

His Grace's Installation Anniversary Day on 24.08.2020



Published by : Rev. Dr. John Diraviam, Chancellor, Bishop's House,  
MAVIGA, Nobili Campus, K. Pudur, Madurai - 7. Ph : 2561300

# DNL

Archdiocese of Madurai

News Letter

[www.archdioceseofmadurai.com](http://www.archdioceseofmadurai.com)

September 2020

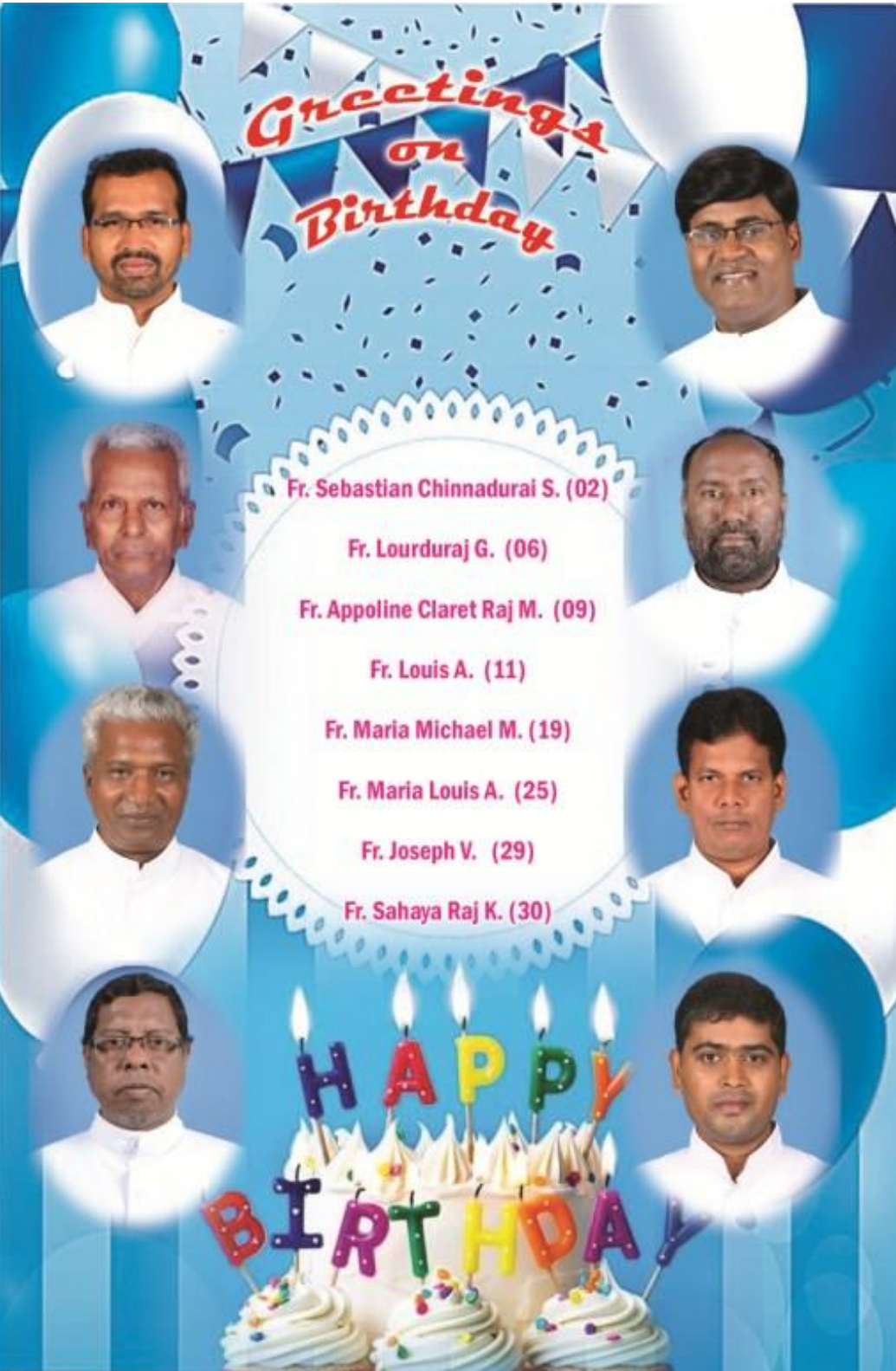
(For Private Circulation Only)

No. 687

தாய் ஆரோக்கிய அன்னையே  
தொற்று நோயிலிருந்து எங்களை பாதுகாத்தருளும்







# The Voice of the Pastor

My dear Fathers, sisters and brothers,

Man wants to live a happy and joyful life and is ready to undergo any kind of sacrifice to live a healthy life, a life with name and fame. There is an insatiable thirst in every one of us for a fuller life despite our social status, caste, creed and limitations. We are all born to live and the words of Jesus, "I came that they may have life and have it abundantly" (Jn. 10:10) confirm this inner urge. As humans we are not out of the grip of sickness, suffering and death but we are meant for a life in fullness, which is eternal and imperishable. And this life is the life with God and He is this life (cfr Jn.14/6). To



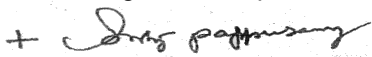
communicate this life to us He became man (cfr. Jn 1/14). By his death and resurrection he made us sharers of His life. (cfr. Rom. 6/3-8).

Life in God signifies our union with Him through Jesus. Hence St. Paul says: "For in Christ Jesus you are all children of God through faith" (Gal. 3/26). We become sharers of this divine life through faith which we have received in our baptism. (cfr. Gal 3/27). God wants us to be His beloved children in Jesus Christ, as Jesus is the vine and we are the branches. This imagery is very well brought out in the Gospel of St. John where Jesus says: "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit because apart from me you can do nothing" (Jn.15/5)

Our union with Jesus and with one another is the foundation to our Christian life. Without Jesus our Christian life is a vacuum. If we cut ourselves away from Jesus then we are only fit to be thrown away (cfr.Jn. 16/6). Our life therefore must be rooted in Jesus as it will enrich it. If our roots are in Jesus then like Jesus we will do the will of God in all that we say and do and this will keep us united with God in Jesus and with one another and our life will bear witness to the fruit of the spirit such as love, joy, peace, patience, kindness, generosity and faithfulness (cfr. Gal.5/22). Such a life will, of course, be the expression of our Centeredness in Christ.

May God bless you all!

Your loving Archbishop

+ 

+ Most Rev. Dr. Antony Pappusamy  
Archbishop of Madurai

## Pope's General Prayer Intention

**Universal prayer intention :** Respect for the Planet's Resources. We pray that the planet's resources will not be plundered, but shared in a just and respectful manner.

