

Archbishop Speaks....

A Father's Heart

Dear brothers and sisters in Christ Jesus,

Our Holy Father Pope Francis through his Apostolic letter *Patris Corde*, published on 08th December 2020, has proclaimed the year 2021 to be celebrated as the *Year of Saint Joseph*. This proclamation is to commemorate 150th anniversary of the proclamation of Saint Joseph as patron of the universal Church. We have been gifted with an opportunity to meditate and to cherish the inner movements of a father's heart and the tender love that is enshrined in this heart for each of us.

150 years ago, on 08th December 1870, Blessed Pope Pius IX, a great devotee of St Joseph, declared St Joseph as Patron Saint of the Universal Church, in response to a letter he received in 1868 from Blessed M-Jean-Joseph Lataste, a Dominican priest who offered his life to obtain that Saint Joseph be declared patron of the universal Church, and that the name of Saint Joseph be inserted in the Canon of the Mass.

The purpose of the proclamation of this year 2021 as the year of Saint Joseph is clearly stated in *Patris Corde*. In the light of our humanity's collective experience of the Covid-19 pandemic, our Holy Father proposes Saint Joseph as a model of *the ordinary people*, by whom "our lives are woven together and sustained". These people often overlooked because "they do not appear in newspaper and magazine headlines, or on the latest television show, yet in these very days are surely shaping the decisive events of our history".

The Pope specifically mentions "Doctors, nurses, storekeepers and supermarket workers, cleaning personnel, caregivers, transport workers, men and women working to provide essential services and public safety, volunteers, priests, men and women religious, fathers, mothers, grandparents and teachers etc.," who daily exercise patience and offer hope, taking care to spread not panic, but shared responsibility and who accept and deal with the present crisis by adjusting their routines, looking ahead and encouraging the practice of prayer."

He underlines, "Each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble. Saint Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation. A word of recognition and of gratitude is due to them all".

Our social, economic, cultural, political and spiritual lives are rendered possible by the invisible sacrifices of so many unnoticed people. We do not know their faces or names. However, it is their lives which build up the structures and systems that we so often take for granted. This year is a wonderful opportunity to open our eyes and hearts to the neglected saints of our everyday lives.

The Holy Father rightly proposes Saint Joseph as a model of these discreet and unnoticed saints of our times. A saint who never speaks a word in the Gospel, a father who disappears in the background and a husband who accompanies Mary in simplicity. Saint Joseph challenges us to realise the importance of the simple and the ordinary.

Pope Benedict XVI spoke of the theology of littleness as a basic category of Christianity. To him, "the tenor of our faith is that God's distinctive greatness is revealed precisely in powerlessness. That in the long run, the strength of history is precisely in those who love, which is to say, in a strength that, properly speaking, cannot be measured according to categories of power".

We all know the extraordinary power of Saint Joseph's littleness and the love with which he guides and protects our mother Church. As St Thomas Aquinas would acclaim, "Some Saints are privileged to extend to us their patronage with particular efficacy in certain needs, but not in others; but our holy patron St Joseph has the power to assist us in all cases, in every necessity, in every undertaking."

I wish and pray that this Year of Saint Joseph may be an opportunity to appreciate the value of littleness and the importance of the little ones in our families, communities, parishes and institutions. In this column, I shall propose a few reflections every month on the vocation of Saint Joseph to be a *father of Jesus and the Church* and the spirituality with which he responded to his call and lived his fatherly vocation.

May Saint Joseph inspire us to make ourselves available to the salvific mission of God in complete self-surrender and silent and pro-active witness.

With prayerful wishes,

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ஒரு தந்தையின் உள்ளம்

இறை இயேசுவில் அன்பார்ந்த சகோதர, சகோதரிகளே!

கடந்த டிசம்பர் மாதம் 8-ம் தேதி நமது திருத்தந்தை பிரான்சிஸ் அவர்கள் வெளியிட்ட *Patris Corde* ('தந்தையின் உள்ளம்') என்னும் திருத்தூதுவ மடலின் வழியாக நாம் துவக்கியிருக்கிற இப்புத்தாண்டை, 'புனித யோசேப்புவின் ஆண்டாக' பிரகடனப்படுத்தினார். புனித யோசேப்பு அகில உலக திருஅவையின் பாதுகாவலராக ஏற்படுத்தப்பட்டதன் 150-வது ஆண்டின் நினைவினை குறிக்கும் வகையில் இப்பிரகடனம் அமைந்திருக்கின்றது.

இவ்வாறு புனித யோசேப்புவின் தந்தையின் உள்ளத்தை பற்றி நாம் சிந்திக்கவும், இத்தந்தையின் உள்ளம் நம் ஒவ்வொருவருக்காகவும் கொண்டிருக்கும் அன்பை கொண்டாவும் நமக்கு வாய்ப்பு வழங்கப் பட்டிருக்கிறது. 150 ஆண்டுகளுக்கு முன்பாக டிசம்பர் மாதம் 8-ம் தேதி 1870-ம் ஆண்டு முத்திபேறு பெற்ற திருத்தந்தை 9-ம் பத்திநாதர் அவர்கள் புனித திருஅவையின் பாதுகாவலராக புனித யோசேப்பை பிரகடனப்படுத்தினார்.

1868-ம் ஆண்டு முத்திப்பேறு பெற்ற ஜான் ஜோசப் லத்தாஸ் என்னும் டோமினிக் சபை குருவானவர் கேட்டு கொண்டதற்கிணங்கவும், நற்கருணை மன்றாட்டில் புனித யோசேப்புவின் பெயர் சேர்க்கப்பட வேண்டுமென்று விண்ணப்பித்து வாழ்வு, அர்ப்பணம் செய்ததன் விளைவாகவும் திருத்தந்தை 9-ம் பத்திநாதரின் இவ்வறிவிப்பு சாத்தியமானது. 2021-ம் ஆண்டினை புனித யோசேப்புவின் ஆண்டாக அறிவிப்பதற்குரிய காரணம் திருத்தந்தையின் திருத்தூதுவ மடலில் தெளிவாக விவரிக்கப்பட்டுள்ளது.

நம் ஒட்டு மொத்த மனித சமுதாயமும் சந்தித்து கொண்டிருக்கும் COVID-19 பெருந்தொற்று நோயின் அனுபவம் நம் வாழ்வை ஒருங்கிணைத்து சாத்தியமாக்கும் எளிய மக்களை குறித்த புதிய பார்வையும் அவருடைய பங்களிப்புகளில் முக்கியத்துவத்தை குறித்த புதிய தெளிவும், புலப்படுத்தப்பட்டிருக்கும் இந்நிலையில் இத்தகைய சாமானியர்களுக்கு சிறந்த முன் உதாரணமாக புனித யோசேப்பு திகழ்கிறார் என்ற கருத்தை திருத்தந்தை முன் வைக்கின்றார். இத்தகைய சாமானியர்கள் எளிதாக மறந்து விடப்படுகிறார்கள். ஏனெனில் இவர்கள் தினசரி நாளிதழ்களிலோ, இதழ்களிலோ தலைப்பு செய்திகளில் தோன்றுவதில்லை. தொலைக்காட்சிகளில் இவர்கள் இணங்காட்டப்படுவதில்லை. எனினும் இந்நாட்களில் நமது வரலாற்றை மாற்றி அமைத்து கொண்டிருக்கும் நிகழ்வுகளை இயக்கிக் கொண்டிருப்பவர்கள் இத்தகைய மக்களே!

திருத்தந்தை குறித்துக் காட்டுவது போல, 'மருத்துவர்கள், செவிலியர்கள், வியாபாரிகள், துப்புரவு பணியாளர்கள், போக்குவரத்து பணியாளர்கள், பொது பாதுகாப்பு மற்றும் அடிப்படை சேவைகளை உறுதி செய்பவர்கள், தன்னாளாளர்கள், குருக்கள், ஆண், பெண் துறவறத்தார், குடும்பத்தின்

தந்தையர்கள், தாய்மார்கள், முதியவர்கள், ஆசிரியர்கள் என பலர் அனுதினமும் பொறுமையை கடைப்பிடித்து எதிர்நோக்கின் சின்னங்களாக திகழ்ந்து, பீதியை பரப்பாமல் ஒருங்கிணைந்த முறையில் தங்கள் பொறுப்புகளை நிறைவேற்றி இன்றைய காலக்குழந்தைகளுக்கு ஏற்றவாறு தங்கள் வாழ்வு முறையையும், தொழில் முறைகளையும் மாற்றியமைத்து, தங்கள் செபத்திலும், தியாகத்திலும், முன்மாதிரியாக திகழ்ந்து வருகின்றனர். திருத்தந்தை கூறுவது போல, புனித யோசேப்புவில் நாம் ஒவ்வொருவரும் இத்தகைய இனம் காட்டப்படாத சாமானியர்களை நாம் கண்டு கொள்ள முடியும். புனித யோசேப்புவைப் போல இச்சாமானியர்கள் தங்கள் அனுதின எளிய ஆடம்பரம் இல்லாத பிரசன்னத்தின் வழியாகவும், தங்கள் சிறப்பு மிக்க பணிகளின் வழியாகவும், நம் அனைவருக்குமான பரிந்துரையாளர்களாக, உதவியாளர்களாக, வழிகாட்டிகளாக திகழ்கின்றனர்.

