



சிறைபணி கூட்டம் - திண்டுக்கல்



நுழைவாயில் அர்ச்சிப்பு - உகர்த்தேநகர்



தலித் விடுதலைப் பயணம் - மதுரை



மருத்துவமனை சந்திப்பு



உறுதிப்பூசுதல் - அண்ணாநகர்



ஆலய அர்ச்சிப்பு - கீரனூர்



ஆலய அர்ச்சிப்பு - நெல்லைக்கோட்டை



ஆலய அர்ச்சிப்பு - நென்மேனி

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DNL

Archdiocese of Madurai
News Letter

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June 2018

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No. 661

We learn from the
Sacred Heart of Jesus (Mt. 11:29)



We seek the
merciful feet of Jesus (Mt. 9:21)



Greetings on Birthday



Fr. Rex Peter (10)

Fr. Britto Suresh (11)



Fr. John Martin (11)

Fr. Ilangovan (11)



Fr. Z. Joseph Selvaraj (12)

Fr. Antony Irudhayaraj (12)



Fr. Arockiam Y. (13)

Fr. John Richard (19)



Fr. Pari Valan (22)

Fr. Joseph Antony (23)



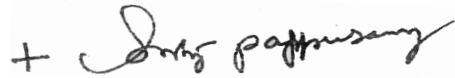
The Voice of the Pastor

Let us continue our reflection on humility. Humility helps us to accept that God has created each one of us with certain talents, with a certain fundamental temperament. It assists us to accept this God-intended self, while always striving to develop, improve and mature. Humility offers its assistance to us in accepting our present life-situation in so far as we can determine that this is God's here and now design. If we are not properly humble, we can subtly rebel concerning the present. If we are unsatisfied with our present situation, we will fail to respond properly, ignoring the present opportunities, and we will complain the present situation is not giving us enough challenges, that it will fail to actuate a potential being wasted away on the performance of such prosaic tasks.

Humility however is a necessity in our life. It means that we have to strive to become more aware of the role of humility in our Christian living. Otherwise, we will never become sufficiently mature and strong Christians with God's strength precisely because we are humble. In our pursuit of growth in humility, let us focus our eyes upon Jesus who invites us: "Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls".

May God bless us,

Your loving Archbishop,



+Most Rev. Dr. Antony Pappusamy

Archbishop of Madurai

Pope's Intention for June 2018

Universal: Social Networks

That social networks may work towards that inclusiveness which respects others for their differences.

நல்லாயரோடு நாம்

சிந்திக்க: 'எனக்கு வலுவூட்டுகிறவரின் துணைகொண்டு எதையும் செய்ய எனக்கு ஆற்றல் உண்டு' (மீலி 4:13)

செபிக்க: சமூக வலைதளங்கள் அனைவரையும் அவரவர் வித்தியாசங்களோடு அரவணைத்துக்கொள்ள.

செயல்பட: நலிந்தோர் நற்கல்வி பெற நம் உதவிக்கரம் நீட்ட.

இம்மாதம் விழா கொண்டாடும் பங்குகள்

1. அனுமந்தன்பட்டி, தூய ஆவியார் ஆலயம் - ஜூன் 04
2. ஜராவதநல்லூர், தூய அந்தோனியார் ஆலயம் - ஜூன் 13
3. காதக்கிணறு, தூய அந்தோனியார் ஆலயம் - ஜூன் 13
4. பழங்காந்தம், தூய அந்தோனியார் ஆலயம் - ஜூன் 13
5. மங்களங்கொம்பு, தூய அந்தோனியார் ஆலயம் - ஜூன் 13
6. திருத்தங்கல், தூய அந்தோனியார் ஆலயம் - ஜூன் 13
7. அம்மாபட்டி, தூய அந்தோனியார் ஆலயம் - ஜூன் 13
8. ஸ்ரீவில்லிபுத்தூர், திருஇருதய ஆண்டவர் ஆலயம் - ஜூன் 23
9. சாத்தூர், திருஇருதய ஆண்டவர் ஆலயம் - ஜூன் 23
10. மூஞ்சிக்கல், திருஇருதய ஆண்டவர் ஆலயம் - ஜூன் 23
11. சிந்தலைச்சேரி, திருஇருதய ஆண்டவர் ஆலயம் - ஜூன் 23
12. இரயில்வே காலனி, திருஇருதய ஆண்டவர் ஆலயம் - ஜூன் 23
12. அஞ்சல்நகர், இடைவிடா சகாய அன்னை ஆலயம் - ஜூன் 27
13. பாஸ்டியன் நகர், தூய பவுல் ஆலயம் - ஜூன் 29

இப்பங்குகளில் பணி புரியும் பங்குத்தந்தையர்களுக்கும், துறவறத்தாருக்கும் இறைமக்களுக்கும் எனது வாழ்த்துக்களும், ஜெபங்களும்.

+ பேராயர் அந்தோனி பாப்பசாமி

Archbishop's Engagements

| | | | |
|-------|-----|---|--|
| 02 | Sat | E | Grotto blessing, Rayapanpatti |
| 05 | Tue | M | Education Council Meeting, NPC |
| 06 | Wed | M | St. Joseph's Primary School Blessing, Samayanallur |
| 08 | Fri | M | SMI Convent's School Blessing, Samayanallur |
| 09 | Sat | E | Feast Mass, Tanjore |
| 10 | Sun | M | Confirmation Mass, Othakadai |
| 11-15 | | | Pastoral Theology Lectures, St. Paul's Seminary |
| 16 | Sat | M | Month's Mind Mass, Holy Rosary Church |
| 17 | Sun | M | Confirmation Mass, Shenbaganur |
| 18-23 | | | Pastoral Theology Lectures, St. Paul's Seminary |
| 23 | Sat | E | Feast Mass, Anjal Nagar |
| 24 | Sun | E | Jubilee Mass, Alangulam |

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

HAPPY FEAST

The Archbishop & the Archdiocesan Priests wish the following religious congregations, serving in our Archdiocese, a blessed Feast Day.