### பேராயரின் இம்மாத ஜெபக்கருத்து

- இலக்கு :** வாழ்வாதார மிச்சனைகளுக்கு அரசியல் மிகுந்த முக்கியத்துவம் கொடுக்க (கி.வா 271)
- நோக்கு :** அரசியல் பங்கேற்கும் இளைஞராக (கி.வா 168)
- சீர்தூக்கு :** சமூக நலனைக் கட்டியெழுப்புவதற்காக அரசியல் வாழ்வில் அடியெடுத்து வைப்பதற்கு நாம் நம்மைத் தயாரிக்க வேண்டும் (கி.வா 170)

### இம்மாதம் விழா கொண்டாடும் பங்குகள்

- |  |   |               |
|--|---|---------------|
| 1. மீனப்பட்டி, அங்கை தெரு சூலயம்                 | - | செப்டம்பர் 5  |
| 2. அண்ணாநகர், அங்கை சுவாமிநாதர் சூலயம்           | - | செப்டம்பர் 8  |
| 3. வாழப்பட்டி, ஆரோக்கிய அங்கை சூலயம்             | - | செப்டம்பர் 8  |
| 4. போடி, புனித ஆரோக்கிய அங்கை சூலயம்             | - | செப்டம்பர் 8  |
| 5. பாக்கியபுரம், புனித ஆரோக்கிய அங்கை சூலயம்     | - | செப்டம்பர் 8  |
| 6. கம்பம், தூய ஆரோக்கிய அங்கை சூலயம்             | - | செப்டம்பர் 8  |
| 7. சின்னமலூர், புனித அங்கை சுவாமிநாதர் சூலயம்    | - | செப்டம்பர் 8  |
| 8. சிவக்குவார்பட்டி, புனித ஆரோக்கிய அங்கை சூலயம் | - | செப்டம்பர் 8  |
| 9. கடமலைக்குண்டு, அங்கை சுவாமிநாதர் சூலயம்       | - | செப்டம்பர் 8  |
| 10. ஆர். ஆர். நகர், தூய சுவாமிநாதர் சூலயம்       | - | செப்டம்பர் 8  |
| 11. மரியாஜாஸ் நகர், சிவகாசி                      | - | செப்டம்பர் 8  |
| 12. தும்பச்சிநாம்பட்டி, புனித வியாகுமாதா சூலயம்  | - | செப்டம்பர் 15 |
| 13. மதுரை, மரியாங்கைப் பேராலயம்                  | - | செப்டம்பர் 15 |
| 14. கோட்டூர், புனித வியாகுமாதா சூலயம்            | - | செப்டம்பர் 15 |
| 15. மீனப்பாளையம், மீனக்கல் அத்தூதர் சூலயம்       | - | செப்டம்பர் 29 |

இப்பங்குகளில் பணி புரியும் பங்குத்தந்தையர்களுக்கும், நிறுவனத்தாருக்கும்  
இறைமக்களுக்கும் எனது வாழ்த்துகளும் ஜெபங்களும்.

+ பேராயர் அத்தோலி VAIYALAI

## **HAPPY FEAST**

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

Missionaries of Charity (MC)	5 <sup>th</sup> September
Sisters of Charity of St. Mary (DSS)	5 <sup>th</sup> September
Sisters of Mercy of the Holy Cross (SCSC)	14 <sup>th</sup> September
Sisters of the Holy Cross (HCM)	14 <sup>th</sup> September
Sisters of the Cross of Chavanod (SCC)	14 <sup>th</sup> September
Congregation of Mother of Sorrows	
Servants of Mary (The Servites) OSM	15 <sup>th</sup> September
Vincentians (VC)	27 <sup>th</sup> September
The Monfort Brothers of St. Gabriel	29 <sup>th</sup> September

### **Please Note**

1. **ONLINE ANNUAL RETREAT** : My dear Fathers, My warm welcome to all the diocesan priests of the archdiocese of Madurai to participate in the **On-Line Annual Retreat 2020** and to experience God's graceful presence and His empathetic involvement in our personal and communitarian life, especially in today's panic stricken and uncertainty-prevailing situations.

Let us extend our hearty welcome to **Rev. Fr. M. Joe Antony S.J.**, our preacher this year.

I earnestly entreat you all to join this spiritual journey seriously and prayerfully, which would bring a lot of blessings to us and to our brothers and sisters in our faith communities, and let us sincerely try to draw our spiritual and moral strength from the retreat required for our personal and pastoral life and ministry.

#### **Retreat Time - Schedule:**

Sunday 13th Sept. @ 8.30 PM - Archbishop's Instruction and Preacher's Orientation Talk

Monday to Friday : 14th to 18th 9.30 AM - 1st Talk

11.30 AM - 12.30 Noon Holy Hour

3.30 PM - 2nd Talk

The retreat will conclude with the 2<sup>nd</sup> talk on 18<sup>th</sup> inst. @ 3.30 PM.

This is the minimum time-table from the preachers' side. By all means for maximum benefit please form your strict schedule for morning and evening prayers and night rosary. Since we make our retreat being in our own residences, let us celebrate mass privately or with the people in the church at our convenience.

The preacher will be fully available for us during these days of the retreat for personal on-line audio (if possible video) sharing. Kindly make use of this God-given occasion. Before the retreat starts, our Archbishop will talk to us on-line. Please instruct the people ahead of time about the retreat, so that they may cooperate with you respectfully and prayerfully.

Regarding the technical side of the retreat, please make sure, you have Google email (gmail) account and whatsapp in your mobile. Wishing you a prayerful and fruitful retreat. Yours fraternally in Christ.  
- **Fr. J. Jeyaraj**, Vicar General

2. **Prayerful Festal Greetings**: DNL shares Feast Day greetings of Our Lady of Good Health (VeilankanniMadha) to all its readers on the Feast Day of Nativity of Blessed Virgin Mary, the 8<sup>th</sup> inst.
3. **Online Annual Online Retreat**: As mentioned earlier all the Fathers of our Archdiocese will undergo this year **Online Annual Retreat**. Fr. Joe Antony SJ, being at his Residence in Trichy, will conduct the Retreat online.
- Archbishop wishes and desires that all our priests in the Archdiocese to make a very meaningful and responsible Retreat during this very difficult period since we did not have any common monthly recollection or Meeting for the past six months. His Grace imparts all God's blessings to all the Fathers who participate in the Retreat.



4. **Annual Pilgrimage 2020:** Given the pandemic situation where Our Churches are not yet open for day-today liturgical Celebrations, the Annual Pilgrimage to the **Shrine of St. John De Britto, Oriyur** is not finalized. The Archbishop will inform all of us with the final message if anything were to be conveyed.

5. **Bible Month:** September is the month of the **Word of God**. Reverend Fathers are encouraged to arrange different initiatives online such as Bible Quiz program, Bible Competitions, Online Seminars etc., to the parishioners in order to encourage them read God's word and live as per the Word of God. For further information contact the Secretary of CCL.

