



Life in Abundance

# நிறைவாழ்வு

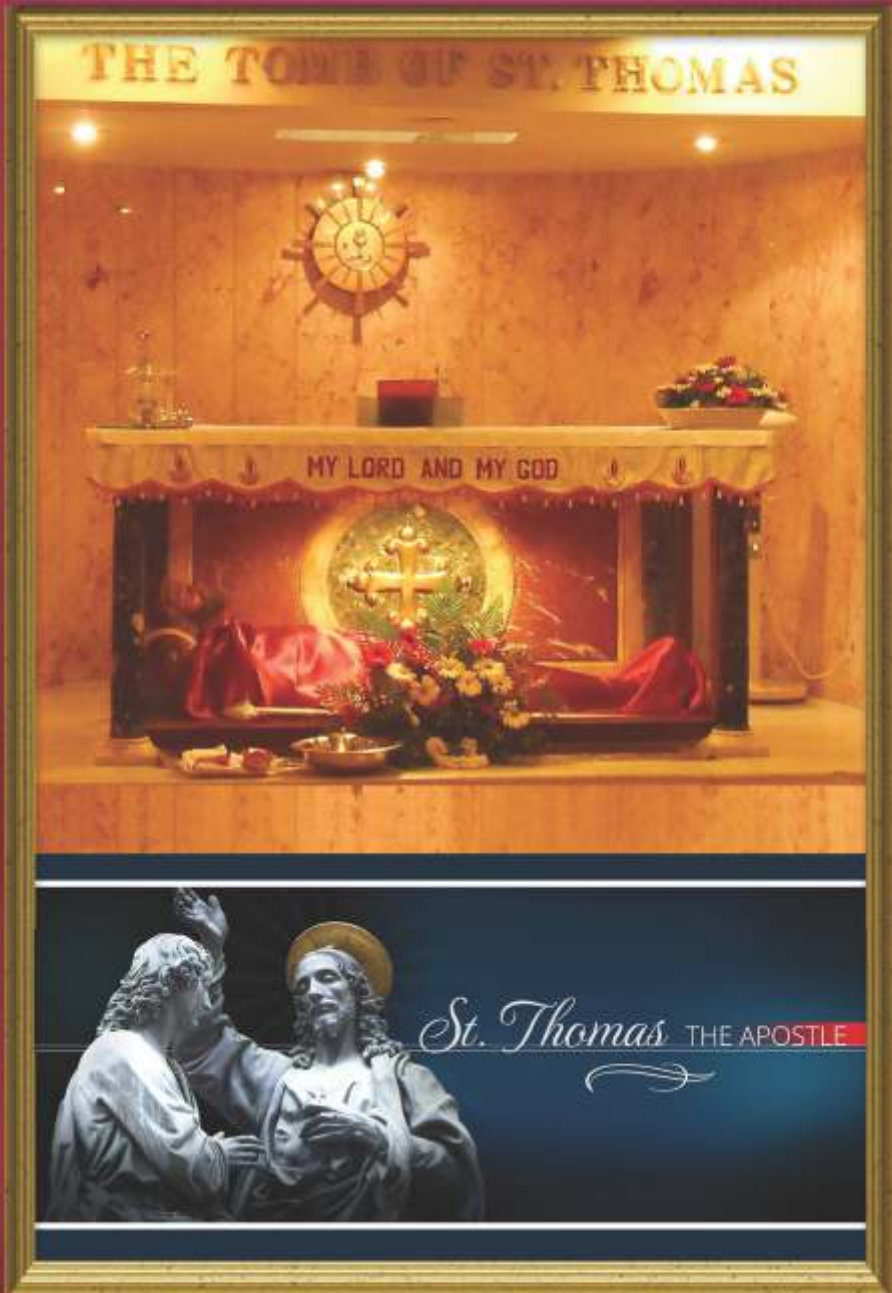