| | |
|---|-------------------------|
| Society of the Holy Spirit | - 4 th June |
| Franciscan Sisters of St. Aloysius Gonzaga (FSAG) | - 21 st June |
| Oblate Sisters of Luibine (OSL) | - 21 st June |
| Brothers of the Sacred Heart of Jesus (SHJ) | - 22 nd June |
| Sacred Heart Sisters (Vellore) | - 22 nd June |
| Immaculate Heart of Mary (ICM) | - 23 rd June |
| Franciscan Sisters of Immaculate Heart of Mary (FIHM) | - 23 rd June |
| Sisters of St. John the Baptist (CSJB) | - 23 rd June |

Please Note

1. The monthly Recollection will be Vicariate level.
2. The **Solemnity of Sacred Heart of Jesus** falls on 8th June, Friday which is also commemorated as **Priests' Sanctification Day**. Priests are encouraged to spend time in prayer and discernment of one's own priesthood to mould it become like the Most Sacred Heart of Jesus.
3. **DNL condemns the indiscriminate and unconstitutional shooting** on the innocent citizens of India who were taking up a 100th day *Protest March* in Tuticorin against the London based Vedanta's Copper Plant, Sterlite on 22^{nd inst}. It is a state sponsored terrorism and a genocide on Tamil people and country. The death toll exceeds 12. A Tuticorin **diocesan priest** also was seriously injured by the bullet shot. DNL condemns such human rights violations aimed at the Christians, landless people, farmers, Dalits, minorities, women and voiceless people of Tamilnadu. We resolve to protect and save the earth of Tamilnadu against the onslaught of multinational companies and greedy politicians who roam about to replace the voiceless people from their own land and resources.
4. The **Solemnity of Saints Paul and Peter** falls on 29th Friday *inst*. Kindly procure a special collection of **St. Peter's Pence** on 1st July, Sunday after having announced it to the people on 23^{rd inst}. Kindly announce on the special collection – Communication Sunday on 1st July and procure a Communication Sunday collection on 8th July.
5. **Reminder** to all the priests and nuns, both religious and diocesan, for **admission of poor Catholic boys and girls** in our Institutions such as Primary and Nursery Schools, Higher Secondary Schools, Colleges, Technical Schools. Kindly follow the pastoral plan of the Archdiocese, i.e., "preference for the poor and neglected people."

6. **Condolence :** DNL conveys its deep condolences and prayers to **Fr. D. Maria Arul Selvam** on the demise of his beloved brother Mr.D. Arul Julian whom the Lord called to himself on 7th May 2018, and whose Funeral was officiated by our Archbishop on 9th May with the large number of the presbyterium at the cemetery, St. Mary's. May the soul of the departed, rest in Peace!
7. **The Archbishop has appointed** Mr. A. Segar and Mr. Nicholas as from the Parish of Lourdes Shrine, K. Pudur, Madurai as the new Secretary and joint-Secretary of the Archdiocesan Commission for Laity respectively. The DNL welcomes them and wishes them a fruitful ministry.
8. **Address Change - Ordo 2018:** You are kindly requested to send your address to me if there were to be made some changes in the previous Ordo. If you do not send, you are responsible. Kindly send to whatsapp. 9443386761 or Email: abssecretarymdu@gmail.com - Fr. Samuel, Secretary

Purchase of Catechism & Moral Books

This is to remind you that the Archdiocese has a policy to impart Catechism and Moral Education to the students who study in our institutions (Diocesan and Religious Schools). So I strictly order that all the Schools (Correspondents and Headmasters) in our Archdiocese, whether run by diocese or run by men and women religious congregations, to purchase catechism and moral books from Madurai Diocesan Christian Life commission, for the academic year 2018-2019. For all your book order and further enquiries contact **Fr. A. Antony Samy (7598165989)**, Secretary, Christian Life Commission, Failure to implement this may bring serious consequences.

Archbishop of Madurai.

மதுரை உயர் மறைமாவட்ட மேல்நிலைப் பள்ளிகளின் 12ம் வகுப்பு தேர்ச்சி விபரம் 2017 -2018

| வ. எண் | பள்ளியின் பெயர், இடம் | முதல் மதிப்பெண் | தேர்ச்சி சதவீதம் |
|--------|---|-----------------|------------------|
| 1. | அமல அன்னை மேல்நிலைப்பள்ளி, தே. சிந்தலச்சேரி | 1132 | 99 |
| 2. | ஆர்.சி. டவுன் மேல்நிலைப்பள்ளி, கொடைக்கானல் | 1101 | 73 |
| 3. | ஆர்.சி. மேல்நிலைப்பள்ளி, மாங்குடி மீனாட்சிபுரம் | 1101 | 100 |
| 4. | ஆர்.சி. மேல்நிலைப்பள்ளி, சிவகாசி | 1099 | 100 |
| 5. | ஆர்.சி. மேல்நிலைப்பள்ளி, விருதுநகர் | 1096 | 98 |
| 6. | புனித பிரிட்டோ மேல்நிலைப்பள்ளி, ஞானஒளிவுபுரம் | 1088 | 95.07 |
| 7. | ஆர்.சி. மேல்நிலைப்பள்ளி, சிலுக்குவார்பட்டி | 1082 | 100 |
| 8. | ஆர்.சி. மேல்நிலைப்பள்ளி, மிக்கேல்பாளையம் | 1070 | 97 |
| 9. | ஆர்.சி. மேல்நிலைப்பள்ளி, திருவில்லிபுத்தூர் | 984 | 99 |
| 10. | புனித சவேரியர் மேல்நிலைப்பள்ளி, செண்பகனூர் | 967 | 76 |

