V.M. Irudayam states that Diraviam always tell us that money will come and go! But people do not! Therefore, he used to exhort, help poor people always'. Though he was working tirelessly at all the ministry places he did not take care of his health due to which the diabetes caused his life at MundrumavadiLeuca hospital. He began his heavenly journey to be crowned by the Blessed Mother on 26th December 1989. His friend Fr. Arul Rayan on 27th gave poetic and touching eulogy at the concelebrated mass officiated by Archbishop Justin Diraviam in which he said that Fr. Maria Diraviam loved the Blessed Mother and lived for the poor people. The Cathedral was filled with poor people and the families helped by him. Long live the glorious name of Fr. Maria Diraviam.

(to be continued)

— Fr. Jodir.

நம் பேராயர் அவர்களின் தவக்காலச் சுற்றுமடல் - 2021

(இம்மடல் தவக்காலத்தின் இரண்டாம் ஞாயிறு -28 பிப்ரவரி 2021- அன்று நம் உயர்மறைமாவட்டத்தின் அனைத்து பங்கு ஆலயங்களிலும், துறவற இல்லங்களிலும் வாசிக்கப்பட வேண்டும்)

தந்தையின் இதயத்தோடு தவக்காலத்தில்!

அன்பிற்கினிய சகோதர குருக்களே, இருபால் துறவியர்களே, அன்பான இறைமக்களே,

கிறிஸ் துவின் பெயரால் வாழ்த்துக்கள்! இத்தவக்காலச்சுற்றுமடல் வழியாக உங்களோடு உரையாடுவதில் மகிழ்கிறேன். நம் திருத்தந்தை பிரான்சிஸ் அவர்கள் கடந்த ஆண்டு டிசம்பர் மாதம் 8ஆம் தேதி, 'பாட்ரிஸ் கோர்தே' ('தந்தையின் இதயத்தோடு') என்னும் திருத்தூது மடலின் வழியாக, புனித யோசேப்பு ஆண்டை அறிவித்தார். பெருந்தொற்றுக் காலத்தில் மானுடம் வெல்ல, தங்கள் முகங்களை மறைத்துக்கொண்டு பணியாற்றிய பலர் யோசேப்பு போன்று தங்களை நிழலில் நிறுத்திக் கொண்டவர்கள் என்று நமக்கு நினைவூட்டவும், அருளாளர் 9ஆம் பயஸ் அவர்கள் 1870ஆம் ஆண்டு, 'புனித யோசேப்பு அகில உலக திருஅவையின் பாதுகாவலர்' என அறிவித்ததன் 150ஆம் ஆண்டுக் கொண்டாட்டமாகவும் இந்த ஆண்டு அறிவிக்கப்பட்டுள்ளது.

“நாம் புனித யோசேப்பிடம் கேட்க வேண்டியதெல்லாம் அருளில் சிறந்த அருளான ஒன்றே: நம் மனமாற்றம்” என்னும் வார்த்தைகளால் தன் மடலை நிறைவுசெய்கிறார் திருத்தந்தை. 'மனமாற்றம்' என்ற வார்த்தையோடு நாம் தவக்காலத்தைத் தொடங்கியுள்ளோம். மனமாற்றம் என்றால் என்ன? மனமாற்றத்திற்கான தடைகள் எவை? அத்தடைகளை நாம் வெல்வது எப்படி? என்னும் நம் கேள்விகளுக்கு புனித யோசேப்பிடமே நாம் விடை தேடுவோம்.

படைப்பின் தொடக்கத்தில் நம் முதற்பெற்றோர் தங்கள் திட்டத்தை நிறைவேற்ற முனைந்து, விலக்கப்பட்ட கனியை உண்டு, கடவுளுக்கு எதிராகப் பாவம் செய்கின்றனர். அந்த நிகழ்வு முதல் அவர்களுடைய தனிப்பட்ட வாழ்வில் பொறுப்புணர்வை இழந்து ஒருவர் மற்றவர்மேல் குற்றம் சுமத்துகின்றனர். குடும்பத்திலும் சமூகத்திலும் வன்முறை வளர்கிறது. பாவம் பாவத்தைப் பெற்றெடுக்கத் தொடங்குகிறது. பாவத்திற்கு எதிர்திசையில் பயணிக்கும் மனமாற்றம் என்பது, நம் திட்டத்தை நிறைவேற்றுவதை விடுத்து, இறைத்திட்டத்தை நிறைவேற்றுவது. நம்மை நோக்கியே பார்த்துக் கொண்டிருக்கும் கண்களைச் சற்றே உயர்த்தி, நம்மைக் காணுகின்ற அவரின் கண்களோடு இணைத்துக்கொள்வது. எனக்கும் எனக்கும், எனக்கும் என் சக மனிதர்களுக்கும், எனக்கும் இயற்கைக்கும் உள்ள உறவுகள் அனைத்தையும், எனக்கும் இறைவனுக்கும் உள்ள உறவுநிலை வரையறுக்கிறது என்பதை உணர்ந்து, நம் தொடக்கமும் நிறைவுமான இறைவனையும் அவர் திருவுளத்தையும் நிறைவேற்றுமாறு நம் உள்ளத்தைத் திருப்புவதே மனமாற்றம்.

