



Diocesan News Letter Madurai

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June 2015

(For Private Circulation Only)

No. 626



இயேசுவின் திருஇருதயமே
என் நம்பிக்கையை
உமது பெயரில் கலக்கிறேன்!

Pope's General Intention for June 2015: That immigrants and refugees may find welcome and respect in the countries to which they come.

Pope's Mission Intention for June 2015: That the personal encounter with Jesus may arouse in many young people the desire to offer their own lives in priesthood or consecrated life.

CONGRATULATIONS TO THE SILVER JUBILARIAN FR. XAVIER RAJ S. (1990 – 2015)



The Archbishop, the Presbyterium and the faithful of the Archdiocese of Madurai rejoice at the Sacerdotal Silver Jubilee of Fr. S. Xavier Raj who celebrated his Jubilee Mass with the large number of priests and the faithful at St. Joseph's Church, Gnanaolivupuram on 16th May 2015. We convey jubilious greetings to Fr. Xavier raj and wish God's grace and joy the years to follow.

Name	-	Fr. Xavier
Father	-	Mr. Susai
Mother	-	Mrs. Rose (late)
Birth place	-	Rajakembearam
Date of Birth	-	12-02-1964
Date of Ordination	-	22-04-1990
Ministries		
1990	-	Assistant P.P., Kodaikanal
1991-1992	-	Asst., Virudunagar
1992- 1997	-	Christian Life Commission
1997 - 1999	-	Director, NPC & Christian Life
Commission		
1999 – 2005	-	Parish Priest, Munjikkal
2005 – 2008	-	Parish Priest, Kavirayapuram
2008 – 2013	-	Parish Priest, Srivilliputhur
2013 -	-	Parish Priest, Sattur

Archbishop's Engagements June- 2015

- 06.06.2015 General Body Meeting Laity Commission, Trichy
 08.06.2015 Dhamiyan School Blessing, Nilakottai
 12.06.2015 DMSSS - General Body Meeting, Dindigul
 13.06.2015 Feast Mass - Kadachanenthal
 14.06.2015 Mor: Feast Mass - Rapoosapatti
 Eve: Women Commission Meeting - Trichy
 16.06.2015 Mass - Christ Hall, Karumathur

PLEASE NOTE

1. **Recollection:** The monthly recollection for June is Vicariate level.
2. **Adieu & Welcome:** In the name of all the readers of DNL, the official news bulletin of the Archdiocese of Madurai, I thank our beloved Archbishops, the former and the present, very much for having entrusted to me the distinguished ministry of editing and publishing DNL. As I bid *adieu*, I welcome Fr. Angel Raj who will take up this esteemed ministry. I wish all the readers a pleasant reading. – *Fr. M. John Diraviam the outgoing Chancellor.*
3. **Congratulations:** DNL congratulates all the fathers who move from one ministry place to another during this month of June with the joyous intention of serving the Lord and his people of the Archdiocese of Madurai. All the best for the new ministry.
4. **Priests' Sanctification Day:** The Solemnity of Sacred Heart of Jesus falls on 12th June 2015, Friday, which day is celebrated as **Priests' Sanctification Day**. The priests are exhorted to spend the day in prayer and reflection on the dignity and sanctity of priesthood that we treasure and exercise after the Sacred Heart of Jesus, and

to celebrate this Solemn mass with the faithful in order to establish a covenant with the Sacred Heart of Jesus.

5. **Collection : Peter's Pence :** As the Solemnity of Sts. Peter and Paul falls on 29th inst., Monday, Peter's Pence collection is to be taken on 28th Sunday. Kindly announce about the collection on 21st June, the previous week.
6. **Demise of Fr. V. Antonysamy - Deep Condolences:** The Archbishop, the Presbyterium and the faithful of the Archdiocese of Madurai offer their deep condolences to the family members of **Rev. Fr. V. Antonysamy** who passed away on 21st May 2015 due to illness. An obituary is published at this issue. May the fragrant soul of Rev. Fr. Antony Samy rest in peace.
7. **Orphanages:** Kindly make use of the Orphanages and Boarding Schools, that obtain regular subsidy from the Archdiocese of Madurai, for admission of poor Catholic students. Kindly refer the list of Orphanages published at the previous issue.
8. Rev. Fr. Maria Michael's Contact Number: 7094131005, Email : frmariamichael77@gmail.com

Transfer and Appointment - 2015

I.

- | | |
|--|--------------------------------------|
| Vicar General | - Rev. Fr. J. Jeyaraj |
| V.F., Madurai South | - Rev. Fr. A. John Britto Packia Raj |
| V.F., Madurai North | - Rev. Fr. M. Maria Michael |
| V.F., Batlugundu | - Rev. Fr. A. Xavier |
| V.F., Theni | - Rev. Fr. John Martin |
| V.F., Munjikal | - Rev. Fr. J.R. Jerome Eronymus |
| Judicial Vicar, Confirmed & Chancellor | - Rev. Fr. S. Angel Raj |
| Episcopal Vicar for the Religious, Confirmed | - Rev. Fr. M. John Diraviam |
| Secretary to the Archbishop | - Rev. Fr. A. Augustin Prabhu |
| Administrator of Archbishop's House | - Rev. Fr. S. Arul Rayan |

II.