நம் கண்களுக்கு புலப்படாத இத்தகைய சாமானியர்கள் மீட்பின் வரலாற்றில் இணையற்ற பங்காற்ற முடியும் என்பதை புனித யோசேப்பு நமக்கு நினைவுப்படுத்துகின்றார். இத்தகையோருக்கு நமது பாராட்டும், நமது அங்கீகாரமும் கட்டாயம் தரப்பட வேண்டும். 'நமது சமூக, பொருளாதார, கலாச்சார, அரசியல் மற்றும் ஆன்மீக வாழ்க்கை கூறுகள் அனைத்தும் நம் கண்களுக்கு தெரியாத எண்ணற்ற மக்களின் தியாகங்களின் வழியாகவே சாத்தியமாகின்றது. நமக்கு அவர்களின் முகங்களோ, அவர்களின் பெயர்களோ தெரியாது. எனினும் நம்மை சுற்றியிருக்கும் சமூக கூறுகள், அமைப்பு முறைகள் ஆகியவை இவர்களால் கட்டி எழுப்பப்பட்டவையே. புனித யோசேப்புவின் ஆண்டான இப்புத்தாண்டு இத்தகைய மறக்கடிக்கப்பட்ட புனிதர்களின் பிரசன்னத்திற்கு நம் கண்களையும், தன் இதயங்களையும் திறப்பதற்குரிய அரிய வாய்ப்பு. திருத்தந்தை அவர்கள் நம்முடைய சாமானிய புனிதர்களின் முன்மாதிரியாக புனித யோசேப்புவை வலியுறுத்துகிறது ஏற்புடையதே. நற்செய்திகளில் ஒரு வார்த்தைக் கூட பேசாத புனித யோசேப்பு, தன் மகனின் வாழ்க்கை பின்னணியில் மறைந்து விடுகின்றார். தன் மனைவியின் பயணத்தில் எளிமையோடு உடன் நடக்கின்றார். இத்தகைய எளிமைக்கும், சாதாரண தன்மைக்கும் உள்ள முக்கியத்துவத்தை நாம் உணர புனித யோசேப்பு நமக்கு சவால் விடுகின்றார்.

முன்னாள் திருத்தந்தை 16-ம் ஆசீர்வாதப்பர் அவர்கள் சிறுமையின் இறையியலை கிறிஸ்துவத்தின் அடிப்படை கூறாக வருணிக்கின்றார். அவர் கூறுவது போல, 'இறைவனின் தனித்துவமான மேன்மை சக்தியற்ற நிலையில் தான் வெளிப்படுகின்றது. எனவே, வரலாற்றின் ஏடுகளில், அன்பு செய்வோரின் சக்தி புலப்படுகிறது. அதாவது உலகத்தின் பார்வையிலான சக்திக்கு மாறுப்பட்ட அன்பிலே வரலாறு இயங்குகிறது. புனித யோசேப்பின் சிறுமையின் சக்தியும், அவருடைய அன்பின் ஆழமும், நமது அன்னை திருஅவையை அவர் பாசத்தோடு பாதுகாத்து, வழிநடத்தும் மறைவுண்மையும் நாம் அறிந்ததே. புனித தாமஸ் அக்குவினாஸ் கூறுவது போல, 'புனிதர்கள் அனைவரும் ஒரு சில தேவைகளில் நமக்கு சக்தியுள்ள பரிந்துரையாளர்களாக இருக்கின்றார்கள். ஆனால் திருஅவையின் பாதுகாவலரான புனித யோசேப்பு மட்டும் தான், நம் அனைத்து தேவைகளிலும், நமது அனைத்து கடமைகளிலும், நமது அனைத்து பிரச்சனைகளிலும், நமக்கு உதவ வல்ல புனிதராக இருக்கின்றார்'.

அவ்வாண்டு நாம் அனுசரிக்கும் புனித யோசேப்பின் நினைவும், கொண்டாட்டமும், சிறுமையின் முக்கியத்துவத்தை நாம் உணரும் வாய்ப்பாகவும், நம் குடும்பங்களிலும், குழும்பங்களிலும், பங்குகளிலும், நிறுவனங்களிலும், உள்ள சமாளியர்களை அங்கீகரிக்கும் வாய்ப்பாகவும் அமைந்திட நான் விரும்புகின்றேன். வருகின்ற மாதங்களில் நமது உயர்மறைமாவட்ட செய்தி மடலான நிறைவாழ்வில் புனித யோசேப்புவின் அழைப்பை பற்றிபும், அவர் வாழ்ந்து காட்டிய ஆன்மீகத்தை குறித்தும், ஒரு சில சிந்தனைகளை உங்களோடு பகிர்ந்து கொள்வேன். நமது பாதுகாவரலான புனித யோசேப்புவின் உள்ளம் ஒரு உண்மையான தந்தையின் உள்ளம் என்பதை நாம் அனுபவ ரீதியாக உணர முற்படுவோம். இறைவனின் மீட்பு திட்டத்திற்கு நம்மையே முழுமையாக கையளிக்கவும், நமது ஆரவாரமில்லாத செயலாக்க சாட்சியத்தின் வழியாக இறைவனின் திட்டத்தை நிறைவேற்றவும் புனித யோசேப்பு நமக்கு துணை செய்வாராக.

இறையாசீர்

+ *George Ananiasamy*



† மேதகு டாக்டர் ஜார்ஜ் அந்தோணிசாமி
சென்னை-மயிலை உயர்மறைமாவட்டம்

Highlights of the Month

In the first part of January we continue to rejoice and celebrate Christ's coming at Bethlehem and in our hearts. We have the wonderful feasts of Mary, Mother of God, where we honour Mary's highest title, and then we follow the Magi to the crib as they bring their gifts of gold, frankincense and myrrh on Epiphany. Finally, we reach the culmination of this season with the Baptism of Our Lord by St John the Baptist. With a touch of sadness, we take down our decorations and enter into the liturgical period known as Ordinary Time where we will devote ourselves to the mystery of Christ in its entirety.

This is a time of growth and an opportunity to allow the dignity of Sunday to shine forth prolonging the joy of Easter and Pentecost. Besides those previously mentioned the month's major feasts include: Mary Mother of God (January 1), St Basil the Great and St Gregory Nazianzen (January 2), St Elizabeth Ann Seton (January 4), St John Neumann (January 5), St Andre Bessette (January 6), St Raymond of Penafort (January 7), Sts Fabian and Sebastian (January 20), St Agnes (January 21), St Vincent of Saragossa (January 23), the Conversion of St Paul (January 25), Sts Timothy and Titus (January 26), St Angela Merici (January 27), and St Thomas Aquinas (January 28).

The feasts of Holy Name of Jesus (January 3), St Anthony Abbot (January 17), St Francis de Sales (January 24) and St John Bosco (January 31) are superseded by the Sunday liturgy.

Official Notifications

- 01 01 2021 New Year - Blessed Virgin Mary, The Mother of God - Solemnity
03 01 2021 Epiphany of the Lord - Solemnity
10 01 2021 Baptism of the Lord - Feast
14 01 2021 Pongal - *Holiday for the Chancery*
25 01 2021 Conversion of St Paul Ap., Feast
26 01 2021 Republic Day - *Holiday for the Chancery*
27 01 2021 Archbishop's Installation Day



Congratulations & Prayerful Wishes

Note: Special Collection for the Missions in Africa is to be made in all the Churches and the amount is to be sent to the Financial Administrator at the earliest.

The Chancellor

Prayerful Wishes on your Birthday

Rev Fr Ubaldus Sunder A	02 01 1977
Rev Fr Lawrence J	05 01 1974
Rev Fr Joseph A J	11 01 1940
Rev Fr Francis Xavier P A	11 01 1977
Rev Fr Maria Sebastin	14 01 1989
Rev Fr Anthony Swamy A	15 01 1940
Rev Fr Henry Louis	19 01 1940
Rev Fr Lawrence K S	21 01 1941
Rev Fr Varghese Rozario	22 01 1979
Rev Fr Ritchie Vincent	22 01 1986
Rev Fr Anthony Raj V	24 01 1982
Rev Fr Johnson A	29 01 1976
Rev Fr Ignatius Thomas	01 02 1968
Rev Fr Kanickairaj P S	01 02 1967
Rev Fr Kanickairaj S (Sr)	03 02 1947



XXX

கவனத்திற்கு...

அன்பான ஊழல்கர்களுக்கு.....

தங்கள் 2021-ம் ஆண்டு 'நிறைவாழ்வு' மாத இதழ் சந்தா ரூ.120/- ஐ பனுப்பித்துக் கொள்ளுமாறு அன்புடன் கேட்டுக் கொள்கிறோம்.

Necrology

Rev Msgr L Soma	02 01 1955
Rev Fr M J Rock	02 01 1961
Rev Fr Irwin Maria Dhavamani	03 01 2019
Rev Msgr Hilarian Lourdes	04 01 1987
Rev Fr James Panaparampil	04 01 2001
Rev Fr V Thomas	05 01 1993
Rev Fr G S Irudayaraj	05 01 2007
Rev Fr Joseph Mangatt	10 01 2020
Rev Fr Joseph Kottoor	15 01 1996
Rev Fr D Vincent	21 01 1987
Rev Msgr Y Paul	24 01 1956
Rev Fr M Clement	25 01 1968
Rev Fr John Pillaveetill	30 01 1992



Ordination Anniversaries

Rev Fr Martin P B	23 01 1977
Rev Fr John De Britto	24 01 1977
Rev Fr Balaswamy L	24 01 1977
Rev Fr Vincent M A	30 01 1975



குடும்பநலப் பணிக்குழு

திருமண நிதி உதவி: குடும்பநலப் பணிக்குழு ஏழை இளம் பெண்களை மனதில் கொண்டு அவர்களுக்கு உதவும் பொருட்டு, 'Archbishop George Anthonysamy Poor Girls Marriage Fund' என்ற பெயரில் திருமண நிதி உதவி வழங்கப்பட்டு வருகிறது. இந்த ஊரடங்கு காலத்திலும் 4 ஏழை பெண்களுக்கு இந்த திருமண நிதி உதவி வழங்கப்பட்டது என்பதனை தெரிவித்துக் கொள்கிறோம்.

