



## “Sub Tuum Praesidium”

*Beloved Archbishop  
We thank God and pray for you  
on your 15<sup>th</sup> Episcopal Ordination  
Anniversary  
21<sup>st</sup> of September  
Ad Multos Annos*



# நூற்றாண்டிய

சென்னை - மயிலை உயர்மறைமாளட்ட செப்தம்பலர்

Life in Abundance

Newsletter of the Archdiocese of Madras - Mylapore

September 2020

Issue - 9

For private circulation only





*Congratulations and Thanks*

Your Excellency

The Most Rev Giambattista DiQuattro

for your ministry.



Flag Hoisting at Annai Vailankanni Shrine, Besant Nagar



Demonstrations - Black Day



# Archbishop Speaks....

## WHY DO I LOVE YOU, O MARY?

Dear Brothers and Sisters in Christ Jesus,

Even as we continue to reel under the present crisis of the COVID-19 pandemic, we turn our eyes, filled with hope and love, to our Blessed Mother, as we celebrate her nativity on the 08<sup>th</sup> of this month. The Church loves Mary and has always turned to her in moments of crisis and need. In line with this tradition, on 11<sup>th</sup> March 2020, just when we began to comprehend the severity of this pandemic, our Holy Father Pope Francis entrusted the whole world to the loving care of the Blessed Mother. In an act of hope, he prayed at the Shrine of Our Lady of Divine Love, Rome, beseeching her to “not disdain the entreaties of we who are in trial” but to “deliver us from every danger.”

Mary continues to inspire hope, patience, confidence and joy in her children. Her birthday gives us another occasion to experience her motherly care in these difficult times. A question that arises in this context is, “Why do we love Mary so much?”. Saint Teresa of Child Jesus reflected on the same question in the summer of 1897 and broke out into a poem of 25 stanzas entitled, ‘Why do I love you, O Mary!’. In these stanzas, she walks us through the role of Mary in the life of Jesus as evident from the biblical narratives. She begins in these words: “Oh! I would like to sing, Mary, why I love you, why your sweet name thrills my heart”. In this beautiful poem, Saint Teresa gives us her reasons for her great love for Mary, which we could categorise into two main headings for our reflection: 1. For What Mary is and 2. For what Mary does.

### 1. We love Mary for what she is:

To Saint Teresa, “Mary is more a mother than a queen” and therefore she prayed to her: “I wish to be not so much your servant as your child.” The entire poem is pregnant with sentiments of awe, humility, joy, confidence and love over the prospect of being a child to the Blessed Mother. Speaking of the glory and extraordinariness of the Blessed Mary, Teresa questions if we sometimes tend to place our Virgin Mother on an unapproachable pedestal. She wonders if we forget that her glory now is the result of her ordinary and humble life on earth. To Teresa, Mary attained sanctity by practicing the lowly hidden virtues which are well within our power. She is one of us. We should never lose sight of the truth that Mary is our most lovable Mother. Therefore, Teresa insists that we regain a childlike love and trust in our Blessed Lady. She concludes the poem praying, “I no longer fear the splendour of your supreme glory. With you I’ve suffered, and now I want to sing on your lap, Mary, why I love you, and to go on saying that I am your

child!”. Each of us is called to be nourished by this special bond of a mother and a child that we share with our Blessed Mother. In the Virgin Mary, Saint Teresa identifies a compassionate mother who suffers with her children. We love her for what she is: an exemplary model and symbol of faith; the elected vessel of God’s presence; a dwelling place that God prefers to the heavens; the queen of martyrs and angels; a priest at the altar of calvary and the splendour of God’s glory and yet a source of hope for her simple and ordinary children.

### 2. We love Mary for what she does:

St Teresa reflects on the biblical passages about Mary, to underline the significance of the life choices that Mary made in each of them. In the annunciation, Mary chooses the virtues of servanthood and of virginity. During her visit to Elizabeth’s home, Mary exemplifies the virtue of charity. In her canticle of praise, Mary opts to spread the perfume of love and in the crib of Bethlehem, she accepts joyful poverty in silence when she made the divine flower blossom on earth. While at the Jerusalem temple, Mary embraces piety and the purpose of her son’s life, she willingly chooses obedience during the Holy Family’s flight to Egypt. At Cana, she favours to intercede for the needy and in her loneliness after Jesus leaves her for his public ministry, Mary decides to wait in active search for Jesus in the night of faith. Finally, standing in the shadow of the cross, Mary chooses to love by giving up everything.

We love Mary for the life choices she made. Her choices give us hope, meaning and above all the courage to be a true disciple. In this pilgrimage of life, discipleship is all about making the right choices for God. Our Blessed Mother is a perfect model of discipleship, choosing God in all circumstances, fully aware of the risks, sacrifices, sorrows, uncertainties and difficulties. God’s grace was offered to Mary as a gift, but she had to choose to co-operate with God, to make Him the centre of her life and to let Him take the wheels of her destiny. Mary’s discipleship was a perfect resonance between God’s gift and her choice. St Teresa asks, “The treasures of a mother belong to her child. And I am your child, O my dearest Mother. Aren’t your virtues and your love mine too?”. We love Mary because her life choices continue to bring forth fruits of salvation in our lives. We inherit her virtues as a child inherits everything from his or her parent. St Teresa adds, “The number of little ones on earth is truly great. They can raise their eyes to you without trembling. It’s by the ordinary way, incomparable Mother, that you like to walk to guide them to Heaven.”

In this special month, as we celebrate the birthday of our heavenly Mother, let us ask Jesus to bless and sanctify what we are and what we do. Turning our trustful eyes to our Blessed Mother, we continue to sing her praises.

With prayerful wishes,

† Archbishop George Antonyamy

## ஓ மரியே! நான் உம்மை அன்பு செய்வது ஏன்?

இறைஇயேசுவில் அன்பார்ந்த சகோதர, சகோதரிகளே!

கோவிட்-19 பெரும் தொற்றுநோயின் பாதிப்பு தொடர்ந்து கொண்டிருக்கும் இந்நிலையில், எதிர்நோக்கும் அன்பும் ததும்ப நம்முடைய கண்கள் அன்னை மரியாளின் பக்கம் திரும்புகின்றன. அன்னையின் பிறந்த நாளை நாம் மகிழ்வோடு கொண்டாடுகின்ற இந்த செப்டம்பர் மாதம், நமக்கு எதிர்நோக்கின் அழைப்பை கொடுக்கின்றது. திருஅவை அன்னை மரியாளை எப்போதும் நேசித்து வந்திருக்கின்றது. அதுமட்டுமல்லாமல் ஆபத்துக் காலங்களிலும், தேவைகள் ஏற்படும் போதும் திருஅவை அன்னை மரியாளை நம்பிக்கையோடு அனுகி அடைக்கலமும் பெற்று வந்திருக்கிறது.