Director of NPC,
Correspondent of Nobili School - Rev. Fr. L. Ananadam
Superintendent of R.C. Schools - Rev. Fr. A. Joseph Arockia Raj
Commission for Health & Family- Rev. Fr. V. Joseph
Catholikku Sevai - Rev. Fr. Paul Britto

III.

Parish Priest, Sivakasi - Rev. Fr. Joseph Selvaraj Z.
“ “ Palanganatham - Rev. Fr. Vedamanickam
“ “ Bastian Nagar - Rev. Fr. L.M. Jeganivasagar
“ “ Ellis Nagar - Rev. Fr. Maria Michael
“ “ Railway Colony - Rev. Fr. D. Gnanaparagasam
“ “ Iravathanallur - Rev. Fr. Dhivyanandam
“ “ Usilampatti - Rev. Fr. M. John Diraviam
“ “ T. Sindalachery - Rev. Fr. P. Siluvai Micahael Raj
“ “ Samayanallur - Rev. Fr. Edward Francis
“ “ Melur - Rev. Fr. Francis Borgia
“ “ R.R. Nagar - Rev. Fr. Benedict Barnabas
“ “ Michael Palayam - Rev. Fr. David Dharmaraj
“ “ Aruppukottai - Rev. Fr. S.A. Rosario
“ “ Kavirayapuram - Rev. Fr. Lucas Maria Gnanam
“ “ Uthamapalayam - Rev. Fr. Maria Louis
“ “ Lourdupuram - Rev. Fr. I. Paul Raj
“ “ Packiapuram - Rev. Fr. A. T. Adaikala Raja
“ “ Shenbaganur - Rev. Fr. Vimi Charlie
“ “ Rajapalayam - Rev. Fr. Pappuraj
“ “ Madhankovilpatti - Rev. Fr. X. Vincent Raj
“ “ Meenampatti - Rev. Fr. Sandana Sahayam
“ “ Nilakottai - Rev. Fr. Maria Prabhu

IV.

Asst. Parish Priest, Munjikal - Rev. Fr. Dhinakaran
“ “ Samayanallur - Rev. Fr. Joseph Amalan
“ “ Shenbaganur - Rev. Fr. Anbu Selvam
“ “ Sundaranachiarapuram - Rev. Fr. Amala Gnana Prabhu
De Nobili Hostel - Rev. Fr. Jerome Sebastian
Asst. Parish Priest, Periakulam - Rev. Fr. Peter

Asst. Parish Priest, Theni - Rev. Fr. Samuvel
Asst. Parish Priest, W. Pudupatti - Rev. Fr. Arun Arulappan

VI.

Asst. H.M., St. Britto Hr. Sec. School - Rev. Fr. Maria Arul Selvam
Principal, St. Britto Matric. Hr. Sec. Sl - Rev. Fr. K. Sahaya Raj
Vice Principal, “ - Rev. Fr. Thiruthuvaraj

VII.

Director, Pius X Seminary &
Correspondent of St. Britto Hr. Sec. Sl - Rev. Fr. A. Xavier Raj A.
Minister, Christ Hall Seminary - Rev. Fr. Alvares Sebastine

VIII.

Care for Alcoholics, Deaddiction center - Rev. Fr. Antony John Kennedy

IX.

Director, MMSSS - Rev. Fr. S. Lawrence
Studies, Masters in Journalism - Rev. Fr. Sahaya Ambrose Raja

X.

Sabbatical Leave - Rev. Fr. Jeyaseelan

Signed on 2nd May 2015.

† Archbishop Antony Pappusamy
- Rev. Fr. M. John Diraviam, Chancellor

Obituary

Fr. V. Antony Samy RIP

Date of Birth - 29-09-1949
Birth Place - Kadayanendal,
Muppaiyur Parish,
Sivagangai Dse.
Father - Mr. Vedamuthu
Mother - Mrs. Thainese
Ammal
Siblings - 6
Date of Ordination - 13 – 05 – 1979



MINISTRIES

Assistant Parish Priest	-	1 year, Tuticorin
Assistant Parish Priest	-	1 year, Ilangulam, Tuticorin Diocese
Parish Priest	-	3 years, Uvari
Director	-	5 years, TMSSS
Parish Priest	-	5 years, Kariapatti
Parish Priest	-	5 years, Perumalmalai
Parish Priest	-	5 years, Shenbaganur
Parish Priest	-	2 years, Michaelpalayam
Heavenly Journey	-	19 th May 2015.

