



Diocesan News Letter Madurai

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No. 619

“REJOICE”



“2015, Year of consecrated Life”
(30th Nov. 2014 to 2nd Feb 2016)

November



“May the souls of faithful departed, through the mercy of God Rest in Peace”



Pope’s Geberal Prayer Intention for November 2014: That all who suffer loneliness may experience the closeness of God and the support of others.

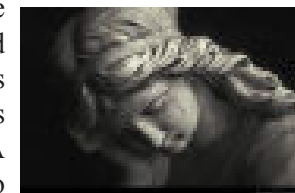
Pope’s Mission Intention for November 2014: That young seminarians and religious may have wise and well-formed mentors.

Please Note

1. **Monthly Recollection** The monthly recollection for November will be held on 5th *inst.* **Wednesday** at Archbishop’s House. It includes Recollection programme in the morning and mass in the evening. As it is the month of the souls departed we will celebrate together with the Archbishop the **Requiem Mass for all the deceased Prelates, Priests and the Religious** of the Archdiocese at 6:00 pm., on the same day at Cathedral church. Kindly bring cassocks for the Recollection.



2. **Prayer for Souls Departed:** All the reverend fathers and sisters are reminded to educate the people and the parishioners on the importance of praying for the souls throughout the month of November. A plenary indulgence is offered to those who visit the cemetery during the first octave of November (1-9) and pray for the souls in purgatory and for the intention of the Pope.



3. **Mass for Prelates and Clergy :** All the reverend fathers are asked to celebrate a mass with the participation of the faithful for the repose of the souls of all the departed Prelates and priests who served in the Archdiocese of Madurai.

4. **Mass for Benefactors:** The Congregation for Evangelization of the Peoples instructs all the priests in the mission countries (India) to offer a mass for the souls of the Benefactors in November.

5. **Mission Sunday Collection** Kindly remit your *Mission Sunday collection* as early as possible.

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Archbishop's Engagements - NOVEMBER 2014

- 01.11.14 Alagarkovil Convent - Mor: Mass
Vadipatti Parish - Eve: Mass
- 02.11.14 All Souls Day
- 04.11.14 St. Charles Convent, Thirunagar Mass
- 05.11.14 Recollection for Priests Madurai Eve: Mass
- 07.11.14 Women Commission, Trichy Meeting
- 08.11.14 AICU at NPC Meeting
- 09.11.14 Baptism, Bastin Nagar Mor: Mass
Fr. Venish Centenary, at Dindigul Eve: Mass
- 12.11.14 TNBCLC - Thindivanam
- 13.11.14 TNBCLC - Thindivanam
- 14.11.14 Mangudi R.C. School Eve: School Day
- 15.11.14 Assumption Convent Mor: Mass
- 16.11.14 Women Commission Meeting, NPC
- 20.11.14 Recollection - St. Mary's, Madurai Eve:
- 21.11.14 Confirmation, Melur Eve: Mass
- 22.11.14 St. Anne's of Bangalore, Dindigul - Mass
- 23.11.14 Virudhunagar Mor: Marriage Mass
CRI, Meeting Dindigul Eve: Mass
- 29.11.14 Start of Year of the Consecrated Life, Bishop's House.
Eve: School Jubilee Mass, Settiapatti DMI
- 30.11.14 Vincent de Paul (NPC) Mor: Mass
Vadipatti Convent Eve: Mass

6. **Holy Childhood and Propagation of Faith Projects** : All the prepared projects for Holy Childhood and Propagation of Faith should be submitted to Fr. V. Joseph, the Project Coordinator before 15th of November so that the projects could be sent to the concerned Dicastery in time.

7. **Year of Consecrated Life:**

The Holy Father has announced next year as the "YEAR OF CONSECRATED LIFE". It starts from the first Sunday of Advent, i.e., **November 30th 2014** and ends on **2nd February 2016**, the world day of Consecrated Life. The year also commemorates the 50th year of *Perfectae caritatis*, the Decree on Religious Life and *Lumen Gentium*, the Constitution on the Church. The Archbishop will inaugurate the "Year of Consecrated Life" on 29th inst., Saturday at Nobili Pastoral Center, Madurai.



All the diocesan priests and the representatives of religious are to attend the celebration. Formal invitation will follow to all the religious communities. Let us work together in the Archdiocese in love and charity.

8. **Congratulations to:**

- Fr. Alvares for the construction of a church at Srilankan Refugee camp, Kandiya Puram, Madhankovilpatti parish, named, **Veilankanni Madha Church**, which was blessed by His Grace on 30-09-2014,.
- Fr. David Dharma Raj for the construction of **New Building of St. Joseph R. C. Primary School**, at Sivakasi which was blessed by His Grace on 10-10-2014.
- Fr. Arputha Samy, for "**New Lourdes Grotto**" Construction, A. Nathampatti, which was blessed on 08-09-2014.

- Fr. M. John Diraviam for the construction of **Centenary Arch, Iravathanallur**, which was blessed by His Grace on 09-09-2014.
9. **Canonization of 2 Indian Saints:** Blessed Fr. Kuriakose Elias Chavara, the Founder of CMI Congregation and Sr. Euphrasia, both from Kerala, will be elevated to Sainthood on 23rd November at Vatican. May the new saints of our country intercede for the Church in India.
10. **Beatification of Pope Paul VI:** Pope Francis on 19th October concluded the Synod of Bishops with the beatification of his predecessor, Pope Paul VI. “By our apostolic authority we declare that the Venerable Servant of God Paul VI, Pope, shall henceforth be called Blessed...” said Pope Francis.