இம்மரபைத் தழுவி கடந்த மார்ச் மாதம் 11-ம் தேதி கொரோனாவின் உண்மையான சாயலை நாம் அறிந்துக் கொள்ள தொடங்கிய காலத்திலேயே, நம்முடைய திருத்தந்தை பிரான்சிஸ் அவர்கள் இந்த ஒட்டுமொத்த உலகத்தையே அன்னை மரியாளின் நேசமிகு பாதுகாப்பில் ஒப்படைத்தார். உரோமையிலுள்ள இறைஅன்பின் அன்னை ஆலயத்தில் நமது திருத்தந்தை ஆற்றிய இந்த எதிர்நோக்கு செயலின் போது, சோதனை காலத்தில் நாம் எழுப்பும் விண்ணப்பங்களை புறக்கணிக்காமல் எல்லா ஆபத்துக்களிலுமிருந்து எங்களை விடுவித்தருளும் என்று நம் அனைவரின் சார்பாக திருத்தந்தை செபித்தார். ஆம்! அன்னை மரியாள் தொடர்ந்து தன் குழந்தைகளின் உள்ளத்தில் எதிர்நோக்கையும், பொறுமையையும், நம்பிக்கையையும், மகிழ்ச்சியையும் விதைத்து வந்து கொண்டிருக்கிறார். அன்னையின் பிறந்த நாள் மாதமாம் இம்மாதம், அன்னையின் சக்தி மிகுந்த பாதுகாப்பை மீண்டும் உணர்வதற்கான அரிய வாய்ப்பு.

இச்சமயத்தில் திருஅவையின் உறுப்பினராக நாம் ஒவ்வொருவரும் அன்னை மரியாளை நேசிப்பது ஏன்? என்ற கேள்வியை எழுப்பலாம். இக்கேள்வியை குறித்து 1897-ம் ஆண்டு மே மாதம் புனித குழந்தை தெரசம்மாள் அவர்கள் செபித்து, சிந்தித்து கொண்டிருந்து போது அவருக்குள்ளிருந்து ஊற்றெடுக்கிறது 25 பத்திகள் கொண்ட, 'ஓ மரியே! நான் உம்மை அன்பு செய்வது ஏன்? என்ற தலைப்பு கொண்ட கவிதை. இப்பத்திகளில் விவிலியப் பகுதிகளை அடிப்படையாக கொண்டு, இயேசுவின் வாழ்வில் அன்னை மரியாளின் பங்கினை இப்புனிதை விவரிக்கின்றார். கவிதையின் தொடக்க வரிகள்: "ஓ மரியே! நான் ஏன் உம்மை அன்பு செய்கிறேன்? சுவைக்கும் உன் நாமம் என் உள்ளத்தில் உவப்பை ஏற்படுத்துவது ஏன்? என்பதை குறித்து நான் பாட விரும்புகிறேன்". இந்த அழகிய கவிதையில் புனித தெரசம்மாள், அன்னை மரியாளின் மீது தான் கொண்டிருக்கும் அளவற்ற நம்பிக்கை மற்றும் அன்பின் காரணிகளை நமக்கு உணர்த்துகின்றார். நம்முடைய சிந்தனைக்கு ஏதுவாக இந்த காரணங்களை இரண்டு வகைகளாக பிரிக்கலாம். 1) மரியாள் நமக்கு என்னவாக இருக்கிறாள் என்பதால் தோன்றும் அன்பு. 2) மரியாள் நமக்காக என்ன செய்திருக்கிறாள் என்பதால் தோன்றும் அன்பு. புனித குழந்தை தெரசாளின் வார்த்தைகளில் அன்னை மரியாள் அரசி என்பதை விட, அவள் அன்னை. எனவே அன்னை மரியாளிடம் அப்புனிதை செபிக்கிறாள், 'நான் உமது பணிப்பெண்ணாக இருப்பதை விட, உம் குழந்தையாக இருப்பதை நேசிக்கிறேன்'. மேன்மை பொருந்திய அன்னை மரியாள் எளிய சிறிய புனிதை குழந்தை தெரசம்மாளுக்கு அன்னையாக கிடைக்கப்பெற்ற

பாக்கியத்தை குறித்து அப்புனிதையின் உள்ளத்திலிருந்து ஊற்றெடுக்கும் வியப்பு, தாழ்ச்சி, மகிழ்ச்சி, நம்பிக்கை மற்றும் அன்பு இக்கவிதையில் தெளிவாகப் புலப்படுகின்றது. அன்னை மரியாளின் அளவற்ற மாட்சிமையைக் குறித்தும், அவளது அசாதாரணத்தைப் பற்றியும் பேசுகையில் புனித குழந்தை தெரசம்மாள் தனக்குள் எழுப்பும் கேள்வி, நமக்கும், நமது சிந்தனைக்கும் உதவுகின்றது.

நாம் அன்பு மரியாளை அனுக முடியாத உயரத்திற்கு உயர்த்தி விட்டோமோ என்பது அக்கேள்வி. அன்னை மரியாள் கொண்டிருக்கும் மேன்மை அவளது எளிமையான தாழ்ச்சி மிகுந்த உலக வாழ்க்கையின் பலன் என்பதை நாம் மறந்து விட்டோமோ! எனவே புனித தெரசம்மாள், அன்னை மரியாள் நமது அன்பிற்குரிய அன்னை என்பதை நாம் மறந்துவிட கூடாது என்பதை வலியுறுத்துகின்றார். அன்னை மரியாளை புனிதையாக்கிய பண்புகள் நமது சக்திக்கும் உட்பட்டவையே. எனவே அன்னை மரியாள் நம்மில் ஒருவர். ஆகையால் அன்னை மரியாளிடம் ஒரு குழந்தை கொண்டிருக்கும் அன்பையும், நம்பிக்கையையும் நமதாக்கி, அவளை நேசிக்க இப்புனிதை நம்மை அழைக்கின்றாள். இக்கவிதையின் இறுதி வரிகள்: 'உமது அளவுக்கடந்த மாட்சிமையின் மேன்மையை குறித்து எனக்குள் இனி அச்சமில்லை. நான் உன்னோடு துன்பப்பட்டிருக்கிறேன். இப்போது உன் மடியில் அமர்ந்து, ஓ மரியே! உம்மை ஏன் அன்பு செய்கிறேன்? என பாட விரும்புகிறேன். நான் உமது பிள்ளை, என தொடர்ந்து அறிக்கையில் விரும்புகிறேன். "ஆம், ஒரு தாயுடன் ஒரு பிள்ளை கொண்டிருக்கும் சிறப்பு உறவைத் தான் நாம் அன்னை மரியாளுடன் கொண்டிருக்கிறோம். இந்த கன்னி மரியாவில் புனித தெரசம்மாள் கண்டு கொண்டது, தனது பிள்ளைகளோடு உடனிருந்து உயரத்தை அனுபவிக்கிற கனிவுள்ளம் கொண்ட தாய் அவள் நமக்கு. அவள் நமக்கு என்னவாக இருக்கிறாள் என்பதால் நாம் அன்னை மரியாளை அன்பு செய்கிறோம்.

