

The Voice of the Pastor

Dear fathers, brothers and sisters,

We as the disciples of Jesus Christ have chosen Jesus as our Lord and have put our faith in him and we want to follow him. If we want to follow Jesus as his disciples we must be convinced of the fact that we are in the world but we do not belong to this world. We are way - farers on our way to our eternal home. Jesus wants us that we do not amass wealth here on earth. We are to be rich but in heaven. Jesus does not tell us to be destitute but we are to be materially poor. We may keep what we need and what is over and above we should give away to those less fortunate than ourselves. Jesus says clearly where your treasure is there is your heart. It is hard to accept for those who have more than they need for a reasonable life. It is also hard for those who though poor have the only desire of becoming rich. Their treasure and consequently their trust is in their world and not in God.



We will be happy if we have chosen Jesus even if we have not the wealth of this world. As St. Paul rightly points out that I count everything as refuse, in order that I may gain Christ (cfr. Phil.3/8), we should also live in the world as strangers, considering the wealth we may have amassed as rubbish and make our way home to Jesus where he lives. No doubt that we need enough for the journey but nothing more. There are so many who lack the bare necessities of life. For the people who have more than they need Jesus has a solution that is give it away. This is what Jesus expects and wants of us today.

May God bless you all,

Your loving Archbishop,

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+ Most Rev. Dr. Antony Pappusamy

Archbishop of Madurai

Pope's Intention for May 2019:

Evangelization: That the Church in Africa, through the commitment of its members, may be the seed of unity among her peoples and a sign of hope for this continent.

பேராயரின் இம்மாத ஜெபக்கருத்து

விதைக்க : கழிவு மேலான்மையை நாம் வசிக்கும் பகுதிகளில் திறமயச் செய்ய.
வளர்க்க : உன் தாயை மதித்து நட (விப 20:12) என்ற வார்த்தையில் வளர்ந்திட.
வாழ்வாக்க : ஏழை, எளிய மக்களின் உழைப்பு சுரப்படுவதைத் தடுத்து உழையாளர்களின் உரிமைகளைப் பாதுகாத்து வாழ்ந்திட.

இம்மாதம் ஸ்டா கொன்டாடும் பங்குகள்

- | | | |
|--|---|--------|
| 1. ஸ்தாய வளனார் ஆலயம், ஞானஒளிவுபுரம் | - | ரீம 1 |
| 2. ஸ்தாய வளனார் ஆலயம், சமயநல்லூர் | - | ரீம 1 |
| 3. ஸ்தாய வளனார் ஆலயம், அருப்புக்கோட்டை | - | ரீம 1 |
| 4. ஸ்தாய வளனார் ஆலயம், நிலக்கோட்டை | - | ரீம 1 |
| 5. அமல அன்னை ஆலயம், தேவநாசனம் | - | ரீம 13 |
| 6. உபகாந்தா ஆலயம், மாதாங்கோவில்பட்டி | - | ரீம 22 |
| 7. சகாய அன்னை ஆலயம், பி.பி.குளம் | - | ரீம 24 |
| 8. சகாய அன்னை ஆலயம், இராஜபாளையம் | - | ரீம 29 |
| 9. இறை இரக்க அன்னை ஆலயம், மாங்குடி மீனாட்சிபுரம் | - | ரீம 29 |
| 10. மெகமலை அன்னை ஆலயம், மெகமலை | - | ரீம 29 |

இப்பங்குகளில் பணர் புரியும் பங்குத்தந்தையர்களுக்கும், துறவறத்தாருக்கும்
 இறைமக்களுக்கும் எனது வாழ்த்துகளும் ஜெபங்களும்.

+ பேராயர் அருந்தோனி பார்ப்பாமி

HAPPY FEAST

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

Society of St. Eugene De Mazenod (SDM) - 21st May

Sisters of Our Lady of Fatima (FS) - 13th May

Sisters of Charity of Saints Bartolomeo

Capitanio and Vincenza Gerosa - 18th May

Archbishop's Engagements

- | | | | |
|-------|-----|---|--|
| 01 | Wed | M | Final Vows, CIC, Nirmala School |
| 02 | Thu | M | Blessing of Anbagam Convent, SAT, Madurai
M Thanksgiving Mass, Medaille Sadan , Madurai |
| 03 | Fri | E | Blessing of Flag Pole and Flag Hoisting, Samayanallur |
| 04 | Sat | M | Final Profession, PBVM, Periyakulam |
| 05 | Sun | M | General Chapter, CIC, Teacher Training, Viraganur
E Sacerdotal Ordination, Palayamkottai |
| 06-10 | | | CBCI MEET, Bengaluru |
| 11-12 | | | Pastoral Visit, Megamalai |
| 13 | Mon | M | Jubilee Celebration of Summer Coaching Class for
SC/ST Students, NPC
M RIP Mass, Bastian Nagar |
| 14 | Tue | E | Blessing of Church, Nettor |
| 15 | Wed | M | Nuptial Blessing, Metupatti |
| 16 | Thu | E | Blessing of Flag Pole and Flag Hoisting, Sivakasi |
| 17 | Fri | E | Flag Hoisting, Curusumalai, Palayamkottai |
| 18 | Sat | E | Feast Mass, Sirumalai |
| 19 | Sun | M | Nuptial Blessing, Metupatti
E Confirmation, K.Pudur |
| 20 | Mon | M | Silver Jubilee, Veeravanallur |
| 23 | Thu | M | Nuptial Blessing, Rayappanpatti |
| 25 | Sat | E | Feast Mass, Sivakasi |
| 26 | Sun | M | Confirmation, Periyakulam
E Golden Jubilee, Puliyangudi |
| 27 | Mon | M | Blessing of CBSC School, Kumbakonam |
| 30 | Thu | M | Mass, St. Michael's Shrine, Venkatachalapuram |
| 31 | Fri | M | Platinum Jubilee Mass, Carmel Monastery, Ugarthenagar |

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

Please Note

1. **Happy Easter:** DNL wishes all its readers a very happy and holy Easter. May the Risen Lord animate the Church and the world.
2. **Monthly Recollection** for May is personal as it is a month of holiday.
3. **Post Synodal Apostolic Exhortation** of Pope



Francis, *Christus Vivit* an exhortation to young people was signed on March 25th. This document is the outcome of last October's Ordinary General Assembly of the Synod of Bishops on "Young people, the Faith and Vocational Discernment". The Second Chapter of Cv is published at this issue. Parish Priests are asked to go through it in order to understand the importance of Ministry to the youth in our parishes.