மதுரை உயர் மறைமாவட்டப் பள்ளிகளின் 10ம் வகுப்பு தேர்ச்சி விபரம்

| வ. எண் | பள்ளியின் பெயர், இடம் | முதல் மதிப்பெண் | தேர்ச்சி சதவீதம் |
|-------------------------|---|-----------------|------------------|
| 1. | அமல அன்னை மேல்நிலைப்பள்ளி, தே. சிந்தலச்சேரி | 481 | 99 |
| 2. | ஆர்.சி. மேல்நிலைப்பள்ளி, மாங்குடி மீனாட்சிபுரம் | 473 | 100 |
| 3. | ஆர்.சி. மேல்நிலைப்பள்ளி, சிவகாசி | 465 | 98 |
| 4. | ஆர்.சி. மேல்நிலைப்பள்ளி, மிக்கேல்பாளையம் | 465 | 97 |
| 5. | ஆர்.சி. மேல்நிலைப்பள்ளி, திருவில்லிபுத்தூர் | 463 | 99 |
| 6. | ஆர்.சி. மேல்நிலைப்பள்ளி, சிலுக்குவார்பட்டி | 453 | 99 |
| 7. | ஆர்.சி. மேல்நிலைப்பள்ளி, விருதுநகர் | 448 | 100 |
| 8. | புனித பிரிட்டோ மேல்நிலைப்பள்ளி, ஞானஒளிவுபுரம் | 446 | 97 |
| 9. | புனித சவேரியர் மேல்நிலைப்பள்ளி, செண்பகனூர் | 403 | 99 |
| 10. | ஆர்.சி. டவுன் மேல்நிலைப்பள்ளி, கொடைக்கானல் | 402 | 86 |
| உயர்நிலைப் பள்ளி | | | |
| 1. | புனித சூசையப்பர் உயர்நிலைப்பள்ளி, சமயநல்லூர் | 469 | 96 |
| 2. | ஆர்.சி. உயர்நிலைப்பள்ளி, காதக்கிணறு | 466 | 99 |
| 3. | ஆர்.சி. உயர்நிலைப்பள்ளி, பழங்காந்தம் | 462 | 96 |
| 4. | ஆர்.சி. உயர்நிலைப்பள்ளி, உத்தமபாளையம் | 455 | 99 |
| 5. | ஆர்.சி. உயர்நிலைப்பள்ளி, தேனி | 442 | 99 |
| 6. | ஆர்.சி. உயர்நிலைப்பள்ளி, அயன்நத்தம்பட்டி | 436 | 100 |
| 7. | புனித சவேரியர் உயர்நிலைப்பள்ளி, கன்னிசேரிபுத்தூர் | 432 | 80 |
| 8. | வேளாங்கன்னி மாதா உ.நி.பள்ளி, கிருஷ்ணபேரி | 414 | 100 |

மெட்ரிக் பள்ளிகளின் தேர்ச்சி விபரம் 12ம் வகுப்பு

| வ. எண் | பள்ளியின் பெயர், இடம் | முதல் மதிப்பெண் | தேர்ச்சி சதவீதம் |
|--------|---|-----------------|------------------|
| 1. | அன்னை வேளாங்கண்ணி மெட்ரிக் பள்ளி, வத்தலக்குண்டு | 1094 | 100 |
| 2. | புனித பிரிட்டோ மெட்ரிக் பள்ளி, ஞானலாபிபுரம் | - | - |
| 3. | கிறிஸ்துஅரசர் மெட்ரிக் பள்ளி, செங்கோலநகர் | 1088 | 100 |
| 4. | நொபிலி மெட்ரிக் பள்ளி, கோ. புதூர் | 1056 | 100 |

10ம் வகுப்பு தேர்ச்சி விபரம்

| வ. எண் | பள்ளியின் பெயர், இடம் | முதல் மதிப்பெண் | தேர்ச்சி சதவீதம் |
|--------|---|-----------------|------------------|
| 1. | புனித பிரிட்டோ மெட்ரிக் பள்ளி, ஞானலாபிபுரம் | 481 | 100 |
| 2. | அன்னை வேளாங்கண்ணி மெட்ரிக் பள்ளி, வத்தலக்குண்டு | 480 | 100 |
| 3. | கிறிஸ்துஅரசர் மெட்ரிக் பள்ளி, செங்கோலநகர் | 474 | 99 |
| 4. | நொபிலி மெட்ரிக் பள்ளி, கோ. புதூர் | 456 | 100 |

Felicitation on Ordination Anniversary

Rev. Fr. Xavier A.



10.06.1984

SANCTIFICATION PRAYER OF PRIESTS

O God Most Loving Father,
with your priests and those who consecrated their lives to you,
may we be fully and ever united to Christ.
May they be our constant guides in this oneness with you
through prayer, the Eucharist and personal conversion.
We have sinned and we have failed in so many ways.
There are many brothers and sisters in our midst who continue to suffer.
They hunger for truth and justice, for charity and solidarity.
We pray that we may become bearers of the Gospel
that transforms lives as we reach out to our suffering brethren.
We pray that the Gospel may urge us to action,
to witness to charity and compassionate service.
Together may we all be renewed and learn how to be
Servant-Leaders for the Gospel of Christ.
Like him who rose from the table to wash the disciples' feet,
may we too rise up to the challenge to take care
of the poor and the weak, to be always approachable
rather than untouchable, and "to imbibe the odor of the sheep."
May our young people who are discerning the gentle call
of the Lord to serve, be filled with courage and determination
to follow you in service with humility and love.
With Mary, Star of the New Evangelization,
may we continue to be instruments of the Gospel
in our country and in the world. Amen.

THE FOUNDATIONS ON THE DEVOTION TO SACRED HEART OF JESUS



(a) Historical foundations

In approving the devotion to the Sacred Heart, the Church did not trust to the visions of St. Margaret Mary; she made abstraction of these and examined the worship in itself. Margaret Mary's visions could be false, but the devotion would not, on that account, be any less worthy or solid. However, the fact is that the devotion was propagated chiefly under the influence of the movement started at Paray-le-Monial; and prior to her beatification, Margaret Mary's visions were most critically examined by the Church, whose judgment in such cases does not involve her infallibility but implies only a human certainty sufficient to warrant consequent speech and action.