#### 6. Report of the Metropolitan Tribunal

The following Marriage Cases are adjudicated at our Metropolitan Tribunal and were concluded during the period of January to December 2019:

- M.T. Ad.M. No. 1/2019 - Jacqueline Sahaya Mary vs Arul Savari Muthu - Documentary Process - Concluded
- M.T. Ad.M. No. 2/2019 - Chellapandi Vs Priya - Documentary Process - Concluded.
- M.T. Ad.M. No. 3/2019 - Soosai Silvester Vs Karthika - A
- M.T. Ad.M. No. 4/2019 - Arockia Mary Asha Vs Sebastian Rajesh - A
- M.T. Ad.M. No. 5/2019 - Joseph Arpuda Devasahayam Vs Beula Christy Thangam - A
- M.T. Ad.M. No. 6/2019 - Arockia Selva Mary Vs. Antony Raj I. - A
- M.T. Ad.M. No. 7/2019 - Alex Britto Vs Esther Lilly - A
- M.T. Ad.M. No. 8/2019 - Saleth Jacqueline Jero Vs Jerome - A
- M.T. Ad.M. No. 9/2019 - Kiruba Priya Vs Arun Raja - A
- M.T. Ad.M. No. 10/2019 - Sahaya Vinnoli Vs Wilbert John Joseph - A
- M.T. Ad.M. No. 11/2019 - Anthuvan Albert Joseph Vs Mary Sheela - A
- M.T. Ad.M. No. 12/2019 - Jerald Vs Rosary Jeya Jenose - A
- M.T. Ad.M. No. 13/2019 - Jawahar John Michael Vs Shambavi - A
- M.T. Ad.M. No. 14/2019 - Gnana Vaana Mary Vs Xavier Raj - A
- M.T. Ad.M. No. 15/2019 - Sanjay Lukose Vs Benedict Flora - A

M.T. Ad.M. No. 16/2019 - Ruban Joseph Rigley Vs Debbie Jane Rigley - A

M.T. Ad.M. No. 17/2019 - Albert Arul Vs Amalorpava Ezhilarasi - A

M.T. Ad.M. No. 18/2019 - Arockia Mary Vs Michael Raj - A

M.T. Ad.M. No. 19/2019 - Sebastian Arockia Pushparaj Vs Shanti Mary - A

M.T. Ad.M. No. 1/2019 - Janani Olympia Vs Isacc - Documentary Process, Completed.

(A = Affirmative; N = Negative; P = Pending; R = Rejected)

- **Fr. M. John Diraviam**, the Judicial Vicar, Madurai.

#### கிறிஸ்தவ வாழ்வுப் பணிக்குழு

அன்பான அருள்பணியாளர்களே! கொரோனா பெருந்தொற்று காலத்தில் தங்களின் பங்கு குழறிநிலைக்கு ஏற்ப விவிலிய வார கொண்டாட்டத்தை திட்டமிட்டுக்கொள்ளவும். திருவழிபாட்டுக் குறிப்புகள் தங்களுக்கு தபால் மூலமாகவோ அல்லது மின்னணு முறையிலோ அனுப்பி வைக்கப்படும். வழக்கம்போல உயர் மறைமாவட்ட அளவில் கிறிஸ்தவ வாழ்வுப் பணிக்குழு நடத்தும் விவிலிய - வினாவிடைப் போட்டிக்கான வினாத்தாள் செப்டம்பர் மாதம் 10ஆம் தேதிக்குள் அனுப்பி வைக்கப்படும். விடைகளை நிரப்பி அக்டோபர் மாதம் 20ஆம் தேதிக்குள் பணிக்குழு அலுவலகத்திற்கு அனுப்பி வைக்க கேட்டுக்கொள்கிறேன்.

அருட்தந்தை அ. அந்தோனீசாமி, செயலர்

May the soul of

**REV. FR. MARIA RAJ**

Rest in Peace

#### I. Bio-Data

Date of Birth - 21-11-1949

Place of Birth - Sakravarthipatti

Ordination - 16-04-1978, St. Mary's, Madurai



#### II. The Family

Late Mr. Maria Susai - The Father

Late Mrs. Jesammal - The Mother

Brothers (2) - Mr. Maria Arockiam  
 - Mr. Alphonse  
 Sisters (2) - Mrs. Lourdu Mary  
 - Mrs. Josephine Jeya Rani

### **III. The Study – Secular**

Primary study, Ramaye Memorial, Natarajapuram - 1955 - 1960  
 Middle School, Board High School, Paganeri - 1960 - 1963  
 High School, Ramasamy Chettiar, Natarajapuram - 1963 - 1966  
 P U C, American College, Madurai - 1968 - 1970  
 Bachelor Study, De la Salle College, Karumattur - 1970 - 1973

### **Ecclesiastical Studies**

Minor Seminary, St. Peter's Seminary, Pudur - 1966-1969  
 Philosophy, Arulanandar College - 1970-1973  
 Theology, St. Paul's Seminary, Trichy - 1974 - 1978  
 Licentiate in Biblical Theology, Rome - 1980 - 1981

### **IV. Clerical Ministries**

Assistant Parish Priest, Veeravanallur, Palayamkottai - 1978 - 1979  
 Professor, St. Paul's Seminary, Trichy - 1979 - 1981  
 Asst. P.P. Sarugani - 1984 - 1986  
 Parish Priest, Uchani -  
 Asst. Parish Priest, Manamadurai - 1989 - 1990  
 Asst. Parish Priest, Gnanaolivupuram - 1990 - 1993  
 Asst. Parish Priest, Batlagundu - 1993 - 1994  
 Parish Priest, Ayravathanallur, Madurai - 1994 - 1999  
 Bishop's House, Madurai - 1999 - 2001  
 Socius, Holy Rosary Church, Madurai - 2001 - 2004  
 Socius, Ellis Nagar, Madurai - 2004  
 Notary, Bishop's House, Madurai - 2005 - 15-08-2020

### **Special Charism**

Research in Scripture  
 Teaching English and Scripture



“நன்று நன்று, நம்பிக்கைக்குரிய நல்ல பணியாளரே,  
 சிறிய பொறுப்புகளில் நம்பிக்கைக்கு உரியவராயிருந்தீர்.  
 எனவே பெரிய பொறுப்புகளில் உம்மை அமர்த்துவேன்.  
 உம் தலைவனாகிய எம் மகிழ்ச்சியில் நீரும் வந்து பங்கு கொள்ளும்”  
 (மத் 25, 21).