4. A Motu Proprio, Apostolic Letter of Pope Francis, *Communis Vita* comes into force on 10th April 2019. It has modified Canon 665. Accordingly a religious Superior who is unable to trace the absent religious for continuous 12 months can dismiss him or her. For further information see "www.vatican.va."
5. **Condolences:** DNL conveys its deep condolences to **Fr. Lawrence** on the bereavement of his beloved mother, *Mrs. Kulandai Therese*, who passed away on 19-04-2019 at Ariyanallur. The Funeral Mass was officiated by His Grace with a large number of presbyterium on 21st April 2019. May the soul of *Mrs. Kulandai Therese*, rest in Peace.
6. **Orphanages to poor children:** Poor students of our Archdiocese are to be identified by every Parish Priest in the parish and such children are to be admitted in our Orphanages which are run by the subsidies channelized via the Archdiocese. The Orphanages are as follows:
i) St. Xavier's Home, Shenbaganur, Kodiakanal, DindigulDt – 624 104. Contact Fr. Angel Raj 9443252823; 9787466100. Boys from IV to XI std.



ii) St. Paul Boys Home, T. Managacherry (po), Krishnapuri, Sivakasi (TK), Virudunagar Dt – 626 141. Cell : 9444499021. Boys from VI - VIII

iii) St. Joseph's Children Home, P. Chettiapatti, Adikaripatti (po), Perayur (tk), Madurai Dt. – 626 527 Cell: 9444390728. Boys & Girls I std to VII Std.

iv) St. Aloysius Home for Children, Rayappanpatti, Theni Dt- 625 526. Tel. – 04554 -253261. For Boys III Std. to XII Std.

v) St. Agnes Home for Girls, Rayappanpatti, Theni Dt- 625 526. For Girls Std. III to XI.

vi) St. Theresa Children Home, Pambarpuram, Kodaikanal – 624 103. Dindigul Dt – 04542 – 240773. Girls from I to VIII std.

vii) St. Joseph's Orphanage, St. Mary's Hr. Sec. Sl., P. Box No 56, Madurai – 625 001. contact - Fr. Rector: 9443466514; Hostel Director, Fr. Jesu Nesa Raju – 9498098258.

Congratulations to the following Fathers for their construction-contribution to the Archdiocese:

- i) **Fr. Sebastine S.**, for renovation of Rectory and construction of St. Joseph's Mat. School building;
- ii) **Fr. Antony Packiam** for organizing renovation of presbytery, Melur;
- iii) **Fr. John Britto Packiaraj**, for construction of School building, R.C. Middle School, Holy Rosary Parish, Madurai;
- iv) **Fr. Joseph Amalan**, for construction of Grotto, Revetment Wall, Stage, Store Room and Waters sump at St. Mary's School, Lourdupuram.
- vi) **Fr. Arul** for producing another Audio MP3 Cd named *Unnatha Uyire* from Arul Creations. Parish Priests are invited to make use of the liturgical songs of this album for liturgy.



TRANSFERS AND APPOINTMENTS - 2019

A. Parish Priests

- | | | |
|------------------------------|---|----------------|
| 01. Fr. Joseph Amalan | - | Iravathanallur |
| 02. Fr. Ilangovan Arputharaj | - | Cumbum |
| 03. Fr. Parivalan S.A. | - | Ayyampalayam |
| 04. Fr. Xavier Arul Rayan | - | Packiapuram |
| 05. Fr. Antony Durai Raj | - | Lourdupuram |

B. New Parishes and Parish Priests

- | | | |
|-----------------------|---|-------------------|
| 01. Murugathuranpatti | - | Fr. Selvaraj |
| 02. Pakiyanathapuram | - | Fr. Vinod Mathias |

C. Assistant Parish Priests

- | | | |
|---------------------|---|---------------------------------------|
| 01. Madurai North | - | Fr. Cruz Dhivakaran |
| 02. Madurai South | - | Fr. John Paul (Holy Spirit) |
| 03. Virudhunagar | - | Fr. Thangaraj |
| 04. Theni | - | Fr. Antony Raj (SDM) |
| 05. Srivilliputhur | - | Fr. Anand |
| 06. Batlagundu | - | Fr. Augustine (IVD) |
| 07. Munjikkal | - | Fr. Arockiam MSFS |
| 08. Munjikkal | - | CMF |
| 09. Shenbaganur | - | SDM |
| 10. Samayanallur | - | SDM |
| 11. Periyakulam | - | Fr. Justin Prabhu (Holy Spirit Cong.) |
| 12. Anna Nagar | - | Holy Spirit Cong. |
| 13. Gnanaolivupuram | - | Fr. Stalin |
| 14. Sindalacherry | - | Fr. Santhiyagappan |
| 15. A. Nathampatty | - | MMI |
| 16. W. Pudupatty | - | MMI |
| 17. W. Pudupatty | - | Holy Cross |
| 18. R.R. Nagar | - | MMI |
| 19. Usilampatty | - | Fr. Ignaci OCD |

D. Schools

01. Fr. Rex Peter - H.M. St. Britto Hr. Sec. School, Madurai
02. Fr. Arputhasamy - Principal, Annai Vailankanni Mat. Hr.Sec. School, Batlagundu
03. Fr. Adaikala Raj - Principal & Correspondent, De Nobili Mat. Hr. Sec. School, Madurai
04. Fr. B. Paul Raj - Vice Principal, St. Britto Matric. School

E. Higher Studies

01. Fr. A. Alex Gnanaraj - Canon Law (Doctoral Studies), Italy
02. Fr. A. Vincent Madhan Babu- Spirituality and Psychology, Milan, Rome
03. Fr. S. James - M.Th., St. Paul's Seminary, Trichy

F. St. Paul's Seminary

01. Fr. Jeganathan - Spiritual Director, St. Paul's Seminary, Trichy

G. Special Appointment

01. Msgr. J. Jeyaraj - Episcopal Vicar for Religious

H. Director of Boys' Hostel

01. Fr. Maria Arul Selvam M.I. - De Nobili Hostel, Bishop's House

I. Rest

01. Fr. Dhivyanandam - Bishop's House

N.B.: The Parish Priests are asked to take charge of the New Parishes on or before **25 May 2019**, and the Assistant Parish Priests on or before **15 May 2019**.