(b) Theological foundations

The Heart of Jesus, like all else that belongs to His Person, is worthy of adoration, but this would not be so if It were considered as isolated from this Person and as having no connection with It. But it not thus that the Heart is considered, and, in his Bull "Auctorem fidei", 1794, Pius VI authoritatively vindicated the devotion in this respect against the calumnies of the Jansenists. The worship, although paid to the Heart of Jesus, extends further than the Heart of flesh, being directed to the love of which this Heart is the living and expressive symbol. On this point the devotion requires no justification, as it is to the Person of Jesus that it is directed; but to the Person as inseparable from His Divinity. Jesus, the living apparition of the goodness of God and of His paternal love, Jesus infinitely loving and amiable, studied in the principal manifestations of His love, is the object of the devotion to the Sacred Heart, as indeed He is the object of the Christian religion. The difficulty lies in the union of the heart and love, in the relation which the devotion supposes between the one and the other. Is not this an error long since

discarded? If so, it remains to examine whether the devotion, considered in this respect, is well founded.

(c) Philosophical and scientific foundations

In this respect there has been some uncertainty amongst theologians, not as regards the basis of things, but in the matter of explanations. Sometimes they have spoken as if the heart were the organ of love, but this point has no bearing on the devotion, for which it suffices that the heart be the symbol of love, and that, for the basis of the symbolism, a real connection exists between the heart and the emotions. Now, the symbolism of the heart is a fact and every one feels that in the heart there is a sort of an echo of our sentiments. The physiological study of this resonance may be very interesting, but it is in no wise necessary to the devotion, as its foundation is a fact attested by daily experience, a fact which physiological study confirms and of which it determines the conditions, but which neither supposes this study nor any special acquaintance with its subject.

The proper act of the devotion

This act is required by the very object of the devotion, since devotion to the love of Jesus for us should be pre-eminently a devotion of love for Jesus. It is characterized by a reciprocation of love; its aim is to love Jesus who has so loved us, to return love for love. Since, moreover, the love of Jesus manifests itself to the devout soul as a love despised and outraged, especially in the Eucharist, the love expressed in the devotion naturally assumes a character of reparation, and hence the importance of acts of atonement, the Communion of reparation, and compassion for Jesus suffering. But no special act, no practice whatever, can exhaust the riches of the devotion to the Sacred Heart. The love which is its soul embraces all and, the better one understands it, the more firmly is he convinced that nothing can vie with it for making Jesus live in us and for bringing him who lives by it to love God, in union with Jesus, with all his heart, all his soul, all his strength.

HISTORICAL DEVELOPMENT OF DEVOTION TO SACRED HEART OF JESUS

(1) From the time of St. John and St. Paul there has always been in the Church something like devotion to the love of God, Who so loved the world as to give it His only-begotten Son, and to the love of Jesus, Who has so loved us as to deliver Himself up for us. But, accurately speaking, this is not the devotion to the Sacred Heart, as it pays no homage to the Heart of Jesus as the symbol of His love for us. From the earliest centuries, in accordance with the example of the Evangelist, Christ's open side and the mystery of blood and water were meditated upon, and the Church was beheld issuing from the side of Jesus, **as Eve came forth from the side of Adam**. But there is nothing to indicate that, during the first ten centuries, any worship was rendered the wounded Heart.



(2) It is in the eleventh and twelfth centuries that we find the first unmistakable indications of devotion to the Sacred Heart. Through the wound in the side of the Heart was gradually reached, and **the wound in the Heart symbolized the wound of love**. It was in the fervent atmosphere of the Benedictine or Cistercian monasteries, in the world of Anselmian or Bernardine thought, that the devotion arose, although it is impossible to say positively what were its first texts or were its first votaries. To **St. Gertrude, St. Mechtilde**, and the author of the "Vitis mystica" it was already well known. We cannot state with certainty to whom we are indebted for the "Vitis mystica". Until recent times its authorship had generally been ascribed to St. Bernard and yet, by the late publishers of the beautiful and scholarly Quaracchi edition, it has been attributed, and not without plausible reasons, to **St. Bonaventure** ("S. Bonaventura opera omnia", 1898, VIII, LIII sq.). But, be this as it may, it contains one of the most beautiful passages that ever inspired the devotion to the Sacred Heart, one appropriated by the Church for the lessons of the second nocturn

of the feast. To St. Mechtilde (d. 1298) and St. Gertrude (d. 1302) it was a familiar devotion which was translated into many beautiful prayers and exercises. **What deserves special mention is the vision of St. Gertrude on the feast of St. John the Evangelist, as it forms an epoch in the history of the devotion. Allowed to rest her head near the wound in the Saviour's she heard the beating of the Divine Heart and asked John if, on the night of the Last Supper, he too had felt these delightful pulsations, why he had never spoken of the fact. John replied that this revelation had been reserved for subsequent ages when the world, having grown cold, would have need of it to rekindle its love** ("Legatus divinae pietatis", IV, 305; "Revelationes Gertrudianae", ed. Poitiers and Paris, 1877).

(3) From the **thirteenth to the sixteenth century**, the devotion was propagated but it did not seem to have developed in itself. It was everywhere practised by privileged souls, and the lives of the saints and annals of different religious congregations, of the Franciscans, Dominicans, Carthusians, etc., furnish many examples of it. It was nevertheless a private, individual devotion of the mystical order. Nothing of a general movement had been inaugurated, unless one would so regard the propagation of the devotion to the Five Wounds, in which the Wound in the Heart figured most prominently, and for the furtherance of which the Franciscans seem to have laboured.

(4) It appears that in the sixteenth century, the devotion took an onward step and passed from the domain of mysticism into that of Christian asceticism. It was constituted an objective devotion with prayers already formulated and special exercises of which the value was extolled and the practice commended. This we learn from the writings of those two masters of the spiritual life, the pious **Lanspergius (d. 1539) of the Carthusians of Cologne**, and the devout Louis of Blois (Blosius; 1566), a **Benedictine and Abbot of Liessies in Hainaut**. To these may be added **Blessed John of Avila (d. 1569)** and **St. Francis de Sales**, the latter belonging to the seventeenth century.