## **1. Contribution for Corona Virus Relief Madurai Archdiocese**

### **Beneficiaries - 8400 Families**

Rice - 84,000 kg. Rs. 34,00,000.00  
 Toor Dhall - 8,500 kg Rs. 9,13,000.00  
 Orid Dhall - 300 kg Rs. 35,000.00  
 Oil - 8000 liters Rs. 7,04,000.00

Total amount - **Rs. 50,52,000.00**

Given to Madurai Collector Rs. 10,00,000.00

### **Generous Donors**

#### **1. Contribution from the Lay People**

Mr. Domnic Lawrance, Madurai 9,00,000.00  
 Mr. Paul Sengole. Madurai 7,04,000.00  
 Mr. Britto JVC, Madurai 6,10,000.00  
 Mr. Martin Leonard, Madurai 6,00,000.00  
 Mr. Gokulam Thangaraj, Thiruppur 2,00,000.00  
 Mr. Prabakar, SUM Hr.Sec.School,Rayappanpatti 1,00,000.00  
 Mr. Amala Ananth, Sivakasi 1,00,000.00  
 Mr. Pralka Paulraj, Gnanaolivupuram 1,00,000.00  
 Mr. Joseph, Germanus Hotel, Madurai 80,000.00  
 Mr. Vallal Sebastin, Madurai 60,000.00  
 Mr. James Arts, Sivakasi 50,000.00  
 Mr. S. Rethinasamy, Virudhunagar 50,000.00  
 Mr. S. Sebastian, Virudhunagar 50,000.00  
 Mr. V. Antonysamy, Virudhunagar 45,000.00  
 Mr. Adisayam, Rayappanpatti 10,000.00  
 Mr. Varapasatham, Sivakasi 10,000.00

Total **36,69,000.00**

## 2. Contribution from the Priests working in abroad

SPICMA - Through Fr. A. Louis	3,00,000.00
Fr. John Joseph Jesudasan, Rome	2,50,000.00
SER M.R.R. Recanati - Through Fr. John Britto Packiaraj	1,63,049.00
Fr. Jayabalan T.R., USA	1,00,000.00
Fr. Britto Raja Suresh, USA	74,326.00
Fr. M. John Selva Manohar, USA	60,607.00
Fr. Prince Amala Jesuraj, USA	52,000.00
Fr. George Stephen, Germany	50,000.00
Fr. Jerome Patric, USA	50,000.00
Fr. John Selvaraj, Rome	40,547.00
Fr. Valentine Joseph, USA	37,305.00
Fr. Charles Heston, USA	35,000.00
Fr. Jesuraj Amala Gnanam, France	12,615.14
Fr. Augustin Prabhu, France	12,453.12

<b>Total</b>	<b>12,37,902.26</b>
--------------	---------------------

## 3. Contribution from the Priests working in our Parishes and Institutions

Fr. Maria Michael	6,000.00
Fr. Edward Francis	6,000.00
Fr. A. T. Adaikalaraja	5,000.00
Fr. A. Alex Gnanaraj	5,000.00
Fr. A. Alvares Sebastian	5,000.00
Fr. S. Amalraj, Kadamalaikundu	5,000.00
Fr. L. Anandam	5,000.00
Fr. A. Anbu Selvam	5,000.00
Fr. Antony Durai Raj, Lourdupuram	5,000.00
Fr. Antony Packiam	5,000.00
Fr. G. Antony Raj	5,000.00
Fr. A. Antony Samy	5,000.00
Fr. I. Antony John Kennedy	5,000.00
Fr. M. Appoline Claret Raj	5,000.00
Fr. Arockia Raj SVD, Mangalamkombu	5,000.00
Fr. B. Arulanandam	5,000.00
Fr. A. Christian Anand, App., Srivilliputhur	5,000.00
Fr. I. David Dharmaraj	5,000.00
Fr. M. Dhivyanandam	5,000.00

Fr. I. Daniel Jai Joseph	5,000.00
Fr. S. Francis Borgia	5,000.00
Fr. Francis Devadoss, Othaiyal	5,000.00
Fr. Francis Sahayarajan, M. Meenatchiapuram	5,000.00
Fr. Francis Xavier, Meenampatti	5,000.00
Fr. P. Gandhi Savarimuthu	5,000.00
Fr. P.S. Ignaci Arputharaj	5,000.00
Fr. K. Ilangovan Arputhasamy	5,000.00
Fr. S. James Paulraj	5,000.00
Fr. J.R. Jerome Eronimus	5,000.00
Fr. J. Jeyaraj, V.G	5,000.00
Fr. M. John Diraviam	5,000.00
Fr. S. Lawrance, MMSSS	5,000.00
Fr. Manuel Savariar S.J	5,000.00
Fr. D. Maria Arul Selvam	5,000.00
Fr. A. Maria Louis	5,000.00
Fr. R. Maria Prabhu	5,000.00
Fr. M. Maria Raj	5,000.00
Fr. Marianathan S.J	5,000.00
Fr. MF.Martin Joseph	5,000.00
Fr. S. Peter Roy	5,000.00
Fr. V. Pappuraj	5,000.00
Fr. S.A. Parivalan	5,000.00
Fr. S. Paul Britto	5,000.00
Fr. J. Paul Ignatius	5,000.00
Fr. I. Paul Raj	5,000.00
Fr. J. Peter	5,000.00
Fr. Peter Selvaraj, Murugathuranpatti	5,000.00
Fr. Philip Arockiaraj, Manalar	5,000.00
Fr. M. Pothakar Michael Raj	5,000.00
Fr. PP., Ammapatti	5,000.00
Fr. PP, Thummuchinampatti	5,000.00
Fr. PP., Karumathur	5,000.00
Fr. PP., Vadapatti	5,000.00
Fr. App, Batlagundu	5,000.00
Fr. App, Batlagundu	5,000.00
Fr. App., Usilampatti	5,000.00
Fr. App., Thummuchinampatti	5,000.00
Fr. App., Nathampatti	5,000.00
Fr. App., W. Pudupatti	5,000.00

Fr. A. Rajan	5,000.00
Fr. N. Rex Peter	5,000.00
Fr. K. Sahayaraj	5,000.00
Fr. A. Samuvel	5,000.00
Fr. S. Santhana Sahayam	5,000.00
Fr. S. Sebastian Chinnadurai	5,000.00
Fr. A.P. Sebastian Titus	5,000.00
Fr. R. Sebastin Jerome	5,000.00
Fr. P.V. Susai	5,000.00
Fr. Theres Nathan Soosai S.J	5,000.00
Fr. Thiruthuvaraj	5,000.00
Fr. Thomas Venish	5,000.00
Fr. Vinoth Mathiyas	5,000.00
Fr. A. Xavier	5,000.00
Fr. Xavier Arulrayan	5,000.00
Fr. M. John Martin	5,000.00
Fr. App., Theni	5,000.00
Fr. I. Sahaya Ambrose Raja	5,000.00
Fr. PP., Melakovilpatti	5,000.00
Fr. John Richard	5,000.00
Fr. J. Benedict Barnabas	5,000.00
Fr. App., R.R. Nagar	5,000.00
Fr. B. Paul Raj	5,000.00
Fr. J. Thomas Edison	5,000.00
Fr. A. Iruthaya Raj	5,000.00
Fr. Edward Rayan, Thirumangalam	5,000.00
Fr. Benedict Ambrose Raj	5,000.00
Fr. Maria Thangaraj	5,000.00
Fr. Panneer Raja	5,000.00
Fr. A. Arul	5,000.00
Fr. I. Joseph Antony	5,000.00
Fr. James Antony Raj	5,000.00
Fr. Parish Priest, Alangulam	5,000.00
Fr. App., Alangulam	5,000.00
Fr. A. Xavier Raj	5,000.00
Fr. Kuyili Abraham, Thirunagar	5,000.00
Fr. M. I. Maria Arul Selvam	5,000.00
Fr. David, Nakkaneri	5,000.00
Fr. Sebastian, Gnanaolivupuram	5,000.00
Fr. Ignatius Stalin, App., Gnanaolivupuram	5,000.00

Fr. Arul Rayan, Ellisnagar	5,000.00
Fr. Jeganivasagar, Bastin Nagar	5,000.00
Fr. Joachim, Kariyapatti	5,000.00
Fr. Z. Joseph Selvaraj, Sivakasi	3,000.00
Fr. PP., Sempatti Mission	2,000.00

Collection as on 26/08/2020 **Total 5,17,000.00**

### From the Procurator's Desk

I thank you all the lay people, priests working and studying in abroad, and priests working in our parishes and institutions for your generous contribution towards the Corona Virus relief works.