+ Most Rev. Dr. Antony Pappusamy

Archbishop of Madurai

Madurai, 23 April 2019

HOLY FATHER'S 'URBI ET ORBI' BLESSING



'Today the Church renews the proclamation made by the first disciples: Jesus is risen!' Pope Francis at noon on Easter Sunday gave his message "Urbi et Orbi" from the central loggia of the Vatican Basilica. An estimated 70,000 pilgrims were present in St. Peter's Square and millions more

listening through radio and television around the world. Following is the Vatican-provided text of his message:

Today the Church renews the proclamation made by the first disciples: "Jesus is risen!" And from mouth to mouth, from heart to heart, there resounds a call to praise: "Alleluia, Alleluia!" On this morning of Easter, the perennial youth of the Church and of humanity as a whole, I would like to address each of you in the opening words of my recent Apostolic Exhortation devoted especially to young people:

"Christ is alive! He is our hope, and in a wonderful way, he brings youth to our world. Everything he touches becomes young, new, full of life. The very first words, then, that I would like to say to every young Christian are these: Christ is alive and he wants you to be alive! He is in you, he is with you and he never abandons you. However far you may wander, he is always there, the Risen One. He calls you and he waits for you to return to him and start over again. When you feel you are growing old out of sorrow, resentment or fear, doubt or failure, he will always be there to restore your strength and your hope" (Christus Vivit, 1-2).

Dear brothers and sisters, this message is also addressed to every person in the world. The resurrection of Christ is the principle of new life for every man and every woman, for true renewal always begins from the heart, from the conscience. Yet Easter is also the beginning of



the new world, set free from the slavery of sin and death: the world open at last to the Kingdom of God, a Kingdom of love, peace and fraternity.

Christ is alive and he remains with us. Risen, he shows us the light of his face, and he does not abandon all those experiencing hardship, pain, and sorrow. May he, the Living One, be hope for the beloved Syrian people, victims of an ongoing conflict to which we risk becoming ever more resigned and even indifferent. Now is instead the time for a renewed commitment for a political solution able to respond to people's legitimate hopes for freedom, peace, and justice, confront the humanitarian crisis and favor the secure re-entry of the homeless, along with all those who have taken refuge in neighboring countries, especially Lebanon and Jordan.

Easter makes us keep our eyes fixed on the Middle East, torn by continuing divisions and tensions. May the Christians of the region patiently persevere in their witness to the Risen Lord and to the victory of life over death. I think in particular of the people of Yemen, especially the children, exhausted by hunger and war. May the light of Easter illumine all government leaders and peoples in the Middle East, beginning with Israelis and Palestinians, and spur them to alleviate such great suffering and to pursue a future of peace and stability.

May conflict and bloodshed cease in Libya, where defenseless people are once more dying in recent weeks and many families have been forced to abandon their homes. I urge the parties involved to choose dialogue over force and to avoid reopening wounds left by a decade of conflicts and political instability.

May the Living Christ grant his peace to the entire beloved African continent, still rife with social tensions, conflicts and at times violent forms of extremism that leave in their wake insecurity, destruction, and death, especially in Burkina Faso, Mali, Niger, Nigeria, and Cameroon. I think too of Sudan, presently experiencing a moment of political uncertainty; it is my hope that all voices will be heard, and that everyone will work to enable the country to find the freedom, development, and well-being to which it has long aspired.

May the Risen Lord accompany the efforts of the civil and religious authorities of South Sudan, sustained by the fruits of the spiritual retreat held several days ago here in the Vatican. May a new page open in the history of that country, in which all political, social and religious

components actively commit themselves to the pursuit of the common good and the reconciliation of the nation.

May this Easter bring comfort to the people of the eastern regions of Ukraine, who suffer from the continuing conflict. May the Lord encourage initiatives of humanitarian aid and those aimed at pursuing a lasting peace.

May the joy of the resurrection fill the hearts of those who on the American continent are experiencing the effects of difficult political and economic situations. I think in particular of the Venezuelan people, of all those who lack the minimal conditions for leading a dignified and secure life due to a crisis that endures and worsens. May the Lord grant that all those with political responsibilities may work to end social injustices, abuses, and acts of violence, and take the concrete steps needed to heal divisions and offer the population the help they need.

May the Risen Lord shed his light on the efforts made in Nicaragua to find as rapidly as possible a peaceful negotiated solution for the benefit of the entire Nicaraguan people.

Before the many sufferings of our time, may the Lord of life not find us cold and indifferent. May he make us builders of bridges, not walls. May the One who gives us his peace end the roar of arms, both in areas of conflict and in our cities, and inspire the leaders of nations to work for an end to the arms race and the troubling spread of weaponry, especially in the economically more advanced countries. May the Risen Christ, who flung open the doors of the tomb, open our hearts to the needs of the disadvantaged, the vulnerable, the poor, the unemployed, the marginalized, and all those who knock at our door in search of bread, refuge, and the recognition of their dignity.

Dear brothers and sisters, Christ is alive! He is hope and youth for each of us and for the entire world. May we let ourselves be renewed by him! Happy Easter!

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CHRISTUS VIVIT

TO THE YOUNG AND ALL THE PEOPLE OF GOD

1 . Christ lives. He is our hope and the most beautiful youth of this world. Everything he touches becomes young, becomes new, is filled



with life. Therefore, the first words I want to address to each young Christian are: He lives and wants you alive!

2 . He is in you, He is with you and never goes away. As far as you can get away, next to you is the Risen One, calling you and waiting for you to start over. When you feel old for sadness, grudges, fears, doubts or failures, He will be there to give you strength and hope.

