



Diocesan News Letter Madurai

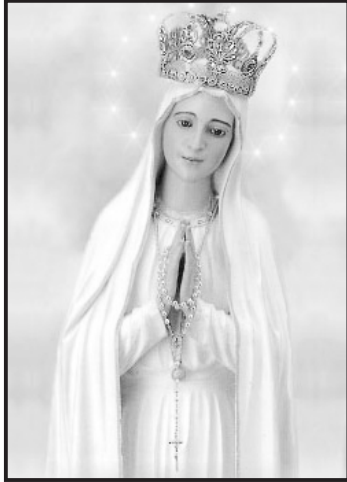
Website: www.archdioceseofmadurai.org
Email: abssecretarymdu@gmail.com

May 2015

(For Private Circulation Only)

No. 625

மாதாவின் மாதம்
அருளின் மாதம்



உழைப்பில் உலகை
புதுப்பிப்போம்.



“உழவுக்கும் தொழிலுக்கும் வந்தனை செய்வோம்”

- பாரதியார்



Pope's General Intention for May: That, rejecting the culture of indifference, we may care for our neighbours who suffer, especially the sick and the poor.

Pope's Mission Intention for May: That Mary's intercession may help Christians in secularized cultures be ready to proclaim Jesus.

Please Note

1. **Recollection:** DNL wishes all its readers a happy Summer Vacation. As it is a holiday month, the monthly recollection is personal.
2. **Felicitation to our Archbishop Emeritus:** The Archbishop, Most Rev. Antony Pappusamy, the Presbyterium, the Religious and the Lay faithful of the Archdiocese of Madurai wish His Grace, the Archbishop Emeritus, a jubilous Episcopal Consecration Anniversary Day on 29th May. May the good Lord bless the Emeritus Archbishop, **Most Rev. Peter Fernando** with good health and joy.
3. **Congratulations to newly Ordained Deacons:** His Grace, **Most Rev. Antony Pappusamy** ordained two of our Deacons, incardinated to our Archdiocese on 12th April 2015 in Dindigul. The Presbyterium together with His Grace welcomes **Reverend Arpuda Raj and Reverend Victor** into the Archdiocesan ministry. May the good Lord be with the Deacons at their start of their clerical life, whom they follow in his footsteps.
4. **Diocesan Ordination:** Five of our Deacons will be ordained by our Archbishop at 5:30 pm., on 10th May 2015 at St. Joseph's Church, Gnanaolivupuram. The Archdiocese rejoices over ordination of five priests who will begin their priestly ministry, after ordination, with total dedication to follow Christ and to serve the people of God in the Archdiocese. The Presbyterium welcomes the newly **ORDAINED PRIESTS** into the priestly ministry and priestly brotherhood. The profile of the *Ordinandi* are published below.

Cont. 5th Page

Archbishop's Engagements May - 2015

01.05.2015	Mor: Feast Mass - Gnanaolivupuram Eve: Feast Mass - Aruppukottai
02.05.2015	Mor: Final Vows CIC, Madurai
03.05.2015	Mor: Wedding at Gnanaolivupuram Eve: Ordination at Trichy
04.05.2015	Mor: SC/ST Commission Coaching class - Chapel Eve: GB Meeting, Laity Council - Trichy
05.05.2015	Mor: Final Vows at Coimbatore
06.05.2015	Eve: Ordination at Dindigul
07.05.2015	Eve: Mass - Manaparai Parish
08.05.2015	Eve: Grotto Blessing - Meenampatti
09.05.2015	Mor: Prayer Meeting, Service Dindigul Eve: Ordination MSFS, Yagappanpatti Dindigul
10.05.2015	Mor: Confirmation at Annanagar Eve: Ordination at Madurai, Gnanaolivupuram
12.05.2015	St. Joseph's of Lyons Jubilee - Madurai
13.05.2015	Ooty Diocese 60th Jubilee
14.05.2015	Mor: Silver Jubilee, Ratzagadass, Karangadu - Thondi
15.05.2015	Mor: Silver Jubilee, Sr. Gnanamani, Vadipatti
16.05.2015	Mor: Fr. Xavier's Silver Jubilee at Gnanaolivupuram Eve: Laity Commission GB Meeting
17.05.2015	Laity Commission Seminar - Trichy
19.05.2015	Mor: St. Anne's Trichy Final Vows
20.05.2015	Mor: Marriage Mass - Mettupatti, Dindigul Eve: Marriage Reception, Kodaikanal
21.05.2015	Confirmation Mass - Sivakasi
22.05.2015	Convent Blessing - Sattur
23.05.2015	Mor: Marriage Mass Mor: SC/ST Commission Coaching class ends Eve: Feast Mass - W. Pudupatti
24.05.2015	Mor: Confirmation - Shenbaganur
31.05.2015	Mor: Church Blessing, R.R. Nagar Eve: Mass - Usilampatti

Welcome and God Bless You

REV. J. AMALA GNANA PRABHU

Father's Name : Mr. S. Jesu Raj
Mother's Name : Mrs. J. Maria Ruby
Date of Birth : 22.11.1983
Village, Parish : Silukuvarpatti
Brothers + Sisters : 1 Sister & 1 Brother



Motto : "Set Apart for the Gospel of God. . ." (Rom 1:1)

REV. A. ANBU SELVAM

Father's Name : Mr. M. Arulprakasam
Mother's Name : Mrs. A. Jeya Mary
Date of Birth : 06.01.1986
Village, Parish : Sundaranachiyapuram
Brothers + Sisters : 2 Brothers & 1 Sister



Motto : "Let all be done in love. . ." (1 Cor 16:14)