Those priests who have contributed Rs. 5000/- to their respective Vicar Foranes, their names will be published in the next DNL.

*Fr. S. Peter Roy*, Procurator

### KANI (Seminarians Fund)

<b>Opening Balance as on 21.07.2020</b>	<b>47,05,035.67</b>
Mr. I. Victor Jesu Raj, K. Pudur, Madurai	10,000.00
Fr. A. Ambrose S.J, Karumathur (Bination Mass)	1,700.00
G. Usha Bernadett	1,000.00
P. Gnanapackiam. Arasaradi, Madurai	500.00
	<b>47,18,235.67</b>
Less:	
Payment for St. Paul's Seminary - 30,000.00	
Payment for St. Pius X Seminary - 18,948.00	
Bank SMS Charges	0.45
	<b>48948.45</b>
<b>Closing Balance as on 26.08.2020</b>	<b>46,69,287.22</b>
Cash in Hand - Nil	
Cash at Bank - 46,69,287.22	
	<b>46,69,287.22</b>



**நொபிலி அருள்பணி மையம்**

**புதிய கட்டிடம் மலர்வதற்காக தாராள மனதுடன் உதவும் உள்ளங்கள்**

Diocese of Venice in Florida, U.S.A. (Through Fr. T.R. Jayabalan)	14,40,699.96
Saint Alphonsus Congregation, U.S.A. (Through Fr. Britto Raja Suresh)	6,15,616.62
Fr. Valentine Joseph, USA	1,65,504.00
Fr. Britto Raja Suresh, USA	1,39,835.00
Fr. Arul Joseph, USA	1,04,816.00
Fr. G. Lourdu Raj, Arockia Illam	55,000.00
Fr. Dhivyanandam	50,000.00
Fr. Arul, Secretary, Dialogue Commission	50,000.00
Mr. & Mrs. Irudaya Raj - Lilly Rose, Annanagar	50,000.00
Fr. George Stephen, Germany	50,000.00
Fr. Joachim, P.P., Kariapatti	30,000.00
Fr. A. Antony Samy, Secretary, C.C.L	25,000.00
Fr. Vincent Mathan Babu	20,000.00
Fr. M. John Diraviam, Chancellor	15,000.00
Fr. V. Joseph, Secretary, Family Commission	15,000.00
Fr. A. Vedamanickam, Palanganatham	10,000.00
Fr. I. Maria Arul Selvam	10,000.00
Mr. Arulanandam, Rtd., H.M, Annanagar	10,000.00
Amaladass Nithya, Annanagar	10,000.00
Mr. Jeevanandam & Elizabeth Mary, K. Pudur	10,000.00
Fr. Xavier Arul Rayan, Packiapuram	5,500.00
The Teachers, R.C. Mid.Sch. P. Chettiapatti, Usilampatti	5,000.00
Fr. Gnanasandanam, Arockia Illam	5,000.00
Nazrane Isabella Family, Usilampatti	1,000.00
Mrs. Badma James, Kadachanendal	1,000.00
<b>Total</b>	<b>28,93,971.58</b>

**SPECIAL COLLECTIONS - 01.02.2020 TO 21.07.2020**

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

### SPECIAL COLLECTIONS -01.02.2020 TO 21.07.2020

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

### SPECIAL COLLECTIONS -01.02.2020 TO 21.07.2020

S. No.	Parish Name	Holy Childhood 10/02/20	Holy See 22/03/20	Hunger Disease 09/04/20	Good Friday 10/04/20	Vocation Sunday 03/05/20
71	Thiruthangal	10050				
72	Thummuchinampatty	800				
73	Ugarthe Nagar	2000				
74	Usilampatti	4460				
75	Uthamapalayam					
76	Virudhunagar	9500		48300		
77	Vadapatti Mission					
78	W. Pudupatti					
79	Y. Othakadai	1000				
<b>Total</b>		<b>194047</b>	<b>16500</b>	<b>195750</b>	<b>2000</b>	<b>1000</b>

#### From the Procurator's Desk

Dear Rev. Fathers,

- ✳ **OPUS SECURITATIS** : There was a good tradition of celebrating one mass every month and contributing the stipend towards 'Opus Securitatis' for the purpose of maintenance of the retired priests. Only a few priests continue to contribute Rs. 1200 – per year now. This is a fraternal reminder to all our diocesan priests to resume what was forgotten. You can pay either monthly or quarterly or annually. Please pay your contribution and get the receipt from the procurator's office.

**- Fr. S. Peter Roy, Procurator**

**Serving a Wounded World in Interreligious Solidarity**  
**A Christian Call to Reflection and Action During**  
**COVID-19 and Beyond**

**Pontifical Council for Interreligious Dialogue and World  
Council of Churches**

**Preamble**

What does it mean for Christians to love and serve our fellow human beings in a world in which the COVID-19 pandemic has inflicted widespread suffering? At a time such as this, the World Council of Churches (WCC) and the Pontifical Council for Inter-religious Dialogue (PCID) call upon the followers of Jesus Christ to love and serve our neighbours. We focus on the importance of doing so in solidarity also with those who profess and practice religions that are different from our own or consider themselves unaffiliated to any particular faith tradition. This document aims to offer a Christian basis for interreligious solidarity that can inspire and confirm, in Christians of all churches, the impulse to serve a world wounded not only by the COVID-19 pandemic but also by many other wounds. While primarily intended to address Christians, we hope that it will be useful also to those of other religions, who have already responded to this crisis with similar thoughts based on their own traditions. The global challenge of responding to this pandemic calls us to increased ecumenical and interreligious awareness and cooperation.