- (5) From that time everything betokened an early bringing to light of the devotion. Ascetic writers spoke of it, especially those of the Society of Jesus, Alvarez de Paz, Luis de la Puente, Saint-Jure, and Nouet, and there still exist special treatises upon it such as Father Druzbecki's (d. 1662) small work, "Meta Cordium, Cor Jesu". **Amongst the mystics and pious souls who practised the devotion were St. Francis Borgia, Blessed Peter Canisius, St. Aloysius Gonzaga, and St. Alphonsus Rodriguez, of the Society of Jesus;** also Venerable Marina de Escobar (d. 1633), in Spain; the Venerable Madeleine St. Joseph and the Venerable Marguerite of the Blessed Sacrament, Carmelites, in France; Jeanne de S. Mathieu Deleloe (d. 1660), a Benedictine, in Belgium; the worthy Armelle of Vannes (d. 1671); and even in Jansenistic or worldly centres, Marie de Valernod (d. 1654) and Angélique Arnauld; M. Boudon, the great archdeacon of Evreux, Father Huby, the apostle of retreats in Brittany, and, above all, the Venerable Marie de l'Incarnation, who died at Quebec in 1672. The Visitation seemed to be awaiting St. Margaret Mary; its spirituality, certain intuitions of St. Francis de Sales, the meditations of Mère l'Huillier (d. 1655), the visions of Mother Anne-Marguerite Clément (d. 1661), and of Sister Jeanne-Bénigne Gojos (d. 1692), all paved the way. **The image of the Heart of Jesus was everywhere in evidence, which fact was largely due to the Franciscan devotion to the Five Wounds and to the habit formed by the Jesuits of placing the image on their title-page of their books and the walls of their churches.**
- (6) Nevertheless, the devotion remained an individual or at least a private devotion. It was reserved to **Blessed Jean Eudes** (1602-1680) to make it public, to honour it with an Office, and to establish a feast for it. Père Eudes was above all the apostle of the Heart of Mary; but in his devotion to the Immaculate Heart there was a share for the Heart of Jesus. Little by little the devotion to the Sacred Heart became a separate one, and on 31 August, 1670, the first feast of the Sacred Heart was celebrated with great solemnity in the Grand Seminary of Rennes. Coutances followed suit on 20 October, a day with which the Eudist feast was thenceforth to be

- connected. The feast soon spread to other dioceses, and the devotion was likewise adopted in various religious communities. Here and there it came into contact with the devotion begun at Paray, and a fusion of the two naturally resulted.
- (7) It was to **Margaret Mary Alacoque** (1647-1690), a **humble Visitandine** of the monastery at Paray-le-Monial, that Christ chose to reveal the desires of His Heart and to confide the task of imparting new life to the devotion. There is nothing to indicated that this pious religious had known the devotion prior to the revelations, or at least that she had paid any attention to it. **These revelations were numerous, and the following apparitions are especially remarkable: that which occurred on the feast of St. John, when Jesus permitted Margaret Mary, as He had formerly allowed St. Gertrude, to rest her head upon His Heart, and then disclosed to her the wonders of His love, telling her that He desired to make them known to all mankind and to diffuse the treasures of His goodness, and that He had chosen her for this work** (27 Dec., probably 1673); that, probably distinct from
- the preceding, in which **He requested to be honoured under the figure of His Heart of flesh; that, when He appeared radiant with love and asked for a devotion of expiatory love — frequent Communion, Communion on the First Friday of the month, and the observance of the Holy Hour (probably June or July, 1674);** that known as the "great apparition" which took place during the octave of Corpus Christi, 1675, probably on 16 June, when He said, "Behold the Heart that has so loved men . . . **instead of gratitude I receive from the greater part (of mankind) only ingratitude . . .**", and asked her for a feast of reparation of the Friday after the octave of Corpus Christi, bidding her consult Father de la Colombière, then superior of the small Jesuit house at Paray; and finally, those in which solemn homage was asked on the part of the king, and the mission of propagating the new devotion was especially confided to the religious of the Visitation and the priests of the Society of Jesus. A few days after

the “great apparition”, of June, 1675, Margaret Mary made all known to Father de la Colombière, and the latter, recognizing the action of the spirit of God, consecrated himself to the Sacred Heart, directed the holy Visitandine to write an account of the apparition, and made use of every available opportunity discreetly to circulate this account through France and England. At his death, 15 February 1682, there was found in his journal of spiritual retreats a copy in his own handwriting of the account that he had requested of Margaret Mary, together with a few reflections on the usefulness of the devotion. This journal, including the account and a beautiful “offering” to the Sacred Heart, in which the devotion was well explained, was published at Lyons in 1684. The little book was widely read, even at Paray, although not without being the cause of “dreadful confusion” to Margaret Mary, who, nevertheless, resolved to make the best of it and profited by the book for the spreading of her cherished devotion. Moulins, with Mother de Soudeilles, Dijon, with Mother de Saumaise and Sister Joly, Semur, with Mother Greyfié, and even Paray, which had at first resisted, joined the movement. Outside of the Visitandines, priests, religious, and laymen espoused the cause, particularly a Capuchin, Margaret Mary’s two brothers, and some Jesuits, among the latter being Fathers Croiset and Gallifet, who were destined to do so much for the devotion.