மனமாற்றத்துக்கான முதல் தடை நம் வலுவின்மையை எதிர்மறையான கண்டனத்துடன் பார்த்து நம்மை நாமே தீர்ப்பிட்டுக்கொள்வது. இப்படிப் பார்க்கத்தான் அலகை நம்மைத் தூண்டுகிறான். இங்கே நாம் நம் வலுவின்மையையும் பாவ நிலையையும் மிகைப்படுத்திப் பார்த்து இறைவனின் அருளின் ஆற்றலைக் குறைத்து மதிப்பிடுகிறோம். ஆனால், கடவுளுடைய திட்டங்கள் நம் வலுவின்மையில்தான் நடந்தேறுகின்றன. கடவுள், நம் அச்சங்கள், நொறுங்குநிலைகள், மற்றும் வலுவின்மைகள் வழியாகவும் செயல்பட முடியும் என்று நம்புவதில்தான் கடவுள்மேல் உள்ள நம்பிக்கை அடங்கியுள்ளது என யோசேப்பு நமக்குக் கற்றுக்கொடுக்கிறார். இத்தடையை வெல்ல, நாம் முதலில் நமக்கு நாமே கனிவு காட்டுதல் அவசியம். இதுவே பிறர்மேல் கனிவாக வளரும்.

இரண்டாவது தடை, கீழ்ப்படியாமை. ஆணவம், தன்முனைப்பு, பேராவல், இறுமாப்பு போன்றவற்றால் நாம் இறைத்திருவுளம் ஏற்க மறுக்கிறோம். இறைத்திருவுளம் தனக்கு நான்கு முறை கனவில்

வெளிப்படுத்தப்பட்டபோது உடனடியாக அதற்குக் கீழ்ப்படிகின்றார் யோசேப்பு. 'இயேசு பிறப்பு முன்னறிவிப்பு நிகழ்வில் மரியா போல, கெத்சமனியில் இயேசு போல,' 'அப்படியே ஆகட்டும்!' என்று இறைத்திருவுளத்திற்குப் பணிகிறார் யோசேப்பு. 'நாம் கடவுளால் அழைக்கப்பட்டவர்கள் என்பதை அறிந்து வாழ்தலே கீழ்ப்படிதலுக்கான வழி.

மூன்றாவது தடை, குறுக்கு வழிகளைத் தேடுவது. நம் வாழ்வில் எதிர்பாராத நிகழ்வுகள் நடந்தேறும்போது நம் எதிர்வினை பெரும்பாலும் ஏமாற்றமாகவும் எதிர்ப்பாகவும் இருக்கிறது. அல்லது, நமக்கு வசதியான தீர்வுகளைக் காண விரும்பி குறுக்கு வழிகளைத் தேடுகிறோம். ஆனால், வாழ்வின் நிகழ்வுகளை நிபந்தனைகள் எதுவுமின்றி ஏற்றுக்கொண்ட யோசேப்பு, செயலாற்ற மறுத்து விலகதலில் அல்ல, மாறாக, எதிர்நோக்கோடும் துணிச்சலோடும் கடவுளின் கூட்டொருங்கியக்கத்தை நம்பி தொடர்ந்து நடத்தலே மனமாற்றத்தின் பாதை எனக் கற்றுத் தருகின்றார்.