The parable of the Good Samaritan (cf. Luke 10:25-37) helps us to reflect on the question, “Whom are we called to love and care for?” and offers guidance about the complexities implied in the terms “service” and “solidarity.” Jesus tells this story in the context of the command to love one’s neighbour. When a man is wounded and Serving a Wounded World in Interreligious Solidarity left by the side of the road, members of his religious community pass him by and leave him unaided. The person who eventually stops and helps him – a Samaritan – comes from a community that has been in dispute for centuries with his community about religious identity, the correct way to worship, and the right to participate in political matters. The story is an invitation to reflect on the need to transcend boundaries in one’s service to, and solidarity with, the suffering. It is also a call to overcome the negative assumptions we may

hold and to recognize with humility and gratitude that the ‘other’ (the Samaritan in this case) may show us the true meaning of service and solidarity.

This parable challenges Christians to think about how to live in a world wounded by the COVID-19 pandemic, and by the scourge of religious intolerance, discrimination, racism, economic and ecological injustice and many other illnesses. We need to ask ourselves: who is wounded, and whom have we wounded or neglected? And where might we be surprised by seeing Christ-like compassion in action? This story urges us to overcome religious prejudice and cultural biases in relation both to those whom we serve, and to those with whom we serve, as we strive to alleviate suffering and to restore healing and wholeness in a pluralistic world. At the same time, it gives us hope that is central to our faith and the way we live it out, when we realize that it is Christ himself, as the unexpected ‘other’ – the Samaritan – who is offering His help to the wounded one.

**The Current Crisis**

The COVID-19 pandemic has had an impact on the global community with unavoidable immediacy and with little preparedness on our part. It has dramatically altered everyone’s daily life, and powerfully exposed the vulnerability that all humans share. Alongside the millions who have been infected physically, many more have been affected psychologically, economically, politically and religiously; all have been deprived of public worship. People have struggled to cope with death and grief, especially with the inability to be with their loved ones at their deathbeds, and perform their last rites and funerals in a dignified manner. The lockdown has brought the world economy to its knees, and global hunger could double due to this catastrophe. It has also contributed to an increase in domestic violence. The requirements of physical and social distancing have meant isolation for many people. Despair, anxiety and insecurity have come to dominate human lives. The coronavirus has affected all – rich and poor, the elderly and children, persons in cities and villages, farmers and industrialists, workers and students.

While the whole of humanity is gravely wounded, the pandemic has reminded us of the scandalous gap between the rich and the poor, between the privileged and the underprivileged. In many places, the sick, the elderly and the disabled have suffered most grievously, often



with little or no medical care. It has exacerbated racial prejudices and led to increased violence against those who have for long been considered a threat to the dominant body politic that is structured and sustained by systems of inequality, exclusivism, discrimination and domination. People on the margins, especially migrants, refugees and prisoners, have been most affected by this pandemic.

Because interreligious relationships can be a powerful means of expressing and building solidarity, and of opening ourselves to resources coming to us from beyond our limitations, we invite reflection on how we as Christians can become partners in solidarity with all people of faith and goodwill. In this journey towards solidarity, different communities are inspired and sustained by the hope we find in our respective traditions.

### **Solidarity Sustained by Hope**

Hope is an essential feature of all religions. Throughout human history, we know that religious hope has often inspired believers to care in love and compassion for those who suffer the tragedies of the human condition. Today, we need universal and shared ethical and spiritual values to inject a new hope into the pandemic- ravaged world. In this respect, religions can offer a precious contribution to reawaken and guide humanity in building a new social order at the local, regional, national, and international levels. This new vision needs to be based on the unity of the human family as well as on a heritage of moral values common to all human beings. Today, there is a global interconnectedness that urges us to assume planetary responsibility based on common religious and ethical values to serve and heal the post-COVID-19 world. We are called to reengage with the world, particularly in response to the grievous woundedness in ourselves, our families, our cities and nations, and in the whole of creation.

### **Our Basis for Interreligious Solidarity**

As Christians, we see the basis for interreligious solidarity in our belief in God who is one in three Persons, Father, Son, and Holy Spirit: 1. All human beings are creatures of the One God, the Father (cf. Genesis 1: 26-27), who has the same good plan for them. We are sisters and brothers, connected by love, and by our equal dignity that does not have to be earned. Therefore, as a family linked by the one Creator, and

created in God's image, we have responsibility for each other. This awareness challenges us to be the face and the instrument of God's healing love in the world, defending and restoring the dignity of all human beings. By caring for one another and removing obstacles in the way of being and becoming persons responsible for one another's wellbeing, we honour the one in whose likeness we are made. As the Good Samaritan shows us, this solidarity is universal, transcends boundaries and is aimed at all of humankind. Our fundamental connectedness and our shared origin matter many times more than perceived divisions constructed by humans.

2. Our trust and our hope are in Jesus Christ who heals by His wounds (cf. 1 Peter 2:24). In Jesus Christ, we come face to face with suffering without losing our well-founded hope. In His sacrifice, Jesus took compassion, in the original sense of co-suffering or suffering with, to its healing extreme, in love that surpasses our understanding. We as Christians are called to this same healing "suffering with," becoming channels of His love, at the same time as being dependent on it for our own healing. It is the compassion of the Good Samaritan that allows us to see him as an image of Christ, tending the wounds of the world. We recognize that the virtues of mercy and compassion for all who are suffering resonate in other religious traditions, which also have rich examples of generosity and concern for those most in need.

3. We also see Christ in the wounded man by the wayside. In the suffering of our sisters and brothers, we encounter the face of the suffering Christ (cf. Matthew 25: 31-46). This understanding of Christ's co-suffering with all of humanity challenges us Christians to recognize that all suffering holds the same dignity and the same claim on healing – even "one of these little ones" (cf. Matthew 18:14) cannot be left behind. For us, Jesus' solidarity with the sufferer is as radical as it is transformative: it fully embraces the woundedness of the world, allowing no distance from the pain of the other and taking it on. However, in Jesus' rising from the dead this solidarity also opens up a new way of being for all. The resurrection is proof and assurance that love is stronger than any woundedness, however deep, and that death will not have the final word.

4. When we are in solidarity with others, we are connected by the work of the Holy Spirit. The Holy Spirit "blows where it wills" (John

3:8). When we turn to the other, especially to a person in need, as the Good Samaritan does, we might well be amazed, and humbled, by where we see God at work. As the spiritual force that turns us towards God in prayer and towards our neighbours in service and solidarity, the Spirit connects us in a particular way with all people of faith. It empowers us with gifts that we should use for purposes of building people up. It has the capacity to produce in us works of love, joy, peace, patience, kindness, generosity, faithfulness, gentleness and self-control and guide us away from the path of conceit, competition and envy (cf. Galatians 5: 22-23, 26). It is the Spirit, too, that sends us out into the world to be good news in it, and to be the hands of Christ caring for all who suffer.

#### Principles

Our belief in the importance of walking this path together is reflected in the fact that the WCC and the PCID wrote this document together. We believe that both the process of its conception and its content mirror our openness and responsibility as Christians to engage in dialogue with followers of other religious traditions. We recognize the following principles to guide us in the work of serving each other in a wounded world, together with all people of faith and goodwill. They stem from our shared belief in God the Father, the Son, and the Holy Spirit, and God's plan for all humankind.