குடும்ப நல்வாழ்வு பணிக்குழு நடத்தும் திருமண முன்தயாரிப்பு நடைபெறும் நாட்கள்



நவம்பர்	7,8.11.2014	நொபிலி மறைப்பணி நிலையம்	வெள்ளி, சனி
	15,16.11.2014	விருதுநகர்	சனி, ஞாயிறு
	21,22.11.2014	நொபிலி மறைப்பணி நிலையம்	வெள்ளி, சனி
	29,30.11.2014	கொடைக்கானல்	சனி, ஞாயிறு

அருட்தந்தை. முனைவர் ஜான் பிரிட்டோ பாக்சியராஜ், செயலர்



Theme of the next Synod in 2015

“The vocation and the mission of the family in the Church and in the contemporary world”

During the General Congregation of the Synod, it was announced that Pope Francis has convoked the 14th Ordinary General Assembly of the Synod of Bishops, on the theme “The vocation and mission of the family in the Church and in the contemporary world”, which will be held in the Vatican from 4 to 25 October 2015. – Courtesy: Vatican.va

Pope’s address at the conclusion of the Synod of Family



“Dear Eminences, Beatitudes, Excellencies, Brothers and Sisters, With a heart full of appreciation and gratitude I want to thank, along with you, the Lord who has accompanied and guided us in the past days, with the light of the Holy Spirit.

From the heart I thank Cardinal Lorenzo Baldisseri, Secretary General of the Synod, Bishop Fabio Fabene, under-secretary, and with them I thank the Relators, Cardinal Peter Erdo, who has worked so much in these days of family mourning, and the Special Secretary Bishop Bruno Forte, the three President delegates, the transcribers, the consultors, the translators and the unknown workers, all those who have worked with true fidelity and total dedication behind the scenes and without rest. Thank you so much from the heart.

I thank all of you as well, dear Synod fathers, Fraternal Delegates, Auditors, and Assessors, for your active and fruitful participation. I will keep you in prayer asking the Lord to reward you with the abundance of His gifts of grace!

I can happily say that with *a spirit of collegiality and of synodality* we have truly lived the experience of Synod, a path of solidarity, a journey together.

And it has been a journey and like every journey there were moments of running fast, as if wanting to conquer time and reach the goal as soon as possible; other moments of fatigue, as if wanting to say enough; other moments of enthusiasm and ardour. There were moments of profound consolation listening to the testimony of true pastors, who wisely carry in their hearts the joys and the tears of their faithful people. Moments of consolation and grace and comfort hearing the *testimonies of the families* who have participated in the Synod and have shared with us the beauty and the joy of their married life. A journey where the stronger feel compelled to help the less strong, where the more experienced are led to

serve others, even through confrontations. And since it is a journey of human beings, with the consolations there were also **moments of desolation, of tensions and temptations**, of which a few possibilities could be mentioned:

- One, a temptation to **hostile inflexibility**, that is, wanting to close oneself within the written word, (the letter) and not allowing oneself to be surprised by God, by the God of surprises, (the spirit); within the law, within the certitude of what we know and not of what we still need to learn and to achieve. From the time of Christ, it is the temptation of the zealous, of the scrupulous, of the solicitous and of the so-called today traditionalists and also of the intellectuals.

- The temptation to **a destructive tendency to goodness** [it. buonismo], that in the name of a deceptive mercy binds the wounds without first curing them and treating them; that treats the symptoms and not the causes and the roots. It is the temptation of the do-gooders, of the fearful, and also of the so-called progressives and liberals.

- The temptation **to transform stones into bread** to break the long, heavy, and painful fast (cf. Lk 4:1-4); and also to transform the bread into a stone and cast it against the sinners, the weak, and the sick (cf. Jn 8:7), that is, to transform it into unbearable burdens (Lk 11:46).

- The temptation **to come down off the Cross**, to please the people, and not stay there, in order to fulfil the will of the Father; to bow down to a worldly spirit instead of purifying it and bending it to the Spirit of God.

- The temptation **to neglect the depositum fidei** [the deposit of faith], not thinking of themselves as guardians but as owners or masters [of it]; or, on the other hand, the temptation to neglect reality, making use of meticulous language and a language of smoothing to say so many things and to say nothing! They call them byzantinisms, I think, these things

Dear brothers and sisters, the temptations must not frighten or disconcert us, or even discourage us, because no disciple is greater than his master; so if Jesus Himself was tempted and even called Beelzebul (cf. Mt 12:24) His disciples should not expect better treatment.

Personally I would be very worried and saddened if it were not for these temptations and these animated discussions; this movement of the

spirits, as St Ignatius called it (Spiritual Exercises, 6), if all were in a state of agreement, or silent in a false and quietist peace. *Instead, I have seen and I have heard with joy and appreciation speeches and interventions full of faith, of pastoral and doctrinal zeal, of wisdom, of frankness and of courage: and of parresia.* And I have felt that what was set before our eyes was the good of the Church, of families, and the supreme law, the good of souls (cf. Can. 1752). **And this always we have said it here, in the Hall without ever putting into question the fundamental truths of the Sacrament of marriage: the indissolubility, the unity, the faithfulness, the fruitfulness, that openness to life** (cf. Cann. 1055, 1056; and Gaudium et spes, 48).

And this is the Church, the vineyard of the Lord, the fertile Mother and the caring Teacher, who is not afraid to roll up her sleeves to pour oil and wine on peoples wound; *who doesn't see humanity as a house of glass to judge or categorize people. This is the Church, One, Holy, Catholic, Apostolic and composed of sinners, needful of Gods mercy. This is the Church, the true bride of Christ, who seeks to be faithful to her spouse and to her doctrine. It is the Church that is not afraid to eat and drink with prostitutes and publicans. The Church that has the doors wide open to receive the needy, the penitent, and not only the just or those who believe they are perfect!* The Church that is not ashamed of the fallen brother and pretends not to see him, but on the contrary feels involved and almost obliged to lift him up and to encourage him to take up the journey again and accompany him toward a definitive encounter with her Spouse, in the heavenly Jerusalem.