REV. A. ARUN ARULAPPAN

Father's Name : Mr. S. Alphonse
Mother's Name : Mrs. A. Philominal
Date of Birth : 24.06.1984
Village, Parish : Michaelpalayam
Brothers + Sisters : 1 Sisters & 3 Brothers



Motto : "Rejoice Always . . ." (1 Thes 5:16)

REV. J. PETER

Father's Name : Mr. S. John Maria Louis
Mother's Name : Mrs. S. Rajareega Rani
Date of Birth : 27.11.1986
Village, Parish : Silukuvarpatti
Brothers + Sisters : 2 Brother



Motto : "To bear abundant fruit . . ." (Jn. 15:5)

REV. A. SAMUVEL

Father's Name : Mr. A. Amal Raj
Mother's Name : Mrs. A. Amirtha Rani
Date of Birth : 11.04.1985
Village, Parish : Ariyanallur
Brothers + Sisters : 1 Sister & 1 Brother



Motto : "For the Glory of God . . ." (1 Cor 10:31)

5. **CONGRATULATIONS:** DNL congratulates Fr. Paul who has constructed a magnificent *Lourdu Annai* Grotto and an Adoration chapel at the campus of Thiruthangal, St. Antony's Church. His Grace, Most Rev. Antony Pappusamy blessed and opened them on 15th April 2015. May devotion to the Eucharistic Lord and to our Blessed Mother may increase at Thiruthangal.
6. **Misericordiae vultus :** On 12th April, on Divine Mercy Sunday, the Holy Father Francis has announced the starting of *Extraordinary Jubilee*, the **YEAR OF MERCY**, which would start running from the Solemnity of *Immaculate Conception 2015*. *Misericordiae vultus*, the Bull was published on the same day. This document published at this issue, at P.10.



ORPHANAGES FOR POOR CHILDREN

Poor students of our Archdiocese should be helped to get admission in our Orphanages. The list of the orphanages which will admit the deserving poor boys and girls of our Archdiocese are the following:

1. St. Paul Home. C/o Fr. Parish Priest, Maria Nagar, Krishnapuri, Managacheri – 626 141. Tel. No. 04563 – 281 819. Only for boys; Std. 5.6.7.8.
2. St. Joseph's Children Home, P. Chettipatti, Adhikaripatti (po), Peraiyur (tk), Madurai Dt. – 626 527. Tel. No. 04552 – 244246. For boys and girls; from std. 1 to 8.
3. R.C. Little Flower Children Home, Theni Road, Usilampatti (po), Madurai (dt) – 626 532. Tel. No. 04552 – 252003. For Girls; from std. 1-11.
4. St. Aloysius Home for Children, Rayappanpatti, Theni Dt – 625 526. Tel. No. 04554 – 253341; for boys; std. 3-11.
5. St. Agnes Home for Girls, Rayappanpatti, Theni Dt – 625 526. Tel. No. 04554 – 253202; for girls; std. 3-11.
6. St. Theresa Children Home, Pambarpuram, Kodaikanal – 624 103; Dindigul Dt. Tel. No. 04542 – 240773; for boys and girls; std. 1-8.



7. St. Xavier Home, Shenbaganur, Kodaikanal, Dindigul Dt. – 624 104; for boys and girls; std. 4-11.
8. St. Joseph's Orphanage, St. Mary's Hr. Sec. School, Post Box 56, Madurai – 625 001; for boys; 4-11.

As these orphanages obtain subsidy through the Archdiocese, admission for the deserving students from the Archdiocese will be the priority of these homes. Hence seek admission for your candidates with the recommendation letter of the parish priest. Kindly discuss with the Director of the orphanages the fee structure.

– Fr. Chancellor.



What is Extraordinary Jubilee Year? - Historical Note

In St. Peter's Basilica, Pope Francis announced today, March 13, 2015, the celebration of an "extraordinary Holy Year". This "Jubilee of Mercy" will commence with the opening of the Holy Door in St. Peter's on the Solemnity of the Immaculate Conception, 2015, and will conclude on November 20, 2016 with the Solemnity of Our Lord Jesus Christ, King of the Universe. At the start of the new year, the Holy Father had stated: "This is the time of mercy. It is important that the lay faithful live it and bring it into different social environments. Go forth!"



The Jubilee announcement had been made on the second anniversary of the election of Pope Francis, during his homily for the penitential liturgy with which the Holy Father opened the "24 Hours for the Lord". This initiative, proposed by the Pontifical Council for the Promotion of the New Evangelization, promotes throughout the world the opening of churches for an extended period of time for the purpose of inviting people to the celebration of the Sacrament of Reconciliation. The theme for this year has been taken from the Letter of St. Paul to the Ephesians, "God rich in mercy" (Eph 2:4).

The opening of this next Jubilee will take place on the fiftieth anniversary of the closing of the Second Vatican Council in 1965. This is of great significance, for it impels the Church to continue the work begun at Vatican II.

During the Jubilee, the Sunday readings for Ordinary Time will be taken from the Gospel of Luke, the one referred to as “the evangelist of mercy”. Dante Alighieri describes him as “scriba mansuetudinis Christi”, “narrator of the meekness of Christ”. There are many well-known parables of mercy presented in the Gospel of Luke: the lost sheep, the lost coin, the merciful father.

The official and solemn announcement of the Holy Year will take place with the public proclamation of the BOLLÁ in front of the Holy Door on Divine Mercy Sunday, the Feast instituted by Saint John Paul II and celebrated on the Sunday after Easter.