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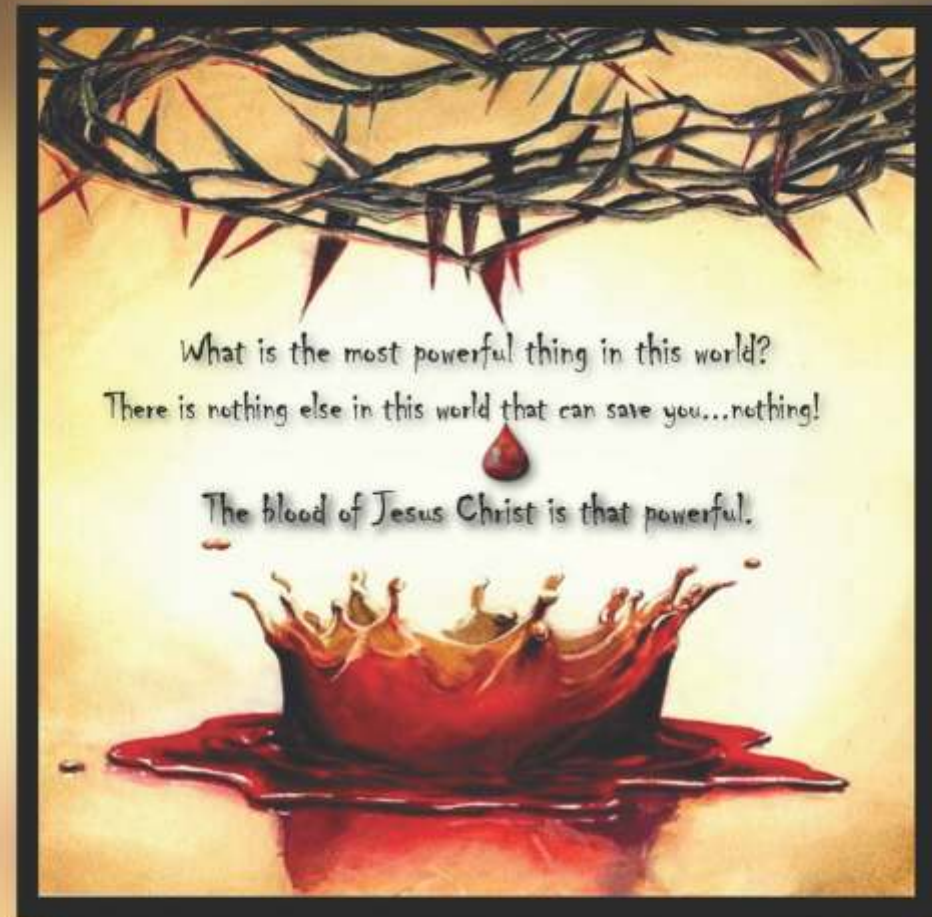