There is the Church, our Mother! And when the Church, in the variety of her charisms, expresses herself in communion, she cannot err: it is the beauty and the strength of the *sensus fidei*, of that supernatural sense of the faith which is bestowed by the Holy Spirit so that, together, we can all enter into the heart of the Gospel and learn to follow Jesus in our life. And this should never be seen as a source of confusion and discord.

Many commentators, or people who talk, have imagined that they see a *disputatious Church where one part is against the other, doubting even the Holy Spirit, the true promoter and guarantor of the unity and harmony of the Church the Holy Spirit* who throughout history has always guided the barque, through her Ministers, even when the sea was rough and choppy, and the ministers unfaithful and sinners. And, as I have dared to tell you, [as] I told you from the beginning of the Synod, it was necessary to live through all this with tranquillity, and with interior peace, so that the Synod would take place cum Petro and sub Petro (with Peter and under Peter), and the presence of the Pope is the guarantee of it all.

We will speak a little bit about the Pope, now, in relation to the Bishops [laughing]. So, the duty of the Pope is that of guaranteeing the unity of the Church; it is that of reminding the faithful of their duty to faithfully follow the Gospel of Christ; it is that of reminding the pastors that their first duty is to nourish the flock to nourish the flock that the Lord has entrusted to them, and to seek to welcome with fatherly care and mercy, and without false fears the lost sheep. I made a mistake here. I said welcome: [rather] to go out and find them.

His duty is to remind everyone that authority in the Church is a service, as Pope Benedict XVI clearly explained, with words I cite verbatim: The Church is called and commits herself to exercise this kind of authority which is service and exercises it not in her own name, but in the name of Jesus Christ through the Pastors of the Church, in fact: it is he who guides, protects and corrects them, because he loves them deeply. But the Lord Jesus, the supreme Shepherd of our souls, has willed that the Apostolic College, today the Bishops, in communion with the Successor of Peter to participate in his mission of taking care of God's People, of educating them in the faith and of guiding, inspiring and sustaining the Christian community, or, as the Council puts it, to see to it... that each member of the faithful shall be led in the Holy Spirit to the full development of his own vocation in accordance with Gospel preaching, and to sincere and active charity and to exercise that liberty with which Christ has set us free (cf. Presbyterorum Ordinis, 6) **and it is through us, Pope**

Benedict continues, that the Lord reaches souls, instructs, guards and guides them. St Augustine, in his Commentary on the Gospel of St John, says: *let it therefore be a commitment of love to feed the flock of the Lord* (cf. 123, 5); this is the supreme rule of conduct for the ministers of God, an unconditional love, like that of the Good Shepherd, full of joy, given to all, attentive to those close to us and solicitous for those who are distant (cf. St Augustine, Discourse 340, 1; Discourse 46, 15), gentle towards the weakest, the little ones, the simple, the sinners, to manifest the infinite mercy of God with the reassuring words of hope (cf. *ibid.*, Epistle, 95, 1).

So, the Church is Christ's, she is His bride and all the bishops, in communion with the Successor of Peter, have the task and the duty of guarding her and serving her, not as masters but as servants. The Pope, in this context, is not the supreme lord but rather the supreme servant the servant of the servants of God; the guarantor of the obedience and the conformity of the Church to the will of God, to the Gospel of Christ, and to the Tradition of the Church, putting aside every personal whim, despite being by the will of Christ Himself the supreme Pastor and Teacher of all the faithful (Can. 749) and despite enjoying supreme, full, immediate, and universal ordinary power in the Church (cf. Cann. 331-334).

Dear brothers and sisters, now we still have one year to mature, with true spiritual discernment, the proposed ideas and to find concrete solutions to so many difficulties and innumerable challenges that families must confront; to give answers to the many discouragements that surround and suffocate families.

One year to work on the Synodal Relatio which is the faithful and clear summary of everything that has been said and discussed in this hall and in the small groups. **It is presented to the Episcopal Conferences as lineamenta [guidelines].**

May the Lord accompany us, and guide us in this journey for the glory of His Name, with the intercession of the Blessed Virgin Mary and of Saint Joseph. And please, do not forget to pray for me! Thank you!

[Courtesy: Vatican Radio]

CONGREGATION FOR INSTITUTES OF CONSECRATED LIFE

AND SOCIETIES OF APOSTOLIC LIFE
(YEAR OF CONSECRATED LIFE)

A letter to consecrated men and women
A message from the teachings of Pope Francis

*“I want to say one word to you and this word is joy.
Wherever consecrated people are,
there is always joy!”.*

Pope FRANCIS

Dear brothers and sisters,

1. “The joy of the Gospel fills the heart and lives of all who encounter Jesus. With Jesus Christ joy is constantly born anew.”(1)

The beginning of *Evangelii Gaudium*, within the fabric of the teaching of Pope Francis, rings out with surprising vitality, proclaiming the wonderful mystery of the Good News that transforms the life of the person who takes it to heart. We are told the parable of joy: our meeting with Jesus lights up in us its original beauty, the beauty of the face on which the Father’s glory shines (cf. *2Cor* 4:6), radiating happiness.



This Congregation for Institutes of Consecrated Life and Societies of Apostolic Life invites us to reflect on the graced time we have been given to live, at the special invitation that the Pope addresses to those in consecrated life.

To accept this teaching means to renew our existence in accordance with the Gospel, not in a radical way understood as a model of perfection and often of separation, but by adhering wholeheartedly to the saving encounter that transforms our life. “It is a question of leaving everything to follow the Lord. No, I do not want to say ‘radical’. Evangelical radicalness is not only for religious: it is demanded of all. But religious follow the Lord in a special way, in a prophetic way. It is this witness that I expect of you. Religious should be men and women able to wake the world up.”