1. **Humility and vulnerability**: As Christians, we are called to walk humbly with our Lord (cf. Micah 6:8, Matthew 11:29) and to be willing to share in Christ's sufferings and the sufferings of the world. In the openness of this "daring and caring," we learn to live our witness as with-ness. In such humility and vulnerability, we follow the model of Christ and His sacrificial love, and in Him reach our full potential (cf. Philippians 2: 5-11). It is pride, and the inability to open up to the other sufficiently to grow, that traps us in entrenched positions that create and perpetuate division. Like Jacob in his struggle with God, we must risk being hurt to receive blessing (cf. Gen 32: 22-32). We are made vulnerable by speaking truth to power, and by speaking up for those who suffer injustice. We also believe in justice as a basis for forgiveness, without which conflict cannot be solved, and we stand in a long tradition of Christians who have given their lives in the struggle for it, mirroring the selfless sacrifice of Jesus Christ.

2. **Respect**: As Christians, we need to have respect for the unique and complex situation of each individual and their right to tell their own story. We are called to see and treat people as subjects of their own stories, and not objects of our stories, and to resist reducing their rights and freedom to factors such as the state of their physical or mental health, their nationality, their income, their sex, the colour of their skin, etc. In this, we bear witness to a God whose self-revelation at a specific time and a particular place, in the human face of Jesus Christ (cf. John 1:14), affirms the whole of humanity, and that all humans are created in the image of God. This compels us to work towards closing gaps and healing inequalities wherever they occur, including between the rich and the poor, and men and women, in close conversation and collaboration with those whose lives and stories are often suppressed by these inequalities (cf. Matthew 7:12).

3. **Community, compassion, and the common good**: These values form the basis for our engagement with the world (cf. Matthew 5:7). We are called to embrace the complex and painful reality of human life, just as God did in becoming human in Jesus Christ. It is only in relationship that we fully experience our humanity, and by loving the other, and sharing in their suffering, we become fully human in the way God has meant us and has shown us to become in the example of Jesus Christ. The impetus for our solidarity lies in building just and inclusive communities, cultivating compassion and furthering the common good by paying greater attention to the wounds of the world that Jesus embraced through his suffering with the outcasts of the world - "outside the city gates" (Hebrews 13:12).

4. **Dialogue and mutual learning**: We are called to learn from each other in this time of crisis. We should also be open to what God can teach us through those from whom we least expect to learn anything (cf. Acts 11:1-18). The poor and the wounded frequently have important lessons to teach and gifts to give. We all need to acknowledge the poverty and woundedness within us. We need to be ready to have our lives changed to the same extent that we are seeking to change the lives of others: for example, when migrants and refugees are welcomed, both they and their host communities can be transformed. In the suffering and the vulnerable, there is an opportunity to encounter the works of God (cf. John 9:2-3). Created in the image and likeness of God, every

human being can reflect the divine image to us, and help us question how well we are doing in our calling to show God's love to others.

**5. Repentance and Renewal:** To be part of the process of healing and wholeness, we Christians are called to own up to our complicity and guilt in many systems of oppression, which exacerbate the sufferings of many (2 Samuel 12). With the reassurance that our God forgives, we need to ask how we, who are our-selves wounded by sin, have wounded others, and more widely all of God's creation. We need to listen to the cry of both our mother earth and our sisters and brothers who suffer. With an aching heart, we recognize that, as communities, we also have a history of abuse that has wounded the most vulnerable among us. Confession of our complicity in suffering is the starting point for true renewal that will enable us to live more just lives. Such self-critical reflection will also help us to resist the temptation to blame the poor for their poverty, or those who are hurt for their wounds. It also helps us to reject the idea that God chooses some people to prosper, and some to suffer, based on their worth or actions, and to overcome those systems of injustice we have tacitly perpetuated through silence and neutrality.

**6. Gratitude and generosity:** Christians are called to be grateful and generous. We must remember that, through no merit of our own, we are rich in gifts given by God, the source of every perfect gift (cf. James 1:17). For this, we should be grateful to God. We must resist the temptation to cling to our possessions. One of the defining marks of the early Church was its radical economy of sharing, which was accompanied by glad and sincere hearts (cf. Acts 2:45, 46). We also see examples of early Christian communities overflowing in joy and generosity, even amid severe affliction and extreme poverty, through the empowering grace of God, who in Jesus Christ became poor for our sake (2 Corinthians 8:1-9). Our joy and gratitude for God's self-revelation to us in Jesus Christ offer us the security and confidence that we need to put our whole selves on the line in service to a wounded world, inspired by unexpected examples of generosity.

**7. Love:** We are called to live Christ's love, showing the world His face. We love because He first loved us (cf. 1 John 4:19). Lived love shows the true face of Christianity (cf. John 13:35), even when sometimes the face we as Christians present, or the ones others construct, can be hard to love. Our faith becomes alive in action that lives out Christ's

love. Therefore, working together for a better world builds God's kingdom of justice, peace and joy in many ways. It keeps our faith and our mission alive and active, it shapes our life as Christians into a loving sign of Christ's presence, and it builds love and understanding between us and those with whom we join together to express our love in action. When we work towards the alleviation of suffering, we are also working towards the kingdom promised to us in and through Christ, where the last shall be first (cf. Matthew 20:16) – in marked contrast to the empires of our times.

### **Recommendations**

We call upon all Christians to serve our neighbours, and to serve alongside them, taking into consideration the recommendations below.

1. Find ways of bearing witness to suffering, drawing attention to it, and challenging any forces that aim to silence or exclude the voice of the wounded and vulnerable among us, holding accountable the people and structures behind this suffering.

2. Promote a culture of inclusivism which celebrates difference as God's gift, to counter all signs of exclusivism we see today in our societies at various levels. This needs to begin within family life and continue through other social institutions. To this end, we recommend the responsible use of social media to enhance healthy and constructive communication, to amplify the message of peace and solidarity.

3. Nurture solidarity through spirituality, considering how traditional spiritual practices such as prayer, fasting, self-denial and almsgiving can be more deeply infused with an awareness of the needs of the wider world and of our call to be in solidarity with the suffering.

4. Widen the formation of clergy, members of religious communities and orders (both men and women), laity, pastoral workers, and students to foster empathy and to equip them with the best knowledge and the tools to work for a wounded humanity in cooperation with others.

5. Engage and support young people, whose idealism and energy can be an antidote to the temptation of cynicism, in the endeavour to heal the wounded world of which we are part.

6. Create space for dialogues (as this document aims to do) that are embracing and inclusive. Learn from members of other religions about their motivation, principles and recommendations for working in



interreligious solidarity, so that we may grow closer both in understanding and cooperation. Hold space for the marginalized to be heard and respected, offering places of belonging. Create platforms for different groups to be in each other's company so that they can grow in love and understanding.