I am much delighted to recall the memory Fr. Antony Samy, a simple, holy and committed priest of our Archdiocese. As he was ministering at the diocese of Tuticorin, Fr. Victor states, that Fr. Antony Samy was friendly with all the priests and enjoyed a good relationship with everyone. He never hurts anyone. At Uvari he constructed a High School.

When he came to the Archdiocese too he was friendly with all the priests and enjoyed the company of priest friends. He was so committed to the extent of neglecting his regular meal and sleep. Fr. Murali Anand says that he would be getting up very early in the morning at shenbaganur in order to make things right at the Boarding. A silent worker of the vineyard of the Lord he is.

He constructed School building and Orphanage building at Shenbaganur; he constructed Michaelpalayam School and a Multi Purpose Hall at Perumalmalai. In his two years of ministry at Michaelpalayam he was planning to construct a new Church as the parish is marching towards its Jubilee. Most of them praise Fr. Antony samy that he remembers everyone by name even after so many years of gap. This shows his greatness of personal relationship. As a good pastor he has offered his whole life at the service of the Lord and his people. The Archdiocese also thanks God for having given such a wonderful, holy and committed priest into Priestly Ministry in the Archdiocese of Madurai. May the soul of Fr. Antony Samy V. rest in peace.

- Fr. Xavier Raj A.

Continuation of Last Month Issue

BULL OF INDICATION OF THE EXTRAORDINARY JUBILEE OF MERCY

FRANCIS BISHOP OF ROME SERVANT OF THE SERVANTS OF GOD TO ALL WHO READ THIS LETTERGRACE, MERCY, AND PEACE

It is my burning desire that, during this Jubilee, the Christian people may reflect on the corporal and spiritual works of mercy. It will be a way to reawaken our conscience, too often grown dull in the face of poverty. And let us enter more deeply into the heart of the Gospel where the poor have a special experience of God's mercy. Jesus introduces us to these works of mercy in his preaching so that we can know whether or not we are living as his disciples. Let us rediscover these corporal works of mercy: to feed the hungry, give drink to the thirsty, clothe the naked, welcome the stranger, heal the sick, visit the imprisoned, and bury the dead. And let us not forget the spiritual works of mercy: to counsel the doubtful, instruct the ignorant, admonish sinners, comfort the afflicted, forgive offences, bear patiently those who do us ill, and pray for the living and the dead.

We cannot escape the Lord's words to us, and they will serve as the criteria upon which we will be judged: whether we have fed the hungry and given drink to the thirsty, welcomed the stranger and clothed the naked, or spent time with the sick and those in prison (cf. Mt 25:31-45). Moreover, we will be asked if we have helped others to escape the doubt that causes them to fall into despair and which is often a source of loneliness; if we have helped to overcome the ignorance in which millions of people live, especially children deprived of the necessary means to free them from the bonds of poverty; if we have been close to the lonely and afflicted; if we have forgiven those who have offended us and have rejected all forms of anger and hate that lead to violence; if we have had the kind of patience God shows, who is so patient with us; and if we have commended our brothers and sisters to the Lord in prayer. In each of these "little ones," Christ himself is present. His flesh becomes visible in the flesh of the tortured, the crushed, the scourged, the malnourished, and the exiled ... to be acknowledged, touched, and cared for

by us. Let us not forget the words of Saint John of the Cross: “as we prepare to leave this life, we will be judged on the basis of love.”[12]

16. In the Gospel of Luke, we find another important element that will help us live the Jubilee with faith. Luke writes that Jesus, on the Sabbath, went back to Nazareth and, as was his custom, entered the synagogue. They called upon him to read the Scripture and to comment on it. The passage was from the Book of Isaiah where it is written: “The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted; he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and freedom to those in captivity; to proclaim the year of the Lord’s favour” (Is 61:1-2). A “year of the Lord’s favour” or “mercy”: this is what the Lord proclaimed and this is what we wish to live now. This Holy Year will bring to the fore the richness of Jesus’ mission echoed in the words of the prophet: to bring a word and gesture of consolation to the poor, to proclaim liberty to those bound by new forms of slavery in modern society, to restore sight to those who can see no more because they are caught up in themselves, to restore dignity to all those from whom it has been robbed. The preaching of Jesus is made visible once more in the response of faith Christians are called to offer by their witness. May the words of the Apostle accompany us: He who does acts of mercy, let him do them with cheerfulness (cf. Rom 12:8).

17. The season of Lent during this Jubilee Year should also be lived more intensely as a privileged moment to celebrate and experience God’s mercy. How many pages of Sacred Scripture are appropriate for meditation during the weeks of Lent to help us rediscover the merciful face of the Father! We can repeat the words of the prophet Micah and make them our own: You, O Lord, are a God who takes away iniquity and pardons sin, who does not hold your anger forever, but are pleased to show mercy. You, Lord, will return to us and have pity on your people. You will trample down our sins and toss them into the depths of the sea (cf. 7:18-19).