In their finite humanity, on the margins, in their everyday struggles, consecrated men and women live out their fidelity, giving a reason for the joy that lives in them. So they become splendid witnesses, effective proclaimers, companions and neighbours for the women and men with whom they share a common history and who want to find their Father’s house in the Church. Francis of Assisi, who took the Gospel as his way of life “made faith grow and he renewed the Church, and at the same time he renewed society, he made it more fraternal, but he always did it with the Gospel and by his witness. Always preach the Gospel and if necessary use words!”

Numerous suggestions come to us from listening to the words of the Pope, but we are particularly challenged by the absolute simplicity with which Pope Francis offers his teaching, in tune with the appealing sincerity of the Gospel. Plain words sown from the open arms of the good sower, who trustingly does not discriminate between one sort of soil and another.

An authoritative invitation is offered to us with gentle trust, an invitation to do away with institutional arguments and personal justifications. It is a provocative word that questions our sometimes apathetic or sleepy way of life, as we often live on the margins of the challenge: *if you had faith as big as this mustard seed (Lk 17:5)*. It is an invitation that encourages us to impel our spirits to acknowledge the Word living among us, the Spirit who creates and continues to renew the Church.

This *Letter* is motivated by this invitation, in the hope of initiating a shared reflection. It is offered as a simple tool for examining our lives honestly in the light of the Gospel. **This Dicastery therefore presents a shared itinerary, a space for personal, communal and institutional reflection as we journey towards 2015, the year the Church has dedicated to consecrated life, with the desire and the intention of making courageous evangelical decisions leading to revitalization, bearing fruits of joy.** “The primacy of God gives full meaning and joy to human lives, because men and women are made for God, and their hearts are restless until they rest in him.”(5)

BE GLAD, REJOICE, RADIATE JOY

Rejoice with Jerusalem and be glad for her; all you who love her; rejoice greatly with her all you who mourn over her. For this is what the Lord says: "I will extend peace to her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dandled on her knees. As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem. When you see this, your heart will rejoice and you will flourish like grass; the hand of the Lord will be made known to his servants." (Isaiah 66:10-14)



Listening

2. In sacred Scripture the term *joy* (in Hebrew: *s'imh. â/s'amah. , gyl*) is used to express a multiplicity of collective and personal experiences connected in a particular way to religious ceremonies and feasts, and to recognise the sense of the presence of God in the history of Israel. There are indeed thirteen different verbs and nouns found in the Bible to describe the joy of God, of people and also of creation itself, in the dialogue of salvation.

In the Old Testament, these recurrences are most numerous in the Psalms and in the prophet Isaiah. With creative and original linguistic variations, there are many invitations to joy. The joy of the nearness of God is proclaimed, the delight in what God has created and made. Hundreds of times in the Psalms there are effective expressions to indicate that joy is both the fruit of the benevolent presence of God and the jubilant echo that it gives rise to, as well as a declaration of the great promise that lies in the future for the people. As for the prophet, it is the second and third parts of the book of Isaiah that pulse with this frequent call to joy, pointing to the future: it will be overflowing (cf. *Is* 9:2), the heavens, the desert and the earth will leap for joy (*Is* 35:1; 44:23; 49:13), the liberated prisoners will enter Jerusalem shouting for joy (*Is* 35:9 f.; 51:11).

In the New Testament the preferred vocabulary is linked to the root *kar* (*kàirein, karà*), but other terms are found such

as *agalliáomai, euphrosy 'ne*. It usually implies total exultation embracing the past and the future together. *Joy* is the messianic gift par excellence, as Jesus himself promised: *...that my joy may be in you and that your joy may be complete* (*Jn* 15:11; 16:24; 17:13). Starting with the events that precede the birth of the Saviour, it is Luke who signals the exultant diffusion of joy (cf. *Lk* 1:14.44.47; 2:10; cf. *Mt* 2:10) and then accompanies the spread of the Good News with this effect that expands (cf. *Lk* 10:17; 24:41.52) and is a typical sign of the presence and the spread of the Kingdom (cf. *Lk* 15:7.10.32; *Acts* 8:39; 11:23; 15:3; 16:34; cf. *Rom* 15:10-13; etc.).

According to Paul, joy is a fruit of the Spirit (cf. *Gal* 5:22) and a typical, constant feature of the Kingdom (cf. *Rm* 14:17) that is strengthened by trials and tribulations (cf. *1Titus* 1:6). The source of joy must be found in prayer, charity and unceasing thanksgiving (cf. *1Titus* 5:16; *Phil* 3:1; *Col* 1:11 f.). In his difficulties the apostle to the gentiles felt full of joy and a sharer of the glory that we all await (cf. *2Cor* 6:10; 7:4; *Col* 1:24). The final triumph of God and the *marriage of the Lamb* will complete every joy and exultation (cf. *Rev* 19:7), setting off an explosion of a cosmic *Alleluia* (*Rev* 19:6).



Let us look at the meaning of the text: *Rejoice with Jerusalem and be glad for her; all you who love her; rejoice greatly with her* (*Is* 66:10). This is the end of the third part of the prophet Isaiah. It is necessary to be aware that chapters 65-66 are closely united and mutually complementary, as was already evident in the conclusion of the second part of Isaiah (chapters 54-55).

In both these chapters the theme of the past is evoked, sometimes with crude imagery, as if to invite them to forget it because God wants to make a new light shine out, a trust that will immediately heal infidelity and cruelty. The curse, a result of their disregard for the Covenant, will disappear because God is about to make *Jerusalem a delight and its people a joy* (cf. *Is* 65:18). This will be demonstrated in the experience that God's answer comes even before the request is voiced (cf. *Is* 65:24). This context persists through the first verses of *Isaiah* 66, resurfacing

here and there through signs showing the insensitivity of their hearts and ears in the face of the Lord's goodness and his Word of hope.