7. Restructure projects and processes for interreligious solidarity through an examination of ongoing projects, and existing strengths, to establish where these would gain from work in cooperation with other communities, organizations or agencies. Restructure projects in a way that affirms the diversity in which we are created. Our work can only reflect the fullness of humanity if we resist the temptation to stay "amongst ourselves". Serving a wounded world together makes neighbours of us all.

### Conclusion

Ecumenical and interreligious solidarity enable our religious commitment to become a factor that unites, rather than divides, people. When we work hand in hand with believers of other faiths and people of goodwill, we model the peace, justice and interconnectedness which are at the heart of our faith convictions, while at the same time recreating and reinforcing these values.

For Christians, interreligious solidarity is a way both of living out Jesus Christ's commandment to love the other, and also of working with the other to seek peace which is God's will for the world. Growing in love for those whom we help, for those with whom we help, and for those who help us, creates many ways for us to live fully into what God created us to be – bearers of the divine image, and sharers of this image with others.

As we open ourselves to serving a world wounded by COVID-19 through ecumenical and interreligious solidarity, may we derive strength from the example of the one we follow, Jesus the Christ. He came not to be served but to serve (Matthew 20:28). Imitating the love and generosity of the Good Samaritan let us seek to support the weak and vulnerable, console the afflicted, relieve pain and suffering and ensure the dignity of all. May we, by opening our hearts in dialogue and by opening our hands in solidarity, build together a world marked by healing and hope.

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

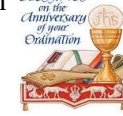


05,06.09.2020	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
12,13.09.2020	விருதுநகர்	சனி, ஞாயிறு
19,20.09.2020	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
26,27.09.2020	நிலக்கோட்டை	சனி, ஞாயிறு

அருட்தந்தை. ஜோசப், செயலர்

### *Happy Ordination Anniversary*

Rev. Fr. Britto Jerald Dhinakaran	BLESSINGS on the Anniversary of your Ordination	on 21.09.2014
Rev. Fr. John Richard M.		on 21.09.2014
Fr. Pappuraj V.		on 26.09.2010



### *Adoration Sunday*

September		October
06 Karumathur		04 Alangulam
13` Theni		11 Kavirayapuram
20 Sengole Nagar		18 Gnanaolivupuram
27 Melur		25 T. Vadipatti



### *Necrology*

Fr. Joseph Lazer	-	09.09.1979
Fr. Sandanam Manuel	-	28.09.1981
Fr. Peter R.S.		09.09.1985
Fr. Joachim M.P.		25.09.1985
Fr. Pudumai		06.09.1992
Fr. Aruldoss		16.06.1997
Fr. Kulandaisamy A.S.	-	12.09.1999



## **Historical Notes – Madura Mission**

### **XXXVI. The Indigenous Stalwarts – Msgr. S. Irudayam**

(*Correctio*: In the last issue, the year of the creation of the Archdiocese is to be corrected as 1938.- Ed.)

As we are treading on the golden path of the ecclesiastical history of the Archdiocese of Madurai, we will be much inspired upon knowing the ecclesiastical story of many indigenous men of God who had contributed, silently with their sweat and blood, to the growth of this local Church, Madurai. They are the silent Apostles of this Archdiocese.

When His Grace Leonard was the first Bishop (8th Jan. 1938) and the Archbishop (9th Sept. 1953) of Madurai, and since this See had been earlier part of the Jesuits' mission in the seventeenth century, the Provincial Procurator of the Jesuits had been also the same person of the Procurator of the Archdiocese of Madurai. This has caused little misunderstanding now and injustice to the present Archdiocesan wellbeing.

Though in the last thirty issues of the DNL, the DNL has placed in record the high esteem and gratitude to the marvellous and pioneering ministries of the Jesuit missionaries, now the DNL also goes through the interjurisdictional issues involved in the administration of property which still is a thorn in the flesh of the Archdiocesan body.

When His Grace Leonard was the Bishop of Madurai he did not declare St. Mary's as the Cathedral of the Diocese/Archdiocese. He kept it as Pro-Cathedral which status prevailed till 1963. Only in 1963 Lourdes's Church of K. Pudur was declared as the Cathedral of the Archdiocese of Madurai by him.

When His Grace Justin Diraviam became the Archbishop of Madurai, he moved Rome and declared in 1968 the Church of Our Lady of Dolours, (St. Mary's) as the Cathedral of the Archdiocese. One of the veteran priests and the former Procurator of the Archdiocese, Fr. Vedamanickam is a testimony for this. He also finds it soar that the properties belonging to the R. C. Mission Madurai, that is of the Archdiocese, had been at some places either sold or transferred to the Jesuits' province. He identifies the document emanated from Archbishop Leonard which sold the Shenbaganur property of the Diocese to the Jesuits. Had there been a separate Diocesan Procurator for the Diocese in the

beginning, these issues would not have taken place.

Now comes Msgr. S. Irudayam as the Vicar General of the Archdiocese who succeeded Fr. Santiago SJ and Fr. Labarthiere SJ. In the new Diocese, he was the first diocesan Vicar General which means the administration was totally independent of the Jesuits. Archbishop Diraviam also succeeded Archbishop Leonard in 1967. When he came to Pudur, his Cathedral to celebrate a Mass, he was struck by the Jesuits' plan of retaining the Diocesan Cathedral Church as their property. The first thing he did was that he declared canonically the Church of Our Lady of Dolours (St. Mary's) as the Cathedral of the Archdiocese of Madurai.

Due to his initiative with the Roman Dicastery, *Propagande Fide*, directed the Jesuits' Madurai Provincial to be part with Our Lady of Dolours Church, i.e., St. Mary's, so as to declare it as the Cathedral of the Archdiocese of Madurai. Accordingly the then Provincial Fr. Varaprasadam SJ and his Procurator signed a Gift Deed with the Archbishop Justin Diraviam and declared that the Cathedral Church is the property of the Archdiocese of Madurai.

Later Fr. Rex Pai and his team also ratified the Deed. However unlike their predecessors' ecclesial wisdom, due to the present Jesuits' unwillingness to respect the Canonical Deed entered and acknowledged by the Holy See, still the Archdiocese is unable to appoint diocesan priests in the Cathedral of the Archdiocese.

Msgr. S. Irudayam had been serving as the Vicar General for both Archbishops, Leonard and Diraviam. He had been a committed pastor who co-ordinated all the pastoral ministries of the Archdiocese of Madurai. During the period of Archbishop Diraviam, Msgr. Irudayam was also the Parish Priest of Lourdes Cathedral Church. A pious priest and a man of proven virtue, Msgr. assisted Archbishop Justin Diraviam in all his capacities so that the new administration could flourish independently of the Society. But unfortunately the Lord has called him soon.

When he, Fr. P. S. Antony Samy and Fr. Lourdu Ubaharam were coming by Jeep from Trichy they met with an accident in which all were wounded and admitted at Child Jesus hospital, Trichy. There the other two fathers were saved whereas the Lord's call to Msgr. Irudayam was different and he took him to His heavenly abode. (*to be continued*)

- Jodir.