In the ancient Hebrew tradition, the Jubilee Year, which was celebrated every 50 years, was meant to restore equality among all of the children of Israel, offering new possibilities to families which had lost their property and even their personal freedom. In addition, the Jubilee Year was a reminder to the rich that a time would come when their Israelite slaves would once again become their equals and would be able to reclaim their rights. “Justice, according to the Law of Israel, consisted above all in the protection of the weak” (St. John Paul II, TERTIO MILLENIO ADVENIENTE 13).

The Catholic tradition of the Holy Year began with Pope Boniface VIII in 1300. Boniface VIII had envisioned a Jubilee every century. From 1475 onwards – in order to allow each generation to experience at least one Holy Year – the ordinary Jubilee was to be celebrated every 25 years. However, an extraordinary Jubilee may be announced on the occasion of an event of particular importance.

Until present, there have been 26 ordinary Holy Year celebrations, the last of which was the Jubilee of 2000. The custom of calling extraordinary Jubilees dates back to the XVI century. The last extraordinary Holy Years, which were celebrated during the previous century, were those in 1933, proclaimed by Pius XI to celebrate XIX hundred years of Redemption and in 1983, proclaimed by John Paul II on the occasion of the 1950 years of Redemption.

The Catholic Church has given to the Hebrew Jubilee a more spiritual significance. It consists in a general pardon, an indulgence open to all, and the possibility to renew one’s relationship with God and neighbor. Thus, the Holy Year is always an opportunity to deepen one’s faith and to live with a renewed commitment to Christian witness.

With the JUBILEE OF MERCY, Pope Francis focuses attention upon the merciful God who invites all men and women to return to Him. The encounter with God inspires in one the virtue of mercy.

The initial rite of the Jubilee is the opening of the Holy Door. This door is one which is only opened during the Holy Year and which remains closed during all other years. Each of the four major basilicas of Rome has a Holy Door: Saint Peter’s, St. John Lateran, St. Paul Outside the Walls and St. Mary Major. This rite of the opening of the Holy Door illustrates symbolically the idea that, during the Jubilee, the faithful are offered an “extraordinary pathway” towards salvation.

The Holy Doors of the other Basilicas will be opened after the opening of the Holy Door of St. Peter’s Basilica.

MERCY is a theme very dear to Pope Francis, as is expressed in the episcopal motto he had chosen: “miserando atque eligendo”. This citation is taken from the homily of Saint Bede the Venerable during which he commented on the Gospel passage of the calling of Saint Matthew: “Vidit ergo Iesus publicanum et quia miserando atque eligendo vidit, ait illi Sequere me” (Jesus therefore sees the tax collector, and since he sees by having mercy and by choosing, he says to him, ‘follow me’). This homily is a tribute to divine mercy. One possible translation of this motto is “With eyes of mercy”.

During the first Angelus after his elections, the Holy Father stated: “Feeling mercy, that this word changes everything. This is the best thing we can feel: it changes the world. A little mercy makes the world less cold and more just. We need to understand properly this mercy of God, this merciful Father who is so patient” (Angelus, March 17, 2013).

In his Angelus on January 11, 2015, he stated: “There is so much need of mercy today, and it is important that the lay faithful live it and bring it into different social environments. Go forth! We are living in the age of mercy, this is the age of mercy”. Then, in his 2015 Lenten Message, the Holy Father expressed: “How greatly I desire that all those places where the Church is present, especially our parishes and our communities, may become islands of mercy in the midst of the sea of indifference!” In the English edition of the Apostolic Exhortation EVANGELII GAUDIUM the term MERCY appears 32 times.

Pope Francis has entrusted the Pontifical Council for the Promotion of the New Evangelization with the organization of the JUBILEE OF MERCY.

List of jubilee years and their Popes:

1300: Boniface VIII	1350: Clement VI
1390: proclaimed by Urban VI presided over by Boniface IX	
1400: Boniface IX	1423: Martin V
1450: Nicholas V	
1475: proclaimed by Paul II, presided over by Sixtus IV	
1500: Alexander VI	1525: Clement VII
1550: proclaimed by Paul III, presided over by Julius III	
1575: Gregory XIII	1600: Clement VIII
1625: Urban VIII	1650: Innocent X
	1675: Clement X
1700: opened by Innocent XII, closed by Clement XI	
1725: Benedict XIII	1750: Benedict XIV
1775: proclaimed by Clement XIV, presided over by Pius VI	
1825: Leo XII	1875: Pius IX
1825: Pius XI	1900: Leo XIII
1925: Pius XI	1933: Pius XI
	1950: Pius XII
1975: Paul VI	1983: John Paul II
2015: Francis	2000: John Paul II

In the years 1800 and 1850, due to the political circumstances of the times, there were no jubilees.

- Courtesy Vatican.va

குடும்ப நல்வாழ்வு பணிக்குழு நடத்தும் திருமண முன்தயாரிப்பு நடைபெறும் நாட்கள்

1,2.05.2015	நொபிலி அருள்பணி மையம்	வெள்ளி, சனி
9,10.05.2015	திருவில்லிபுத்தூர்	சனி, ஞாயிறு
15,16.05.2015	நொபிலி அருள்பணி மையம்	வெள்ளி, சனி
23,24.05.2015	கொடைக்கானல்	சனி, ஞாயிறு

அருட்தந்தை. முனைவர் ஜான் பிரிட்டோ பாக்கியராஜ், செயலர்

BULL OF INDICATION OF THE EXTRAORDINARY JUBILEE OF MERCY

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

1. Jesus Christ is the face of the Father's mercy. These words might well sum up the mystery of the Christian faith. Mercy has become living and visible in Jesus of Nazareth, reaching its culmination in him. The Father, "rich in mercy" (*Eph 2:4*), after having revealed his name to Moses as "a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (*Ex 34:6*), has never ceased to show, in various ways throughout history, his divine nature. In the "fullness of time" (*Gal 4:4*), when everything had been arranged according to his plan of salvation, he sent his only Son into the world, born of the Virgin Mary, to reveal his love for us in a definitive way. Whoever sees Jesus sees the Father (cf. *Jn 14:9*). Jesus of Nazareth, by his words, his actions, and his entire person reveals the mercy of God.