Here the likeness of Jerusalem as *mother* seems evocative. It is inspired by the promises of *Isaiah* 49:18-29 and 54:1-3: the land of Judah is unexpectedly filled with those returning from the diaspora, after their humiliation. You might almost say that the rumours of "liberation" had "made Sion pregnant" with new life and hope, and that God, the lord of life, will bring this pregnancy to fulfilment, effortlessly giving birth to new children. Thus mother Sion is surrounded by newborn children and generously nourishes and tends them all. This gentle image fascinated St. Thérèse of Lisieux, who found it a crucial key for the interpretation of her spirituality.(6)

An accumulation of intense words: *be glad, rejoice, radiate*, as well as *consolation, delight, abundance, prosperity, caresses*, etc. The relationship of fidelity and love had failed, and they had ended in sadness and sterility. Now the power and holiness of God restores meaning and fulness of life and happiness, expressed in terms that belong to the affective roots of every human being, arousing unique feelings of tenderness and security.

It is a gentle but true profile of a God who radiates maternal vibrations and deep, contagious emotions. A heartfelt joy (cf. *Is* 66:14) that comes from God – with maternal face and supportive arm – and radiates through a people who have been crippled, whose bones have become brittle through a thousand humiliations. It is a freely-given transformation that spreads out joyfully to *the new heavens and the new earth* (cf. *Is* 66:22), so that all the people might come to know the glory of the Lord, the faithful redeemer.

Joy, the beauty of consecration

3. "This is the beauty of consecration: it is joy, joy..."(7) The joy of bringing God's consolation to all. These are the words spoken by Pope Francis during his meeting with seminarians and novices. "There is no holiness in sadness",(8) the Holy Father continued. *Do not grieve like others who have no hope*, wrote St. Paul (*1Thess* 4:13).



Joy is not a useless ornament. It is a necessity, the foundation of human life. In their daily struggles, every man and woman tries to attain joy and abide in it with the totality of their being.

In the world there is often a lack of joy. We are not called to accomplish epic feats or to proclaim high-sounding words, but to give witness to the joy that arises from the certainty of knowing we are loved, from the confidence that we are saved.

Our short memories and flimsy experiences often prevent us from searching for the 'lands of joy' where we can relish God's reflection. We have a thousand reasons for remaining in joy. Its roots are nourished by listening with faith and perseverance to the Word of God. In the school of the Master we hear: *may my joy be in you and may your joy be complete* (*Jn* 15:11) and we are taught how to practise perfect joy. "Sadness and fear must give way to joy: *Rejoice... be glad... rejoice with her in joy*, says the prophet (*Is* 66:10). It is a great invitation to joy. [...] Every Christian, and especially you and I, we are called to be bearers of this message of hope giving serenity and joy, God's consolation, his tenderness towards all. But if we first experience the joy of being consoled by him, of being loved by him, then we can bring that joy to others. [...] I have occasionally met consecrated persons who are afraid of the consolations of God. They were tormented, because they were afraid of this divine tenderness. But be not afraid. Do not be afraid, because the Lord is the Lord of consolation, the Lord of tenderness. The Lord is a Father and he says that he will be for us like a mother with her baby, with a mother's tenderness. Do not be afraid of the consolations of the Lord."(9)

Your calling

4. "In calling you God says to you: 'You are important to me, I love you, I am counting on you'. Jesus says this to each one of us! Joy is born from that! The joy of the moment in which Jesus looked at me. Understanding and hearing this is the secret of our joy. Feeling loved by God, feeling that for him we are not numbers but people; and we know that it is he who is calling us."(10)



Pope Francis directs our attention to the spiritual foundations of our humanity, to see what is given to us gratuitously by free divine sovereignty and free human response: *Then Jesus looked at him and loved him. "One thing you lack," he said. "Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me"* (Mk 10:21).

The Pope recalls: "Jesus, at the Last Supper, turns to the Apostles with these words: *You did not choose me, but I chose you* (Jn 15:16). They remind us all, not only those of us who are priests, that vocation is always an initiative of God. It is Christ who called you to follow him in the consecrated life and this means continuously making an 'exodus' from yourselves in order to centre your life on Christ and on his Gospel, on the will of God, laying aside your own plans, in order to say with St Paul: *It is no longer I who live, but Christ who lives in me* (Gal 2:20).(11)

The Pope invites us on a *pilgrimage* in reverse, a pathway of knowledge to discover ourselves on the streets of Palestine or near the boat of the humble fisherman of Galilee. He invites us to contemplate the beginnings of a journey or rather, of an event initiated by Christ, when the nets were left on the lake shore, the taxcollector's desk by the side of the road, the ambitions of the zealot among discarded plans. All are inappropriate means for staying with him.

He invites us to remain for a long time, on an interior pilgrimage, before the dawn, when, in a warm environment of friendly relationships, the intellect is led to open itself to mystery, the decision is made that it is good to set out to follow this Master who alone has *the words of eternal life* (cf. Jn6:68). He invites us to make our whole "life a pilgrimage of loving transformation." (12)

Pope Francis calls us to pause at that opening scene: "The joy of the moment when Jesus looked at me"(13) and to recall the important and demanding, underlying meaning of our vocation: "It is a response to a call, a call of love".(14) To stay with Christ requires us to share our lives, our choices, the obedience of faith, the happiness of poverty, the radicality of love.

It is about being reborn through vocation. "I invite all Christians [...] at this very moment, to a renewed personal encounter with Jesus Christ today, at least to an openness to letting him encounter them; I ask all of you to do this unfailingly each day."(15)

Paul brings us back to this fundamental vision: *no one can lay any foundation other than the one already laid* (1Cor 3:11). The word 'vocation' indicates a free gift, like a reservoir of life that never ceases renewing humanity and the Church in the depths of their being.