- (8) The death of Margaret Mary, 17 October 1690, did not dampen the ardour of those interested; on the contrary, a short account of her life published by Father Croiset in 1691, as an appendix to his book “De la Dévotion au Sacré Cœur”, served only to increase it. In spite of all sorts of obstacles, and of the slowness of the Holy See, which in 1693 imparted indulgences to the Confraternities of the Sacred Heart and, in 1697, granted the feast to the Visitandines with the Mass of the Five Wounds, but refused a feast common to all, with special Mass and Office, the devotion spread, particularly in religious communities. The Marseilles plague, 1720, furnished perhaps the first occasion for a solemn consecration and public worship outside of religious communities. Other cities of the South

followed the example of Marseilles, and thus the devotion became a popular one. In 1726 it was deemed advisable once more to importune Rome for a feast with a Mass and Office of its own, but, in 1729, Rome again refused. However, in 1765, it finally yielded and that same year, at the request of the queen, the feast was received quasi officially by the episcopate of France. On all sides it was asked for and obtained, and finally, in 1856, at the urgent entreaties of the French bishops, Pope Pius IX extended the feast to the universal Church under the rite of double major. **In 1889 it was raised by the Church to the double rite of first class. The acts of consecration and of reparation were everywhere introduced together with the devotion. Oftentimes, especially since about 1850, groups, congregations, and States have consecrated themselves to the Sacred Heart, and, in 1875, this consecration was made throughout the Catholic world.** Still the pope did not wish to take the initiative or to intervene. Finally, on 11 June, 1899, by order of Leo XIII, and with the formula prescribed by him, all mankind was solemnly consecrated to the Sacred Heart. The idea of this act, which Leo XIII called “the great act” of his pontificate, had been proposed to him by a religious of the Good Shepherd from Oporto (Portugal) who said that she had received it from Christ Himself. She was a member of the Drost-zu-Vischering family, and known in religion as Sister Mary of the Divine Heart. She died on the feast of the Sacred Heart, two days before the consecration, which had been deferred to the following Sunday. Whilst alluding to these great public manifestations we must not omit referring to the intimate life of the devotion in souls, to the practices connected with it, and to the works and associations of which it was the very life. Moreover, we must not overlook the social character which it has assumed particularly of late years. The Catholics of France, especially, cling firmly to it as one of their strongest hopes of ennoblement and salvation.

- *Courtesy: Catholic Encyclopedia.*

SPECIAL COLLECTIONS - 01.02.2018 to 24.05.2018

| S. No. | Parish Name | Holy Childhood | Holy See | Hunger Disease | Good Friday | Vocation Sunday |
|--------|--------------------|----------------|----------|----------------|-------------|-----------------|
| 1 | A. Nathampatti | 300 | 300 | 1500 | 1000 | 400 |
| 2 | Alankulam | 600 | | 2250 | 2250 | |
| 3 | Ammapatty | 1180 | 1280 | 8150 | 4130 | |
| 4 | Anjal Nagar | 6125 | | 65257 | 43351 | |
| 5 | Anna Nagar | 12530 | 10360 | 150000 | 38726 | 8850 |
| 6 | Aruppukottai | | | | | |
| 7 | Ayravathanallur | 2000 | 2000 | | | |
| 8 | Bastin Nagar | 15000 | 9000 | 124000 | 29000 | 11000 |
| 9 | Batlagundu | 2600 | 2400 | 40000 | 10000 | |
| 10 | Bibikulam | 4500 | 2750 | 43017 | 10183 | 3440 |
| 11 | Bodinayakanur | 500 | 500 | 10000 | 3000 | |
| 12 | Chinnamanur | 460 | 270 | 1050 | 2030 | 417 |
| 13 | Cumbum | 1600 | 1270 | 17200 | 4400 | |
| 14 | Devadanam | | | | | |
| 15 | Ellis Nagar | 11917 | 7560 | 110981 | 23220 | 9947 |
| 16 | Gnanaolivupuram | | | | | |
| 17 | Hanumanthanpatty | 1200 | 1300 | 14000 | 7340 | |
| 18 | Holy Rosary Church | 5000 | | | | |
| 19 | Iyyampalayam | 200 | 200 | 1300 | 1200 | 200 |
| 20 | K. Pudur | 2000 | 2000 | 40000 | 30000 | 2000 |
| 21 | Kadachanendal | 1500 | | | | |
| 22 | Kadamalaikundu | 200 | | 3500 | 2700 | |
| 23 | Kalladipatti | 1000 | 1000 | 5000 | 2100 | |
| 24 | Kariapatty | 1000 | 1000 | 6230 | 6070 | 1000 |
| 25 | Karumathur | 630 | 510 | 1500 | 3650 | |
| 26 | Kavirayapuram | 350 | 350 | 2810 | 4860 | |
| 27 | Kottur | 1000 | 1000 | 15000 | 16700 | 1000 |
| 28 | Lourdupuram | | | | | |
| 29 | Megamalai | 200 | 200 | 200 | 300 | 200 |
| 30 | Mangalamkombe | 400 | | | | |
| 31 | M. Meenachiapuram | | | | | |
| 32 | Mathankovilpatti | 600 | 500 | 5000 | 1500 | 500 |
| 33 | Meenampatti | | | | | |
| 34 | Melur | | 1910 | 12762 | 6260 | |
| 35 | Michaelpalayam | 2100 | 2200 | 15000 | 10000 | 2100 |