மொத்த தொகை	= 4,96,468.00
மொத்தம் வழங்கப்பட்ட தொகை	= 3,05,000.00
கையிருப்பு தொகை	= 1,81,468.00

அருள்பணி ஜோ ஆன்ரு மங்களராஜ்

Liturgical Overview of the Month

The month of January is dedicated to the Holy Name of Jesus, which is celebrated on January 3. The first ten days of January fall during the liturgical season known as Christmas which is represented by the liturgical colour white — the colour of light, a symbol of joy, purity and innocence (absolute or restored). The remaining days of January are the beginning of Ordinary Time, which is represented by the liturgical colour green. This symbol of hope is the colour of the sprouting seed and arouses in the faithful the hope of reaping the eternal harvest of heaven, especially the hope of a glorious resurrection. It is used in the offices and Masses of Ordinary Time.

FOCUS OF THE LITURGY

The Gospels for the Sundays in January are taken from St Matthew, St Mark and St John are from Year B, Cycle 1 of the readings.

January 3 Epiphany of the Lord	This Gospel is about the Wise Kings visit to the Christ Child.
January 10 Baptism of the Lord	This Gospel is about Jesus' baptism by John in the Jordan.
January 17 2 nd Sunday in Ordinary Time	In this Gospel, Jesus says to Peter, "You are Simon the son of John; you will be called Cephas"
January 24 3 rd Sunday in Ordinary Time	In this Gospel, Jesus calls Peter and Andrew to be fishers of men.
January 31 4 th Sunday in Ordinary Time	Jesus frees the man with the unclean spirit.

Appointments

Rev Fr Joseph Arockia Jayakumar	Priest In-charge	Pinjivakkam
Rev Fr Sesu Arul Pragasam I	Professor	S H Seminary
Rev Fr Alex Sagayaraj P K	Asst Parish Priest	Kilpauk
Rev Fr Arockia Wilson S	Asst Parish Priest	Pattabiram
Rev Fr Arokiyadoss C I	Asst Parish Priest	Kodambakkam
Rev Fr Mariya Prem Anbarasan A	Asst Parish Priest	K G Kandigai
Rev Fr Novel Justin M	Asst Parish Priest	Chinmaya Nagar
Rev Fr Thamizh Mani P	Asst Parish Priest	Peravallur

+ Most Rev Dr George Antonysamy
Archbishop of Madras-Mylapore

Rev Fr K J Varghese Rozario
Priest Incharge of Chancery

2020-2021 St Joseph : With a Father's Heart
8 Dec 2020 – 8 Dec 2021

புனித யோசேப்பை நோக்கி மன்றாட்டு

மீட்பரின் பொறுப்பாளரே! வாழ்க!
பேறுபெற்ற கன்னி மரியாவின் துணைவரே!
உம்மிடம் கடவுள் தம்
ஓரே மகனை ஒப்படைத்தார்.
உம்மில் மரியா தம்
பற்றுறுதியை வைத்தார்.
உம்முடனேயே கிறிஸ்து மனிதரானார்.

பேறுபெற்ற யோசேப்பே!
உம்மைத் தந்தையாய் எமக்கும் காட்டும்!
வாழ்வின் பாதையில் எம்மை வழிநடத்தும்!
அருளையும் இரக்கத்தையும்
துணியையும் எமக்குப் பெற்றுத் தாரும்!
எல்லாவகைத் தீமையிலிருந்தும்
எம்மைப் பாதுகாத்தருளும்! ஆமென்.

(திருத்தந்தை பிரான்சிஸ்)

PRAYER TO ST JOSEPH

Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted His only Son;
in you Mary placed her trust;
with you Christ became man.

Blessed Joseph, to us too,
Show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy and courage,
And defend us from every evil. Amen.

(Pope Francis)

News from the Church

1. Archbishop Fabio Dal Cin, Pontifical Delegate to the Shrine at Loreto announced the Pope's decision to extend the Laurentian Jubilee until 10 December 2021. The Jubilee was granted on the occasion of the hundredth anniversary of the proclamation by Pope Benedict XV of Our Lady of Loreto, Patroness of all airmen. The Jubilee was officially inaugurated on 8 December 2020, the Feast of the Immaculate Conception, with the opening of the Holy Door presided over by Cardinal Secretary of State Pietro Parolin, but "unfortunately not celebrated in all its entirety because of the Covid-19 epidemic".

2. Pope Francis on Tuesday announced a special year dedicated to St Joseph starting from 8 December 2020 until 8 December 2021, on the occasion of the 150th anniversary of the proclamation of St Joseph as the Patron of the Universal Church, as well as the Solemnity of the Immaculate Conception of Our Lady. The Apostolic Penitentiary also issued a decree granting special indulgences for the duration of the special year to celebrate the anniversary and "to perpetuate the entrustment of the whole Church to the powerful patronage of the Custodian of Jesus." During this period, the faithful will have the opportunity to commit themselves "with prayer and good works, to obtain, with the help of St Joseph, head of the heavenly Family of Nazareth, comfort and relief from the serious human and social tribulations that besiege the contemporary world today."

3. Jesuit Fr Stan Lourduwamy, now languishing in a Mumbai jail, has been selected for an award honouring Mukundan C Menon, a noted journalist who founded non-governmental human rights organizations such as People's Union for Civil Liberties. Fr Stan Swamy, as the Catholic priest is popularly known, has spent several decades fighting for tribal rights in Jharkhand state in eastern India. He was arrested on October 8 from his residence near Ranchi, Jharkhand capital, by the National Investigation Agency, India's anti-terror force. He was jailed the following day. Accusing the priest of Maoist links, the agency arrested him for his alleged role in Bhima-Koregaon case nearly three years ago in Pune, western India. He is among 16 activists, writers, poets and thinkers arrested in the case. The award was instituted by the National Confederation of Human Rights Organisations (NCHRO) in honor of Menon soon after his death in 2006. The annual award is given to human rights defenders, artists, writers and environmental activists involved in defending the rights of the people. Menon, who was a leading human rights activist for more than 35 years, was the

first general secretary of NCHRO. The jury made up of J Devika (Thiruvananthapuram), Ibnu Soud (Chennai), Prof Amith Bhattacharya (Kolkota), N P Chekutty (Kozhikode) and Advocate Jaya Vindhya (Hyderabad) selected Father Stans Swamy among many nominations received from all over India. The award includes a cash prize of 25,000 rupees and a citation.

4. His Holiness Pope Francis has appointed Most Rev Anthony Poola (59), currently Bishop of Kurnool, as Archbishop of Hyderabad, Telangana on Thursday, 19 November, 2020. Bishop Anthony Poola was born on 15 November, 1961, at Chindhukur, Andhra Pradesh. He joined the minor seminary in Kurnool and then studied at St Peter's Pontifical Major Seminary, Bangalore. He was ordained priest on 20 February, 1992. At the age of 46 he was appointed as the Bishop of Kurnool on 8 February, 2008 and was ordained Bishop on 19 April 2008.

5. His Holiness Pope Francis has accepted the resignation of Most Rev Thumma Bala (76) from the pastoral care of the Archdiocese of Hyderabad, Telangana on 19 November, 2020. Archbishop Thumma Bala was born on 24 April 1944, in Narimetta, Warangal Diocese. He was ordained priest on 21 December 1970. At the age of 42 he was appointed the second Bishop of Warangal on 17 November 1986 by Pope St John Paul II and he was ordained Bishop on 12 March 1987. Pope Benedict XVI appointed him at the age of 66 as the Archbishop of Hyderabad on 12 March 2011. He was installed as the tenth Archbishop Hyderabad on 5 May 2011.

6. His Holiness Pope Francis accepted the resignation of Most Rev William D'Souza SJ (74) from the pastoral governance of Patna Archdiocese. This ecclesiastical provision was made public on Wednesday, 9 December, 2020 at 4.30 pm.

7. Most Rev Sebastian Kallupura (67), currently the Coadjutor Archbishop of Patna succeeds as the Metropolitan Archbishop, as His Holiness Pope Francis accepted the resignation of Most Rev William D'Souza SJ (74) from the pastoral governance of Patna Archdiocese. This ecclesiastical provision was made public on Wednesday, 9 December, 2020 at 4.30 pm. He was elected Bishop of Buxar on 7 April, 2009 and ordained on 21 June, 2009. Pope Francis appointed him as the Coadjutor Archbishop of Patna on 29 June 2018. He is currently the Chairman of the CCBI Commission for Family and Caritas India.

8. Pope Francis, with the Apostolic Letter issued *motu proprio* "Ab initio" on 7th Dec 2020, has modified canons 435 §1 and 506 §1 concerning the ecclesial recognition of new Institutes or new Societies of eparchial law in the Oriental Churches. The latest amendments to the Canons establish that eparchial Bishops must receive written permission from the Apostolic See, which alone has final judgment, to establish an institute or society of eparchial law in the Eastern Catholic Churches.

9. Pope Francis has established the *Worldwide Prayer Network* Foundation as an entity with canonical and Vatican juridical identity. Formerly known as the "Apostleship of Prayer," the *Worldwide Prayer Network* works "to coordinate and animate the vast spiritual movement, always very dear to the Pope, that receives and communicates the Pope's monthly prayer intentions for the Church." On its international website, the Network describes its objective: "to encourage prayer and action for the challenges facing humanity and the mission of the Church, expressed in the Pope's prayer intentions."