In the experience of vocation, God is indeed the mysterious subject of an act of calling. We hear a voice that calls us to life and discipleship for the Kingdom. Pope Francis in recalling "You are important to me", uses direct speech, in the first person, so that awareness might emerge. He calls to consciousness my opinion and my judgement, requiring behaviour consistent with my self-awareness, with the call that I hear addressed to me, my personal call. "I would like to say to those who feel indifferent to God or to faith, and to those who are far from God or who have distanced themselves from him, and to us also, with our 'distancing' and our 'abandonment' of God, that may seem insignificant but are so numerous in our daily life: look into the depths of your heart, look into your own inner depths and ask yourself: do you have a heart that desires something great, or a heart that has been lulled to sleep by things? Has your heart maintained a restlessness searching or have you let it be suffocated by things that will finally harden it?"(16)

The relationship with Jesus Christ asks to be nourished by this restless searching. This makes us aware of the gratuity of the gift of a vocation and helps us to explain the reasons for our initial choice and for our perseverance. "Letting Christ make us his own always means straining forward to what lies ahead, to the goal of Christ (cf. *Phil 3:14*)".(17) To continue listening to God requires that these questions become the coordinates guiding the rhythm of our daily life.

This inexpressible mystery, leading us within, sharing in the indescribable mystery of God, can only be interpreted in faith. "Faith is our response to a word that engages us personally, to a 'Thou' who calls us by name"(18) and "as a response to a word which preceded it, would always be an act of remembrance. Yet this remembrance is not fixed on past events but, as the memory of a promise, it becomes capable of opening up the future, shedding light on the path to be taken".(19) "Faith contains our own memory of God's history with us, the memory of our encounter with God who always takes the first step, who creates, saves and transforms us. Faith is remembrance of his word that warms our heart, and of his saving work which gives life, purifies us, cares for and

nourishes us. [...] The one who is mindful of God, who is guided by the memory of God in his or her entire life is able to awaken that memory in the hearts of others.”(20) It is the memory of being called here and now.

Found, touched, transformed

5. The Pope asks us to re-read our own personal story and to scrutinise it in the light of God’s loving gaze, because if a vocation is always his initiative, it is up to us freely to accept the divine-human economy as a relationship of life in *agape*, the path of discipleship, the “beacon on the Church’s journey”.(21) Life in the spirit is never completed, but is always open to mystery, as we discern in order to know the Lord and to perceive reality beginning with him. When God calls us he lets us enter into his rest and invites us to repose in him, in a continuous process of loving understanding. We hear the Word *you are worried and upset about many things (Lk 10:41)*. On the *path of love* we go forward through rebirth: the old creation is born anew. *Therefore, if anyone is in Christ, that person is a new creation (2Cor 5:17)*.

Pope Francis points out the name of this rebirth. “This path has a name and a face: the face of Jesus Christ. He teaches us to become holy. In the Gospel he shows us the way, the way of the Beatitudes (cf. *Mt 5:1-12*). This is the life of the Saints, people who for love of God did not place conditions on him during their life”.(22)



Consecrated life is a call to incarnate the Good News, to *follow Christ*, the crucified and risen one, to take on “Jesus’s way of living and acting as the Incarnate Word in relation to the Father and in relation to the brothers and sisters”.(23) In practical terms, it is a call to take up his way of life, to adopt his interior attitude, to allow oneself to be invaded by his Spirit, to absorb his surprising logic and his scale of values, to share in his risks and his hopes. “Be guided by the humble yet joyful certainty of those who have been *found, touched and transformed by the Truth* who is Christ, ever to be proclaimed”.(24)

Remaining in Christ allows us to grasp the presence of the Mystery which lives in us and expands our hearts to the measure of his Son’s heart. Those who remain in his love, like the branch attached to the vine (cf. *Jn 15:1-8*), enter into intimacy with Christ and bear fruit. “Remain in Jesus! This means remaining attached to him, in him, with him, talking to him”.(25)

“Christ is the seal on our foreheads, he is the seal on our hearts: on the forehead because we always profess him; on the heart because we always love him; he is the seal on our arms because we are always working for him.”(26) Consecrated life is in fact a continuous call to follow Christ, and to be made like him. “Jesus’s whole life, his way of dealing with the poor, his actions, his integrity, his simple daily generosity, and finally his complete self-giving, all this is precious and relates to our personal lives.”(27)

Meeting the Lord gets us moving, urges us to leave aside self-absorption.(28) A relationship with the Lord is not static, nor is it focussed on self. “Because when we put Christ at the centre of our life, we ourselves don’t become the centre! The more that you unite yourself to Christ and he becomes the centre of your life, the more he leads you out of yourself, leads you from making yourself the centre and opens you to others”.(29) “We are not at the centre; we are, so to speak, ‘relocated’. We are at the service of Christ and of the Church”.(30) Christian life is defined by verbs of movement. Even when it is lived in the context of a monastery or contemplative cloister it is a life of continual searching.

“It is impossible to persevere in a fervent evangelization unless we are convinced from personal experience that it is not the same thing to have known Jesus as not to have known him, not the same thing to walk with him as to walk blindly, not the same thing to hear his word as not to know it, and not the same thing to contemplate him, to worship him, to find our peace in him, as not to do so. It is not the same thing to try to build the world with his Gospel as to try to do so by our own lights. We know well that with Jesus life becomes richer and that with him it is easier to find meaning in everything”.(31)

Pope Francis recommends for us *restless searching* just like Augustine of Hippo: a “restlessness in his heart which brought him to a

personal encounter with Christ, brought him to understand that the remote God he was seeking was the God who is close to every human being, the God close to our heart, who was more inward than our innermost self". This is an ongoing search. "Augustine did not stop, he did not give up, he did not withdraw into himself like those who have already arrived, but continued his search. The *restlessness of seeking the truth*, of seeking God, became restlessness to know him ever better and to come out of himself to make others know him. It was precisely the restlessness of love."(32)

Joy, a faithful 'yes'

6. Anyone who has met the Lord and follows him faithfully is a messenger of the joy of the Spirit.

"Thanks solely to this encounter – or renewed encounter – with God's love, which blossoms into an enriching friendship, we are liberated from our narrowness and self-absorption".(33)

When we are called, we are called to ourselves, that is, to our capacity for being. Perhaps it is not unwarranted to say that the crisis of consecrated life results from the inability to recognize such a profound call, even in those who are already living this vocation.