SPECIAL COLLECTIONS - 01.02.2018 to 24.05.2018

| S. No. | Parish Name | Holy Childhood | Holy See | Hunger Disease | Good Friday | Vocation Sunday |
|--------|-------------------------|----------------|----------|----------------|-------------|-----------------|
| 36 | Munjikkal | 11000 | 6000 | 60000 | 30000 | 7500 |
| 37 | Nagamalai | | | | | |
| 38 | Nakkaneri | 1000 | 1000 | 12000 | 2000 | |
| 39 | Nilakottai | 1100 | 600 | 5700 | 4200 | |
| 40 | Niraivazhvu Nagar (VNR) | 500 | | | | |
| 41 | Othaial | 250 | 250 | | | |
| 42 | Packiapuram | 3020 | 2350 | 23020 | 6020 | |
| 43 | Palanganatham | 6000 | | 110000 | 21000 | 4000 |
| 44 | Pandian Nagar | 1020 | 530 | 6020 | 7080 | |
| 45 | Periyakulam | 800 | 600 | | | |
| 46 | Perumalmalai | | | | | |
| 47 | R.R. Nagar | 3000 | 3000 | 22000 | 5500 | |
| 48 | Railway Colony | 2100 | 1000 | 4500 | 4500 | 1200 |
| 49 | Rajapalayam | 1500 | 1000 | 22500 | 3500 | 1500 |
| 50 | Rayappanpatti | 6000 | 3000 | 35000 | 30000 | |
| 51 | Rayapuram | | | | | |
| 52 | Samayanallur | 3000 | 3100 | 47000 | 10000 | 3600 |
| 53 | Sattur | | | | | |
| 54 | Shenbaganur | 750 | 750 | | | |
| 55 | Sengole Nagar | | | 60000 | 30000 | |
| 56 | Silukkuvarpatty | 1000 | 1000 | 10000 | 5000 | |
| 57 | Sivakasi | 15500 | 12900 | 103400 | 45500 | |
| 58 | Srivilliputhur | | | | | |
| 59 | St. Mary's Cathedral | 10000 | 5000 | 60000 | 50000 | 5000 |
| 60 | Sundaranatchiapuram | | | | | |
| 61 | T. Sindalacherry | 2000 | 1000 | 54600 | 21400 | |
| 62 | T. Vadipatti Shrine | 4000 | 3000 | 10200 | 15500 | 1300 |
| 63 | Theni | 4100 | 3400 | 39377 | 16767 | |
| 64 | Thirumangalam | 1500 | 1000 | 3500 | 5010 | |
| 65 | Thirunagar | 2000 | 3000 | 9000 | 20000 | |
| 66 | Thiruthangal | | | | | |
| 67 | Thummuchinampatty | 630 | 370 | 520 | 530 | 500 |
| 68 | Ugarthe Nagar | 2000 | 2000 | 20000 | 10000 | 2000 |
| 69 | Usilampatti | 1100 | 1000 | | 6317 | |
| 70 | Uthamapalayam | 1000 | 1000 | 4100 | 8300 | |

SPECIAL COLLECTIONS - 01.02.2018 to 24.05.2018

| S. No. | Parish Name | Holy Childhood | Holy See | Hunger Disease | Good Friday | Vocation Sunday |
|--------|--|----------------|----------|----------------|-------------|-----------------|
| 71 | Virudhunagar | 6000 | | | | |
| 72 | W. Pudupatti | 1000 | | | | |
| 73 | Y. Othakadai | | | 15962 | 20725 | 2650 |
| | St. Agnes Home for Children, Rayappanpatti | 10000 | | | | |
| | Holycross Convent, VNR | | | | 5000 | |
| | Melavadakkur | | | 557 | 556 | |
| | Fr. Lourduraj, Arockia Illam | | | 900 | 1100 | |
| | St. Anne's Provincialate Ansarinagar | | | 4000 | | |
| | Total | 179562 | 107710 | 1439563 | 649475 | 70304 |

KANI (Seminarians Fund) 01.02.2018 to 30.05.2018)

14,98,281.77

| | |
|---|-----------|
| Fr. Parish Priest, Anna Nagar | 35,000.00 |
| Mr. Arul Selvam & Jeya Princilla Mary, Sindalacherry | 20,000.00 |
| Confirmation Mass, Sundaranachiapuram | 17,000.00 |
| Parishioners, Nilakottai | 16,500.00 |
| Selvan. Sebastian Arul Prakash, S. Saleth Prasanna & William Thomas, Kottur, First Communion Mass | 15,000.00 |
| Fr. Superior, Claretians, Kochadai | 10,000.00 |
| Fr. Shibu Joseph, OSLM and Family, Uthamapalayam | 10,000.00 |
| The Provincial Superior, St. Aloysius, T. Vadipatti | 10,000.00 |
| Fr. Edward, Parish Priest, Keeranur, Trichy | 10,000.00 |
| Fr. Parish Priest, Packiapuram | 10,000.00 |
| Fr. Angel, Shenbaganur | 10,000.00 |
| Co-ordinator, Retreat Centre, Puthuvazhvu, Thenkasi | 10,000.00 |
| Fr. Rector & Parish Priest, K. Pudur | 10,000.00 |
| Mrs. Manohari Doss, Ellis Nagar | 10,000.00 |

| | |
|--|-----------|
| Parish Priest, Thiruthangal | 10,000.00 |
| Fr. Parivalan, Parish Priest, W. Pudupatti | 5,000.00 |
| Mr. Stephen Raj, Marambady, Dindigul | 5000.00 |
| Mr. A. Sahayaraj, Madurai | 2,000.00 |
| Mr. Amalraj, Madurai | 1,000.00 |
| Sivagnanapuram | 1,000.00 |
| Parishioners, Sundaranachiapuram | 1,000.00 |
| M. Antony Arockiamary, Sundaranachiapuram | 500.00 |
| I.C. Convent, Sundaranachiapuram | 500.00 |

| | |
|---------------------------|---------------------|
| Total | <u>17,17,781.77</u> |
| Less Payment for Seminary | <u>1,35,000.00</u> |

15,82,781.77

Mass Received From Parishes

| | |
|---|--------|
| Fr. Parish Priest, Munjikkal (500 Masses) | 50,000 |
| Fr. Parish Priest, Bastin Nagar (200 Masses) | 20,000 |
| Fr. Parish Priest, Ugarthe Nagar (105 Masses) | 10,500 |
| Fr. Parish Priest, St. Mary's (100 Masses) | 10,000 |

Total 90,500

From the Procurator's Desk

Dear Rev. Fathers,

Kindly verify the above statement and confirm the remittances. If any discrepancy is found, you are welcome to correct the same with the receipt available with you.

This is a gentle reminder that some parishes are yet to remit a few special collections for the year 2018. Kindly remit the collections at the earliest.