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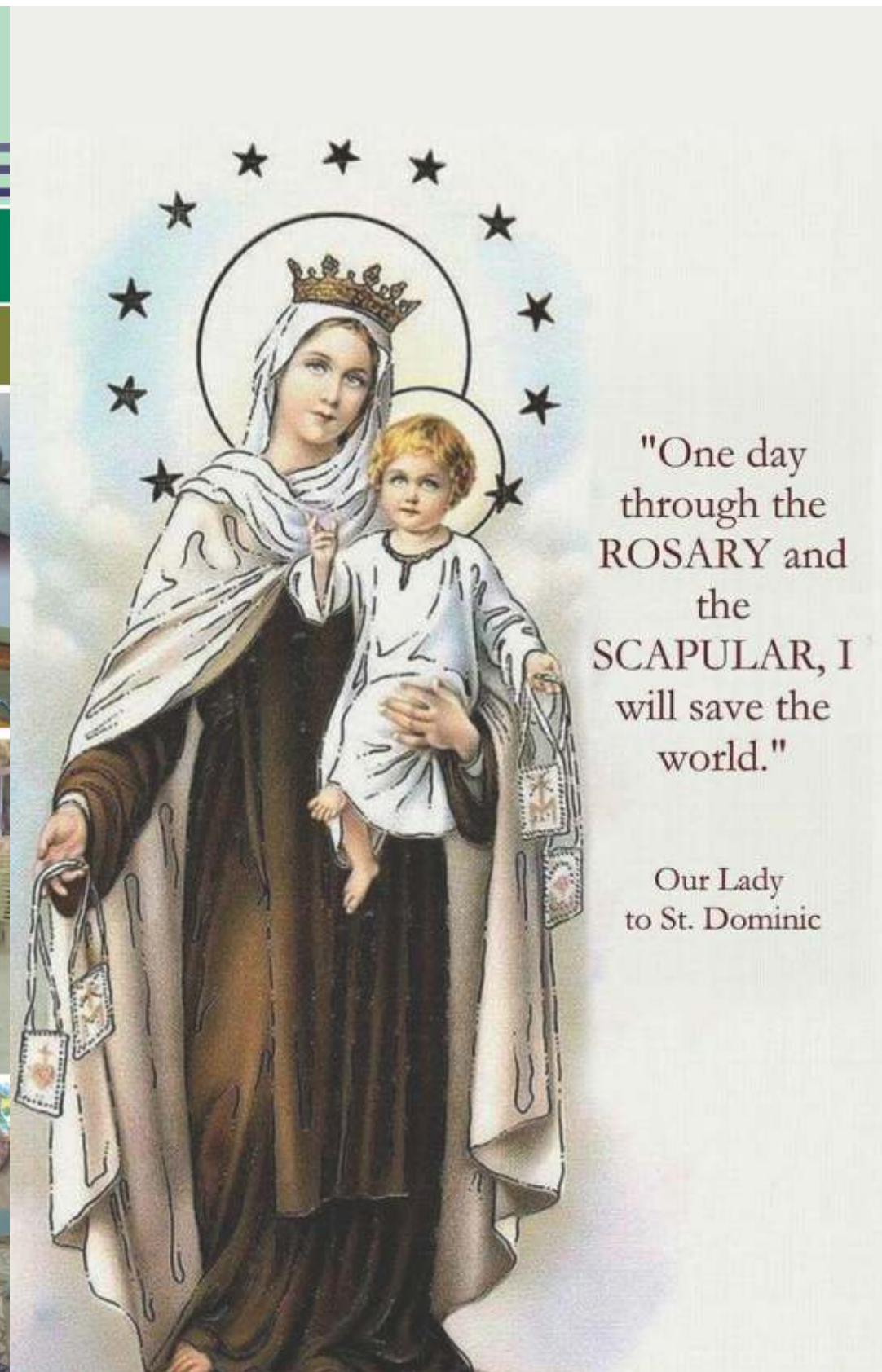