The pages of the prophet Isaiah can also be meditated upon concretely during this season of prayer, fasting, and works of charity: “Is not this the fast that I choose: to loosen the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break

every yoke? Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover him, and not to hide yourself from your own flesh? Then shall your light break forth like the dawn, and your healing shall spring up speedily; your righteousness shall go before you, the glory of the Lord shall be your rear guard. Then you shall call, and the Lord will answer; you shall cry, and he will say, here I am. If you take away from the midst of you the yoke, the pointing of the finger, and speaking wickedness, if you pour yourself out for the hungry and satisfy the desire of the afflicted, then shall your light rise in the darkness and your gloom be as the noonday. And the Lord will guide you continually, and satisfy your desire with good things, and make your bones strong; and you shall be like a watered garden, like a spring of water, whose waters fail not” (58:6-11).

The initiative of “24 Hours for the Lord,” to be celebrated on the Friday and Saturday preceding the Fourth Week of Lent, should be implemented in every diocese. So many people, including the youth, are returning to the Sacrament of Reconciliation; through this experience they are rediscovering a path back to the Lord, living a moment of intense prayer and finding meaning in their lives. Let us place the Sacrament of Reconciliation at the centre once more in such a way that it will enable people to touch the grandeur of God’s mercy with their own hands. For every penitent, it will be a source of true interior peace.

I will never tire of insisting that confessors be authentic signs of the Father’s mercy. We do not become good confessors automatically. We become good confessors when, above all, we allow ourselves to be penitents in search of his mercy. Let us never forget that to be confessors means to participate in the very mission of Jesus to be a concrete sign of the constancy of divine love that pardons and saves. We priests have received the gift of the Holy Spirit for the forgiveness of sins, and we are responsible for this. None of us wields power over this Sacrament; rather, we are faithful servants of God’s mercy through it. Every confessor must accept the faithful as the father in the parable of the prodigal son: a father who runs out to meet his son despite the fact that he has squandered away his inheritance. Confessors are called to embrace the repentant son who comes back home and to express the joy of having him back again. Let us never tire of also going out to the other son who

stands outside, incapable of rejoicing, in order to explain to him that his judgment is severe and unjust and meaningless in light of the father's boundless mercy. May confessors not ask useless questions, but like the father in the parable, interrupt the speech prepared ahead of time by the prodigal son, so that confessors will learn to accept the plea for help and mercy gushing from the heart of every penitent. In short, confessors are called to be a sign of the primacy of mercy always, everywhere, and in every situation, no matter what.

18. During Lent of this Holy Year, I intend to send out Missionaries of Mercy. They will be a sign of the Church's maternal solicitude for the People of God, enabling them to enter the profound richness of this mystery so fundamental to the faith. There will be priests to whom I will grant the authority to pardon even those sins reserved to the Holy See, so that the breadth of their mandate as confessors will be even clearer. They will be, above all, living signs of the Father's readiness to welcome those in search of his pardon. They will be missionaries of mercy because they will be facilitators of a truly human encounter, a source of liberation, rich with responsibility for overcoming obstacles and taking up the new life of Baptism again. They will be led in their mission by the words of the Apostle: "For God has consigned all men to disobedience, that he may have mercy upon all" (Rom 11:32). Everyone, in fact, without exception, is called to embrace the call to mercy. May these Missionaries live this call with the assurance that they can fix their eyes on Jesus, "the merciful and faithful high priest in the service of God" (Heb 2:17).

I ask my brother Bishops to invite and welcome these Missionaries so that they can be, above all, persuasive preachers of mercy. May individual dioceses organize "missions to the people" in such a way that these Missionaries may be heralds of joy and forgiveness. Bishops are asked to celebrate the Sacrament of Reconciliation with their people so that the time of grace offered by the Jubilee Year will make it possible for many of God's sons and daughters to take up once again the journey to the Father's house. May pastors, especially during the liturgical season of Lent, be diligent in calling back the faithful "to the throne of grace, that we may receive mercy and find grace" (Heb 4:16).

19. May the message of mercy reach everyone, and may no one be indifferent to the call to experience mercy. I direct this invitation to con-

version even more fervently to those whose behaviour distances them from the grace of God. I particularly have in mind men and women belonging to criminal organizations of any kind. For their own good, I beg them to change their lives. I ask them this in the name of the Son of God who, though rejecting sin, never rejected the sinner. Do not fall into the terrible trap of thinking that life depends on money and that, in comparison with money, anything else is devoid of value or dignity. This is nothing but an illusion! We cannot take money with us into the life beyond. Money does not bring us happiness. Violence inflicted for the sake of amassing riches soaked in blood makes one neither powerful nor immortal. Everyone, sooner or later, will be subject to God's judgment, from which no one can escape.