We are experiencing a crisis of fidelity, understood as a conscious adherence to a call that is a pathway, a journey from its mysterious beginnings to its mysterious end.

Perhaps we are also in a crisis of humanization. We are experiencing the limitations of complete consistency, wounded by our incapacity to lead our lives as an integrated vocation and as a faithful journey.

This daily journey, both personal and communal, marked by discontent and a bitterness that encloses us in remorse, and almost in a permanent longing for unexplored paths and unfulfilled dreams, becomes a lonely road. Our call to live in relationship, in the fulfilment of love, can be transformed into an uninhabited wilderness. At every age we are invited to revisit the deep centre of our personal life, where the motivation of our life with the Master, as disciples of the Master, finds its meaning and truth.

Faithfulness is the awareness of a love that points us towards the "Thou" of God and towards every other person, in a constant and dynamic way when we experience within ourselves the life of the Risen One.

"Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness".(34)

Faithful discipleship is grace and love in action; it is the practice of sacrificial charity. "When we journey without the Cross, when we build without the Cross, when we profess Christ without the Cross, we are not disciples of the Lord, we are worldly. We may be bishops, priests, cardinals, popes, but not disciples of the Lord".(35)

To persevere all the way to Golgotha, to experience the lacerations of doubts and denial, to rejoice in the marvel and wonder of the Paschal event, up to the manifestation of Pentecost and the evangelization of the peoples, these are milestones of joyful fidelity because they are about self-emptying, experienced throughout life, even in the sign of martyrdom, and also sharing in the life of the risen Christ. "And it is from the Cross, the supreme act of mercy and love, that we are reborn as a *new creation*" (*Gal 6:15*). (36)

In the theological locus in which God, in revealing himself, reveals us to ourselves, the Lord asks us to return to the search, *fides quaerens*. *Pursue righteousness, faith, love and peace, along with those who call on the Lord out of a pure heart* (*2Tm 2:22*).

The interior pilgrimage begins with prayer. "The first thing for a disciple is to be with the Master, to listen to him and to learn from him. This is always true, and it is true at every moment of our lives. [...] If the warmth of God, of his love, of his tenderness is not in our own hearts, then how can we, who are poor sinners, warm the heart of others".(37) This is a life-long journey, as in the humility of prayer the Holy Spirit convinces us of the Lordship of Christ within us. "The Lord calls us to follow him with courage and fidelity; he has made us the great gift of choosing us as his disciples; he invites us to proclaim him with joy as the Risen one, but he asks us to do so by word and by the witness of our lives, in daily life. The Lord is the only God of our lives, and he invites us to strip ourselves of our many idols and to worship him alone".(38)

The Pope identifies prayer as the source of the fruitfulness of the mission. "Let us cultivate the contemplative dimension, even amid the whirlwind of more urgent and heavy duties. And the more the mission

calls you to go out to the margins of existence, let your heart be the more closely united to Christ's heart, full of mercy and love".(39)

Being with Jesus shapes a contemplative approach to history which knows how to see and hear the presence of the Spirit everywhere and, in a special way, how to discern the Spirit's presence in order to live in time as God's time. When the insight of faith is lacking, "life itself loses meaning, the faces of brothers and sisters are obscured and it becomes impossible to recognize the face of God in them, historical events remain ambiguous and deprived of hope".(40)

Contemplation expands into prophetic aptitude. The prophet is one "whose eye is opened, and who hears and speaks the words of God; [...] a person of three times: the promise of the past, the contemplation of the present, the courage to point out the path toward the future".(41)

Fidelity in discipleship occurs through and is demonstrated by the experience of community, a theological reality in which we are called to support each other in our joyful 'yes' to the Gospel. "It is the Word of God that inspires faith and nourishes and revitalizes it. And it is the Word of God that touches hearts, converting them to God and to his logic which is so different from our own. It is the Word of God that continually renews our communities".(42)

The Pope invites us to renew our vocation and to fill it with joy and passion, so that the increase in loving activity is a continuous process – "it matures, matures, matures"(43) – in a permanent development in which the 'yes' of our will to God's will unites will, intellect and feeling. "Love is never finished and complete; throughout life it changes and matures, and thus remains faithful to itself".(44)

(To be continued in Next Issue)



Holy Childhood Collection - 2014

Collection as on 26/09/2014	1,27,505.00
Packiapuram	2,000.00
Nilakottai	350.00
Collection as on 27/10/2014	1,29,855.00

Holy See Collection - 2014

Collection as on 26/09/2014	64,745.00
Packiapuram	2,000.00
Silukkuvarpatti	1,000.00
Nilakottai	350.00
Ammapatti	200.00
Collection as on 27/10/2014	68,295.00

Hunger & Disease Collection - 2014

Collection as on 26/09/2014	8,83,191.00
Nilakottai	1,000.00
Ammapatti	200.00
Collection as on 27/10/2014	8,84,391.00

Good Friday Collection -2014

Collection as on 26/09/2014	5,03,996.00
Nilakottai	800.00
Ammapatti	200.00
Collection as on 27/10/2014	5,04,996.00