**Patron Saint of our Archdiocese bless our Archbishop,  
Priests, Religious and Laity.**

Published by : Rev Fr Dr K J Varghese Rozario, In-charge of Chancery, Archbishop's House, Santhome, Chennai - 600 004.  
website : [www.archdioceseofmadrasmylapore.in](http://www.archdioceseofmadrasmylapore.in) E-mail : [archmsmichancellor@gmail.com](mailto:archmsmichancellor@gmail.com)









## Archbishop Speaks....

### HOPE IN ADVERSITY: THE WAY OF ST THOMAS

The month of July brings with it the joyful opportunity to celebrate the feast of St Thomas, the Apostle of India and the patron of our Archdiocese of Madras-Mylapore. As our city of Chennai continues to reel under the burden of Covid-19 pandemic, this year's commemorations of our father of faith is going to be remarkably different. However, the life and mission of St Thomas continues to inspire us in these difficult circumstances with a valuable reminder of the Christian truth that "hope outshines adversities".

Let us turn our attention to the crisis of St Thomas, as described in the 20<sup>th</sup> chapter of the Gospel of St John. The shadow of the death of Jesus, his master and friend, loomed large in the heart of St Thomas. The threat to his own life and the lives of his fellow apostles, in the days following the crucifixion, forced them into fear, isolation and confinement. The grief and fear of death had most probably crushed him into pieces. And it is in this context that a few apostles report to have seen the Risen Lord. The anguish that he suffered was certainly so deep that he wanted more than just the word from the others. His brokenness was so deep that hearsay wouldn't suffice. He wanted to know for himself.

Therefore, St Thomas said to his fellow apostles, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe" (John 20:25). We are often so quick to judge his faith. We label him a sceptic, a failed disciple, who refused to trust the testimony of his fellow brothers and sisters. What we forget is how deeply wounded St Thomas was. This verse more than an argument for the failure of his faith, can (and probably should be) be read as a symptom of the overwhelming poser of the anguish that he suffered, the seriousness of the adversity that he experienced, the desperation of the loss of a beloved friend, to whom he had consecrated his future.

A week later, Jesus walks in through the closed doors of the house and into the troubled heart of St Thomas. The Gospel is careful to mention that Jesus first announces peace and then invites St Thomas to believe. The order of events should be underlined here. The greeting of peace precedes the call to believe. Here is a fundamental truth of all Christian revelation. Love precedes expectations (As I have loved

you, so you must love one another - John 13:34); divine providence anticipates Christian discipleship (The LORD himself goes before you and will be with you - Deuteronomy 31:8); God's work inspires human response (Come, follow me, and I will make you fishers of men! - Matthew 4:19); salvation is already offered prior to the judgement (For I came not to judge the world, but to save the world - John 12:47).

St Thomas experiences again the joy of this fundamental truth in his encounter with the Risen Lord. His shattered hope regains its strength and vigour. The darkness of death is driven away by the light of the renewed hope that he finds in the Risen Lord. His grief, anguish and anxiety crumble to give way to one of the most theologically profound acclamations of the New Testament: My Lord and my God! It is unfortunate that in many representations of St Thomas, he is seen to be placing his hand on the wound of the Risen Lord. The bible does not say that. The faith response of St. Thomas was immediate, voluntary and inspired by Grace and not evidential, calculative or inspired by research. He did not need proofs, because his real difficulty was not scepticism but his tiring struggle with the adversary of death.

As people of Chennai, we are involved in similar battle against the adversary of death. Confined and isolated, we may at times feel disheartened by the strength of the pandemic that we are currently facing. We are overwhelmed by grief and fear, the same forces that frightened our father of faith, St Thomas. In this difficult situation, let us draw hope from the encounter of St Thomas with the Risen Lord. Let us open our hearts to experience the primacy of God's grace, His love, His providence, His works and His offer of salvation. The same Risen Lord, who reached out to heal the brokenness of our patron St Thomas, extends his healing hands to liberate us.

Let us pray as one Archdiocesan family, through the intercession of our father St Thomas, for the gift of persevering hope. Let us help each other and encourage each other that the adversity that we are facing may soon pave way to peace, joy and health. May our Lady of Mylapore walk with us along the path of healing liberation.

With prayerful wishes,

+ *George Antonysamy*

Most Rev Dr George Antonysamy  
Archbishop of Madras-Mylapore



## இடர்வரினும் எதிர்நோக்கு : புனித தோமையின் வழி

இறை இயேசுவில் அன்பார்ந்த சகோதர, சகோதரிகளே!