The same invitation is extended to those who either perpetrate or participate in corruption. This festering wound is a grave sin that cries out to heaven for vengeance, because it threatens the very foundations of personal and social life. Corruption prevents us from looking to the future with hope, because its tyrannical greed shatters the plans of the weak and tramples upon the poorest of the poor. It is an evil that embeds itself into the actions of everyday life and spreads, causing great public scandal. Corruption is a sinful hardening of the heart that replaces God with the illusion that money is a form of power. It is a work of darkness, fed by suspicion and intrigue. *Corruptio optimi pessima*, Saint Gregory the Great said with good reason, affirming that no one can think himself immune from this temptation. If we want to drive it out from personal and social life, we need prudence, vigilance, loyalty, transparency, together with the courage to denounce any wrongdoing. If it is not combated openly, sooner or later everyone will become an accomplice to it, and it will end up destroying our very existence.

This is the opportune moment to change our lives! This is the time to allow our hearts to be touched! When confronted with evil deeds, even in the face of serious crimes, it is the time to listen to the cry of innocent people who are deprived of their property, their dignity, their feelings, and even their very lives. To stick to the way of evil will only leave one deluded and sad. True life is something entirely different. God never tires of reaching out to us. He is always ready to listen, as I am too, along with my brother bishops and priests. All one needs to do is to accept the

invitation to conversion and submit oneself to justice during this special time of mercy offered by the Church.

20. It would not be out of place at this point to recall the relationship between justice and mercy. These are not two contradictory realities, but two dimensions of a single reality that unfolds progressively until it culminates in the fullness of love. Justice is a fundamental concept for civil society, which is meant to be governed by the rule of law. Justice is also understood as that which is rightly due to each individual. In the Bible, there are many references to divine justice and to God as “judge”. In these passages, justice is understood as the full observance of the Law and the behaviour of every good Israelite in conformity with God’s commandments. Such a vision, however, has not infrequently led to legalism by distorting the original meaning of justice and obscuring its profound value. To overcome this legalistic perspective, we need to recall that in Sacred Scripture, justice is conceived essentially as the faithful abandonment of oneself to God’s will.

For his part, Jesus speaks several times of the importance of faith over and above the observance of the law. It is in this sense that we must understand his words when, reclining at table with Matthew and other tax collectors and sinners, he says to the Pharisees raising objections to him, “Go and learn the meaning of ‘I desire mercy not sacrifice.’ I have come not to call the righteous, but sinners.” (Mt 9:13). Faced with a vision of justice as the mere observance of the law that judges people simply by dividing them into two groups – the just and sinners – Jesus is bent on revealing the great gift of mercy that searches out sinners and offers them pardon and salvation. One can see why, on the basis of such a liberating vision of mercy as a source of new life, Jesus was rejected by the Pharisees and the other teachers of the law. In an attempt to remain faithful to the law, they merely placed burdens on the shoulders of others and undermined the Father’s mercy. The appeal to a faithful observance of the law must not prevent attention from being given to matters that touch upon the dignity of the person.

The appeal Jesus makes to the text from the book of the prophet Hosea – “I desire love and not sacrifice” (6:6) – is important in this regard. Jesus affirms that, from that time onward, the rule of life for his disciples must place mercy at the centre, as Jesus himself demonstrated

by sharing meals with sinners. Mercy, once again, is revealed as a fundamental aspect of Jesus’ mission. This is truly challenging to his hearers, who would draw the line at a formal respect for the law. Jesus, on the other hand, goes beyond the law; the company he keeps with those the law considers sinners makes us realize the depth of his mercy.

The Apostle Paul makes a similar journey. Prior to meeting Jesus on the road to Damascus, he dedicated his life to pursuing the justice of the law with zeal (cf. Phil 3:6). His conversion to Christ led him to turn that vision upside down, to the point that he would write to the Galatians: “We have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified” (2:16).

Paul’s understanding of justice changes radically. He now places faith first, not justice. Salvation comes not through the observance of the law, but through faith in Jesus Christ, who in his death and resurrection brings salvation together with a mercy that justifies. God’s justice now becomes the liberating force for those oppressed by slavery to sin and its consequences. God’s justice is his mercy (cf. Ps 51:11-16).

21. Mercy is not opposed to justice but rather expresses God’s way of reaching out to the sinner, offering him a new chance to look at himself, convert, and believe. The experience of the prophet Hosea can help us see the way in which mercy surpasses justice. The era in which the prophet lived was one of the most dramatic in the history of the Jewish people. The kingdom was tottering on the edge of destruction; the people had not remained faithful to the covenant; they had wandered from God and lost the faith of their forefathers. According to human logic, it seems reasonable for God to think of rejecting an unfaithful people; they had not observed their pact with God and therefore deserved just punishment: in other words, exile. The prophet’s words attest to this: “They shall not return to the land of Egypt, and Assyria shall be their king, because they have refused to return to me” (Hos11:5). And yet, after this invocation of justice, the prophet radically changes his speech and reveals the true face of God: “How can I give you up, O Ephraim! How can I hand you over, O Israel! How can I make you like Admah! How can I treat you like Zeboiim! My heart recoils within me, my compassion grows warm and tender. I will not execute my fierce

anger, I will not again destroy Ephraim; for I am God and not man, the Holy One in your midst, and I will not come to destroy” (11:8-9). Saint Augustine, almost as if he were commenting on these words of the prophet, says: “It is easier for God to hold back anger than mercy.”[13] And so it is. God’s anger lasts but a moment, his mercy forever.