2. We need constantly to contemplate the mystery of mercy. It is a wellspring of joy, serenity, and peace. Our salvation depends on it. Mercy: the word reveals the very mystery of the Most Holy Trinity. Mercy: the ultimate and supreme act by which God comes to meet us. Mercy: the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters on the path of life. Mercy: the bridge that connects God and man, opening our hearts to a hope of being loved forever despite our sinfulness.

3. At times we are called to gaze even more attentively on mercy so that we may become a more effective sign of the Father's action in our lives. For this reason I have proclaimed an *Extraordinary Jubilee of Mercy* as a special time for the Church; a time when the witness of believers might grow stronger and more effective.

The Holy Year will open on 8 December 2015, the Solemnity of the Immaculate Conception. This liturgical feast day recalls God's action from the very beginning of the history of mankind. After the sin of Adam and Eve, God did not wish to leave humanity alone in the throes of evil. So he turned his gaze to Mary, holy and immaculate in love (cf. *Eph 1:4*), choosing her to be the Mother of man's Redeemer. When faced with the gravity of sin, God responds with the fullness of mercy.

Mercy will always be greater than any sin, and no one can place limits on the love of God who is ever ready to forgive. I will have the joy of opening the Holy Door on the Solemnity of the Immaculate Conception. On that day, the Holy Door will become a *Door of Mercy* through which anyone who enters will experience the love of God who consoles, pardons, and instils hope.

On the following Sunday, the Third Sunday of Advent, the Holy Door of the Cathedral of Rome – that is, the Basilica of Saint John Lateran – will be opened. In the following weeks, the Holy Doors of the other Papal Basilicas will be opened. On the same Sunday, I will announce that in every local Church, at the cathedral – the mother church of the faithful in any particular area – or, alternatively, at the co-cathedral or another church of special significance, a *Door of Mercy* will be opened for the duration of the Holy Year. At the discretion of the local ordinary, a similar door may be opened at any Shrine frequented by large groups of pilgrims, since visits to these holy sites are so often grace-filled moments, as people discover a path to conversion. Every Particular Church, therefore, will be directly involved in living out this Holy Year as an extraordinary moment of grace and spiritual renewal. Thus the Jubilee will be celebrated both in Rome and in the Particular Churches as a visible sign of the Church's universal communion.

4. I have chosen the date of 8 December because of its rich meaning in the recent history of the Church. In fact, I will open the Holy Door on the fiftieth anniversary of the closing of the Second Vatican Ecumenical Council. The Church feels a great need to keep this event alive. With the Council, the Church entered a new phase of her history. The Council Fathers strongly perceived, as a true breath of the Holy Spirit, a need to talk about God to men and women of their time in a more accessible way. The walls which too long had made the Church a kind of fortress were torn down and the time had come to proclaim the Gospel in a new way. It was a new phase of the same evangelization that had existed from the beginning. It was a fresh undertaking for all Christians to bear witness to their faith with greater enthusiasm and conviction. The Church sensed a responsibility to be a living sign of the Father's love in the world.

We recall the poignant words of Saint John XXIII when, opening the Council, he indicated the path to follow: "Now the Bride of Christ wishes to use the medicine of mercy rather than taking up arms of

severity ... The Catholic Church, as she holds high the torch of Catholic truth at this Ecumenical Council, wants to show herself a loving mother to all; patient, kind, moved by compassion and goodness toward her separated children." [2] Blessed Paul VI spoke in a similar vein at the closing of the Council: "We prefer to point out how charity has been the principal religious feature of this Council ... the old story of the Good Samaritan has been the model of the spirituality of the Council ... a wave of affection and admiration flowed from the Council over the modern world of humanity. Errors were condemned, indeed, because charity demanded this no less than did truth, but for individuals themselves there was only admonition, respect and love. Instead of depressing diagnoses, encouraging remedies; instead of direful predictions, messages of trust issued from the Council to the present-day world. The modern world's values were not only respected but honoured, its efforts approved, its aspirations purified and blessed ... Another point we must stress is this: all this rich teaching is channeled in one direction, the service of mankind, of every condition, in every weakness and need." [3]

With these sentiments of gratitude for everything the Church has received, and with a sense of responsibility for the task that lies ahead, we shall cross the threshold of the Holy Door fully confident that the strength of the Risen Lord, who constantly supports us on our pilgrim way, will sustain us. May the Holy Spirit, who guides the steps of believers in cooperating with the work of salvation wrought by Christ, lead the way and support the People of God so that they may contemplate the face of mercy. [4]

5. The Jubilee year will close with the liturgical Solemnity of Christ the King on 20 November 2016. On that day, as we seal the Holy Door, we shall be filled, above all, with a sense of gratitude and thanksgiving to the Most Holy Trinity for having granted us an extraordinary time of grace. We will entrust the life of the Church, all humanity, and the entire cosmos to the Lordship of Christ, asking him to pour out his mercy upon us like the morning dew, so that everyone may work together to build a brighter future. How much I desire that the year to come will be steeped in mercy, so that we can go out to every man and woman, bringing the goodness and tenderness of God! May the balm of mercy reach everyone, both believers and those far away, as a sign that the Kingdom of God is already present in our midst!