இந்தியாவின் திருத்தூதரும், நம்முடைய சென்னை-மயிலை உயர்மறை மாவட்டத்தின் பாதுகாவலருமான புனித தோமையாரின் பெருவிழாவினை நாம் மகிழ்வோடு கொண்டாடும் மாதம் இந்த ஐஊலை மாதம். கோவிட்-19 என்னும் பேரிடரின் சமையில் நம்முடைய சென்னை மாநகரம் தொடர்ந்து தவித்துக் கொண்டிருக்கும் இந்நேரத்தில், நமது நம்பிக்கையின் தந்தையான புனித தோமையாரின் விழா கொண்டாட்டம் இவ்வருடம் முற்றிலுமாக மாறுப்பட்டிருக்கிறது. என்றாலும் புனித தோமையாரின் வாழ்வும், பணியும் இந்த பேரிடர் காலத்திலும் நமக்கு ஒரு முக்கியமான கிறிஸ்துவ உண்மையை சுட்டிக்காட்டுகின்றன. இடர்களின் வலிமையை விட எதிர்நோக்கின் சக்தி பெரியது என்பதே அச்செய்தி. யோவான் நற்செய்தி 20-வது அதிகாரத்தில் விவரிக்கப்பட்டுள்ள புனித தோமையார் சந்தித்த இடரைப் பற்றி நாம் சிந்திப்போம். தன்னுடைய ஆண்டவரும் நண்பருமான இயேசுவின் மரணத்தின் நிழல் தோமையாரின் இதயத்தில் தொடர்ந்து ஆக்ரமித்து இருந்தது. தன்னுடைய உடன் திருத்தூதர்களுக்கும் தனக்கும் இயேசுவின் சிலுவை சாவின் பிந்தைய நாட்களில் தொடர்ந்து ஆபத்து நிலவுவதை புனித தோமையார் தெரிந்து வைத்திருந்தார். இதனால் இயேசுவின் திருத்தூதர்கள் அனைவரும் அச்சத்திற்கும் தனிமைக்கும் உள்ளானவர்களாய் ஒரே இல்லத்தில் முடங்கிக் கிடந்தனர். மரணத்தைக் குறித்த அச்சமும், மரணத்தின் வலியும் புனித தோமையாரின் இதயத்தை வலுவாக பாதித்திருக்க வேண்டும். இச்சூழ்நிலையில் தான் திருத்தூதர்கள் சிலர் உயிர்த்த ஆண்டவரை சந்தித்ததாக கூறுகின்றனர். ஆனால் புனித தோமையார் அனுபவித்த அவலத்தின் அளவு எவ்வளவெனில் அவருக்கு வார்த்தைகள் மட்டும் போதாதிருந்தது. வாய்வழி செய்தி அவரது வலிக்கு பத்தாதிருந்தது. இச்செய்தி உண்மையெனில் அதைத் தானே அனுபவிக்க வேண்டும் என்ற தேவை அவரில் தெரிந்தது.

எனவே புனித தோமையார் தனது உடன் திருத்தூதர்களிடம் கூறுகிறார், 'அவருடைய கைகளில் ஆணிகளால் ஏற்பட்ட தழும்பைப் பார்த்து, அதில் என் விரலை விட்டு, அவர் விலாவில் என் கையை இட்டாலன்றி நான் நம்பமாட்டேன் என்றார்'. (யோவா.20:25). நாம் புனித தோமையாரின் விசுவாசத்தை மிக எளிதாக தீர்ப்பிட்டு விடுகிறோம். சந்தேக சீடர் என்கிறோம், தோல்விபற்ற திருத்தூதர் என்கிறோம், தன்னோடு இருந்த மற்ற சகோதர, சகோதரிகளின் சாட்சியத்தை ஏற்றுக்கொள்ள மறுத்தவர் என்கிறோம். ஆனால் நாம் மறந்து விடுவது என்னவெனில், புனித தோமையாரை மிக ஆழமாக பாதித்த அவரது மனகாயங்கள். இந்த இறைவசனம் திருத்தூதருடைய நம்பிக்கையின் தோல்விக்கான வாதமாக மட்டும் நாம் எடுத்துக் கொள்ள கூடாது. அவருடைய உள்ளத்தின் நெருடலின் ஆழத்தை குறிப்பதாகவும், அவர் எதிர்க்கொண்ட இடரின் அச்சத்திற்குரிய வலிமையை குறிப்பதாகவும், தான் நேசித்த நண்பரின் மரணத்தைக் குறித்து அவர் சந்தித்த இழப்பின் அனுபவத்தைப் பற்றியும் குறிப்பதாகவும் எடுத்துக் கொள்ளுதல் அவசியம். ஒரு வாரம் கழித்து பூட்டிய கதவுக்குள்ளேயும் துவண்டு போன தோமையாரின் உள்ளத்திற்குள்ளேயும் இயேசு நுழைகிறார். இயேசு முதலில் உங்களுக்கு அமைதி உரித்தாகுக வாழ்த்தியப் பின் தோமையாரின் நம்பிக்கைக்கு அழைக்கிறார். முதலில் வருவது அமைதிக்கான வாழ்த்து. பின்பு வருவது நம்பிக்கைக்கான அழைப்பு. இந்த கால வரிசை மிக மிக முக்கியமானது. ஏனெனில் கிறிஸ்துவ