If God limited himself to only justice, he would cease to be God, and would instead be like human beings who ask merely that the law be respected. But mere justice is not enough. Experience shows that an appeal to justice alone will result in its destruction. This is why God goes beyond justice with his mercy and forgiveness. Yet this does not mean that justice should be devalued or rendered superfluous. On the contrary: anyone who makes a mistake must pay the price. However, this is just the beginning of conversion, not its end, because one begins to feel the tenderness and mercy of God. God does not deny justice. He rather envelopes it and surpasses it with an even greater event in which we experience love as the foundation of true justice. We must pay close attention to what Saint Paul says if we want to avoid making the same mistake for which he reproaches the Jews of his time: For, “being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God’s righteousness. For Christ is the end of the law, that everyone who has faith may be justified” (Rom 10:3-4). God’s justice is his mercy given to everyone as a grace that flows from the death and resurrection of Jesus Christ. Thus the Cross of Christ is God’s judgement on all of us and on the whole world, because through it he offers us the certitude of love and new life.

22. A Jubilee also entails the granting of indulgences. This practice will acquire an even more important meaning in the Holy Year of Mercy. God’s forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and its power to destroy all human sin. Reconciliation with God is made possible through the paschal mystery and the mediation of the Church. Thus God is always ready to forgive, and he never tires of forgiving in ways that are continually new and surprising. Nevertheless, all of us know well the experience of sin. We know that we are called to perfection (cf. Mt 5:48), yet we feel the heavy burden of sin. Though we feel the transforming power of grace, we also feel the effects of sin typical of our

fallen state. Despite being forgiven, the conflicting consequences of our sins remain. In the Sacrament of Reconciliation, God forgives our sins, which he truly blots out; and yet sin leaves a negative effect on the way we think and act. But the mercy of God is stronger than even this. It becomes indulgence on the part of the Father who, through the Bride of Christ, his Church, reaches the pardoned sinner and frees him from every residue left by the consequences of sin, enabling him to act with charity, to grow in love rather than to fall back into sin.

The Church lives within the communion of the saints. In the Eucharist, this communion, which is a gift from God, becomes a spiritual union binding us to the saints and blessed ones whose number is beyond counting (cf. Rev 7:4). Their holiness comes to the aid of our weakness in a way that enables the Church, with her maternal prayers and her way of life, to fortify the weakness of some with the strength of others. Hence, to live the indulgence of the Holy Year means to approach the Father’s mercy with the certainty that his forgiveness extends to the entire life of the believer. To gain an indulgence is to experience the holiness of the Church, who bestows upon all the fruits of Christ’s redemption, so that God’s love and forgiveness may extend everywhere. Let us live this Jubilee intensely, begging the Father to forgive our sins and to bathe us in His merciful “indulgence.”

23. There is an aspect of mercy that goes beyond the confines of the Church. It relates us to Judaism and Islam, both of which consider mercy to be one of God’s most important attributes. Israel was the first to receive this revelation which continues in history as the source of an inexhaustible richness meant to be shared with all mankind. As we have seen, the pages of the Old Testament are steeped in mercy, because they narrate the works that the Lord performed in favour of his people at the most trying moments of their history. Among the privileged names that Islam attributes to the Creator are “Merciful and Kind.” This invocation is often on the lips of faithful Muslims who feel themselves accompanied and sustained by mercy in their daily weakness. They too believe that no one can place a limit on divine mercy because its doors are always open.

I trust that this Jubilee year celebrating the mercy of God will foster an encounter with these religions and with other noble religious tradi-

tions; may it open us to even more fervent dialogue so that we might know and understand one another better; may it eliminate every form of closed-mindedness and disrespect, and drive out every form of violence and discrimination.

24. My thoughts now turn to the Mother of Mercy. May the sweetness of her countenance watch over us in this Holy Year, so that all of us may rediscover the joy of God's tenderness. No one has penetrated the profound mystery of the incarnation like Mary. Her entire life was patterned after the presence of mercy made flesh. The Mother of the Crucified and Risen One has entered the sanctuary of divine mercy because she participated intimately in the mystery of his love.