6. “It is proper to God to exercise mercy, and he manifests his omnipotence particularly in this way.”[5] Saint Thomas Aquinas’ words show that God’s mercy, rather than a sign of weakness, is the mark of his omnipotence. For this reason the liturgy, in one of its most ancient collects, has us pray: “O God, who reveal your power above all in your mercy and forgiveness...”[6] Throughout the history of humanity, God will always be the One who is present, close, provident, holy, and merciful.

“Patient and merciful.” These words often go together in the Old Testament to describe God’s nature. His being merciful is concretely demonstrated in his many actions throughout the history of salvation where his goodness prevails over punishment and destruction. In a special way the Psalms bring to the fore the grandeur of his merciful action: “He forgives all your iniquity, he heals all your diseases, he redeems your life from the pit, he crowns you with steadfast love and mercy” (*Ps* 103:3-4). Another psalm, in an even more explicit way, attests to the concrete signs of his mercy: “He secures justice for the oppressed; he gives food to the hungry. The Lord sets the prisoners free; the Lord opens the eyes of the blind. The Lord lifts up those who are bowed down; the Lord loves the righteous. The Lord watches over the sojourners, he upholds the widow and the fatherless; but the way of the wicked he brings to ruin” (*Ps* 146:7-9). Here are some other expressions of the Psalmist: “He heals the brokenhearted, and binds up their wounds ... The Lord lifts up the downtrodden, he casts the wicked to the ground” (*Ps* 147:3, 6). In short, the mercy of God is not an abstract idea, but a concrete reality through which he reveals his love as that of a father or a mother, moved to the very depths out of love for their child. It is hardly an exaggeration to say that this is a “visceral” love. It gushes forth from the depths naturally, full of tenderness and compassion, indulgence and mercy.

7. “For his mercy endures forever.” This is the refrain repeated after each verse in Psalm 136 as it narrates the history of God’s revelation. By virtue of mercy, all the events of the Old Testament are replete with profound salvific import. Mercy renders God’s history with Israel a history of salvation. To repeat continually “for his mercy endures forever,” as the psalm does, seems to break through the dimensions of space and time, inserting everything into the eternal mystery of love. It is as if to say that not only in history, but for all eternity man will always

be under the merciful gaze of the Father. It is no accident that the people of Israel wanted to include this psalm – the “Great *Hallel*,” as it is called – in its most important liturgical feast days.

Before his Passion, Jesus prayed with this psalm of mercy. Matthew attests to this in his Gospel when he says that, “when they had sung a hymn” (26:30), Jesus and his disciples went out to the Mount of Olives. While he was instituting the Eucharist as an everlasting memorial of himself and his paschal sacrifice, he symbolically placed this supreme act of revelation in the light of his mercy. Within the very same context of mercy, Jesus entered upon his passion and death, conscious of the great mystery of love that he would consummate on the cross. Knowing that Jesus himself prayed this psalm makes it even more important for us as Christians, challenging us to take up the refrain in our daily lives by praying these words of praise: “for his mercy endures forever.”

8. With our eyes fixed on Jesus and his merciful gaze, we experience the love of the Most Holy Trinity. The mission Jesus received from the Father was that of revealing the mystery of divine love in its fullness. “God is love” (*1 Jn* 4:8,16), John affirms for the first and only time in all of Holy Scripture. This love has now been made visible and tangible in Jesus’ entire life. His person is nothing but love, a love given gratuitously. The relationships he forms with the people who approach him manifest something entirely unique and unrepeatable. The signs he works, especially in the face of sinners, the poor, the marginalized, the sick, and the suffering, are all meant to teach mercy. Everything in him speaks of mercy. Nothing in him is devoid of compassion.

Jesus, seeing the crowds of people who followed him, realized that they were tired and exhausted, lost and without a guide, and he felt deep compassion for them (cf. *Mt* 9:36). On the basis of this compassionate love he healed the sick who were presented to him (cf. *Mt* 14:14), and with just a few loaves of bread and fish he satisfied the enormous crowd (cf. *Mt* 15:37). What moved Jesus in all of these situations was nothing other than mercy, with which he read the hearts of those he encountered and responded to their deepest need. When he came upon the widow of Naim taking her son out for burial, he felt great compassion for the immense suffering of this grieving mother, and he gave back her son by raising him from the dead (cf. *Lk* 7:15). After freeing the demoniac in the country of the Gerasenes, Jesus entrusted him with this mission: “Go home to your friends, and tell them how much the Lord has done for

you, and how he has had mercy on you” (*Mk* 5:19). The calling of Matthew is also presented within the context of mercy. Passing by the tax collector’s booth, Jesus looked intently at Matthew. It was a look full of mercy that forgave the sins of that man, a sinner and a tax collector, whom Jesus chose – against the hesitation of the disciples – to become one of the Twelve. Saint Bede the Venerable, commenting on this Gospel passage, wrote that Jesus looked upon Matthew with merciful love and chose him: *miserando atque eligendo*.^[7] This expression impressed me so much that I chose it for my episcopal motto.

9. In the parables devoted to mercy, Jesus reveals the nature of God as that of a Father who never gives up until he has forgiven the wrong and overcome rejection with compassion and mercy. We know these parables well, three in particular: the lost sheep, the lost coin, and the father with two sons (cf. *Lk* 15:1-32). In these parables, God is always presented as full of joy, especially when he pardons. In them we find the core of the Gospel and of our faith, because mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon.