திருவெளிப்பாட்டின் அடிப்படை உண்மையை இது குறித்துக் காட்டுகின்றது. அன்பிற்கு பிறகு தான் எதிர்பார்ப்புகள். (யோவா.13:34) இறைபராமரிப்பின் அனுபவத்தில் ஊற்றெடுப்பதுதான் கிறிஸ்துவ சீடத்துவம். (இச.31:8) இறைச்செயலால் உந்தப்படுவதே மனிதரின் ஒத்துழைப்பு. (மத்.4:19) நடுத்தீர்வைக்கு முந்தையது மீட்பு. (யோவா.12:47) கிறிஸ்து அனுபவத்தில் இந்த அடிப்படை உண்மையை புனித தோமையார் மீண்டுமாக உணருகின்றார். இந்த அனுபவத்திற்கு வழிவகுப்பது உயிர்த்த ஆண்டவரின் சந்திப்பு. தகர்ந்து போன அவருடைய எதிர்நோக்கு மீண்டும் வலிமை பெறுகிறது. உயிர்த்த ஆண்டவரை சந்தித்த மகிழ்ச்சியினால் தன் உள்ளத்தில் எழுந்த போரொளி புனித தோமையாரை பயமுறுத்திய இருளை அகற்றுகின்றது. அவருடைய அவலம், பேரிடர் மற்றும் பயம் அனைத்தும் தகர்ந்து புதிய ஏற்பாட்டின் மிக ஆழமுள்ள இறையியல் மிகுந்த அடைமொழியை இயேசுக்கு வழங்குகின்றார். 'என் ஆண்டவரே, என் தேவனே'. ஆனால் புனித தோமையாரை சித்தரிக்கும் பல படங்களில் அவர் உயிர்த்த இயேசுவின் காயங்களின் மீது தனது கரங்களை வைத்திருப்பதாக சித்தரிக்கின்றனர். அது உண்மையில் வருத்தத்திற்குரியது. ஏனெனில் விவிலியத்தில் அதைப்பற்றிய குறிப்பு எதுவும் இல்லை. புனித தோமையாரின் நம்பிக்கை மிகுந்த மறுமொழி ஆதாரத்தை வைத்து, நம்பிக்கைத்தன்மையை கனித்து, ஆராய்ச்சியின் விளைவாய், விளைந்த மறுமொழி அல்ல. இயேசுவை கண்ணாரக் கண்ட அந்த நொடிப்பொழுதில் அவருடைய உள்ளத்தில் எழுந்த இறை அருளால் உந்தப்பட்ட தன்னார்வ மறுமொழி. அவருக்கு சாட்சியங்கள் அப்போது தேவைப்படவில்லை. ஏனெனில் அவருடைய உண்மையான சவால் நம்பிக்கையற்ற தன்மையல்ல. மாறாக அவருடைய உண்மையான எதிரி மரணத்தின் நிழல்.