Chosen to be the Mother of the Son of God, Mary, from the outset, was prepared by the love of God to be the Ark of the Covenant between God and man. She treasured divine mercy in her heart in perfect harmony with her Son Jesus. Her hymn of praise, sung at the threshold of the home of Elizabeth, was dedicated to the mercy of God which extends from "generation to generation" (Lk 1:50). We too were included in those prophetic words of the Virgin Mary. This will be a source of comfort and strength to us as we cross the threshold of the Holy Year to experience the fruits of divine mercy.

At the foot of the cross, Mary, together with John, the disciple of love, witnessed the words of forgiveness spoken by Jesus. This supreme expression of mercy towards those who crucified him show us the point to which the mercy of God can reach. Mary attests that the mercy of the Son of God knows no bounds and extends to everyone, without exception. Let us address her in the words of the Salve Regina, a prayer ever ancient and new, so that she may never tire of turning her merciful eyes towards us, and make us worthy to contemplate the face of mercy, her Son Jesus.

Our prayer also extends to the saints and blessed ones who made divine mercy their mission in life. I am especially thinking of the great apostle of mercy, Saint Faustina Kowalska. May she, who was called to enter the depths of divine mercy, intercede for us and obtain for us the grace of living and walking always according to the mercy of God and with an unwavering trust in his love.

25. I present, therefore, this Extraordinary Jubilee Year dedicated to living out in our daily lives the mercy which the Father constantly extends to all of us. In this Jubilee Year, let us allow God to surprise us. He never tires of throwing open the doors of his heart and repeats that he loves us and wants to share his love with us. The Church feels the urgent need to proclaim God's mercy. Her life is authentic and credible only when she becomes a convincing herald of mercy. She knows that her primary task, especially at a moment full of great hopes and signs of contradiction, is to introduce everyone to the great mystery of God's mercy by contemplating the face of Christ. The Church is called above all to be a credible witness to mercy, professing it and living it as the core of the revelation of Jesus Christ. From the heart of the Trinity, from the depths of the mystery of God, the great river of mercy wells up and overflows unceasingly. It is a spring that will never run dry, no matter how many people approach it. Every time someone is in need, he or she can approach it, because the mercy of God never ends. The profundity of the mystery surrounding it is as inexhaustible as the richness which springs up from it.

In this Jubilee Year, may the Church echo the word of God that resounds strong and clear as a message and a sign of pardon, strength, aid, and love. May she never tire of extending mercy, and be ever patient in offering compassion and comfort. May the Church become the voice of every man and woman, and repeat confidently without end: "Be mindful of your mercy, O Lord, and your steadfast love, for they have been from of old" (Ps 25:6).

Given in Rome, at Saint Peter's, on 11 April, the Vigil of the Second Sunday of Easter, or Sunday of Divine Mercy, in the year of our Lord 2015, the third of my Pontificate.

**குடும்ப நல்வாழ்வு பணிக்குழு நடத்தும்
திருமண முன்தயாரிப்பு நடைபெறும் நாட்கள்**

5,6.06.2015	நொபிலி அருள்பணி மையம்	வெள்ளி, சனி
13,14.06.2015	உத்தம்பாளையம்	சனி, ஞாயிறு
19,20.06.2015	நொபிலி அருள்பணி மையம்	வெள்ளி, சனி
27,28.06.2015	விருதுநகர்	சனி, ஞாயிறு

அருட்தந்தை. முனைவர் ஜான் பிரிட்டோ பாக்கியராஜ், செயலர்

Communication Sunday - 2014

Collection as on 26/04/2015	25,880.00
Sivakasi	5,050.00
Virudhunagar	3,700.00
Batlagundu	1,000.00
Nilakottai	250.00

Collection as on 27/05/2015	35,880.00
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Peter Pence - 2014

Collection as on 26/04/2015	85,008.00
Batlagundu	1,000.00

Collection as on 27/05/2015	86,008.00
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Peter the Apostle - 2014

Collection as on 26/04/2015	67,549.00
Nilkottai	250.00

Collection as on 27/05/2015	67,799.00
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Mission Sunday - 2014

Collection as on 26/04/2015	19,03,414.00
Nilakottai	1,000.00

Collection as on 27/05/2015	19,04,414.00
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African Mission - 2014

Collection as on 26/04/2015	80,981.00
Nilakottai	250.00

Collection as on 27/05/2015	81,231.00
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Holy Childhood Collection - 2015

Collection as on 26/04/2015	1,25,734.00
Sivakasi	7,020.00
Virudhunagar	3,580.00
Batlagundu	2,000.00
Melur	2,000.00
Packiapuram	2,000.00
Lourdu Puram	400.00
Kottur	300.00
Mangalamkombu	300.00
Nilakottai	250.00

Collection as on 27/05/2015	1,43,584.00
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Holy See Collection - 2015