அவள் நமக்கு விசுவாசத்திற்கு முன்மாதிரிகை. நம்பிக்கையின் எடுத்துக்காட்டு. இறைபிரசன்னத்தை தாங்க தேர்ந்துக் கொள்ளப்பட்ட பாத்திரம். விண்ணுலகை விட கடவுள் இருக்க விரும்புகின்ற உறைவிடம். மறைசாட்சியர் மற்றும் வானத்தாதரின் அரசி. கல்வாரி பீடத்தில் குரு. இறைமாட்சிமையின் மேன்மை. என்னும் தன்னுடைய எளிய சாதாரண பிள்ளைகளுக்கு நம்பிக்கையின் ஊற்று.

2) மரியாள் நமக்காக என்ன செய்திருக்கிறாள் என்பதால் தோன்றும் அன்பு. அன்னை மரியாளை பற்றிய விவிலிய பகுதிகளை புனித தெரசம்மாள் சிந்தித்து இப்பகுதிகளில் அன்னை மரியாள் தன்னுடைய வாழ்வில் மேற்கொண்ட தேர்வுகளைப் பற்றி தன் கவிதையில் கூறுகின்றார். மங்கள வார்த்தை அறிவிக் கப்படுகையில் அன்னை மரியாள் கன்னிமையையும், பணி வாழ்வையும் ஏற்றுக் கொள்கிறார். எலிசபெத்தின் இல்லத்தைச் சந்திக்கும் போது அன்பை தேர்ந்துக் கொள்கிறார். தன்னுடைய புகழ்ச்சி பாடலில் அன்பின் நறுமணத்தை பரப்ப முயற்சிக்கிறார். பெதலகேம் குடிலில் மகிழ்ச்சி மிக்க ஏழ்மையை அமைதியோடு ஏற்றுக்கொண்டு இறைவன் என்னும் மலர் பூமியில் மலர ஒத்துழைக்கின்றார். எருசலேம் ஆலயத்தில் இறைபக்தியை தனதாக்கி தன் மகனின் வாழ்க்கையின் பொருளை அறிந்து தெளிகிறார். எகிப்திற்கு தப்பி ஓடுகையில் கீழ்படிதலையும், காணாவூர் திருமணத்தில் தேவையில் இருப்போருக்காக பரிந்து பேசும் கனிவையும், இயேசு பொதுவாழ்க்கையை தொடங்கி விட்ட நிலையில் ஏற்பட்ட தனிமையில் நம்பிக்கையின் இருளில் இருந்து கொண்டு

தொடர்ந்து தேடும் எதிர்நோக்கு மிக்க தேடலை அன்னை மரியாள் வாழ்ந்து காட்டினார். இறுதியாக சிலுவையின் நிழலில் நின்று கொண்டிருந்தபோது எல்லாவற்றையும் ஒப்புக்கொடுப்பதின் வழியாக அன்னை மரியாள் அன்பை தேர்ந்துக் கொள்கிறார். அன்னை மரியாள் தன் வாழ்வில் மேற்கொண்ட தீர்வுகள் இன்று நமக்கு, நம்முடைய வாழ்விற்கு, நம்முடைய சீடத்துவ வாழ்விற்கு எதிர்நோக்கையும், அர்த்தத்தையும், தைரியத்தையும் கொடுத்துக்கொண்டு இருக்கிறது.

வாழ்க்கை என்னும் திருப்பயணத்தில் சீடத்துவம் என்பது இறைவனுக்கான சரியான தீர்வுகளைத் தேர்ந்து மேற்கொள்வது தான். இத்தகைய சீடத்துவத்திற்கு அன்னை மரியாள் ஒரு சிறந்த முன்னோடி. எல்லா சூழ்நிலைகளிலும் ஆபத்துக்கள், அர்ப்பணிப்புக்கள், துயரங்கள், எதிர்ப்புகள் இவை அனைத்தையும் தாண்டி கடவுளை தேர்ந்துக்கொள்வதை அன்னை மரியாளின் வாழ்க்கையில் நாம் பார்க்கிறோம். இறைவனின் அருள் அன்னை மரியாளுக்கு கொடையாக வழங்கப்பட்டது. ஆனால் அந்த அருளோடு அன்னை மரியாள் ஒத்துழைக்க தேர்ந்துக் கொண்டார். இறைவனை தன் வாழ்வின் மையமாக்கினார். தன் வாழ்வின் இலக்கை இறைவன் நிர்ணயிக்க ஒப்புக் கொண்டார். இவ்வாறு இறைவனின் கொடைக்கும் தனது வாழ்வில் தீர்வுகளுக்குமிடையே அன்னை மரியாள் சமநிலையை வாழ்ந்து காட்டினார். புனித தெரசம்மாள் கேட்கும் கேள்வி. ஒரு அன்னையின் சொத்து அவளுடைய பிள்ளைகளுக்கு சேரும். நான் உமது பிள்ளை. ஆகவே அன்புமிக்க தாயே, உமது தெய்வீக பண்புகளும், உமது அன்பும் எனதல்லவா? அன்னை மரியாளின் வாழ்வு தேர்வுகள் இன்று தொடர்ந்து மீட்பின் கனியை கொடுத்து வருவதால் நம் அன்னை மரியாளை அன்பு செய்கிறோம். ஒரு தாயிடமிருந்து பிள்ளை அனைத்தையும் பெற்றுக் கொள்வது போல நாம் அன்னை மரியாளிடமிருந்து வாழ்விற்கான அனைத்து தேவைகளையும் பெற்றுக் கொள்கிறோம். புனித தெரசம்மாள் மீண்டுமாக கூறுகிறார், 'உலகில் வாழும் சிறியவர்களின் எண்ணிக்கை மிக அதிகம். ஆனால் அவர்கள் சற்றும் தயங்காமல், பயப்படாமல் தங்கள் கண்களை மரியே உன் பக்கம் திருப்ப முடியும். இணையற்ற அன்னையே, எளிமையான வழிகளின் வழியாக நீர் எங்களை விண்ணகத்தை நோக்கி வழிநடத்துகின்றீர்'. இந்த சிறப்பு மாதத்தில் நாம் நம்முடைய அன்னை மரியாளின் பிறப்பு நாளை கொண்டாடுகையில் நம்முடைய இருத்தல் மற்றும் நம்முடைய செயல் அனைத்தையும் இறைஇயேசு புனிதப்படுத்த செபிப்போம். அன்னை மரியாளை நோக்கி நம்பிக்கையோடு கண்களை திருப்பியவர்களாய் தொடர்ந்து அவளது புகழ்தனை பாடிடுவோம்.