10. From December 13, 2020, to January 10, 2021, the traditional exhibition can be visited of the "Vatican's 100 Nativity Scenes" in Saint Peter's Square, the decision taken as a measure given the spread of COVID-19. "In the drama of the pandemic, the Nativity Scene gives consolation and hope," writes the Pontifical Council for Promoting the New Evangelization, in an informative note. "The complications of the coronavirus must not impede Christmas being a "moment of joy," or Jesus Christ's birth as "hope to look at the future with serenity." The Pontifical Council highlights that the "simplicity of the scene described" can help people to reflect further on the mystery that implies that God became man and that closeness to their families because of the suffering of the pandemic will include "the faces" of the health personnel and chaplains that assist the sick every day and "give them relief." The Holy Father named Jesuit Father Frederic Fornos as International Director of the Foundation.



Holy Father's Prayer Intention - January 2021

Intention for Evangelization: Human Fraternity - May the Lord give us the grace to live in full fellowship with our brothers and sisters of other religions, praying for one another, open to all.

நற்செய்திக்கான நோக்கம்: மனித சகோதரத்துவம் - பிற மத சகோதர, சகோதரிகளுடன், ஒருவருக்கொருவர் செபம் செய்து, அனைவருக்கும் மனம் திறந்த, முழு மனதுடன் வாழ இறைவன் அருள் வழங்கட்டும்.

2021 - United Nations

The United Nations has declared 2021 as the International Year of Peace and Trust, the International Year of Creative Economy for Sustainable Development, the International Year of Fruits and Vegetables, and the International Year for the Elimination of Child Labour. The proposal recognised the need to promote sustained and inclusive economic growth, foster innovation and provide opportunities, benefits and empowerment for all and respect for all human rights. It also identified the ongoing need to support developing countries and countries with economies in transition in diversifying production and exports, including in new sustainable growth areas, including creative industries. It encourages all to observe the year in accordance with national priorities to raise awareness, promote cooperation and networking, encourage sharing best practices and experiences, enhance human resource capacity, promote an enabling environment at all levels as well as tackle the challenges of the creative economy.

Fruits and vegetables are good sources of dietary fiber, vitamins and minerals and beneficial phytochemicals. FAO and the World Health Organization recommend that each adult consumes at least 400 grams of fruit and vegetables on a daily basis to prevent chronic diseases, such as cancer, diabetes, heart disease and obesity, as well as to counter micronutrient deficiencies. With the COVID-19 pandemic the need to transform and rebalance the way our food is produced and consumed has only been further stressed.

Quotes of Pope Francis.....

- ❖ Seek rebirth in solidarity and respect for creation
- ❖ Immaculate Conception encourages us on path of conversion
- ❖ Crisis helps renewal, conflict creates discord
- ❖ Christmas 2020 'a chance to help others without complaining'
- ❖ When God is ousted from society, people go astray
- ❖ Theology Students Witnesses of Importance of God in Life

திருத்தந்தை பிரான்சிஸ் அவர்களின் பெரன்மொழி...

- ❖ இறைவேண்டல் என்பது, இருளில் மெழுகுதிரியை ஏற்றுவதாகும்
- ❖ இறையருளுக்கு “ஆகட்டும்” என பதிலுரைப்போம்
- ❖ சமுதாய நட்புறவை ஊக்குவியுங்கள்
- ❖ விண்ணகம், நமக்கென்று தயாரிக்கப்பட்டுள்ள மிக அழகான இடம்

Patris Corde - with a Father's Heart

In a new Apostolic Letter entitled *Patris Corde* (“With a Father’s Heart”), Pope Francis describes Saint Joseph as a beloved father, a tender and loving father, an obedient father, an accepting father; a father who is creatively courageous, a working father, a father in the shadows. The Letter marks the 150th anniversary of Blessed Pope Pius IX’s declaration of St Joseph as Patron of the Universal Church. To celebrate the anniversary, Pope Francis has proclaimed a special “Year of St Joseph,” beginning on the Solemnity of the Immaculate Conception 2020 and extending to the same feast in 2021.

Church grants plenary indulgence for year of St Joseph

The Holy Father wrote *Patris Corde* against the backdrop of the Covid-19 pandemic, which, he says, has helped us see more clearly the importance of “ordinary” people who, though far from the limelight, exercise patience and offer hope every day. In this, they resemble Saint Joseph, “the man who goes unnoticed, a daily, discreet and hidden presence,” who nonetheless played “an incomparable role in the history of salvation.”

A beloved, tender, obedient father

Saint Joseph, in fact, “concretely expressed his fatherhood” by making an offering of himself in love “a love placed at the service of the Messiah who was growing to maturity in his home,” writes Pope Francis, quoting his predecessor St Paul VI.

And because of his role at “the crossroads between the Old and New Testament,” St Joseph “has always been venerated as a father by the Christian people” (PC, 1). In him, “Jesus saw the tender love of God,” the one that helps us accept our weakness, because “it is through” and despite “our fears, our frailties, and our weakness” that most divine designs are realized. “Only tender love will save us from the snares of the accuser,” emphasizes the Pontiff, and it is by encountering God’s mercy especially in the Sacrament of Reconciliation that we “experience His truth and tenderness,” – because “we know that God’s truth does not condemn us, but instead welcomes, embraces, sustains and forgives us” (2).

Joseph is also a father in obedience to God: with his ‘fiat’ he protects Mary and Jesus and teaches his Son to “do the will of the Father.” Called by God to serve the mission of Jesus, he “cooperated... in the great mystery of Redemption,” as St John Paul II said, “and is truly a minister of salvation” (3).

Welcoming the will of God

At the same time, Joseph is “an accepting Father,” because he “accepted Mary unconditionally” — an important gesture even today, says Pope Francis, “in our world where psychological, verbal and physical violence towards women is so evident.” But the Bridegroom of Mary is also the one who, trusting in the Lord, accepts in his life even the events that he does not understand, “setting aside his own ideas” and reconciling himself with his own history.

Joseph’s spiritual path “is not one that *explains*, but *accepts*” — which does not mean that he is “resigned.” Instead, he is “courageously and firmly proactive,” because with “Holy Spirit’s gift of fortitude,” and full of hope, he is able “to accept life as it is, with all its contradictions, frustrations and disappointments.” In practice, through St Joseph, it is as if God were to repeat to us: “Do not be afraid!” because “faith gives meaning to every event, however happy or sad,” and makes us aware that “God can make flowers spring up from stony ground.” Joseph “did not look for shortcuts but confronted reality with open eyes and accepted personal responsibility for it.” For this reason, “he encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak” (4).

A creatively courageous father, example of love

Patris Corde highlights “the creative courage” of St Joseph, which “emerges especially in the way we deal with difficulties.” “The carpenter of Nazareth,” explains the Pope, was able to turn a problem into a possibility by trusting in divine providence.” He had to deal with “the concrete problems” his Family faced, problems faced by other families in the world, and especially those of migrants.

In this sense, St Joseph is “the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.” As the guardian of Jesus and Mary, Joseph cannot “be other than the guardian of the Church,” of her motherhood, and of the Body of Christ. “Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is ‘the child’ whom Joseph continues to protect.” From St Joseph, writes Pope Francis, “we must learn... to love the Church and the poor” (5).

A father who teaches the value, dignity and joy of work

“A carpenter who earned an honest living to provide for his family,” St Joseph also teaches us “the value, the dignity and the joy of what it means to eat bread that is the fruit of one’s own labour.” This aspect of Joseph’s character provides Pope Francis the opportunity to launch an appeal in favour of work, which has become “a burning social issue” even in countries with a certain level of well-being. “there is a renewed

need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron,” the Pope writes.

Work, he says, “is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our talents and abilities, and to put them at the service of society and fraternal communion.” Those who work, he explains, “are cooperating with God himself, and in some way become creators of the world around us.” Pope Francis encourages everyone “to rediscover the value, the importance and the necessity of work for bringing about a new ‘normal’ from which no one is excluded.” Especially in light of rising unemployment due to the Covid-19 pandemic, the Pope calls everyone to “review our priorities” and to express our firm conviction that no young person, no person at all, no family should be without work!” (6).

A father “in the shadows,” centred on Mary and Jesus

Taking a cue from *The Shadow of the Father* — a book by Polish writer Jan Dobraczyński — Pope Francis describes Joseph’s fatherhood of Jesus as “the earthly shadow of the heavenly Father.”

“Fathers are not born, but made,” says Pope Francis. “A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child.” Unfortunately, in today’s society, children “often seem orphans, lacking fathers” who are able to introduce them “to life and reality.” Children, the Pope says, need fathers who will not try to dominate them, but instead raise them to be “capable of deciding for themselves, enjoying freedom and exploring new possibilities.”

This is the sense in which St Joseph is described as a “most chaste” father, which is the opposite of domineering possessiveness. Joseph, says Pope Francis, “knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.”

Happiness for Joseph involved a true gift of self: “In him, we never see frustration, but only trust,” writes Pope Francis. “His patient silence was the prelude to concrete expressions of trust.” Joseph stands out, therefore, as an exemplary figure for our time, in a world that “needs fathers,” and not “tyrants”; a society that “rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction.”

True fathers, instead, “refuse to live the lives of their children for them,” and instead respect their freedom. In this sense, says Pope Francis, a father realizes that “he is most a father and an educator at

the point when he becomes 'useless,' when he sees that his child has become independent and can walk the paths of life unaccompanied." Being a father, the Pope emphasizes, "has nothing to do with possession, but is rather a 'sign' pointing to a greater fatherhood": that of the "heavenly Father" (7).