நான்காவது தடை, கடினமான சூழல் கண்டு அச்சம் கொள்தல். நம் வாழ்வில் அனைத்தும் எளிதாகவும் இன்பமானதாகவும் அமைய வேண்டும் என நம் விரும்பி, கடினமான சூழல் கண்டு அச்சம் கொள்கிறோம். 'இந்த அச்சத்தை படைப்புத் திறத் துணிவு வழியாக நாம் வென்றெடுக்க முடியும். ஏனெனில், வாழ்வின் கடினமான சூழல்கள்தாம் நாம் அறிந்திராத நம்முடைய ஆற்றல்களை நமக்கு அறிமுகப்படுத்துகின்றன. மேலும், துணிவு கொண்ட ஒருவரால்தான் எந்தவொரு பிரச்சினையையும் வாய்ப்பாகப் பார்த்து அதிலிருந்து வெளிப்பட முடியும். முடக்குவாதமுற்றுக் கிடந்த தங்கள் நண்பரை, இயேசுவின் முன் கொண்டு செல்வதற்கு, கூட்டம் தடையாக இருந்தபோது, அச்சுமூல் கண்டு அச்சம் கொள்ளாமல், கூரையைப் பிரித்து தங்கள் நண்பரை இயேசுவின் முன் இறக்கிய அந்த நால்வரின் துணிச்சல் (காண். லூக் 5:17-26) அவருக்கு நலம் பெற்றுத் தருகிறது.'

ஐந்தாவது தடை, சோம்பல். நம் பாதை மாற்றத்துக்கான வாய்ப்பு நமக்குக் கிடைத்தாலும் அதைப் பயன்படுத்தாத நிலையும், நாளை பார்த்துக் கொள்ளலாம் என்று தள்ளிப்போடும் மனநிலையும் நம்

சோம்பலின் வெளிப்பாடுகளே. சோம்பல் உழைப்பின் எதிரி. ஆனால், உழைப்பே நமக்கு மதிப்பையும், மாண்பையும், மகிழ்ச்சியையும் தருகிறது. நம் குடும்பங்களில் எழும் நெருக்கடி, பதற்றம், மற்றும் அந்நியப்படுத்தப்படுதலை இது அகற்றுகின்றது. புனித யோசேப்பை நாம் உழைப்பாளர்களின் பாதுகாவலர் என அழைக்கக் காரணம் உழைப்பிற்கு அவர் காட்டிய அர்ப்பணமே.

இறுதியாக, தன்னுடைமையாக்கும் அன்பு. இது ஆபத்தானது. இந்த அன்பில் நாம் நம் அன்புக்குரியவரைச் சிறைப்பிடித்து, துன்பத்தை ஏற்படுத்தி, அவரை நம்மைப் போல ஆற்ற முயற்சி செய்கிறோம். ஆனால், யோசேப்பு தன் வாழ்வில் கொண்டிருந்த கற்புநிறை அன்பு தியாகத்தில் தொடங்கி, தற்கையளிப்பில் கனிகிறது. தன்னையே 'பயன்றவர்' என்ற நிலைக்கு உட்படுத்துவதே இந்த அன்பின் உச்சநிலை. திருமண உறவு, மணத்துறவு, கன்னிமை, அருள் நிலை உறவு என அனைத்திலும் இந்த அன்பு மேலோங்கியிருந்தால் ஒருவர் மற்றவருக்கான ஒப்புரவு எளிதாகும்.

ஆக, இறைமையம் கொண்டவர்களாக வாழ்வதற்கான மனமாற்றத்தை அடைய, நாம் நம் வலுவின்மைகளை ஏற்று, இறைத்திருவுளத்துக்கு நம்மைக் கீழ்ப்படுத்தி, வாழ்வின் நிகழ்வுகளை நிபந்தனைகள் இன்றி ஏற்றுக்கொண்டு, படைப்புத் திறத் துணிவு கொண்டு, உழைத்து நம் தனிநபரோடு ஒப்புரவான பின்னர், கற்புநிறை அன்பினால் நமக்கும் பிறருக்கும் உள்ள உறவை அணிசெய்ய வேண்டும்.

இந்த அருளை நாம் பெற்றுக்கொள்ள புனித யோசேப்பு நமக்கு பரிந்து பேசுவாராக! இத்திருவருகைக்காலம் உங்களுக்கு அருளின் காலமாக அமைவதாக! இறைவன் உங்களை நிறைவாக ஆசீர்வதிப்பாராக!

அன்பினில் சேவை மலர உங்கள் பேராயர்,

+ *Signe de la croix*

+ மேதகு முனைவர் அந்தோனி பாப்புசாமி

மதுரை உயர்மறைமாவட்டம்