இறையாசீர்,

† பேராயர் டாக்டர் ஜார்ஜ் அந்தோணிசாமி

### திருத்தந்தை பிராச்சீல் அலர்கள்'ன் பெரன்மெடு...

- நம்மை முழுமையாக கடவுள் முன் வைப்பதே செபம்
- ஏழைகளுக்கிரிய திட்டங்களை செயல்படுத்த ஒன்றிணையுங்கள்
- கடவுளின் மாபெரும் செயல்களை நினைத்து நன்றி சொல்
- கொள்ளைநோய்க் காலத்தில் மனித மாண்புடன் வாழுங்கள்
- இறைவனின் வலுநிறைந்த, விசுவாசம்மிக்க கரம் இயேசு
- விசுவாசம் என்பது, கடவுளை நோக்கி நம் இதயத்தைத் திருப்புவது
- இயேசுவின் குணமளிக்கும் பணியில் திருஅவை

## OFFICIAL NOTIFICATIONS

05 09 2020	St Theresa of Kolkata
08 09 2020	The Nativity of the Blessed Virgin Mary - Feast
14 09 2020	The Exaltation of the Holy Cross - Feast
15 09 2020	Our Lady of Sorrows
21 09 2020	St Mathew Apostle, Evang - Feast 15 <sup>th</sup> Episcopal Ordination Anniversary of our Archbishop - <i>Congratulations &amp; Prayerful Wishes</i>
29 09 2020	The Holy Archangels Michael, Gabriel and Raphael - Feast
01 10 2020	St Therese of the Child Jesus, Virg., - Feast
02 10 2020	The Guardian Angels

N.B.: All the Engagements of our Archbishop for September 2020 stand cancelled. In course of further developments on the present situation, appointments will be accepted

The Secretary

## MESSAGE FROM SHRINE BASILICA OF OUR LADY OF GOOD HEALTH, VAILANKANNI, NAGAPATTINAM

21-08-2020

Your Grace,

In this pandemic period, the Annual Feast programme will be celebrated without the participation of people and will be praying for your Archdiocese during these Novena days. All the feast programmes will be telecasted in Jaya Plus TV and in You tube channels. May I humbly request to inform the devotees of your diocese not to make the pilgrimage to the shrine and as per the Government regulations, the Pilgrims will not be allowed into Vailankanni.

Requesting your prayers and blessings

Very Rev Fr A M A Prabhakar  
Rector

## APPOINTMENTS

Fr Perianayagam Devados CSsR	Parish Priest	Narasingapuram
Fr Jeevan IMS	Parish Priest	Gummidipoondi
+ Most Rev Dr George Antonysamy Archbishop of Madras-Mylapore		Rev Fr K J Varghese Rozario Priest Incharge of Chancery

## PRAYERFUL WISHES ON YOUR BIRTHDAY

Rev Fr Louis Vembliath	04 09 1947
Rev Fr Arokiaraj Y S	09 09 1983
Rev Fr Arun Durai A	10 09 1984
Rev Fr Asir Arputharajan D	10 09 1987
Rev Fr Kanickai Raj P A	12 09 1984
Rev Fr Vincent Chinnadurai	16 09 1953
Rev Fr Martin Charles	16 09 1984
Rev Fr Praveen M W	23 09 1984
Rev Fr Gerard Majella D	25 09 1970
Rev Fr Felix Philip	26 09 1976
Rev Fr Paul Moozariett	29 09 1940
Rev Fr Mathew P K	29 09 1944



## NECROLOGY

Rev Fr A S D' Rosario	05 09 1982
Rev Fr S B Couto	08 09 1978
Rev Fr Mathew Charath	08 09 1982
Rev Fr Y Balaswamy	08 09 2013
Rev Fr K M Joseph	09 09 2001
Rev Fr B A Figredo	11 09 1972
Rev Fr Chacko Mullore	12 09 1989
Rev Fr D Joseph Dhanasamy	12 09 2002
Rev Fr Joseph Antony Raj	13 09 2018
Rev Fr J Nazarene Rodriguez	18 09 1992
Rev Fr A Divianathan	28 09 2014



*May their souls rest in Peace!*



## HOLY FATHER'S PRAYER INTENTION - SEPTEMBER 2020

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

**உலகளாவிய செபக்கருத்து - கிரகத்தின் வளங்களுக்கு மரியாதை:** கிரகத்தின் வளங்கள் சூறையாடப்படாமல், நியாயமான மற்றும் மரியாதைக் குரிய முறையில் பகிரப்பட வேண்டும் என்று நாங்கள் மன்றாடுகிறோம்.

## LITURGICAL OVERVIEW OF THE MONTH

The month of September is dedicated to Our Lady of Sorrows, whose memorial the Church celebrates on September 15. September falls during the liturgical season known as Ordinary Time, which is represented by the liturgical color green. This symbol of hope is the color 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 September 2020 are taken from St Matthew and are from Year A, Cycle 2.

September 6 23 <sup>rd</sup> Sunday in Ordinary Time	If two agree on earth to ask anything it will be granted by my Father in heaven.
September 13 24 <sup>th</sup> Sunday in Ordinary Time	Jesus tells Peter he must forgive his brother seventy times seven
September 20 25 <sup>th</sup> Sunday in Ordinary Time	This Gospel relates the parable of the workers who came late to the vineyard but received the same pay.
September 27 26 <sup>th</sup> Sunday in Ordinary Time	In this Gospel Jesus tells the parable of the two sons sent to the vineyard by their father.

## NATIONAL AND INTERNATIONAL DAYS - SEPTEMBER 2020

08 Sep	International Literacy Day
10 Sep	World Suicide Prevention Day
15 Sep	International Day of Democracy
21 Sep	International Day of Peace
27 Sep	World Tourism Day
28 Sep	World Rabies Day
29 Sep	World Heart Day

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## WE SALUTE THE TEACHING COMMUNITY

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No tuition fees...

No maintenance fees...

No school no fees..

Online class???? Oh! that's a joke.

With the whole COVID-19 situation, a lot of teachers are facing a very unique challenge.

No, it's not the saree challenge, nor it's the motherhood challenge.

The challenge demanded that they go through digital transformation overnight.

Teachers said: Challenge accepted

(They hid their tech-fears behind a simple smile because children's learning is at stake)

The challenge demanded that they have to open their house for public viewing

Teachers said: Challenge accepted.

(They suppressed their inhibitions, foregone their privacy because children's learning is at stake)

The challenge demanded that they have to make do with limited or no resources.

Teachers said: Challenge accepted.

(They started working overtime to plan for teaching without any resources because children's learning is at stake)

The challenge demanded that they may not be paid their full salaries.

Teachers said: Challenge accepted. (They started worrying deep in their heart about their own families. But, they were undeterred because children's learning is at stake)

The challenge demanded that they may need to teach while 30-odd parents are watching over their shoulder judging them for their every little move including but not limited to their voice modulation, pronunciation, grammar, knowledge, love & warmth

Teachers said: Challenge accepted. (It didn't matter because the children's learning is at stake)

My appreciation and respect for these relentless fighters can't be expressed in words. I want to salute all the gurus across the world who continued to take on the challenges that were piled upon them because children's learning is at stake and they care!

Kudos to the teaching fraternity who lead by example....

Salute to your relentless spirit...