From another parable, we cull an important teaching for our Christian lives. In reply to Peter’s question about how many times it is necessary to forgive, Jesus says: “I do not say seven times, but seventy times seventy times” (*Mt* 18:22). He then goes on to tell the parable of the “ruthless servant,” who, called by his master to return a huge amount, begs him on his knees for mercy. His master cancels his debt. But he then meets a fellow servant who owes him a few cents and who in turn begs on his knees for mercy, but the first servant refuses his request and throws him into jail. When the master hears of the matter, he becomes infuriated and, summoning the first servant back to him, says, “Should not you have had mercy on your fellow servant, as I had mercy on you?” (*Mt* 18:33). Jesus concludes, “So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart” (*Mt* 18:35).

This parable contains a profound teaching for all of us. Jesus affirms that mercy is not only an action of the Father, it becomes a criterion for ascertaining who his true children are. In short, we are called to show mercy because mercy has first been shown to us. Pardoning offences becomes the clearest expression of merciful love, and for us Christians it is an imperative from which we cannot excuse ourselves. At times

how hard it seems to forgive! And yet pardon is the instrument placed into our fragile hands to attain serenity of heart. To let go of anger, wrath, violence, and revenge are necessary conditions to living joyfully. Let us therefore heed the Apostle’s exhortation: “Do not let the sun go down on your anger” (*Eph* 4:26). Above all, let us listen to the words of Jesus who made mercy as an ideal of life and a criterion for the credibility of our faith: “Blessed are the merciful, for they shall obtain mercy” (*Mt* 5:7): the beatitude to which we should particularly aspire in this Holy Year.

As we can see in Sacred Scripture, mercy is a key word that indicates God’s action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. Love, after all, can never be just an abstraction. By its very nature, it indicates something concrete: intentions, attitudes, and behaviours that are shown in daily living. The mercy of God is his loving concern for each one of us. He feels responsible; that is, he desires our wellbeing and he wants to see us happy, full of joy, and peaceful. This is the path which the merciful love of Christians must also travel. As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other.

10. Mercy is the very foundation of the Church’s life. All of her pastoral activity should be caught up in the tenderness she makes present to believers; nothing in her preaching and in her witness to the world can be lacking in mercy. The Church’s very credibility is seen in how she shows merciful and compassionate love. The Church “has an endless desire to show mercy.”^[8] Perhaps we have long since forgotten how to show and live the way of mercy. The temptation, on the one hand, to focus exclusively on justice made us forget that this is only the first, albeit necessary and indispensable step. But the Church needs to go beyond and strive for a higher and more important goal. On the other hand, sad to say, we must admit that the practice of mercy is waning in the wider culture. In some cases the word seems to have dropped out of use. However, without a witness to mercy, life becomes fruitless and sterile, as if sequestered in a barren desert. The time has come for the Church to take up the joyful call to mercy once more. It is time to return to the basics and to bear the weaknesses and struggles of our brothers and sisters. Mercy is the force that reawakens us to new life and instils in us the courage to look to the future with hope.

11. Let us not forget the great teaching offered by Saint John Paul II in his second Encyclical, *Dives in Misericordia*, which at the time

came unexpectedly, its theme catching many by surprise. There are two passages in particular to which I would like to draw attention. First, Saint John Paul II highlighted the fact that we had forgotten the theme of mercy in today's cultural milieu: "The present-day mentality, more perhaps than that of people in the past, seems opposed to a God of mercy, and in fact tends to exclude from life and to remove from the human heart the very idea of mercy. The word and the concept of 'mercy' seem to cause uneasiness in man, who, thanks to the enormous development of science and technology, never before known in history, has become the master of the earth and has subdued and dominated it (cf. *Gen* 1:28). This dominion over the earth, sometimes understood in a one-sided and superficial way, seems to have no room for mercy ... And this is why, in the situation of the Church and the world today, many individuals and groups guided by a lively sense of faith are turning, I would say almost spontaneously, to the mercy of God." [9]

Furthermore, Saint John Paul II pushed for a more urgent proclamation and witness to mercy in the contemporary world: "It is dictated by love for man, for all that is human and which, according to the intuitions of many of our contemporaries, is threatened by an immense danger. The mystery of Christ ... obliges me to proclaim mercy as God's merciful love, revealed in that same mystery of Christ. It likewise obliges me to have recourse to that mercy and to beg for it at this difficult, critical phase of the history of the Church and of the world." [10] This teaching is more pertinent than ever and deserves to be taken up once again in this Holy Year. Let us listen to his words once more: "The Church lives an authentic life when she professes and proclaims mercy – the most stupendous attribute of the Creator and of the Redeemer – and when she brings people close to the sources of the Saviour's mercy, of which she is the trustee and dispenser." [11]

12. The Church is commissioned to announce the mercy of God, the beating heart of the Gospel, which in its own way must penetrate the heart and mind of every person. The Spouse of Christ must pattern her behaviour after the Son of God who went out to everyone without exception. In the present day, as the Church is charged with the task of the new evangelization, the theme of mercy needs to be proposed again and again with new enthusiasm and renewed pastoral action. It is absolutely essential for the Church and for the credibility of her message that she herself live and testify to mercy. Her language and her gestures

must transmit mercy, so as to touch the hearts of all people and inspire them once more to find the road that leads to the Father.

The Church's first truth is the love of Christ. The Church makes herself a servant of this love and mediates it to all people: a love that forgives and expresses itself in the gift of one's self. Consequently, wherever the Church is present, the mercy of the Father must be evident. In our parishes, communities, associations and movements, in a word, wherever there are Christians, everyone should find an oasis of mercy.