A daily prayer to St Joseph... and a challenge

In his letter, Pope Francis notes how, "Every day, for over forty years, following Lauds [Morning Prayer]" he has "recited a prayer to Saint Joseph taken from a nineteenth-century French prayer book of the Congregation of the Sisters of Jesus and Mary." This prayer, he says, expresses devotion and trust, and even poses a certain challenge to Saint Joseph," on account of its closing words: "My beloved father, all my trust is in you. Let it not be said that I invoked you in vain, and since you can do everything with Jesus and Mary, show me that your goodness is as great as your power."

At the conclusion of his Letter, he adds another prayer to St Joseph, which he encourages all of us to pray together:

Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.

Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy, and courage,
and defend us from every evil. Amen.

Obituary

Mrs Raphaelammal, aged 89 years, beloved mother of Rev Fr R Paulraj passed away on 3rd December 2020. The Funeral Mass was held on 04-12-2020 by our Archbishop George Antonysamy at Mary Help of Christian's Church, Uriyurkuppam. The Archdiocese expresses its heartfelt condolences to Rev Fr R Paulraj and his family members. We pray that the Lord may grant the deceased eternal rest.

Rev Fr Ubaldus Sunder lost his beloved Father Mr Adaikalasamy, aged 82 years passed away on 19th December 2020. The Archdiocese offers heartfelt condolences to Rev Fr Ubaldus Sunder and to his family members. We pray that the Lord may grant the deceased eternal rest.

May their souls rest in peace!

Week of Prayer for Christian Unity

January 18 - 25, 2021

Abide in My Love...You Shall Bear Much Fruit

(cf. John 15:1-17)

The theme for the 2021 Week of Prayer for Christian Unity is "Abide in My Love...You Shall Bear Much Fruit." It was discerned by the Monastic Community of Grandchamp in Switzerland and finds its origins in the Gospel of John (cf. John 15:1-17)."Jesus gave his life for all out of his love for all," said Fr. James Loughran, SA, Director of Graymoor Ecumenical & Interreligious Institute (GEII). "To abide in his love reminds us that we live in a community celebrating our gift of unity."

To abide in God's love is to be reconciled with oneself

The French words for monk and nun (moine/moniale) come from the Greek ἑνὸς which means alone and one. Our hearts, bodies and minds, far from being one, are often scattered, being pulled in several directions. The monk or nun desires to be one in his or her self and united with Christ. "Abide in me as I abide in you," Jesus tells us (Jn.15:4a). An integrated life presupposes a path of self - acceptance, of reconciliation with our personal and inherited histories. Jesus said to the disciples, "abide in my love" (Jn.15:9). He abides in the love of the Father (Jn.15:10) and desires nothing other than to share this love with us: "I have called you friends, because I have made known to you everything that I have heard from my Father" (Jn.15:15b). Grafted into the vine, which is Jesus himself, the Father becomes our vinedresser who prunes us to make us grow. This describes what happens in prayer. The Father is the centre of our lives, who centres our lives. He prunes us and makes us whole, and whole human beings give glory to the Father.

Abiding in Christ is an inner attitude that takes root in us over time. It demands space to grow. It can be over taken by the struggle for the necessities of life and it is threatened by the distractions, noise, activity and the challenges of life. We Christians, who know the full value of a spiritual life, have an immense responsibility and must realize it, unite and help each other create forces of calmness, refuges of peace, vital centres where the silence of people calls on the creative word of God. It is a question of life and death.

Abiding in Christ until we bear fruit

"My Father is glorified by this, that you bear much fruit"(Jn.15:8). We cannot bear fruit on our own. We cannot bear fruit separated from

the vine. It is the sap, the life of Jesus flowing through us, that produces fruit. Remaining in Jesus's love, remaining a branch of the vine, is what allows his life to flow through us. When we listen to Jesus his life flows through us. Jesus invites us to let his word abide in us (John.15:7) and then whatever we ask will be done for us. By his word we bear fruit. As persons, as a community, as the entire church, we wish to unite ourselves to Christ in order to keep his commandment of loving one another as He has loved us (Jn.15:12).

Abiding in Christ, the source of all love, the fruit of communion grows. Communion with Christ demands communion with others. Dorotheus of Gaza, a monk in Palestine in the 6th century, expressed this in the following way : Imagine a circle drawn on the ground, that is, a line drawn in a circle with a compass, and a centre. Imagine that the circle is the world, the centre is God, and the radii are the different paths or ways people live. When the saints, desiring to draw near to God, walk toward the middle of the circle, to the extent that they penetrate its interior, they draw closer to each other; and the closer they draw to each other, the closer they come to God. Understand that the same thing applies conversely, when we turn away from God and withdraw toward the outside.

It then becomes obvious that the more we move away from God, the more we move away from each other, and the more we move away from each other, the more we also move away from God. Moving closer to others, living together in community with others, sometimes people very different from ourselves, can be challenging. Divisions among Christians, moving away from one another, are a scandal because it is also moving further away from God. Many Christians, moved to sorrow by this situation, pray fervently to God for the restoration of that unity for which Jesus prayed. Christ's prayer for unity is an invitation to turn back to him and so come closer to one another, rejoicing in the richness of our diversity. As we learn from community life, efforts at reconciliation are costly and demand sacrifice. We are sustained by the prayer of Christ, who desires that we might be one, as he is one with the Father so that the world may believe (cf. Jn.17:21).

Abiding in Christ the fruit of solidarity and witness grows

Though we, as Christians, abide in the love of Christ, we also live in a creation that groans as it waits to be set free (cf. Rom 8). In the world we witness the evils of suffering and conflict. Through solidarity with those who suffer we allow the love of Christ to flow through us. The paschal mystery bears fruit in us when we offer love to our brothers and sisters and nurture hope in the world. Spirituality and solidarity are inseparably linked. Abiding in Christ, we receive the strength and

wisdom to act against structures of injustice and oppression, to fully recognize ourselves as brothers and sisters in humanity, and to be creators of a new way of living, with respect for and communion with all of creation.

Prayer and everyday life are not two separate realities but are meant to be united. All that we experience is meant to become an encounter with God.

For the eight days of the Week of Prayer for Christian Unity in 2021, we propose a journey of prayer:

- Day 1: Called by God: "You did not choose me but I chose you" (Jn.15:16a)
- Day 2: Maturing internally: "Abide in me as I abide in you" (Jn.15:4a)
- Day 3: Forming one body: "Love one another as I have loved you" (Jn.15:12b)
- Day 4: Praying together: "I do not call you servants any longer ... but I have called you friends" (Jn.15:15)
- Day 5: Letting oneself be transformed by the Word: "You have already been pruned by the word..." (Jn.15:3)
- Day 6: Welcoming others: "Go and bear fruit, fruit that will last" (Jn.15:16b)
- Day 7: Growing in unity: "I am the vine, you are the branches" (Jn.15:5a)
- Day 8: Reconciling with all of creation: "So that my joy may be in you, and that your joy may be complete" (Jn.15:11)

ORDER OF THE CELEBRATION

- Invitation to Prayer
- Entrance Hymn
- Word of Welcome

L: May the grace of the Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with you always!

C: And also with you.

R1: Brothers and sisters in Christ, this year the theme of the Week of Prayer for Christian Unity, is: "Abide in my love... you shall bear much fruit."

R2: It is the great desire of God, expressed by Jesus, that we might come to him and abide in him. He waits for us tirelessly, hoping that, united to him in love, we will bear fruit that will bring life to all. Faced with the difference of "the other", we risk withdrawing into ourselves

and seeing only that which separates us. But let us listen to how Christ calls us to abide in his love, and so bear much fruit.

R1: In the three moments of prayer that follow, we remember the call of Christ, we turn to his love, to him who is the center of our life. For the path of unity begins in our intimate relationship with God. Abiding in his love strengthens the desire to seek unity and reconciliation with others. God opens us up to those who are different from us. This is an important fruit, a gift of healing for the divisions within us, between us, and in the world.

L: In peace let us pray to the Lord: Lord, you are the vinedresser who cares for us with love. You call on us to see the beauty of each branch united to the vine, the beauty of each person. And yet, too often the differences in others makes us afraid. We withdraw into ourselves. Our trust in you is forsaken. Enmity develops between us. Come and direct our hearts toward you once again. Grant us to live from your forgiveness so that we may be together and praise your name.

C: Amen.

- Litany of Praise

C: You who call us to be praise in the midst of the earth: glory to you!

R1: We sing your praise in the midst of the world and among all peoples.

R2: We sing your praise in the midst of creation and among all creatures.

C: You who call us to be praise in the midst of the earth: glory to you!

R1: We sing your praise among suffering and tears.

R2: We sing your praise among promises and achievements.

C: You who call us to be praise in the midst of the earth: glory to you!

R1: We sing your praise in the places of conflict and misunderstanding.

R2: We sing your praise in the places of encounter and reconciliation.

C: You who call us to be praise in the midst of the earth: glory to you!

R1: We sing your praise in the midst of rifts and divisions.

R2: We sing your praise in the midst of life and death, the birth of a new heaven and a new earth.

C: You who call us to be praise in the midst of the earth: glory to you!

- First Vigil: Abiding in Christ: The unity of the whole person

- * Psalm: 103
- * Reading: John 15:1-17
- * Hymn
- * Short Silence (*Approximately 1 minute*)
- * Intercessions

R: God of love, through Christ you said to us: "You did not choose me but I chose you." You seek us, you invite us to receive your friendship and abide in it. Teach us to respond more deeply to this invitation, and grow in a life that is ever more complete.

C: The joy of our heart is in God.