Vocation Sunday Collection - 2014

Collection as on 26/09/2014	71,276.00
Packiapuram	2,000.00
Nilakottai	350.00
Ammapatti	200.00
Collection as on 27/10/2014	73,826.00

St. Peter's Pence Collection -2014

Collection as on 26/09/2014	62,908.00
Packiapuram	2,000.00
Silukkuvarpatti	1,000.00
Nilakottai	300.00
Melur	300.00
Karumathur	300.00
Ammapatti	200.00

Collection as on 27/10/2014 **67,008.00**

Bibile Sunday Collection -2014

Collection as on 26/09/2014	7,600.00
Anjal Nagar	5,680.00
Bastin Nagar	4,000.00
Ellis Nagar	4,000.00
Shenbaganur	4,000.00
Rayappanpatti	3,000.00
Meenampatti	2,090.00
Packiapuram	2,000.00
Hanumanthanpatti	2,000.00
Kadachanendal	2,000.00
Aruppukottai	1,000.00
Silukkuvarpatti	1,000.00
Uthamapalayam	1,000.00
R.R. Nagar	550.00
Railway Colony	500.00
Melur	400.00
Nilakottai	300.00
Karumathur	300.00
Ammapatti	200.00

Collection as on 27/10/2014 **41,620.00**

Mission Sunday Collection -2014

Rajapalayam	29,513.00
Bastin Nagar	21,000.00
Thirumangalam	15,000.00
R.R. Nagar	12,580.00
Ayravathanallur	10,410.00
Rayapuram	5,200.00
St. Francis Mat.School, Thirumangalam	5,000.00
Ammapatti	300.00

Collection as on 27/10/2014 **99,003.00**

Mass Received From Parish

Arockia Annai Shrine, Vadipatti (2,651 Mass)	2,65,100.00
Bastin Nagar (50 Mass)	3,500.00

Seminarians Fund -2014

Mr. Lazer Antony, Mathichiam, Annanagar	1,00,000.00
Fr. Parish Priest, Sivakasi	25,000.00
Fr. Parish Priest, Batlagundu	25,000.00
Fr. Parish Priest, St.Mary's Church, Trichy	25,000.00
Fr. Parish Priest, Our Lady Of Fatima Shrine, Chennai	15,000.00
Fr. Parish Priest, W.Pudupatti	12,800.00
Fr. Parish Priest, Ugarthe Nagar	10,000.00
Mr. Jesu Rajan, Gnanaolivupuram, Madurai	10,000.00
Mr. L. Peter, Palanganatham	10,000.00
Mrs. Josphin Lusua, Gnanaolivupuram	10,000.00
Fr. Superior, Shoenstatt Seminary, Suriyanagar	7,000.00
Fr. Parish Priest, Batlagundu	6,500.00
Fr. Parish Priest, Michaelpalayam	5,000.00
Fr. Parish Priest, Mathankovilpatti (Kandiyapuram)	4,000.00

Fr. Parish Priest, Kavirayapuram	3,000.00
Fr. Parish Priest, Bastin Nagar (Bination Masses)	2,500.00
Fr. Parish Priest, Rosary Church	2,000.00
Mrs. Adaikkalamary, Kadachanendal	2,000.00
Fr. Victor (App.)Sundaranatchiapuram	1,000.00
Sr. Superior, St. Theresa Convent, PambarPuram	270.00
Mrs. Mary Grace, Silukkuvarpatti	200.00
Fr. Parish Priest, Railway Colony (Bination Masses)	200.00
R.C. School Teachers Sundaranatchiapuram	4,000.00
St. Theresa Primary School Student, Sundaranatchiapuram	300.00
St. Joseph Middle School Student,Sundaranatchiapuram	400.00
Ayan Kolankondan People	3,000.00
Anbiyam, Sundaranatchiapuram	3,350.00
I.C. Convent, Sundaranatchiapuram	1,002.00
Chokkanathanpudur People	500.00

Total - 2,89,022.00

**Archbishop Most Rev. Antony Pappusamy
Installation Collection**

Collection as on 26/09/2014	12,61,659.00
T. Alex Raja, Chinnalapatti	40,000.00
Fr. Parish Priest, T. Sindalacherri	16,000.00
Fr. Parish Priest, Rayappanpatti	12,000.00
Fr. Parish Priest, Packiapuram	4,000.00
Fr. Parish Priest, Silukkuvarpatti	2,000.00
Fr. Parish Priest, Iyyampalayam	1,000.00
Fr. Parish Priest, Railway Colony	1,000.00
Fr. Amalraj S.J., Parish Priest, Kadamalaikundu	500.00
Fr. Parish Priest, Nilakottai	400.00
Fr. Parish Priest, Melur	300.00

Collection as on 27/10/2014 13,38,859.00

Greetings on Birthday

Fr. Santhana Sahayam	on	03.11.1981
Fr. Charles Heston J.	on	08.11.1964
Fr. Jeyabalan T.R.	on	14.11.1972
Fr. Maria Raj M.	on	21.11.1949
Fr. Paul M.	on	22.11.1966
Fr. Ignaci Arputharaj P.S.	on	27.11.1980



Felicitations On Ordination Anniversary Day

Fr. Sebastine Chinnadurai	on	10.11.2013
Fr. Arul Rayan	on	18.11.2007
Fr. Muthu M.S.	on	18.11.2007
Fr. Sahayaraj A.	on	18.11.2007
Fr. Amalraj Savarimuthu sj	on	25.11.1995

Adoration Sunday

November		December	
02	Theni	07	Kavirayapuram
09	Christ the King Church, Madurai -18	14	Gnanaolivupuram
16	K. Pudur	21	T. Vadipatti
23	Melur	28	Alangulam
30	Periakulam		

Necrology

Archbishop Casimir Gnanadickam s.j	-	10.11.1993
Soosai Michael Raj D.	-	26.11.2007