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## NEWS FROM THE CHURCH

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1. Pope Francis appoints thirteen new Members to the Vatican's Council for the Economy on August 6, 2020. Pope Francis created the Council for the Economy on 24 February 2014, with the Apostolic Letter *Fidelis dispensator et prudens*. The Council's task is to supervise the economic management of the structures, along with the administrative and financial activities, of the Dicasteries of the Roman Curia, as well as the Institutions connected with the Holy See and Vatican City State. The Council is composed of fifteen Members, eight of whom are chosen from among Cardinals and Bishops, so as to reflect the universality of the Church. The other seven are experts of various nationalities, with financial expertise and recognized professional credentials. Among them Pope chooses six women as lay experts for Council for the Economy

2. Jesuit Father Francis Gonsalves takes over as the new President of Jnana-Deepa Vidyapeeth (JDV), a pontifical institute in Pune, western India, on July 31, 2020 the feast of Saint Ignatius of Loyola, the founder of the Society of Jesus. Appointed by Rome-based Jesuit Superior General Father Arturo Sosa, Father Gonsalves says God's Spirit will provide the staff and students of the institute the 'Jnana' (wisdom) to spread the Good News of the 'Deepa' (light) of the World: Jesus Christ.

3. The National Youth Commission of the Conference of Catholic Bishops' of India has decided to address the mental wellbeing of young people amid the Covid-19 pandemic on 23 August 2020. The participants included two young representatives from youth movements such as the Indian Catholic Youth Movement, Young Catholic Students/ Young Student Movement, Youth United for Christ, Salesian Youth Movement, Jesus Youth, St Vincent De Paul Society and Focolare along with the advisory board of the commission and special invitees. The annual meeting deliberated on the present a scenario of youth ministry, exchange of ideas and needs of young people. The youth commission plans to collaborate with other youth movements in India after discussion. Members also suggested using social media, audio - visual and digital platforms for virtual formation programmes and to spread the thrusts of youth ministry among church communities. Fr Stephen Alathara, deputy secretary-general of CCBI, in his remarks, made three requests to all the young leaders—respond to any crisis positively; collaborate for the common good of young people and think creatively. The Youth Commission is the chief organ of the CCBI that animates the youth apostolate across 132 Latin rite dioceses and 14 ecclesial regions towards a deeper Christian awareness and commitment through faith formation.

4. The Commission for Migrants of the Latin rite bishops in India has called for special prayers on September 27, the World Day of Migrants and Refugees. The world has an estimated 272 million international migrants around, which accounts for 3.5 percent of the global population. This figure has surpassed the number projected for 2050.

5. Fr Duming Gonsalves, currently the Executive Secretary to the CCBI Commission for Catechetics is appointed as the Administrator of Shanti Sadan, the CCBI Secretariat Extension, Benaulim, Goa. He will take charge on 1 October, 2020 and replace Rev Dr Ayres Fernandes. The CCBI Commissions for Family, Liturgy and Catechetics operates from Shanti Sadan.

6. Rev Dr Moncy Nellikunnel, SDB from the Sacred Heart of Jesus Province of Salesians of Don Bosco, Bangalore, is appointed as the Executive Secretary to the CCBI Commission for Liturgy. He will take charge on 1 October, 2020 and will replace Rev Dr Ayres Fernandes from the Archdiocese of Delhi who will complete his second term in the office on 30 September, 2020.

7. The Conference of Catholic Bishops of India (CCBI), which is the national body of the 192 Latin Bishops in India, congratulates Ms Archana Soreng from Rourkela Diocese, Odisha Region, on her appointment to the United Nations Youth Advisory Group on Climate Change by the UN Secretary General António Guterres, on 27 July 2020. She is one of the seven young global climate leaders – between the ages of 18 and 28 years – who will advise him regularly on accelerating global action and initiatives to tackle the worsening climate crisis as part of the UN Youth Strategy.

8. Holy Father Makes Several Appointments on August 31, 2020.  
a) The Holy Father has appointed His Excellency Monsignor Giambattista Diquattro, Titular Archbishop of Giromonte, currently Apostolic Nuncio to India and Nepal, as Apostolic Nuncio to Brazil.  
b) The Holy Father accepted the resignation from the pastoral care of the Diocese of Hung Hoá (Việt Nam), presented by HE Msgr Jean Marie Vu Tât.  
c) The Holy Father has appointed as Auxiliary Bishop of the Archdiocese of Kottayam of the Syro-Malabarese (India) the Rev Priest Gheevarghese (George) Kurisummoottil, at present Syncellus for the Syro-Malankara faithful of the same Archdiocese, assigning him the titular see of Chayaldei Syro-Malankara. The elect took the name of Gheevarghese Mar Aprem.

d) The Holy Father has accepted the resignation from the office of Auxiliary Bishop of the Patriarchal Diocese of Jerusalem of the Latins presented by His Excellency Mons Giacinto-Boulos Marcuzzo.

e) Pope Francis has appointed Father Dario Gervasio new auxiliary bishop of Rome stating: pastor of the Parish of the Resurrection of Our Lord Jesus Christ, assigning him the titular see of Subaugusta.

9. Pope Francis has granted the extension of the Loreto Jubilee, linked to the 100<sup>th</sup> anniversary of the proclamation of Our Lady of Loreto, Patroness of all Aeronautics, to December 10, 2021.

## விவிலியப் பணிக்குழு செய்திகள்

செப்டம்பர் மாதத்தை விவிலிய மாதமாக கொண்டாடுவதால், இறை மக்களுக்கு விவிலியத்தை மையப்படுத்தி மறைமாவட்ட அளவில் விவிலிய வினாடி-வினா நடத்துவது வழக்கம். இவ்வாண்டு இறைமக்கள் ஒன்றுகூடுவது சாத்தியமில்லை என்பதால் அவர்கள் தங்கள் இல்லங்களில் இருந்தவாறே பங்கெடுக்கும் வகையில் “இணையவழியில் விவிலிய வினாடி-வினா 2020” போட்டி நடத்தப்படவுள்ளது. அருள்தந்தையர்கள் இறைமக்களை ஊக்குவித்து கொடுக்கப்பட்டுள்ள விவிலியப் பகுதிகளை வாசித்து இப்போட்டியில் பங்கேற்க அழைக்கின்றோம்.

“இணையவழி விவிலிய வினாடி-வினா 2020” போட்டி சென்னை-மயிலை உயர்மறைமாவட்ட பங்குகளுக்காக நடத்தப்படும் போட்டி. இருப்பினும் பிற மறைமாவட்டத்தைச் சார்ந்த இறைமக்களும் இப்போட்டியில் பங்கேற்கலாம்.