R: God of life, you call us to be praise in the midst of the world and to welcome one another as a gift of your grace. May your loving gaze, which rests upon each person, open us to receive each other just as we are.

C: The joy of our heart is in God.

R: God who gathers, you knit us together as one vine in your Son Jesus. May your loving Spirit abide in us at parish meetings and local ecumenical gatherings. Grant that together we might celebrate you with joy.

C: The joy of our heart is in God.

R: God of the one vineyard, you call us to abide in your love in all we do and say. Touched by your goodness, grant us to be a reflection of that love in our homes and workplaces. May we pave the way for bridging rivalries and overcoming tensions.

C: The joy of our heart is in God.

- Action: A time of silence

R: Very often we think of prayer as some- thing we do, an activity of our own. In this short time we are invited to an interior silence, and to turn aside from all the noise and concerns of our lives and thoughts. In this silence the action belongs to God. We are simply called to abide in God's love, to rest in God.

- * Silence (*Approximately 5 minutes*)
- * Hymn

- Second Vigil: The visible unity of Christians Psalm: 85

- * Reading: 1 Corinthians 1:10-13a
- * Hymn
- * Short Silence (*Approximately 1 minute*)
- * Intercessions

R: Holy Spirit, you create and re-create the Church in all places. Come and whisper in our hearts the prayer which Jesus addressed to his Father on the eve of his passion: “that they may all be one...so that the world may believe.”

C: Lord have mercy.

R: Lord Jesus, Prince of Peace, light the fire of your love in us so that suspicions, con- tempt and misunderstanding cease in the Church. May the walls that separate us fall.

C: Lord have mercy.

R: Holy Spirit, Consoler of all, open our hearts to forgiveness and reconciliation and bring us back from our wanderings.

C: Lord have mercy.

R: Lord Jesus, gentle and humble of heart, give us poverty of spirit so that we may welcome the unexpectedness of your grace.

C: Lord have mercy.

R: Holy Spirit, you never abandon the men, women and children who are persecuted for their fidelity to the gospel. Give them strength and courage, and support those who help them.

C: Lord have mercy.

- Action: Sharing a Sign of Peace

R: The Lord calls us to be united among ourselves. He gives us his peace and invites us to share it. Let us exchange a socially distanced sign of his peace with our neighbors.

- * Hymn

- Third Vigil: The unity of all peoples and all creation Psalm: 96

- * Reading: Revelation 7:9-12
- * Hymn
- * Optional homily
- * Short Silence (*Approximately 1 minute*)
- * Intercessions

Inspired by a text of Dorotheus of Gaza

R: We are called to be ministers of God’s healing and reconciling love. This work can only be fruitful when we abide in God, as branches of the true vine which is Jesus Christ. As we come closer to God we draw closer to one another. Imagine a circle drawn on the ground. Imagine that this circle is the world.

The designated persons, carrying unlit candles, stand up and form a broad socially distanced circle around a central candle.

R: The center represents God, and the paths to the center are different ways people live. When people living in this world, desiring to draw closer to God, walk toward the center of the circle...

The persons take several steps toward the center, maintaining social distance.

R: ...to the extent that they move closer to the center, to God, the move closer to one another. And the closer they come to one another...

The persons move even closer to the center, maintaining social distance.

R: ...the closer they come to God.

Individually, the candle-bearers reach the center and one by one they light their candles. Moving back to their previously social-distanced spots they form a circle and all in the place keep a time of prayer in silence.

- * Short silence(*approximately 1 minute*)
- * The Lord’s Prayer

L: With the words that Jesus taught us, let us now pray together:

C: Our Father...

* Hymn

During the singing of the hymn, the candle-bearers return and share with the congregation the light they have received.

R: Spirituality and solidarity are inseparably linked. Prayer and action belong together. When we abide in Christ, we receive the Spirit of courage and wisdom to act against all injustice and oppression. We say together:

C: Pray and work that God may reign. Throughout your day let the Word of God breathe life into work and rest. Maintain inner silence in all things so as to dwell in Christ. Be filled with the spirit of the Beatitudes: joy, simplicity, mercy.

- Blessing

L: Be one, so that the world may believe! Abide in God’s love, go into the world and bear the fruits of this love.

C: May the God of hope fill us with all joy and peace in faith, so that we may abound in hope by the power of the Holy Spirit. In the name of the Father, the Son and the Holy Spirit. Amen.

- Final Hymn

For further Biblical Readings and prayers kindly refer this website. (<http://www.christianunity.va/>)

National and International Days - January 2021

- 01 Jan English New Year, Global Family day, World Peace Day
- 04 Jan World Braille Day
- 06 Jan World War Orphans Day
- 10 Jan World Laughter Day
- 14 Jan World Logic Day
- 15 Jan Indian Army Day, Pongal
- 16 Jan World Religion Day
- 21 Jan World Hug Day
- 24 Jan World Hug Day
- 25 Jan International Customs Duty Day, India Tourism Day, National Voters Day
- 27 Jan World Leprosy Eradication Day

***The Bishop and Christian Unity
An Ecumenical Vademecum***

The Pontifical Council for Promoting Christian Unity publishes a guidebook to encourage and assist Catholic Bishops in fulfilling their ecumenical responsibilities on 4th Dec 2020.

Marking ecumenical milestones

The handbook, bearing the title, “The Bishop and Christian Unity: an Ecumenical Vademecum,” was requested in 2016 by members of the Pontifical Council. It is being issued to mark the 25th anniversary of St John Paul II’s landmark encyclical on ecumenism, Utunumsint, and the 60th anniversary of the establishment of the Council by Pope St John XXIII in 1960.

Pope renews ecumenical commitment on anniversary of Utunumsint

Earlier this year, Pope Francis expressed his satisfaction with the initiative in his letter to Cardinal Koch for the anniversary of Utunumsint. In that letter, the Holy Father noted that “the service of unity is an essential aspect of the mission of every Bishop, who is the ‘visible source and foundation of unity’ in his own Particular Church.”The new vademecum is based on John Paul’s teaching in Utunumsint; Vatican II’s decree on ecumenism, Unitatis redintegratio; and two documents produced by the Pontifical Council: the Directory for the Application of the Principles and Norms of Ecumenism (1993), and The Ecumenical Dimension in the Formation of those Engaged in Pastoral Work.

A document in two parts

The ecumenical vademecum has two main parts. The first part, said Cardinal Koch, “explains what is required of the Catholic Church in the fulfillment of its ecumenical mission,” while noting that “the search for unity is first of all a challenge to Catholics.” The first part of the document considers structures and personnel involved in ecumenism at the diocesan and national levels, as well as ecumenical formation and the use of mass media.

The second part of the document “examines four ways in which the Catholic Church can interact with other Christian communities”:

1. Spiritual ecumenism, which Unitatis redintegratio describes as the “soul of the ecumenical movement”;

2. The dialogue of charity, promoting a “culture of encounter” in daily contacts and cooperation with other Christians in virtue of our common baptism;

3. The dialogue of truth, referring to the search for the truth of God that Catholics undertake together with other Christians especially through theological dialogue;

4. And the dialogue of life, involving occasions of exchange and collaboration with other Christians, principally with regard to pastoral care; Christian witness to the world; and culture.

Presenting the document, Cardinal Koch points out that the vademecum not only lays out principles for ecumenism, but also offers “practical recommendations” – concrete suggestions for initiatives Bishops can undertake at the local and regional level.

The journey of christian unity

Cardinal Koch concluded his presentation by recalling Pope Francis’s insight that Christian unity is a journey, and that “if we undertake the journey with Christ, He Himself will bring that unity about.” He expressed the hope that the Ecumenical Vademecum for Bishops “might be a help on the journey of Bishops and of the whole Catholic Church toward the full communion for which the Lord has prayed.”

Congratulations and Prayerful Wishes

Cardinal Oswald Gracias marks his 50th priestly anniversary, colleagues note that he is “gifted with intelligence, leadership qualities and altruistic nature.” Cardinal Gracias, the Archbishop of Bombay and president of the Catholic Bishops’ Conference of India, was ordained to the priesthood on December 20, 1970, in the Archdiocese he now heads. The 75-year-old prelate has also served as the president of the Federation of Asian Bishops’ Conferences and is currently a member of Pope Francis’ Council of Cardinal Advisors. We, the Archbishop, Priests, Religious and Laity wishes him a sound health and Fruitful ministry.

Pope Francis has appointed Archbishop Joseph Kalathiparambil of Verapoly as a member of the Congregation for the Evangelisation of Peoples for five years. This is the second time the 68-year-old Indian prelate joins the congregation. Earlier, he had served the commission for five years from 2011, says a press note from the Conference of Catholic Bishops of India. In 2011, Pope Benedict XVI appointed him the secretary of the Pontifical Council for the Pastoral Care of Migrants and Itinerants. In the same year, he was also appointed as a member of the Congregation for the Evangelization of Peoples.

A Culture of Care as a Path to Peace

Message for the 54th World Day of Peace marked on 1st January 2021

1. At the dawn of a new year, I extend cordial greetings to Heads of State and Government, leaders of International Organizations, spiritual leaders and followers of the different religions, and to men and women of good will. To all I offer my best wishes that the coming year will enable humanity to advance on the path of fraternity, justice and peace between individuals, communities, peoples and nations.

The year 2020 was marked by the massive Covid-19 health crisis, which became a global phenomenon cutting across boundaries, aggravating deeply interrelated crises like those of the climate, food, the economy and migration, and causing great suffering and hardship. I think especially of all those who lost family members or loved ones, and all who lost their jobs. I think too of physicians and nurses, pharmacists, researchers, volunteers, chaplains and the personnel of hospitals and healthcare centres. They have made, and are continuing to make, great sacrifices to be present to the sick, to alleviate their sufferings and to save their lives; indeed, many of them have died in the process. In paying tribute to them, I renew my appeal to political leaders and the private sector to spare no effort to ensure access to Covid-19 vaccines and to the essential technologies needed to care for the sick, the poor and those who are most vulnerable.