Collection as on 26/04/2015	6,800.00
Nilakottai	7,250.00
Sivakasi	6,000.00
Virudhunagar	3,600.00
Bastin Nagar	3,000.00
Bibikulam	2,000.00
Packiapuram	2,000.00
Uthamapalayam	2,000.00
Batlagundu	1,500.00
Silukkuvarpatti	1,000.00
R.R. Nagar	580.00
Kavirayapuram	500.00
Railway Colony	500.00
Lourdipuram	350.00
Kottur	300.00
Mangalamkombu	300.00
Melur	300.00

Collection as on 27/05/2015	37,980.00
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Good Friday Collection - 2015

Collection as on 26/04/2015	2,74,270.00
Sivakasi	41,000.00
Virudhunagar	36,500.00
Bibikulam	15,000.00
Batlagundu	13,000.00
Bastin Nagar	12,000.00
Munjikkal	11,500.00
Packiapuram	10,000.00
Ugarthe Nagar	9,295.00
Railway Colony	9,200.00
Michaelpalayam	8,553.00
Silukkuvarpatti	4,850.00
Kavirayapuram	3,000.00
Uthamapalayam	3,000.00
R.R. Nagar	2,500.00
Kalladipatti	2,100.00
Mangalamkombu	1,650.00
Kottur	1,500.00
Melur	1,200.00
Nilakottai	1,000.00
Pandian Nagar	750.00
Lourdupuram	500.00

Collection as on 27/05/2015	4,62,368.00
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Hunger & Disease Collecetion - 2015

Collection as on 26/04/2015	4,23,593.00
Virudhunagar	63,000.00
Sivakasi	61,500.00
Batlagundu	60,000.00
Bastin Nagar	26,000.00

Packiapuram	25,000.00
Silukkuvarpatti	22,160.00
Bibikulam	10,000.00
Ugarthe Nagar	7,730.00
Melur	6,000.00
Michaelpalayam	4,675.00
R.R. Nagar	3,000.00
Uthamapalayam	3,000.00
Kavirayapuram	2,500.00
Kottur	2,000.00
Railway Colony	2,000.00
Kalladipatti	1,700.00
Mangalamkombu	1,150.00
Nilakottai	1,000.00
Pandian Nagar	750.00
Lourdupuram	500.00

Collection as on 27/05/2015	7,27,258.00
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Vocation Sunday Collection - 2015

Munjikkal	7,000.00
Bastin Nagar	3,000.00
Bibikulam	3,000.00
Packiapuram	2,000.00
Uthamapalayam	2,000.00
Railway Colony	1,700.00
Batlagundu	1,500.00
Silukkuvarpatti	1,000.00
Kavirayapuram	600.00
Melur	500.00
R.R. Nagar	450.00
Lourdupuram	350.00
Kottur	300.00

Mangalamkombu	300.00
Nilakottai	250.00

Collection as on 27/05/2015 **23,950.00**

KANI (Seminarians Fund)

Fr. Parish Priest, Sivakasi	52,000.00
Fr. Parish Priest, Gnanaolivupuram	26,993.00
Our Lady of Health little mount, Saidapet	20,000.00
Fr. Parish Priest, Anna Nagar	10,000.00
Fr. Parish Priest, Gnanaolivupuram	10,000.00
Fr. Parish Priest, St. Joseph's Church, Aruppukottai	6,500.00
Sr. Superior CIC General, Ol Kuyavarpalayam, Madurai	5,000.00
Fr. Parish Priest, Gnanaolivupuram	4,000.00
Sr. Superior, St. Theresa's High Sch, Pambarpuram	280.00
Mrs. Mary Grace, Silukkuvarpatti	200.00

Collection as on 27/05/2015 **1,34,973.00**

Mass Received From Parishes

Fr. Parish Priest, Munjikkal (400 Mass)	20,000.00
Fr. Parish Priest, Kavirayapuram (200 Mass)	10,000.00

Collection as on 27/05/2015 **30,000.00**

Greetings on Happy Birthdays

Fr. Rex Peter	on	10.06.1973
Fr. Britto Suresh	on	11.06.1975
Fr. John Martin	on	11.06.1963
Msgr. Joseph Selvaraj	on	12.06.1948
Fr. Antony Irudhayaraj	on	12.06.1978
Fr. Arockiam Y.	on	13.06.1965
Fr. John Richard	on	19.06.1984
Fr. Pari Valan	on	22.06.1973
Fr. Joseph Antony	on	23.06.1968
Fr. A. Arun Arulappan	on	24.06.1984



Adoration Sunday

June	July
07 Munjikkal	05 Virudhunagar
14 W. Puduppatty	12 Thirumangalam
21 Ayraathanallur	19 Kadachanendal
28 Sindalacherry	26 Nagamalai

Necrology

Fr. Maria Pancras	01.06.1992
Fr. Irudayam	06.06.1969
Fr. Arulanandam M.A.	06.06.1966
Fr. Manuvel N.A.	12.06.2003
Fr. Susai R.	13.06.1979