3 . I affectionately write to all the young Christians this Apostolic Exhortation, that is to say a letter that recalls some convictions of our

faith and, at the same time, encourages us to grow in holiness and commitment to our own vocation. However, given that this is a milestone in the context of a synodal path, I address the whole People of God, the pastors and the faithful at the same time, because reflection on young people and for young people challenges and stimulates us all. Therefore, in some paragraphs I will speak directly to young people and in others I will propose more general approaches to ecclesial discernment.

CHAPTER TWO

Jesus Christ always young

22 . Jesus is “young among the young to be the example of the young and consecrate them to the Lord”. What does the Gospel tell us about the youth of Jesus?

The youth of Jesus 23 . The Lord “emitted the spirit” (*Mt* 27.50) on a cross when he was just over thirty (see *Lk* 3:23). It is important to realize that Jesus was a young man. He gave his life in a phase that today is defined as that of a young adult. At the height of his youth he began his public mission and thus “a light has arisen” (*Mt* 4:16), especially when he gave his life to the end. This ending was not improvised, on the contrary all his youth was a precious preparation, in each of his moments, because “everything in the life of Jesus is a sign of his mystery” and “the whole life of Christ is mystery of redemption ».

24 . The Gospel does not speak of the childhood of Jesus, but tells us of some events of his adolescence and youth. Matthew places this

period of the Lord’s youth between two events: the return of his family to Nazareth, after the time of exile, and his baptism in the Jordan, where he began his public mission. The last images of the child Jesus are that of a small refugee in Egypt (see *Mt* 2,14-15) and then that of a repatriated to Nazareth (see *Mt* 2,19-23). The first images of young-adult Jesus are those that present him to us among the crowd beside the Jordan River, who came to be baptized by his cousin John the Baptist as one of the many of his people (see *Mt* 3: 13-17).

25 . That baptism was not like ours, which introduces us to the life of grace, but it was a consecration before beginning the great mission of his life. The Gospel says that his baptism was the cause of the Father’s joy and pleasure: “You are my beloved Son” (*Lk* 3,22). Immediately Jesus appeared filled with the Holy Spirit and was led by the Spirit into the desert. In this way, he was ready to go and preach and do wonders, to free and heal (see *Lk* 4 : 14-14). Every young man, when he feels called to carry out a mission on this earth, is invited to recognize in his interior those same words that God the Father addresses to him: “You are my beloved son”.

26 . Among these stories, we find one that shows Jesus in full adolescence. It is when he returned with his parents to Nazareth, after they had lost him and found him in the Temple (see *Lk* 2,41-51). Here he says that he “was subject to them” (see *Lk* 2:51), because he had not denied his family. Immediately Luke adds that Jesus “grew in wisdom, age and grace before God and men” (*Lc* 2.52). That is to say, he was preparing and at that time he was deepening his relationship with the Father and with others. Saint John Paul II explained that he did not grow only physically, but that “in Jesus there was also a spiritual growth” because “the fullness of grace in Jesus was relative to age: there was always fullness, but a growing fullness with increase in age

27 . Based on these evangelical data we can affirm that, in his youthful phase, Jesus was “forming”, he was preparing to carry out the project of the Father. His adolescence and youth directed him towards that supreme mission.

28 . In adolescence and youth his relationship with the Father was that of the beloved Son; attracted by the Father, he grew, taking care of his things: “Did you not know that I must take care of my Father’s things?” (*Lk* 2:49). However, we must not think that Jesus was a solitary

teenager or a young man who thought of himself. His relationship with the people was that of a young man who shared the life of a well-integrated family in the village. He had learned his father's work and then replaced him as a carpenter. For this reason, on one occasion he is called "the carpenter's son" (Mt 13:55) and once again simply "the carpenter" (Mc6.3). This detail shows that he was a village boy like the others and that he had very normal relationships. No one considered him a strange young man or separated from the others. Precisely for this reason, when Jesus presented himself to preach, people could not explain where he took that wisdom: "Is not this the son of Joseph?" (Lk 4:22).

29 . The fact is that "not even Jesus grew up in a closed and exclusive relationship with Mary and Joseph, but moved with pleasure in the extended family in which there were relatives and friends". thus understand why, when returning from the pilgrimage to Jerusalem, the parents were calm, thinking that that twelve-year-old boy (see Lk 2:42) walked freely among the people, although they did not see him for a whole day: « believing that he was in the party, they made a day of travel "(Lc2.44). Certainly - they thought - Jesus was there, he went and came among the others, he joked with those of his age, he listened to the stories of the adults and he shared the joys and the sadnesses of the caravan. The Greek term used by Luke for the caravan of pilgrims - *synodia*- indicates precisely this "walking community" of which the Holy Family is a part. Thanks to the trust of his parents, Jesus moves freely and learns to walk with everyone else.

His youth illuminates us

30 . These aspects of Jesus' life can be an inspiration for every young person who grows up and is preparing to fulfill his mission. This involves maturing in the relationship with the Father, in the awareness of being one of the members of the family and of the community, and in being open to being filled by the Spirit and led to accomplish the mission that God entrusts, his own vocation. None of this should be ignored in youth ministry, so as not to create projects that isolate young people from the family and the world, or that turn them into a selected minority preserved from all infection. We need, rather, projects that strengthen them, accompany them and project them towards the encounter with others, the generous service, the mission.

31. Jesus does not illuminate you, young people, from afar or from the outside, but starting from his own youth, which he shares with you. It is very important to contemplate the young Jesus who shows us the Gospels, because he was truly one of you, and in him many typical aspects of young hearts can be recognized. We see it, for example, in the following characteristics: "Jesus had an unconditional trust in the Father, he took care of friendship with his disciples, and even in moments of crisis he remained faithful to it. He showed deep compassion towards the weakest, especially the poor, the sick, the sinners and the excluded. He had the courage to face the religious and political authorities of his time; he had the experience of feeling misunderstood and discarded; has experienced the fear of suffering and known the fragility of the Passion; he turned his gaze to the future by relying on the safe hands of the Father and on the strength of the Spirit. In Jesus all the young people can meet again

32 . On the other hand, Jesus is risen and wants us to participate in the newness of his resurrection. He is the true youth of an aged world and it is also the youth of a universe that awaits with "the birth pangs" (Rom8.22) to be clothed with his light and his life. Next to him we can drink from the true source, which keeps our dreams, our projects, our great ideals alive, and which launches us into the announcement of the life that is worth living. In two curious details of Mark's Gospel we can see the call to the true youth of the resurrected. On the one hand, in the Lord's passion appears a fearful young man who tried to follow Jesus but who fled naked (cf. 14: 51-52), a young man who did not have the strength to risk everything to follow the Lord. Instead, near the empty sepulcher, we see a young man "dressed in a white robe" (16.5) who invited us to overcome fear and announced the joy of the resurrection (see 16.6-7).