சென்னைவாசிகளான நாம் அன்று புனித தோமையார் சந்தித்த அதே மரணத்தின் நிழல் என்னும் எதிரியை இன்று சந்தித்துக் கொண்டிருக்கிறோம். தனிமைப்படுத்தப்பட்டவர்களாய் வீட்டிற்குள் முடங்கிக் கிடக்கும் நிலையில் நம்மை எதிர்நோக்கியிருக்கும் கோவிட்-19 என்னும் பேரிடரின் மரணத்தின் நிழல் மிக பெரிதாக தோன்றுகின்றது. இதனால் சில நேரங்களில் நாம் மனவாட்டம் கொள்கிறோம். இந்நிலையில் உயிர்த்த ஆண்டவருடனான புனித தோமையாரின் சந்திப்பிலிருந்து நாம் ஒரு முக்கியமான ஆன்மீக பாடத்தை கற்றுக் கொள்ள வேண்டும். கடவுளின் அருள், அவருடைய அன்பு, அவருடைய பராமரிப்பு, திருவேலைப்பாடுகள், அவருடைய மீட்பின் பரிசு. இவையனைத்தும் நம்முடைய நெருங்கிய தன்மையை, நம்முடைய இயலாமையை, நம்முடைய வலுவின்மையை குணமாக்க கடவுள் தன்னார்வத்தோடு நம்மை தேடி அரவணக்கும் வழிகள் என்பதை நாம் உணர வேண்டும். இந்த அனுபவத்திற்கு நம் இதயங்களை நாம் திறக்க வேண்டும். புனித தோமையாரின் நெருங்கிய தன்மையை தேடிச் சென்று குணமாக்கிய உயிர்த்த ஆண்டவர், இன்று நம்மையும் விடுவிக்க தம் திருக்கரத்தை நீட்டுகின்றார். ஒரு உயர்மறைமாவட்ட குடும்பமாக நம்முடைய பாதுகாவலரான புனித தோமையாரின் மன்றாட்டின் வழியாக, 'இடர்வரினும் வலுகுறையா எதிர்நோக்கு' என்னும் வரத்திற்காக செப்பிப்போம். நாம் எதிர்கொண்டிருக்கும் இந்த பேரிடர் காலம் விரைவில் கடந்து நாம் மீண்டும் அமைதிக்கும், மகிழ்ச்சிக்கும், உடல் நலத்திற்கும் திரும்ப வேண்டுமென்று தொடர்ந்து மன்றாடுவோம். இந்த மீட்பின் பயணத்தில் நம்முடைய மயிலை அன்னை நம்மோடு உடன் நடப்பாராக.

இறையாசீர்

† பேராயர் ஜார்ஜ் அந்தோணிசாமி

## OFFICIAL NOTIFICATIONS

03 07 2020	St Thomas, the Apostle of India - Feast - <i>Holiday for the Chancery</i>	
22 07 2020	St Mary Magdalene - Feast	
23 07 2020	Birthday of Abp Emeritus A M Chinnappa SDB - <i>Congratulations and Prayerful Wishes</i>	
25 07 2020	St James the Apostle - Feast	
26 07 2020	Sts Joachim and Anne, Parents of BVM	
31 07 2020	St Ignatius of Loyola	
01 08 2020	St Alphonsse Liguori	
04 08 2020	St John Maria Vianney	

### Note:

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

## PRAYERFUL WISHES ON YOUR BIRTHDAY

Rev Fr Regan Manuel Raj I	06 07 1983
Rev Fr Arputhasamy M S	07 07 1940
Rev Fr Maria Amala Raj J	09 07 1950
Rev Fr Swamy Nathan T	09 07 1976
Rev Fr Pappiah Philip M	11 07 1977
Rev Fr Henry Felix A	13 07 1976
Rev Fr Joe Andrew	14 07 1973
Rev Fr Rayappa M	16 07 1942
Rev Fr Vincent M A	17 07 1947
Rev Fr Edward Raj S	18 07 1952
Rev Fr Henrick Jose	20 07 1945
Most Rev Dr AM Chinnappa	23 07 1937
Rev Fr Bernard Lawrence	23 07 1958
Rev Fr Premraj A	23 07 1983
Rev Fr Lawrence Raj P J	25 07 1955
Rev Fr Arokiaraj R	26 07 1977
Rev Fr Greith Mathews T	27 07 1987
Rev Fr Paul Raj L	28 07 1958
Rev Fr Allwin K M	31 07 1974
Rev Fr Arulraj M	01 08 1953