### போட்டியில் பங்கெடுப்போர் கவனத்திற்கு...

1. விவிலிய நூல்கள்: யோசுவா, நீதித்தலைவர்கள், ரூத்து, 1சாமுவேல் மற்றும் 2 சாமுவேல்.
2. தேர்வு முறை: சரியான விடையை click செய்தல் (Multiple choice - Google sheet).
3. வினாடி-வினா போட்டி: தமிழில் மட்டும் நடைபெறும்
4. தேர்வு நாள்: விவிலிய ஞாயிறு – 27-09-2020
5. போட்டியில் பங்கேற்க விரும்புவர்கள் தங்கள் விபரங்களை பதிவு செய்ய வேண்டிய Link: <https://forms.gle/rSdTHWVGt87WMyw5>
6. பதிவு செய்ய வேண்டிய நாட்கள்: 11-08-2020 முதல் 15-09-2020 வரை
7. இணையவழி விவிலிய வினாடி-வினா 2020 போட்டியில் பங்குபெற கூகுள் படிவத்தில் கேட்கப்பட்டுள்ள விபரங்களை சரியாக பதிவிடவும்.
8. பதிவின் பொழுது தங்கள் e-mail, பெயர், வாட்சாப் எண், மறைமாவட்டம் மற்றும் பங்கின் பெயர் ஆகியவற்றை பதிவிடவும். (இப்படிவத்தில் சென்னை-மயிலை உயர் மறைமாவட்டதின் பங்குகளின் பெயர் பட்டியல் மட்டும் இணைக்கப்பட்டிருக்கின்றது. மற்ற மறைமாவட்டத்தை சார்ந்த அனைவரும் பதிவின் பொழுது தங்கள் e-mail பெயர், வாட்சாப் எண், மறைமாவட்டத்தை



- குறிப்பிட்டு பங்களிப்பை பெயரை Others என்று குறிப்பிட்டால் போதுமானது)
9. ஒன்றிற்கும் மேற்பட்ட பதிவுகளை ஒரே நபர் பதிவிட முயற்சிக்க வேண்டாம்.
  10. விவிலிய பணிக்குழுவின் வாட்சாப் (Whatsapp) எண் 9840875239 - யை - MMBQUIZ2020 என்று save செய்க.
  11. போட்டி நாளன்று (27-09-2020) தாங்கள் பதிவு செய்த வாட்சாப் (Whatsapp) எண்ணிற்கு போட்டிக்கான இணைய இணைப்பு (Link) காலை 9.55 மணியளவில் 9840875239 என்ற எண்ணிலிருந்து அனுப்பப்படும்.
  12. தேர்வுக்கான Link திறந்திருக்கும் நேரம்: காலை 10.00 மணி முதல் மாலை 5.00 மணிவரை
  13. தேர்வுக்கான கால அளவு: Link திறந்ததிலிருந்து 100 நிமிடத்திற்குள் 100 கேள்விகளுக்கு விடைகளை பூர்த்தி செய்து சமர்ப்பிக்க வேண்டும்.
  14. தேர்வு மதிப்பெண் மற்றும் இ-சான்றிதழ் 27-09-2020 அன்று மாலை 7.00 மணிக்கு மேல் பதிவு செய்த e-mail-ல் அனுப்பப்படும்.

மேலும் தகவல் அறிய தொடர்புக் கொள்ள வேண்டிய  
கைபேசி எண்கள் : 9840875239, 9962842553  
மின்அஞ்சல் : abcmmbquiz20@gmail.com

அருள்பணி உபாலட்சு சுந்தர்

### HIGHLIGHTS OF THE MONTH

During September, as in all of Ordinary Time, the Liturgy does not focus on one particular mystery of Christ, but views the mystery of Christ in all its aspects. We follow the life of Christ through the Gospels, and focus on the teachings and parables of Jesus and what it means for us to be a follower of Christ. During Ordinary Time we can concentrate more on the saints and imitate their holiness as Christ's followers.

This month the main liturgical feasts are St Gregory the Great (September 3), Birth of Mary (September 8), St Peter Claver (September 9), Holy Name of Mary (September 12), Exaltation of the Holy Cross (September 14), Our Lady of Sorrows (September 15), Sts Cornelius and Cyprian (September 16), St Robert Bellarmine (September 17), St Januarius (September 19), St Matthew (September 21), Sts Cosmas and Damian (September 26), St Pio (September 23), Sts Michael, Gabriel and Raphael (September 29) and St Jerome (September 30).

The feasts of St John Chrysostom (September 13), St Andrew Kim and Companions (September 20) and St Vincent de Paul (September 27) are superseded by the Sunday liturgy.

### MESSAGE OF HIS HOLINESS POPE FRANCIS FOR THE WORLD DAY OF PRAYER FOR THE CARE OF CREATION 1 SEPTEMBER 2020

“You shall thus hallow the fiftieth year  
and you shall proclaim a release throughout the land  
to all its inhabitants.  
It shall be a jubilee for you.”  
(Lev 25:10)

Dear Brothers and Sisters,

Each year, particularly since the publication of the Encyclical *Laudato Si'* (LS, 24 May 2015), the first day of September is celebrated by the Christian family as the World Day of Prayer for the Care of Creation and the beginning of the Season of Creation, which concludes on the feast of Saint Francis of Assisi on the fourth of October. During this period, Christians worldwide renew their faith in the God of creation and join in prayer and work for the care of our common home.

I am very pleased that the theme chosen by the ecumenical family for the celebration of the 2020 Season of Creation is Jubilee for the Earth, precisely in this year that marks the fiftieth anniversary of Earth Day. In the Holy Scriptures, a Jubilee is a sacred time to remember, return, rest, restore, and rejoice.

#### 1. A Time to Remember

We are invited to remember above all that creation's ultimate destiny is to enter into God's eternal Sabbath. This journey, however, takes place in time, spanning the seven-day rhythm of the week, the cycle of seven years, and the great Jubilee Year that comes at the end of the seven Sabbath years.

A Jubilee is indeed a time of grace to remember creation's original vocation to exist and flourish as a community of love. We exist only in relationships: with God the Creator, with our brothers and sisters as members of a common family, and with all of God's creatures within our common home. “Everything is related, and we human beings are united as brothers and sisters on a wonderful pilgrimage, woven together by the love God has for each of his creatures and which also unites us in fond affection with brother sun, sister moon, brother river and mother earth” (LS, 92)

A Jubilee, then, is a time of remembrance, in which we cherish the memory of our inter-relational existence. We need constantly to remember that “everything is interconnected, and that genuine care for our own lives and our relationships with nature is inseparable from fraternity, justice and faithfulness to others” (LS, 70).

## 2. A Time to Return

A Jubilee is a time to turn back in repentance. We have broken the bonds of our relationship with the Creator, with our fellow human beings, and with the rest of creation. We need to heal the damaged relationships that are essential to supporting us and the entire fabric of life.

A Jubilee is a time to return to God our loving Creator. We cannot live in harmony with creation if we are not at peace with the Creator who is the source and origin of all things. As Pope Benedict observed, “the brutal consumption of creation begins where God is missing, where matter has become simply material for us, where we ourselves are the ultimate measure, where everything is simply our property” (Meeting with Priests, Deacons, and Seminarians of the Diocese of Bolzano-Bressanone, 6 August 2008).

The Jubilee season calls us to think once again of our fellow human beings, especially the poor and the most vulnerable. We are asked to re-appropriate God’s original and loving plan of creation as a common heritage, a banquet which all of our brothers and sisters share in a spirit of conviviality, not in competitive scramble but in joyful fellowship, supporting and protecting one another. A Jubilee is a time for setting free the oppressed and all those shackled in the fetters of various forms of modern slavery, including trafficking in persons and child labour.