33 . The Lord calls us to light stars in the night of other young people; he invites us to look at the true stars, those signs so diversified that He gives us because we do not remain still, but we imitate the sower who observed the stars to be able to plow the field. God lights up stars for us so that we can continue to walk: "The stars shone in their guard posts and they rejoiced; he called them and answered "(Bar 3.34-35). But Christ himself is for us the great light of hope and guidance in our night, because he is "the radiant star of the morning" (Ap 22,16).

The youth of the Church

34 . Being young, rather than an age, is a state of the heart. Therefore, an institution as ancient as the Church can renew itself and return to being young at different stages of its very long history. In reality, in his most tragic moments, he feels the call to return to the essentials of first love. Recalling this truth, the Second Vatican Council affirmed that “rich in a long past always living in it, and walking towards human perfection in time and towards the ultimate destinies of history and life, it is the true youth of the world”. In it it is always possible to meet Christ “the companion and friend of the young”. *A Church that lets itself be renewed*

35 . We ask the Lord to free the Church from those who want to age it, fix it on the past, stop it, make it immobile. We also ask that you free her from another temptation: to believe that she is young because she gives in to everything the world offers her, to believe that she renews herself because she hides her message and camouflages herself with others. No. It is young when it is itself, when it receives the ever new strength of the Word of God, of the Eucharist, of the presence of Christ and of the strength of his Spirit every day. He is young when he is able to continually return to his source.

36 . It is true that we members of the Church should not be strange types. Everyone must be able to hear us as brothers and neighbors, like the Apostles, who enjoyed “the favor of all the people” (*Acts* 2:47; cf. 4.21.33; 5.13). At the same time, however, we must have the courage to be different, to show other dreams that this world does not offer, to witness the beauty of generosity, of service, of purity, of fortune, of forgiveness, of fidelity to one’s vocation, of prayer, of the struggle for justice and the common good, of love for the poor, of social friendship.

37 . The Church of Christ can always fall into the temptation of losing enthusiasm because it no longer listens to the call of the Lord to the risk of faith, to give everything without measuring dangers, and returns to seek false worldly securities. It is precisely the young that can help her to stay young, not to fall into corruption, not to stop, not to be proud, not to turn into a sect, to be poorer and capable of witnessing, to stay close to the last and the discarded, to fight for justice, to let oneself be questioned with humility. They can bring to the Church the beauty of youth when they stimulate “the ability to rejoice in what begins, to give oneself back, to renew oneself and to start over for new conquests”.

38 . Those of us who are no longer young need opportunities to have their voices and their stimulus close, and “closeness creates the conditions for the Church to be a space for dialogue and a testimony of fraternity that fascinates”.

A Church attentive to the signs of the times

39 . “If for many young people God, religion and the Church appear empty words, they are sensitive to the figure of Jesus, when it is presented in an attractive and effective way”. For this reason the Church must not be too focused on itself, but above all reflect Jesus Christ. This means that he humbly recognizes that some concrete things must change, and for this purpose he also needs to gather the vision and even the criticism of young people.

40. At the Synod it was recognized that “a substantial number of young people, for the most diverse reasons, ask nothing of the Church because they do not consider it significant for their existence. Some, indeed, expressly ask to be left in peace, because they feel its presence as annoying and even irritating. This request often does not arise from an uncritical and impulsive disdain, but it also has its roots in serious and respectable reasons: sexual and economic scandals; the unpreparedness of ordained ministers who do not know how to adequately intercept the sensitivity of young people; the lack of care in the preparation of the homily and in the presentation of the Word of God; the passive role assigned to young people within the Christian community.

41. Even if there are young people who are happy when they see a Church that shows itself humbly sure of its gifts and also capable of exercising loyal and fraternal criticism, other young people ask for a Church that listens more, that is not continually condemning the world. They don’t want to see a silent and timid Church, but not always at war for two or three themes that haunt it. To be credible in the eyes of young people, sometimes it needs to recover humility and simply listen, recognize in what others say a light that can help them better discover the Gospel. A Church on the defensive, which forgets humility, which stops listening, which does not allow itself to be questioned, loses its youth and becomes a museum. How can it accommodate young people’s dreams? Although it possesses the truth of the Gospel, this does not mean that he fully understood it; rather, it must always grow in the understanding of this inexhaustible treasure.

42. For example, an excessively fearful and structured Church can be constantly critical of all discourses on the defense of women's rights and constantly highlight the risks and possible errors of such claims. Conversely, a living Church can react by paying attention to the legitimate claims of women who demand greater justice and equality. It can remember history and recognize a long web of authoritarianism on the part of men, of submission, of various forms of slavery, abuse and male-dominated violence. With this look, he will be able to make these claims of rights his own, and he will make his contribution with conviction for greater reciprocity between men and women, although he does not agree with all that some feminist groups propose.

Maria, the girl from Nazareth

43 . In the heart of the Church, Mary shines. She is the great model for a young Church that wants to follow Christ with freshness and docility. When he was very young, he received the angel's announcement and did not give up asking questions (see *Lk* 1:34). But he had a soul available and said: "Behold the handmaid of the Lord" (*Lk* 1:38).