- Fr. Procurator

**நொபிலி அருள்பணி மையம்
புதிய கட்டிடம் மலர்வதற்காக தாராள மனதுடன் உதவும்
உள்ளங்கள்**

| | |
|--|--------|
| Fr. G. Lourdu Raj, Arockia Illam | 55,000 |
| Fr. Dhivyanandam, Ayravathanallur | 50,000 |
| Fr. A. Antony Samy, Secretary, C.C.L | 25,000 |
| Fr. Vincent Mathan Babu | 20,000 |
| Fr. A. Vedamanickam, Palanganatham | 10,000 |
| Fr. I. Maria Arul Selvam | 10,000 |
| Mr. Arulanandam, Rtd., H.M, Annanagar | 10,000 |
| The Teachers, R.C. Mid.Sch. P. Chettiapatti, Usilampatti | 5,000 |
| Fr. Gnanasandanam, Arockia Illam | 5,000 |
| Nazrane Isabella Family, Usilampatti | 1,000 |

Total **1,91,000**

Adoration Sunday

| June | | July |
|------------------|--|------------------|
| 03 Virudhunagar |  | 01 Karumathur |
| 10 Nagamalai P. | | 08 Kadachanendal |
| 17 Chinnamanur | | 15 Anna Nagar |
| 24 Uthamapalayam | | 22 Batlagundu |
| | | 29 Bodinayakanur |

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 |

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



| | | |
|---------------|-----------------------|-------------|
| 02,03.06.2018 | நொபிலி அருள்பணி மையம் | சனி, ஞாயிறு |
| 09,10.06.2018 | திருவில்லிப்பத்தூர் | சனி, ஞாயிறு |
| 16,17.06.2018 | நொபிலி அருள்பணி மையம் | சனி, ஞாயிறு |
| 23,24.06.2018 | உத்தம்பாளையம் | சனி, ஞாயிறு |

அருட்தந்தை. ஜோசப், செயலர்

XII. THE OLD MADURA MISSION

iv. Social and Political Conditions

The Annals of the Missionaries portray then existing economic condition of the people. Due to the constant war between the Nayaka kings and the Vijayanagara Empire the people who lived at the frontier regions of Gingee, Trichy and Tanjore were affected very badly and consequently they migrated to the interior places.

Fr. J. C. Houpert S.J., while narrating about the economic condition of the people of Madurai Mission, states: "In the South we may notice the activity of Tuticorin and the rising importance of Madura city and of Trichinopoly, the headquarters of South Indian Railway system. The Sourashtras of Madura use scientific methods of dyeing cotton with alizarine dyes. The outturn of dyed yarn is about 2000 bales per month. In various places a good beginning has been made in the use of machinery driven by steam, electricity, or oil for hulling paddy, cleaning rice, ginning cotton and pressing oil seeds." Most of the people living around and the frontiers of Madurai in the nineteenth century were farmers and when the rain failed and caused acute draught, they migrated to Madurai because of its ginning and hulling paddy factories.

During this period missionaries note "while Europeans flock to gold and diamond mines, the Tamilian leaves his fatherland for the tea and coffee gardens of Ceylon, the rice fields and rice mills of Burma, or the rubber plantations for the Malay States." They point out that the

majority who migrate for better prospects are from Southernmost districts. Through such emigration the poor dalit people have been raised to a higher social status became land holders.

It is highly inspiring to all of us to see that the missionaries also identified themselves with the poor people and their lifestyle in the mission. A data about the early death of the missionaries testifies to their poor identification with the poor people. Between 1840 and 1850 twenty fathers died in the mission, fifteen below the *age of forty* and the oldest aged forty two. Among them the short lived notable missionaries were **Fr. Alexander Martin** (buried in Rajakambeeram), **Fr. Louis Garnier** (buried in Trichy), **Fr. Louis du Ranquet** (buried in Sreevaikundam) and **Fr. Joseph Betarand** (buried in France). The main cause of their early death is the excessive severe lives led by them. They never tasted meat or wine and lived entirely on rice and fish. Meat is a very rare commodity. No missionary raised goat or hens in their missionary places which has only become a later 'missionary development'. They were continuously moving and living like the poor people for whom they came from the European countries. They drank contaminated water and moved from one place to another on horse back or by foot being directly exposed to the hot sun, dust and rain. Dust and polluted water did not matter to them while in ministry. Extreme frugality and excessive toil in confessional, in pulpit and the continuous missionary journeys made them an easy prey to any epidemic such as cholera, small pox, plague, hood-worm, consumption, malaria and other fevers. These holy and valiant men of the Society cast their lives as seeds at the soil of Madura mission so that the future church of Madurai would grow into a mighty tree.

Caste system as we know is interconnected with economic condition and poverty. The missionaries note in their letters that Indian caste system which is based on one's birth is the key system that governed the whole life of an individual. One of the letters state that the caste man is better respected than the government Laws. The letters of Frs. De Britto, Bourez, Da Costa and Anthony Dias point out the supremacy of the Brahmins and their overall control of the society

including the local kings. The cruel and cunning laws created by this Arian group ordered both the rulers and the common man to respect Brahmins and to offer free land, house, education and food to the Brahmins if they wanted to be blessed by gods. Otherwise the king and the people will not be in peace. Such was the social custom prevalent during the period of the missionaries in the sixteenth century. These documents bring to light the untold sufferings the poor people underwent in the name of caste system. Basic needs such as food, drinking water, toileting facilities, dresses, work in the fields, participation in public social functions, education, government employment, religious worship etc. were denied to the low caste people by the Brahmins.

The status of women during this period was pathetic. They were bought in marriage and were enslaved, ill-treated and insulted in social life. The upper caste widows were treated like animals. They could not remarry; on the contrary they have to suicide themselves on the funeral pyre of the deceased husband, which system is called sati. Many of the letters of the missionaries depict the cruel social custom of sati meted out to innocent young women. Fr. Provenca given an account of a royal harem, in which he states that King TirumalaNayaka of Madurai had more than sixty five wives and KilavanSethupathi of Ramanathapuram forty seven wives. When these rulers died all of these wives committed suicide (sati). Both the Christian missionaries and foreigner-reformists fought against this sati system and tried to eradicate. It is recorded that while polygamy and concubinage were so common among the upper caste Hindus, they were forbidden among the lower class people.

In such social conditions the missionaries were involved in missionary activities. On many occasions appointment to meet the king TirumalaiNayaka was denied to the missionaries. They were warned not to talk about the religious of paranghis. Only the arrival of Nobili to Madurai and his pioneering ministries changed this mind-set among the kings and upper-class. As he became the mission superior of Madurai in 1606, Nobili made inroad among the kings and Brahmins often engaged in sacred studies.

– Jodir.