We also need once more to listen to the land itself, which Scripture calls *adamah*, the soil from which man, Adam, was made. Today we hear the voice of creation admonishing us to return to our rightful place in the natural created order – to remember that we are part of this interconnected web of life, not its masters. The disintegration of biodiversity, spiralling climate disasters, and unjust impact of the current pandemic on the poor and vulnerable: all these are a wakeup call in the face of our rampant greed and consumption.

Particularly during this Season of Creation, may we be attentive to the rhythms of this created world. For the world was made to communicate the glory of God, to help us to discover in its beauty the Lord of all, and to return to him (cf. SAINT BONAVENTURE, *In II Sent.*, I, 2, 2, q. 1, conclusion; *Breviloquium*, II, 5.11). The earth from which we were made

is thus a place of prayer and meditation. “Let us awaken our God-given aesthetic and contemplative sense” (*Querida Amazonia*, 56). The capacity to wonder and to contemplate is something that we can learn especially from our indigenous brothers and sisters, who live in harmony with the land and its multiple forms of life.

## 3. A Time to Rest

In his wisdom, God set aside the Sabbath so that the land and its inhabitants could rest and be renewed. These days, however, our way of life is pushing the planet beyond its limits. Our constant demand for growth and an endless cycle of production and consumption are exhausting the natural world. Forests are leached, topsoil erodes, fields fail, deserts advance, seas acidify and storms intensify. Creation is groaning!

During the Jubilee, God’s people were invited to rest from their usual labour and to let the land heal and the earth repair itself, as individuals consumed less than usual. Today we need to find just and sustainable ways of living that can give the Earth the rest it requires, ways that satisfy everyone with a sufficiency, without destroying the ecosystems that sustain us.

In some ways, the current pandemic has led us to rediscover simpler and sustainable lifestyles. The crisis, in a sense, has given us a chance to develop new ways of living. Already we can see how the earth can recover if we allow it to rest: the air becomes cleaner, the waters clearer, and animals have returned to many places from where they had previously disappeared. The pandemic has brought us to a crossroads. We must use this decisive moment to end our superfluous and destructive goals and activities, and to cultivate values, connections and activities that are life-giving. We must examine our habits of energy usage, consumption, transportation, and diet. We must eliminate the superfluous and destructive aspects of our economies, and nurture life-giving ways to trade, produce, and transport goods.

## 4. A Time to Restore

A Jubilee is a time to restore the original harmony of creation and to heal strained human relationships. It invites us to re-establish equitable societal relationships, restoring their freedom and goods to all and forgiving one another’s debts. We should not forget the historic exploitation of the global South that has created an enormous ecological debt, due mainly to resource plundering and excessive use of common environmental space for waste disposal. It is a time for restorative justice. In this context, I repeat my call for the cancellation

of the debt of the most vulnerable countries, in recognition of the severe impacts of the medical, social and economic crises they face as a result of Covid-19. We also need to ensure that the recovery packages being developed and deployed at global, regional and national levels must be regeneration packages. Policy, legislation and investment must be focused on the common good and guarantee that global social and environmental goals are met.

We also need to restore the land. Climate restoration is of utmost importance, since we are in the midst of a climate emergency. We are running out of time, as our children and young people have reminded us. We need to do everything in our capacity to limit global average temperature rise under the threshold of 1.5°C enshrined in the Paris Climate Agreement, for going beyond that will prove catastrophic, especially for poor communities around the world. We need to stand up for intra-generational and inter-generational solidarity at this critical moment. I invite all nations to adopt more ambitious national targets to reduce emissions, in preparation for the important Climate Summit (COP 26) in Glasgow in the United Kingdom.

Biodiversity restoration is also crucially important in the context of unprecedented loss of species and degradation of ecosystems. We need to support the U.N. call to safeguard 30% of the earth as protected habitats by 2030 in order to stem the alarming rate of biodiversity loss. I urge the international community to work together to guarantee that the Summit on Biodiversity (COP 15) in Kunming, China becomes a turning point in restoring the earth to be a home of life in abundance, as willed by the Creator.

We must restore with justice in mind, ensuring that those who have lived on the land for generations can regain control over its usage. Indigenous communities must be protected from companies, particularly multinational companies, that “operate in less developed countries in ways they could never do at home” (LS, 51), through the destructive extraction of fossil fuels, minerals, timber and agroindustrial products. This corporate misconduct is a “new version of colonialism” (SAINT JOHN PAUL II, Address to the Pontifical Academy of Social Sciences, 27 April 2001, cited in Querida Amazonia, 14), one that shamefully exploits poorer countries and communities desperately seeking economic development. We need to strengthen national and international legislation to regulate the activities of extractive companies and ensure access to justice for those affected.

## 5. A Time to Rejoice

In the biblical tradition, a Jubilee was a joyous occasion, inaugurated by a trumpet blast resounding throughout the land. We are aware

that the cries of the earth and of the poor have become even louder and more painful in recent years. At the same time, we also witness how the Holy Spirit is inspiring individuals and communities around the world to come together to rebuild our common home and defend the most vulnerable in our midst. We see the gradual emergence of a great mobilization of people from below and from the peripheries who are generously working for the protection of the land and of the poor. We rejoice to see how young people and communities, particularly indigenous communities, are on the frontlines in responding to the ecological crisis. They are calling for a Jubilee for the earth and a new beginning, aware that “things can change” (LS, 13).

We also rejoice to see how the Laudato Si’ Special Anniversary Year is inspiring many initiatives at local and global levels for the care of our common home and the poor. This year should lead to long-term action plans to practise integral ecology in our families, parishes and dioceses, religious orders, our schools and universities, our healthcare, business and agricultural institutions, and many others as well. We rejoice too that faith communities are coming together to create a more just, peaceful and sustainable world. We are particularly happy that the Season of Creation is becoming a truly ecumenical initiative. Let us continue to grow in the awareness that we all live in a common home as members of a single family.

Let us all rejoice that our loving Creator sustains our humble efforts to care for the earth, which is also God’s home where his Word “became flesh and lived among us” (Jn 1:14) and which is constantly being renewed by the outpouring of the Holy Spirit.

“Send forth your Spirit, O Lord, and renew the face of the earth” (cf. Ps 104:30).

Rome, Saint John Lateran, 1 September 2020

## FRANCISCUS

### *Quotes of Pope Francis.....*

- Faith in Jesus gives full meaning to charity
- We are stewards called to share earth’s fruits with everyone
- Free Mary from associations with the mafia
- Asks prayers for the unemployed, for dialogue, peace
- Jesus must be your ‘first and only love’
- Prayers, little gestures sow seeds of God’s love in the world
- Keep Your Eyes Fixed Firmly on Christ

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**MESSAGE OF HIS HOLINESS POPE FRANCIS**  
**for the 106<sup>th</sup> World Day of Migrants and Refugees**  
**27 September 2020**

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*Like Jesus Christ, forced to flee.*  
*Welcoming, protecting, promoting and integrating internally*  
*displaced persons.*

Pope Francis devoted his Message for the World Day of Migrants and Refugees to the millions of men, women and children who are internally displaced by conflict, poverty and climate change.

Amid the Covid-19 pandemic that exacerbates their plight, he also turned his attention to all those who are experiencing situations of precariousness, abandonment, marginalization and rejection as a result of the crisis.