13. We want to live this Jubilee Year in light of the Lord's words: *Merciful like the Father*. The Evangelist reminds us of the teaching of Jesus who says, "Be merciful just as your Father is merciful" (*Lk* 6:36). It is a programme of life as demanding as it is rich with joy and peace. Jesus's command is directed to anyone willing to listen to his voice (cf. *Lk* 6:27). In order to be capable of mercy, therefore, we must first of all dispose ourselves to listen to the Word of God. This means rediscovering the value of silence in order to meditate on the Word that comes to us. In this way, it will be possible to contemplate God's mercy and adopt it as our lifestyle.

14. The practice of *pilgrimage* has a special place in the Holy Year, because it represents the journey each of us makes in this life. Life itself is a pilgrimage, and the human being is a *viator*, a pilgrim travelling along the road, making his way to the desired destination. Similarly, to reach the Holy Door in Rome or in any other place in the world, everyone, each according to his or her ability, will have to make a pilgrimage. This will be a sign that mercy is also a goal to reach and requires dedication and sacrifice. May pilgrimage be an impetus to conversion: by crossing the threshold of the Holy Door, we will find the strength to embrace God's mercy and dedicate ourselves to being merciful with others as the Father has been with us.

The Lord Jesus shows us the steps of the pilgrimage to attain our goal: "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back" (*Lk* 6:37-38). The Lord asks us above all *not to judge* and *not to condemn*. If anyone wishes to avoid God's judgement, he should not make himself the judge of his brother or sister. Human beings, whenever they judge, look no farther than the surface, whereas

the Father looks into the very depths of the soul. How much harm words do when they are motivated by feelings of jealousy and envy! To speak ill of others puts them in a bad light, undermines their reputation and leaves them prey to the whims of gossip. To refrain from judgement and condemnation means, in a positive sense, to know how to accept the good in every person and to spare him any suffering that might be caused by our partial judgment and our presumption to know everything about him. But this is still not sufficient to express mercy. Jesus asks us also to *forgive* and to *give*. To be instruments of mercy because it was we who first received mercy from God. To be generous with others, knowing that God showers his goodness upon us with immense generosity.

Merciful like the Father, therefore, is the “motto” of this Holy Year. In mercy, we find proof of how God loves us. He gives his entire self, always, freely, asking nothing in return. He comes to our aid whenever we call upon him. What a beautiful thing that the Church begins her daily prayer with the words, “O God, come to my assistance. O Lord, make haste to help me” (Ps 70:2)! The assistance we ask for is already the first step of God’s mercy toward us. He comes to assist us in our weakness. And his help consists in helping us accept his presence and closeness to us. Day after day, touched by his compassion, we also can become compassionate towards others.

15. In this Holy Year, we look forward to the experience of opening our hearts to those living on the outermost fringes of society: fringes modern society itself creates. How many uncertain and painful situations there are in the world today! How many are the wounds borne by the flesh of those who have no voice because their cry is muffled and drowned out by the indifference of the rich! During this Jubilee, the Church will be called even more to heal these wounds, to assuage them with the oil of consolation, to bind them with mercy and cure them with solidarity and vigilant care. Let us not fall into humiliating indifference or a monotonous routine that prevents us from discovering what is new! Let us ward off destructive cynicism! Let us open our eyes and see the misery of the world, the wounds of our brothers and sisters who are denied their dignity, and let us recognize that we are compelled to heed their cry for help! May we reach out to them and support them so they can feel the warmth of our presence, our friendship, and our fraternity! May their cry become our own, and together may we break down the barriers of indifference that too often reign supreme and mask our hypocrisy and egoism!

to be cont. at next issue

Bible Sunday - 2014

Collection as on 26/03/2015	90,620.00
T. Vadipatti	3,000.00

Collection as on 26/04/2015	93,620.00
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Communication Sunday - 2014

Collection as on 26/03/2015	22,880.00
T. Vadipatti	3,000.00

Collection as on 26/04/2015	25,880.00
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Peter the Apostle - 2014

Collection as on 26/03/2015	64,549.00
T. Vadipatti	3,000.00

Collection as on 26/04/2015	67,549.00
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African Mission - 2014

Collection as on 26/03/2015	77,481.00
T. Vadipatti	3,500.00

Collection as on 26/04/2015	80,981.00
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Opus Securitatus - 2014

Collection as on 26/03/2015	45,647.00
T. Vadipatti	3,500.00

Collection as on 26/04/2015	49,147.00
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Holy Childhood Collection - 2015

Collection as on 26/03/2015	77,884.00
St. Mary's Church	15,000.00
St. Agnes Home for Chrildren, Rayapanpatty	10,000.00
Shenbaganur	5,000.00
Ellis Nagar	5,000.00
T. Vadipatti	4,000.00

Bibikulam	3,000.00
Holy Rosary Church	2,000.00
Silukkuvarpatti	1,600.00
Mangudi Meenatchiapuram	1,000.00
Kavirayapuram	800.00
Matha Kovilpatti	450.00

Collection as on 26/04/2015	1,25,734.00
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Holy See Collection - 2015

Holy Rosary Church	2,000.00
Mangudi Meenatchiapuram	1,000.00
Shenbaganur	1,000.00
St. Mary's Church	1,000.00
Aruppukottai	1,000.00
Palanganatham	500.00
Matha Kovilpatti	300.00

Collection as on 26/03/2015	6,800.00
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Hunger & Disease Collection - 2015