44. «Always impresses the strength of the" yes "of Mary, young. The strength of that "happens to me" that he said to the angel. It was something different from a passive or resigned acceptance. It was something different from a "yes" as if to say: "Well, let's try to see what happens". Maria didn't know this expression: let's see what happens. She was determined, she understood what it was about and said "yes", without words. It was something more, something different. It was the "yes" of those who want to get involved and risk, of those who want to bet everything, with no other guarantee than the certainty of knowing they are bearers of a promise. And I ask everyone of you: do you feel you are the bearer of a promise? What promise do I carry in my heart? Maria would undoubtedly have had a difficult mission, but the difficulties were not a reason to say "no". Of course he would have had complications, but it would not have been the same complications that occur when cowardice paralyzes us because we do not have everything clear or insured in advance. Maria didn't buy life insurance! Maria got involved, and for this she is strong, that's why she is *oneinfluencer* , is the *influencer* of God! The "yes" and the desire to serve were stronger than doubts and difficulties ".

45 . Without giving in to evasions or mirages, "She knew how to accompany the pain of her Son, [...] support him with his eyes and

protect him with his heart. Pain that suffered, but did not bend it. She was the strong woman of the "yes", who supports and accompanies, protects and embraces. She is the great guardian of hope. [...] From her we learn to say "yes" to the stubborn patience and creativity of those who do not lose heart and start again ".

46 . Mary was the girl with a great soul who rejoiced with joy (see *Lk* 1:47), she was the girl with her eyes lit by the Holy Spirit who contemplated life with faith and kept everything in her heart (see *Lk* 2:19, 51). It was the restless one, the one ready to leave, that when she learned that her cousin needed her, she didn't think about her own projects, but started "without delay" (*Lk* 1:39) towards the mountainous region.

47 . And when there is need to protect your child, here she is with Giuseppe in a distant country (see *Mt* 2.13 to 14). For this reason he remained among the disciples gathered in prayer waiting for the Holy Spirit (see *Acts* 1:14). Thus, with his presence, a young Church was born, with its Apostles coming out to give birth to a new world (see *Acts* 2,4-11).

48 . That girl today is the Mother who watches over her children, about us her children who often walk in life, needy, but with the desire that the light of hope does not go out. This is what we want: that the light of hope does not go out. Our Mother looks at this pilgrim people, a people of young people whom she loves, who seeks her by making silence in her heart despite the fact that there is so much noise, conversations and distractions along the way. But before the eyes of the Mother there is only room for the silence filled with hope. And so Mary illuminates our youth again.

Young saints

49 . The heart of the Church is also full of young saints, who gave their lives for Christ, many of them up to martyrdom. They were precious reflections of the young Christ who shine to stimulate us and make us get out of sleepiness. The Synod emphasized that "many young saints have made the features of the young age shine in all their beauty and have been true prophets of change in their time; their example shows what young people are capable of when they open up to an encounter with Christ ".

50 . "Through the holiness of the young the Church can renew its spiritual ardor and its apostolic vigor. The balm of holiness generated by

the good life of so many young people can heal the wounds of the Church and of the world, bringing us back to that fullness of love to which we have always been called: the young saints urge us to return to our first love (see Rev. 2.4). “There are saints who have not known adult life and have left us the testimony of another way of experiencing youth. We remember at least some of them, from different historical periods, who lived holiness in their own way.

51 . In the 3rd century, **San Sebastiano** was a young captain of the Praetorian Guard. They tell that he spoke of Christ everywhere and tried to convert his companions, until they ordered him to renounce his faith. Since he did not accept, they showered him with arrows, but he survived and continued to announce Christ without fear. Eventually they whipped him up to kill him.

52 . **St. Francis of Assisi**, when he was very young and full of dreams, felt the call of Jesus to be poor like Him and to restore the Church with his testimony. He gave up everything with joy and is the saint of universal brotherhood, the brother of all, who praised the Lord for his creatures. He died in 1226.

53 . **Saint Joan of Arc** was born in 1412. She was a young peasant who, despite her young age, fought to defend France from invaders. Misunderstood by his appearance and his way of living the faith, he died at the stake.

54 . **Blessed Andrew PhûYên** was a young 17th century Vietnamese. He was a catechist and helped the missionaries. He was taken prisoner for his faith and, because he did not want to give it up, he was killed. He died saying: “Jesus”.

55 . In the same century, **Saint Kateri Tekakwitha**, a young secular native of North America, was persecuted for her faith and in her escape she traveled more than three hundred kilometers through thick forests on foot. He consecrated himself to God and died saying: “Jesus, I love you!”

56 . **Saint Dominic Savio** offered all his sufferings to Mary. When Saint John Bosco taught him that holiness involves being always joyful, he opened his heart to a contagious joy. He tried to stay close to his most marginalized and sick companions. He died in 1857 at the age of fourteen, saying: “How wonderful I am seeing!”

57 . **Saint Teresa of the Child Jesus** was born in 1873. At the age of fifteen, overcoming many difficulties, she managed to enter a Carmelite convent. He lived the small way of total trust in the love of the Lord, proposing to nourish with his prayer the fire of love that moves the Church.

58 . **Blessed Ceferino Namuncurá** was a young Argentine, the son of an important leader of the indigenous peoples. He became a Salesian seminarian, with a strong desire to return to his tribe to bring Jesus Christ. He died in 1905.

59 . **Blessed Isidoro Bakanja** was a lay person from the Congo who gave testimony of his faith. He was long tortured for proposing Christianity to other young people. He died forgiving his executioner in 1909.

60 . **Blessed Pier Giorgio Frassati**, who died in 1925, “was a young man with a captivating joy, a joy that exceeded many difficulties in his life”. He said he wanted to repay the love of Jesus he received in Communion by visiting and helping the poor.

61 . **Blessed Marcel Callo** was a young Frenchman who died in 1945. In Austria he was imprisoned in a concentration camp where he comforted his fellow prisoners in the midst of hard work.

62 . The young **Blessed Chiara Badano**, who died in 1990, “has experienced how pain can be transfigured by love [...]. The key to his peace and his joy was complete trust in the Lord and acceptance of illness as a mysterious expression of his will for his and everyone’s good.

63 . That they, along with so many young people who, often in silence and anonymity, lived the Gospel deeply, intercede for the Church, so that it may be full of joyful, courageous and committed young people who give the world new testimonies of holiness.