The 106<sup>th</sup> World Day of Migrants and Refugees will be celebrated on 27 September 2020 on the theme “Forced like Jesus Christ to flee”.

### **Challenge of contemporary world**

The Pope pointed out that “Situations of conflict and humanitarian emergencies, aggravated by climate change, are increasing the numbers of displaced persons and affecting people already living in a state of dire poverty.” He added that the drama of internally displaced people is one of the challenges of our contemporary world.

According to the 2020 Global Report on Internal Displacement, conflict and disasters triggered 33.4 million new internal displacements across 145 countries and territories in 2019.

The Pope noted that conflict, violence and disasters continue to uproot millions of people from their homes every year. He said the severity of the global crisis caused by the pandemic has “relegated to the bottom of national political agendas those urgent international efforts essential to saving lives.”

Reminding Christians that we are called to see the face of Christ in the faces of those who suffer, he urged them to respond to this pastoral challenge with the four verbs indicated in his Message for this Day in 2018: welcome, protect, promote and integrate.

### **Six pairs of new verbs**

This year he added to these another six pairs of verbs that, he said, “deal with very practical actions and are linked together in a relationship of cause and effect”:

- Know in order to understand: Knowledge, the Pope said, is a necessary step towards understanding others. “When we talk about migrants and displaced persons, all too often we stop at statistics. But it is not about statistics, it is about real people!” Only by encountering them and knowing their stories, he explained, will we be able “to understand the precariousness that we have come to experience as a result of this pandemic is a constant in the lives of displaced people.”

- Be close in order to serve: Fears and prejudices, the Pope said, keep us distant from others and prevent us serving them with love. Drawing close to others often means being willing to take risks, “as so many doctors and nurses have taught us in recent months.”

- To be reconciled, we need to listen: In today’s world, the Pope said, “messages multiply but the practice of listening is being lost. Yet it is only through humble and attentive listening that we can truly be reconciled.” This year, he continued, a dramatic and troubling silence has reigned for weeks in our streets, but it has “given us the opportunity to listen to the plea of the vulnerable, the displaced and our seriously ill planet.”

- To grow, it is necessary to share: God, the Pope said, did not want the resources of our planet to benefit only a few. “The pandemic has reminded us how we are all in the same boat. Realizing that we have the same concerns and fears has shown us once more that no one can be saved alone.”

- Be involved in order to promote: If we really want to promote those whom we assist, he explained, we must involve them and make them agents in their own redemption. “The pandemic has reminded us of how essential co-responsibility is, and that only with the contribution of everyone – even of those groups so often underestimated – can we face this crisis” and find “the courage to create spaces where everyone can recognize that they are called, and to allow new forms of hospitality, fraternity and solidarity.”

- Cooperate in order to build: Building the Kingdom of God, he said, is a duty common to all Christians, so we need to learn to cooperate, without yielding to the temptation to jealousy, discord and division. In the present context, the Pope said, it should be reiterated: “This is not a time for self-centredness, because the challenge we are facing is shared by all: to preserve our common home and make it conform

more and more to God's original plan, we must commit ourselves to ensure international cooperation, global solidarity and local commitment, leaving no one excluded."

### Prayer modeled after St Joseph

Pope Francis concluded his message with a prayer that reflects the theme of the Message. He said it draws inspiration from the example of Saint Joseph at the time he was forced to flee to Egypt to save the child Jesus.

Father, you entrusted to Saint Joseph what you held most precious: the child Jesus and his Mother, in order to protect them from the dangers and threats of the wicked.

Grant that we may experience his protection and help. May he, who shared in the sufferings of those who flee from the hatred of the powerful, console and protect all our brothers and sisters driven by war, poverty and necessity to leave their homes and their lands to set out as refugees for safer places. Help them, through the intercession of Saint Joseph, to find the strength to persevere, give them comfort in sorrows and courage amid their trials.

Grant to those who welcome them some of the tender love of this just and wise father, who loved Jesus as a true son and sustained Mary at every step of the way.

May he, who earned his bread by the work of his hands, watch over those who have seen everything in life taken away and obtain for them the dignity of a job and the serenity of a home.

We ask this through Jesus Christ, your Son, whom Saint Joseph saved by fleeing to Egypt, and trusting in the intercession of the Virgin Mary, whom he loved as a faithful husband in accordance with your will. Amen.

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### CONGRATULATIONS AND THANKS

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We happily thank our Apostolic Nuncio, His Excellency Monsignor Giambattista Diquattro, Titular Archbishop of Giromonte, for his new appointment to Brazil. His Love towards our Archdiocese and his prayerful blessings and presence during the Eucharistic Congress is highly remembered. We pray for your new ministry and for your good health.

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### CATHOLIC BISHOPS' CONFERENCE OF INDIA (CBCI)

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Dear Brother Bishop, Greetings from the CBCI Secretariat.

The President of CBCI has brought to my notice the need to clarify the liturgical norms concerning the dedication of "Special Sundays (to the themes, e.g. Justice Sunday, Prison Sunday, Communication Sunday, etc.)". The observance of the liturgical norms to which the General Instructions of the Roman Missal (*GIRM*) instructs us should be followed strictly. CBCI does not have a Commission on the sacred liturgy. This competence is left to the three 'sui juris' Churches/Eparchies (Cf. SC n.44). Therefore, it is better that the Commissions of CBCI do not impose/propose liturgical resources for Sundays. This should be the responsibility of each respective 'sui juris' Church/Eparchy as already mentioned.

There is no doubt that we should invite the faithful to pray for the Church's special apostolates, intentions and ministries, through intercessions, i.e. the "common prayer" or "the prayer of the faithful" (Cf. SC, n. 53). Examples could be given of the "Special Sundays for the laity; justice and peace; prison ministry; concern for the planet earth, our common home; equal dignity of all people, etc.". The celebrant can certainly encourage the Assembly to pray and reflect on those important themes during the "breaking of the Word". However, in keeping with the liturgical norms, "the Priest is obliged to follow the Calendar of the church where the Priest is celebrating" (n. *GIRM*, n. 353). The General Instructions of the Roman Missal (*GIRM*) instructs that on Sundays and Solemnities, the "assigned readings (i.e. from the Prophet, an Apostle, and a Gospel) should be followed strictly" (*GIRM*, n. 357).

Instead of using the Sunday liturgies to diffuse an important Christian message we could follow the examples of our recent Popes, like Francis, our Holy Father, who in 2017 instituted the "Day of the Poor" on the Thirty Third Sunday of the Year but suggested how it can be truly lived by the faithful through activities which are centered on the poor instead of changing liturgical norms of that day. After all, we wish to motivate our faithful to seriously live their lives by imbibing values, signified by various important themes for Christian life. May I request you, dear brother bishops, to make this letter of mine known to all priests in your respective dioceses because sometimes they get directives from someone of the commission and they feel obliged to obey those directives.

I take this occasion to renew my gratitude to you for your kind collaboration.

Yours devotedly in Christ,

+ **Felix Machado, Secretary General of CBCI**