Sad to say, alongside all these testimonies of love and solidarity, we have also seen a surge in various forms of nationalism, racism and xenophobia, and wars and conflicts that bring only death and destruction in their wake.

These and other events that marked humanity’s path this past year have taught us how important it is to care for one another and for creation in our efforts to build a more fraternal society. That is why I have chosen as the title of this year’s Message, A Culture of Care as a Path to Peace. A culture of care as a way to combat the culture of indifference, waste and confrontation so prevalent in our time.

2. God the Creator, the source of our human vocation to care

Many religious traditions have accounts of the origin of human beings and their relationship with the Creator, with nature and with their fellow men and women. In the Bible, the Book of Genesis shows from its very first pages the importance of care or protection in God’s plan for humanity. It highlights the relationship between man (‘adam) and

the earth ('adamah), and among ourselves as brothers and sisters. In the biblical account of creation, God entrusts the garden "planted in Eden" (cf. Gen 2:8) to Adam's care, to "till it and keep it" (Gen 2:15). This entails making the earth productive, while at the same time protecting it and preserving its capacity to support life. The verbs "till" and "keep" describe Adam's relationship to his garden home, but also the trust God placed in him by making him master and guardian of all creation.

The birth of Cain and Abel begins a history of brothers and sisters, whose relationship is understood – even by Cain, however mistakenly – in terms of protection or "keeping". After killing his brother Abel, Cain answers God's question by saying: "Am I my brother's keeper?" (Gen 4:9). Cain, like all of us, was called to be "his brother's keeper". "These ancient stories, full of symbolism, bear witness to a conviction which we today share, that everything is interconnected, and that genuine care for our own lives and our relationship with nature is inseparable from fraternity, justice and faithfulness to others".

3. God the Creator, a model of care

Sacred Scripture presents God not only as Creator, but also as one who cares for his creatures, especially Adam, Eve and their offspring. Albeit cursed for the crime he committed, Cain was given a mark of protection by the Creator, so that his life could be spared (cf. Gen 4:15). While confirming the inviolable dignity of the person created in God's image and likeness, this was also a sign of God's plan to preserve the harmony of his creation, since "peace and violence cannot dwell together".

Care for creation was at the heart of the institution of the Sabbath, which, in addition to ordering divine worship, aimed at the restoration of the social order and concern for the poor (cf. Gen 1:1-3; Lev 25:4). The celebration of the Jubilee every seventh sabbatical year provided a respite for the land, for slaves and for those in debt. In that year of grace, those in greatest need were cared for and given a new chance in life, so that there would be no poor among the people (cf. Deut 15:4).

In the prophetic tradition, the biblical understanding of justice found its highest expression in the way a community treats its weakest members. Amos (cf. 2:6-8; 8) and Isaiah (cf. 58), in particular, insistently demand justice for the poor, who, in their vulnerability and powerlessness, cry out and are heard by God, who watches over them (cf. Ps 34:7; 113:7-8).

4. Care in the ministry of Jesus

Jesus' life and ministry represent the supreme revelation of the Father's love for humanity (cf. Jn 3:16). In the synagogue at Nazareth, Jesus showed himself to be the one consecrated by the Lord and "sent to preach good news to the poor, to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed" (Lk 4:18). These messianic actions, associated with the Jubilee year, bear eloquent witness to the mission he received from the Father. In his compassion, Christ drew near to the sick in body and spirit, and brought them healing; he pardoned sinners and gave them new life. Jesus is the Good Shepherd who cares for his sheep (cf. Jn 10:11-18; Ezek 34:1-31). He is the Good Samaritan who stoops to help the injured man, binds his wounds and cares for him (cf. Lk 10:30-37).

At the culmination of his mission, Jesus gave the ultimate proof of his care for us by offering himself on the cross to set us free from the slavery of sin and death. By the sacrificial gift of his life, he opened for us the path of love. To each of us he says, "Follow me; go and do likewise" (cf. Lk 10:37).

5. A culture of care in the life of Jesus' followers

The spiritual and corporal works of mercy were at the heart of charity as practised by the early Church. The first generation of Christians shared what they had, so that no one among them would be in need (cf. Acts 4:34-35). They strove to make their community a welcoming home, concerned for every human need and ready to care for those most in need. It became customary to make voluntary offerings in order to feed the poor, bury the dead and care for orphans, the elderly and victims of disasters like shipwrecks. In later times, when the generosity of Christians had lost its initial fervour, some Fathers of the Church insisted that property was meant by God for the common good. For Saint Ambrose, "nature poured out all things for the common use of all... and thus produced a common right for all, but greed has made it a right for only a few". After the persecutions of the first centuries, the Church used her newfound freedom to inspire society and its culture. "The needs of the times called forth new efforts in the service of Christian charity. History records innumerable examples of practical works of mercy... The Church's work among the poor was to a great extent highly organized. There arose many institutions for the relief of every human need: hospitals, poor houses, orphanages, foundling homes, shelters for travelers ..."

6. The principles of the Church's social doctrine as the basis for a culture of care

The diakonia of the Church's origins, enriched by the reflection of the Fathers and enlivened over the centuries by the active charity of many luminous witnesses to the faith, became the beating heart of the Church's social doctrine. This doctrine is offered to all people of good will as a precious patrimony of principles, criteria and proposals that can serve as a "grammar" of care: commitment to promoting the dignity of each human person, solidarity with the poor and vulnerable, the pursuit of the common good and concern for protection of creation.

* Care as promotion of the dignity and rights of each person

"The very concept of the person, which originated and developed in Christianity, fosters the pursuit of a fully human development. Person always signifies relationship, not individualism; it affirms inclusion, not exclusion, unique and inviolable dignity, not exploitation". Each human person is an end in himself or herself, and never simply a means to be valued only for his or her usefulness. Persons are created to live together in families, communities and societies, where all are equal in dignity. Human rights derive from this dignity, as do human duties, like the responsibility to welcome and assist the poor, the sick, the excluded, every one of our "neighbours, near or far in space and time".

* Care for the common good

Every aspect of social, political and economic life achieves its fullest end when placed at the service of the common good, in other words, "the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfilment more fully and more easily". Consequently, our plans and projects should always take into account their effects on the entire human family, and consider their consequences for the present and for coming generations. The Covid-19 pandemic has shown us the truth and timeliness of this fact. In the face of the pandemic, "we have realized that we are in the same boat, all of us fragile and disoriented, but at the same time important and needed, all of us called to row together", since "no one reaches salvation by themselves" and no state can ensure the common good of its population if it remains isolated.

* Care through solidarity

Solidarity concretely expresses our love for others, not as a vague sentiment but as a "firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of

each individual, because we are all really responsible for all". Solidarity helps us to regard others – whether as individuals or, more broadly, as peoples or nations – as more than mere statistics, or as a means to be used and then discarded once no longer useful, but as our neighbours, companions on our journey, called like ourselves to partake of the banquet of life to which all are equally invited by God.

* Care and protection of creation

The Encyclical *Laudato Si'* is fully aware that all creation is interconnected. It also highlights our need to listen to the cry of the poor and, at the same time, to the cry of creation. Constant and attentive listening leads in turn to effective care for the earth, our common home, and for our brothers and sisters in need. Here I would once again point out that "a sense of deep communion with the rest of nature cannot be authentic if our hearts lack tenderness, compassion and concern for our fellow human beings". "Peace, justice and care for creation are three inherently connected questions, which cannot be separated in such a way as to be treated individually, lest we fall back into reductionism".

7. A compass pointing to a common path

At a time dominated by a culture of waste, faced with growing inequalities both within and between nations, I urge government leaders and those of international organizations, business leaders, scientists, communicators and educators, to take up these principles as a "compass" capable of pointing out a common direction and ensuring "a more humane future" in the process of globalization. This will enable us to esteem the value and dignity of every person, to act together in solidarity for the common good, and to bring relief to those suffering from poverty, disease, slavery, armed conflicts, and discrimination. I ask everyone to take this compass in hand and to become a prophetic witness of the culture of care, working to overcome the many existing social inequalities. This can only come about through a widespread and meaningful involvement on the part of women, in the family and in every social, political and institutional sphere.

The compass of these social principles, so essential for the growth of a culture of care, also points to the need for relationships between nations to be inspired by fraternity, mutual respect, solidarity and the observance of international law. In this regard, we must recognize the need to defend and promote fundamental human rights, which are inalienable, universal and indivisible.

Likewise urgent is the need to respect humanitarian law, especially at this time when conflicts and wars continue uninterrupted. Tragically, many regions and communities can no longer remember a time when

they dwelt in security and peace. Numerous cities have become epicentres of insecurity: citizens struggle to maintain their normal routine in the face of indiscriminate attacks by explosives, artillery and small arms. Children are unable to study. Men and women cannot work to support their families. Famine is spreading in places where it was previously unknown. People are being forced to take flight, leaving behind not only their homes but also their family history and their cultural roots.

While such conflicts have many causes, the result is always the same: destruction and humanitarian crises. We need to stop and ask ourselves what has led our world to see conflict as something normal, and how our hearts can be converted and our ways of thinking changed, in order to work for true peace in solidarity and fraternity.