குடும்ப நல்வாழ்வு பணிக்குழு நடத்தும் திருமண முன்தயாரிப்பு நடவடிக்கை நாள்கள்



04.05.05.2019	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
11.12.05.2019	திருவில்லிபுத்தூர்	சனி, ஞாயிறு
18.19.05.2019	நொபிலி அருள்பணி மையம்	சனி, ஞாயிறு
25.26.05.2019	சிறப்புப் பயிற்சி	சனி, ஞாயிறு
அருட்தந்தை. ஜோசப், செயலர்		

SPECIAL COLLECTIONS - 01.02.2019 TO 26.04.2019

S. No.	Parish Name	Holy Childhood 10/02/19	Holy See 31/03/19	Hunger Disease 18/04/19	Good Friday 19/04/19	Vocation Sunday 12/05/19
1	A. Nathampatti					
2	Alankulam	1000				
3	Ammapatty	800				
4	Anjal Nagar	6080	5672	70938	45470	
5	Anna Nagar	10360	9810	130000	20000	
6	Aruppukottai					
7	Ayravathanallur	4500	2450			
8	Bastin Nagar					
9	Batlagundu	2600		40000	10000	
10	Bibikulam	5000	3140			
11	Bodinayakanur	500				
12	Chinnamanur	500				
13	Cumbum		1450			
14	Devadanam					
15	Ellis Nagar	9845	10534	101192	22510	
16	Gnanaolivupuram					
17	Hanumanthanpatty	1300				
18	Holy Rosary Church					
19	Iyyampalayam	1120		1050	1510	
20	K. Pudur					
21	Kadachanendal	2000				
22	Kadamalaikundu			4500	4000	
23	Kalladipatti	500	500	4000	1000	
24	Kariapatty	1000				
25	Karumathur	1450	750			
26	Kavirayapuram			7100	7140	
27	Kottur	1100				
28	Lourdupuram	1500				
29	Megamalai					
30	Mangalamkombe	500				
31	M. Meenachiapuram					
32	Mathankovilpatti					
33	Marians Nagar	500	500			
34	Meenampatti	3100				
35	Melur	1350				

SPECIAL COLLECTIONS - 01.02.2019 TO 26.04.2019

S. No.	Parish Name	Holy Childhood 10/02/19	Holy See 31/03/19	Hunger Disease 18/04/19	Good Friday 19/04/19	Vocation Sunday 12/05/19
36	Melakovilpatti					
37	Michaelpalayam					
38	Munjikkal					
39	Nagamalai	4000				
40	Nakkaneri					
41	Nilakottai	1000				
42	Niraivazhvu Nagar (VNR)					
43	Othaial					
44	Packiapuram	2350	2250	25350	10220	
45	Palanganatham	6000				
46	Pandian Nagar					
47	Periyakulam					
48	Perumalmai	1500	1500			
49	R.R. Nagar					
50	Railway Colony	2600	1200			
51	Rajapalayam					
52	Rayappanpatti	6000	3500			
53	Rayapuram			10200	3350	
54	Samayanallur	3000	3300			
55	Sattur					
56	Shenbaganur	3000				
57	Sengole Nagar					
58	Silukkuvarpatty					
59	Sivakasi	11500				
60	Srivilliputhur					
61	St. Mary's Cathedral					
62	Sundaranatchiapuram					
63	T. Sindalacherry	3000				
64	T. Vadipatti Shrine					
65	Theni	4200	3600			
66	Thirumangalam			7500	21000	
67	Thirunagar					
68	Thiruthangal	3800				
69	Thummuchinampatty	750	570			
70	Ugarthe Nagar	2000	2000			

SPECIAL COLLECTIONS - 01.02.2019 TO 26.04.2019

S. No.	Parish Name	Holy Childhood 10/02/19	Holy See 31/03/19	Hunger Disease 18/04/19	Good Friday 19/04/19	Vocation Sunday 12/05/19
71	Usilampatti	3000				
72	Uthamapalayam					
73	Virudhunagar	9500				
74	Vadapatti Mission	200	300			
75	W. Pudupatti					
76	Y. Othakadai	2000				
	Fr. Lourduraj Arockia Illam			1400	1000	
	Holycross Convent, Pambarpuram	10000				
	Fouriere Home, Pambarpuram	10000				
	Total	146005	50776	403230	147200	

SPECIAL COLLECTIONS - 01.02.2018 to 26.04.2019

S. No.	Parish Name	African Mission 04/11/18	Peter the Apostle 25/11/18	Opus 02/12/18
1	Sengole Nagar	2000	2000	2000
2	Ellis Nagar			10179
	Total	151062	136134	132325

From the Procurator's Desk

Dear Rev. Fathers,

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

Kindly remit all the Diocesan Collections (13 Nos) and the DMF (1%) Collections seperatly by Cheque or Bank Draft favouring **The R.C. Diocese of Madurai** to the Procurator's Office. This is in accordance with Government norms for restricting cash transactions.

- Fr. Procurator

KANI (Seminarians Fund)

Opening Balance 25.03.2019 27,72,428.77

Fr. Parish Priest, Gnanaolivupuram	26,000.00
Franciscan Sisters of the Presentation of Mary, Santha Provincialate, Nagamalai	15,000.00
Claretians Province of Chennai	10,000.00
Fr. Parish Priest, St. Mary's Cathedral	10,000.00
The Madurai Capuchin Society, Thirumangalam	10,000.00
Fr. Antony Maria Herman, Cap., Thirumangalam	10,000.00
R.C. Primary School, Rosary Church	5,000.00
R.C. Middle School, Rosary Church	5,000.00
Fr. Arul, Archbishop's House	5,000.00
H.M & Teachers, R.C.M.S.P, Chettiapatti, Usilampatti	5,000.00
Mr. D. Selvapackiam, Usilampatti	2,000.00
St. Theresa's H.S.School, Pambarpuram	1,000.00
Mr. Amalraj, Madurai	1,000.00

28,77,428.77

Add : Bank Interest - 22,886 22,886.00

29,00,314.77

Less : Payment for Sacred Heart Seminary - 7,412 7,412.00

Closing Balance 26.04.2019 28,92,902.77

Cash in Hand : 45,000.00

Cash at Bank : 28,47,902.77

28,92,902.77

Mass Received From Parishes

Bishop of Thanjavur (15000 Masses)	15,00,000.00
Parish Priest, Vadipatti (2000 Masses)	2,00,000.00
Parish Priest, Kavirayapuram (300 Masses)	30,000.00
Parish Priest, Usilampatti (70 Masses)	7,000.00