Palanganatham	92,000.00
Anjal Nagar	54,925.00
Holy Rosary Church	45,000.00
St. Mary's Church	30,000.00
K. Pudur	27,500.00
Munjikkal	20,500.00
Sundaranatchiapuram	20,200.00
Ellis Nagar	20,000.00
Thirumangalam	20,000.00
Shenbaganur	16,000.00
Samayanallur	13,000.00
Aruppukottai	12,000.00
Ayravathanallur	11,420.00
Rajapalayam	10,848.00
Hanumanthanpatti	6,500.00

Kadamalaikundu	5,000.00
Mangudi Meenatchiapuram	4,500.00
Holy Cross Convent, Virudhunagar	3,000.00
St. Anne's Convent, Mapalayam	3,000.00
Perumalamalai	2,800.00
Iyyampalayam	2,000.00
Alangulam	2,000.00
Matha Kovilpatti	1,000.00
Arockia Illam (Abp's Campus)	400.00

Collection as on 26/03/2015	4,23,593.00
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Good Friday Collection - 2015

Kadachanendal	40,000.00
St. Mary's Church	40,000.00
Anjal Nagar	39,039.00
K. Pudur	35,000.00
Palanganatham	17,700.00
Ellis Nagar	15,000.00
Rajapalayam	11,591.00
Hanumanthanpatti	10,400.00
Sundaranatchiapuram	10,100.00
Thirumangalam	9,000.00
Holy Rosary Church	7,500.00
Ayravathanallur	7,420.00
Shenbaganur	6,000.00
Samayanallur	5,000.00
Aruppukottai	5,000.00
Perumalamalai	3,900.00
Holy Cross Convent, Virudhunagar	3,000.00
Alangulam	2,000.00
Kadamalaikundu	2,000.00
Mangudi Meenatchiapuram	2,000.00
Matha Kovilpatti	1,500.00
Iyyampalayam	660.00
Arockia Illam (Abp's Campus)	460.00

Collection as on 26/03/2015	2,74,270.00
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KANI (Seminarians Fund)

The Priesident, People Welfare Society, Perumalmalai	80,000.00
Fr. Parish Priest, Thiruthangal	21,301.00
Fr. Parish Priest Gnanaolivupuram	18,000.00
Mrs. Josepine Lucia Mary, Gnanaolivupuram	10,500.00
Mrs. Kulandai Mariammal, Iravathanallur	10,000.00
Mr. G. Arulanandam & Mercy Anjala, Iravathanallur	10,000.00
Mr. A. Harris Antony, Iravathanallur	10,000.00
Mary Vickneswari, Anjalnagar	5,000.00
Mr. P. Benjamin, Shenbaganur	1,000.00
Mr. Xavier Raja, Vailankanni Matha Anbiam, Bibikulam	1,000.00
Fatima Matha Anbiam, Bibikulam	1,000.00
Mrs. Adaikala Mary, Kathakinaru	1,000.00
Mr. Sahaya Raj, Nagamalai Pudukottai	1,000.00
Mrs. Maria Arputhammal, Thakkalai	1,000.00
Mr. Santhos Rajpandian, Chokanathaputhur	500.00
Dr. Santhi, Bibikulam	200.00
Mrs. Mary Grace, Silukkuvarpatti	200.00
Fr. Parish Priest, Railway Colony (Bination)	100.00

Collection as on 26/04/2015

1,71,801.00

Mass Received From Parishes

Fr. Parish Priest, T. Vadipatti (2410 Mass)	2,41,000.00
Fr. Parish Priest, Munjikkal (350 Mass)	17,500.00
Fr. Parish Priest, Railway Colony (200 Mass)	10,000.00
Fr. Parish Priest, Kavarayapuram (200 Mass)	10,000.00
Fr. Parish Priest, Shenbaganur (100 Mass)	5,000.00

Collection as on 26/04/2015

2,83,500.00

Felicitatation on Ordination Anniversary

Archbishop Peter Fernando	on	29.05.1971
Fr. Benedict Ambrose Raj	on	01.05.1985
Fr. Jeyaraj J.	on	06.05.1984
Fr. Valentine Joseph	on	06.05.1984
Fr. Jeyaseelan, msfs	on	06.05.2004
Fr. Gnanapragasam D.	on	10.05.1981
Fr. Antonysamy V.	on	13.05.1979

Greetings on Happy Birthdays

Fr. John Britto Packiaraj A.	on	01.05.1960
Fr. Eddy Dharmanand S.	on	05.05.1977
Fr. Alvarez Sebastian	on	13.05.1979
Fr. Peter Roy	on	15.05.1969
Fr. Muthu M.S.	on	21.05.1978
Fr. Angel Raj Bharathi	on	24.05.1965
Fr. Francis Xavier	on	24.05.1982
Fr. Sebastian Chinnadurai	on	24.05.1982
Fr. Pothakar Michael	on	24.05.1981
Fr. Xavier A.	on	28.05.1952

Adoration Sunday

May	June
03 Palanganatham	07 Munjikkal
10 Meenatchiapuram	14 W. Puduppatti
17 A. Nathampatti	21 Ayravathanallur
24 Hanumanthanpatty	28 Sindalacherry
31 Palanganatham	

Necrology

Fr. Antonysamy P.S.	-	01.05.1992
Fr. Visuvasam K.S.	-	03.05.1995
Fr. Arulanandam R.S.	-	07.05.1971
Fr. Savarimuthu M.	-	07.05.2009
Fr. Jeganather K.	-	17.05.1969
Fr. Dairiam M.A.	-	20.05.1967
Fr. Maria Selva Rayan	-	20.05.1968
Fr. Chacko P.C.	-	24.05.1981

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