How many resources are spent on weaponry, especially nuclear weapons, that could be used for more significant priorities such as ensuring the safety of individuals, the promotion of peace and integral human development, the fight against poverty, and the provision of health care. Global problems like the present Covid-19 pandemic and climate change have only made these challenges all the more evident. What a courageous decision it would be to “establish a ‘Global Fund’ with the money spent on weapons and other military expenditures, in order to permanently eliminate hunger and contribute to the development of the poorest countries”.

8. Educating for a culture of care

Promoting a culture of care calls for a process of education. The “compass” of social principles can prove useful and reliable in a variety of interrelated contexts. Let me offer a few examples:

– Educating people to care begins in the family, the natural and fundamental nucleus of society, in which we learn how to live and relate to others in a spirit of mutual respect. Yet families need to be empowered to carry out this vital and indispensable task.

– Together with the family, schools and universities – and, in some respects, the communications media – are also responsible for education. They are called to pass on a system of values based on the recognition of the dignity of each person, each linguistic, ethnic and religious community and each people, as well as the fundamental rights arising from that recognition. Education is one of the pillars of a more just and fraternal society.

– Religions in general, and religious leaders in particular, can play an indispensable role in handing on to their followers, and to society at large, the values of solidarity, respect for differences, and concern for our brothers and sisters in need. Here I think of the words spoken in 1969 by Pope Paul VI to the Ugandan Parliament: “Have no fear of the Church; she honours you, she educates honest and loyal citizens for you, she does not foment rivalries and divisions, she seeks to promote healthy liberty, social justice, and peace. If she has any preference at all, it is for the poor, for the education of little ones and of the people, for the care of the suffering and abandoned”.

– Once more I encourage all those engaged in public service and in international organizations, both governmental and non-governmental, and all those others who in various ways are involved in the areas of education and research, to work towards the goal of a “more open and inclusive education, involving patient listening, constructive dialogue and better mutual understanding”. It is my hope that this appeal, made in the context of the Global Compact on Education, will be broadly acknowledged and accepted.

9. There can be no peace without a culture of care

The culture of care thus calls for a common, supportive and inclusive commitment to protecting and promoting the dignity and good of all, a willingness to show care and compassion, to work for reconciliation and healing, and to advance mutual respect and acceptance. As such, it represents a privileged path to peace. “In many parts of the world, there is a need for paths of peace to heal open wounds. There is also a need for peacemakers, men and women prepared to work boldly and creatively to initiate processes of healing and renewed encounter”.

At a time like this, when the barque of humanity, tossed by the storm of the current crisis, struggles to advance towards a calmer and more serene horizon, the “rudder” of human dignity and the “compass” of fundamental social principles can enable us together to steer a sure course. As Christians, we should always look to Our Lady, Star of the Sea and Mother of Hope. May we work together to advance towards a new horizon of love and peace, of fraternity and solidarity, of mutual support and acceptance. May we never yield to the temptation to disregard others, especially those in greatest need, and to look the other way; instead, may we strive daily, in concrete and practical ways, “to form a community composed of brothers and sisters who accept and care for one another”.

அருள்தந்தை TS குரியன் அவர்களின் இறுதிப் பயணம்

89 ஆண்டுகளாக நம்மிடையே இம்மண்ணிலகில் வாழ்ந்து, இறைவனடி இணைந்துள்ள நம் அனைவரின் பாசத்திற்கு உரியவரான அருள்தந்தை TS குரியன் அவர்கள் திரு சக்கரியா திருமதி மரியகுட்டி தென்னட்டில் அவர்களின் தம்பதியர்களுக்கு மகனாக 1931-ம் ஆண்டு ஆகஸ்டு 14-ம் தேதியன்று பிறந்தார். இவர் கோட்டயம் மாவட்டத்திலுள்ள கஞ்சிரத்தினம் என்ற கிராமத்தில் பிறந்தார். தனது பள்ளி படிப்பை தன் சொந்த ஊரிலேயே புனித மரியன்னை ஆண்கள் மேல்நிலை பள்ளியில் பயின்றார்.

1952-ம் ஆண்டு புனித தோமையார் இளம் குருமடத்தில் சேர்ந்து படித்தார். 1955 முதல் 1962 வரை பூந்தமல்லி திரு இருதய குருத்துவ கல்லூரியில் குருத்துவ பயிற்சியை பெற்றார். 1962-ம் ஆண்டு ஏப்ரல் 28-ம் தேதியன்று பூந்தமல்லி திரு இருதய குருத்துவ கல்லூரியில் விசாகப்பட்டினம் மறை மாவட்ட முன்னாள் ஆயர் மேதகு ஜோசப் பேன்ட் MSFS அவர்களால் குருவாக திருநிலைப்படுத்தப்பட்டார். 1962-ம் வருடம் ஒரு வருடம் திருஅவையைப் பற்றிய படிப்பை பயின்றார்.

1963-ம் வருடம் முதன் முறையாக தனது குருத்துவ பணியையேற்று, காசிமேடு புனித தெரசம்மாள் ஆலயத்தில் 5 வருடங்கள் உதவி பங்குத்தந்தையாக பணியாற்றினார். 1969-ம் வருடம் பூந்தமல்லி புனித திருமுழுக்கு யோவான் ஆலயத்தில் பங்குத்தந்தையாக பொறுப்பேற்று 5 வருடங்களும், 1974-ம் வருடம் போந்தூர் புனித சிறிய புஷ்பம் ஆலயத்தின் பங்குத்தந்தையாக பொறுப்பேற்று 5 வருடங்களும், 1979-ம் வருடம் பார்க் டவுன் புனித அந்தோணியார் ஆலயத்தில் பொறுப்பேற்று ஒரு வருடமும், 1980-ம் வருடம் நரசிங்கபுடி புனித அந்தோணியார் ஆலயத்தில் ஒரு வருடமும், 1981-ம் வருடம் பொறுப்பேற்று சிந்தாதிரிப்பேட்டை விண்ணரசி ஆலயத்தில் 5 வருடங்களும் பங்குத்தந்தையாக பணியாற்றினார்.

1986-ம் வருடம் புதிதாக உருவாக்கப்பட்ட ஆவடி HVF திருஇருதய ஆண்டவர் ஆலயத்தில் பங்குத்தந்தையாக பொறுப்பேற்று 7 வருடங்களும், 1993-ம் வருடம் ஆதம்பாக்கம் புனித மாற்கு ஆலயத்தில் பங்குத்தந்தையாக பொறுப்பேற்று 4 வருடங்களும், 1997-ம் காசிமேடு புனித தெரசம்மாள் ஆலயத்தில் பங்குத்தந்தையாக பொறுப்பேற்று 3 வருடங்களும் பணி ஆற்றினார். 2000-ல் ஒரு வருடம் விடுப்பு எடுத்துக் கொண்டு, 2001-ம் வருடம் புதிதாக உருவாக்கப்பட்ட நம்மாள்வார்பேட்டை சகாயமாதா ஆலயத்தின் முதல் பங்குத்தந்தையாக பொறுப்பேற்று 2 வருடங்கள் பணியாற்றினார். 2003-ம் வருடம் பெசன்ட் நகர் வேளாங்கண்ணி திருத்தலத்தில் ஆன்மீக தந்தையாக பொறுப்பேற்று 6 வருடங்கள் பணியாற்றினார். உடல்நல குறைவால் 26-12-2020 அன்று காலை 11.10 மணியளில் தனது இன்னுயிரை இறைவனிடம் ஒப்படைத்தார்.

நம் பாசமிகு தந்தை அமைதியானவர். மெதுவாக பேசினாலும் நகைசுவையாக பேசுவார். வீடுகளைச் சந்தித்து ஏழை எளியோருக்கு உதவி செய்வதில் வல்லவர். தான் பணியாற்றிய பின்தங்கிய பங்குகளிலுள்ள கிளைப்பங்குகளை மேன்மைப்படுத்த உழைத்தவர். சில பங்குகளில் பங்கு இல்லத்தை கட்டியிருக்கிறார். எல்லாம் வல்ல இறைவன் அண்ணாருக்கு நித்திய இளைபாற்றியை அருளும்படி தொடர்ந்து செபிப்போம்.

IMPORTANT NOTE: We remind all the Priests of the Archdiocese of the obligation of offering three masses each, for the repose of the soul of Rev Fr T S Kurian. (Ref: Archdiocesan Statutes No.76 §1).

Archbishop's Engagements - January 2021

01 01 21	P	New Year Mass	Nungambakkam
04 01 21	M	Visitors by Appointment	Abp's House
06 01 21	M	Visitors by Appointment	Abp's House
07 01 21	P	Novena Mass	Manali New Town
08 01 21	M	General Chapter - Mass - St Anne's	Madhavaram
09 01 21	M	Diamond Jubilee Mass - St Patrick's	Adyar
10 01 21	M	Nuptial Mass - Cathedral	Santhome
11 01 21	M	Visitors by Appointment	Abp's House
13 01 21	M	Visitors by Appointment	Abp's House
16 01 21	P	Festal Mass & Car Procession	Anna Nagar
18 01 21	M	Visitors by Appointment	Abp's House
20 01 21	M	Visitors by Appointment	Abp's House
22 01 21	P	Flag Hoisting	Ayanavaram
25 01 21	M	Visitors by Appointment	Abp's House
27 01 21	M	Visitors by Appointment	Abp's House
28 - 30		TNBC Meeting	Marthandam

**'Nirai Vazhvu' wishes
All the Priests, Religious and
the Faithful a blessed Christmas
and A Prosperous New Year 2021
May this New Year be a year of God's
Blessings and Peace to all of us.**



THANKS

**The Archbishop expresses
his thanks to our Dear Priests, Religious
and Laity who had sent him
Greetings for Christmas and
New Year 2021
and promises his prayerful
remembrance.**