Total **17,37,000.00**

நொபிலி அருள்பணி மையம்

புதிய கட்டிடம் மலர்வதற்காக தாராள மனதுடன் உதவும் உள்ளங்கள்

Diocese of Venice, U.S.A. (Through Fr. T.R. Jayabalan)	14,40,699.96
Fr. Valentine Joseph, USA	1,65,504.00
Saint Alphonsus Congregation, U.S.A. (Through Fr. Britto Raja Suresh)	1,39,835.00
Fr. Arul Joseph, USA	1,04,816.00
Fr. G. Lourdu Raj, Arockia Illam	55,000.00
Fr. Dhivyanandam, Ayravathanallur	50,000.00
Fr. Arul, Secretary, Dialogue Commission	50,000.00
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. 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
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
Total	21,17,854.96

Felicitation on Ordination Anniversary

Msgr. Jeyaraj J.	on	06.05.1984
Fr. Benedict Ambrose Raj	on	01.05.1985
Fr. Valentine Joseph G.	on	06.05.1984
Fr. J. Amala Gnana Prabhu	on	10.05.2015
Fr. A. Anbu Selvam	on	10.05.2015
Fr. J. Peter	on	10.05.2015
Fr. A. Samuvel	on	10.05.2015



Adoration Sunday

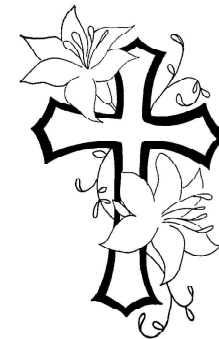
May
05 Ayravathanallur
12 Sindalacherry
19 Thirumangalam
26 Kadachanendal



June
02 Virudhunagar
09 Nagamalai P.
16 Chinnamanur
23 Uthamapalayam
30 Karumathur

Necrology

Fr. Antonysamy P.S.	01.05.1992
Fr. Visuvasam K.S.	03.05.1995
Fr. Arulanandam R.S.	07.05.1971
Fr. Savarimuthu M.	07.05.2009
Fr. Jeganather K.	17.05.1969
Fr. V. Antony Samy	19.05.2015
Fr. Dairiam M.A.	20.05.1967
Fr. Maria Selva Rayan	20.05.1968
Fr. Chacko P.C.	24.05.1981



MADURA MISSION - HISTORICAL NOTES

XXIV. From Diplomatic Mission, Lisbon to Evangelization Mission, Maravanadu

During his stay in his home country he visited many of the religious houses, educational institutions and monasteries. Bishops came to meet him at their places. At all the places he was narrating the sufferings and ordeals that the new Christians were facing in India. Finally he also met his loving and longing Mother at his house after 14 years. Though the Mother was all in tears while looking at the scars of persecution in his body she was rejoicing that her holy son was preaching the good news of Christ.

Meanwhile the King of Portugal promised to send all the monetary and diplomatic help to the Missions in India. He also gave exemption to the missionaries of other countries from the act of obedience. At this time Fr. Britto's heart was longing to return to Tamilnadu. Together with 6 missionaries Fr. Britto was supposed to embark the ship to India. However, the King wanted Fr. Britto remain in the King's palace and work as the Chief Counsellor and Diplomat over the Apostolic Ministries and Eastern Missions, since he was much experienced, learned and holy. However, Fr. Britto explained to him about the vow that he made to St. Francis Xavier and told the king that rather he would die as a Martyr if God wills in Tamilnadu only.

Meanwhile the Jesuits General sent an order to Fr. Britto that he should immediately set sail to India together with six missionaries. The King approved the journey of the six missionaries except Fr. Britto. He too gave them exception from paying obedience to the King. Fr. Britto respected the order of the King. He did not want to argue with the King. He did not want to lose the great help and patronage of Portugal towards his mission. However this brought pressure in Jesuits Curia. The Superior General asked Fr. Britto to travel to Malabar Mission immediately together with six missionary priests. Showing this letter to the king, Fr. Britto pleaded the king to send him to India. The King

replied that after consulting with his consuler's he would give his decision. However his plan was to delay and retain the Saint in his courtyard for his bureaucratic and Apostolic Service. At this time the journey to India was fixed for his six companions. It was 25th Mary 1688. Just a week ago an order from the General came to Fr. Britto that he had to find places in the ship for 19 missionaries who are to set sail to Japan and India even at the cost of 7 missionaries who were supposed to go to India and the East.

The two ships which were ready for sail were full. There was no seat available. Respecting the order of the Superior General Fr. Britto gave his and other six companions' seat to those Italian missionaries and booked their seats in another Ship. It was also ready to set sail on 25th March. On 24th itself they went to the Palace and got approval from the king. But since the Sail of the ship was damaged in the wind, the journey was postponed to 7th April. On that day also Fr. Britto was ready and was rushing from Antonio College in order to catch the Vessel. But, on the way one of the Courtiers, Mr. Menezes compelled him to meet the King and bid him good-bye.

The nervous Saint told him about the urgency of catching the second Ship. However the noble man urged him hard to meet the King. He did. While talking the King purposely prolonged the conversation. At that time the siren blew and the Tanks fired with loud noise announcing the departure of the Ship. When Fr. Britto pointed out the departure of the ship, Menezes promised that he would send him by his own boat even if the Ship departed. The troubled Fr. Britto was finally bidden bye by the King. They rushed to the port. Mr. Menezes finally exclaimed that he could not find his boat as it was hired by someone. Seeing the pathetic condition of Fr. Britto a wealthier merchant brought his boat and took Fr. Britto and reached him to the Ship. All these dramatic delay-tactics were perfectly carried out by the King in order to retain Fr. Britto in his Palace-Court but the will of Fr. Britto to die for Marava people prevailed. And he came back to India even though he knew very well that he would be murdered if he anymore preached the name of Christ.

(to be continued)

- Fr. Jodir.