## NECROLOGY

Rev Msgr D Raju	05 07 1984
Rev Fr A Inniah	12 07 2005
Rev Fr C G Maria Joseph	14 07 1966
Rev Fr Joseph Thambi	16 07 1977
Rev Msgr A P de Andrade	21 07 1974
Rev Fr Cyriac Illimoottil	23 07 2017
Rev Fr Aristides E Moris	26 07 1977



*May their souls rest in Peace!*

## ORDINATION ANNIVERSARY

Rev Fr Vijay Kiran	23 07 1986
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*Congratulations and Prayerful Wishes!*

## APPOINTMENT

Rev Fr E Sandiyagu	Interim-Correspondent	St Andrew's, St Joseph's Schools, Choolai
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+ Most Rev Dr George Antonysamy  
Archbishop of Madras-Mylapore

Rev Fr K J Varghese Rozario  
Priest Incharge of Chancery

## A TIME OF REGENERATION

The Blood that coursed through the veins of Christ was a part of that Sacred Humanity made possible by the maternity of Mary, whose parents, St Joachim and St Anne are honoured this month. (July 26). Our Lord's blood poured out on the Cross purchased our salvation, washed clean the robes of the martyrs, and gave birth to the Church as it flowed from his wounded side. The Precious Blood of Christ - now pulsing through his Mystical Body - continues its salvific work, preserving and purifying, repairing and providing nourishment for regeneration and renewal of its members.

## திருத்தந்தை பிரான்சிஸ் அவர்களின் பொன்மொழி...

- ❖ இயேசு, புலம் பெயர்ந்தோரில் பிரசன்னமாய் இருக்கிறார்
- ❖ வாழ்வின் அர்த்தத்தைக் கண்டுணர மற்றவருக்கு உதவுவோம்

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## OBITUARY

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Rev Fr Xavier Irudayaraj SJ, former Archdiocesan Laity Commission Secretary has passed away on 16<sup>th</sup> June 2020 at Dindigul. He worked in our Archdiocesan Pastoral center helping the Laity Commission and hearing confessions in many parishes. We gratefully remember him. Archdiocese renders condolences and prayers to his family and to the Congregation of the society of Jesus.

Rev Fr B Antony, Parish Priest of St Paul's Church, Thanikachala Nagar lost his beloved Mother Mrs Amalorpavam, aged 81, on 24<sup>th</sup> June 2020. The Archdiocese offers heartfelt condolences to Rev Fr B Antony and his family members. We pray that the Lord may grant the deceased eternal rest.

We deeply regret the demise of a pious and ardent worker of our Catholic faith Mr Raja Pinheiro, aged 92 years, a member of our Archdiocesan Society who passed away on 25<sup>th</sup> June 2020. He was a great businessman with a big heart and he did a lot of charity and was a big supporter of the Catholic Church. He was awarded Pro Ecclesia et Pontificate - Gold medal Award by His Holiness Pope John Paul II for his service to the Catholic Church in 1979. He was serving on committees of the Archdiocese with which he was an active member and wise responder, supporting the growth of the Archdiocese. We render our homage and Prayers to him and to his family members.

Mr K V Joseph, aged 78, Father of Rev Fr K J Varghese Rozario, Priest In-charge of Chancery passed away on 27<sup>th</sup> June 2020. The Archdiocese expresses heartfelt condolences to Rev Fr Varghese Rozario and his family members. We pray that the Lord may grant the deceased eternal rest.

Mr G Patrick Rosario, aged 49, Younger Brother of Rev Fr G Nambikkainathan passed away on 29<sup>th</sup> June 2020. The Archdiocese expresses heartfelt condolences to Rev Fr G Nambikkainathan and his family members. We pray that the Lord may grant the deceased eternal rest.

*May their souls rest in peace !*



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## HOLY FATHER'S PRAYER INTENTION - JULY 2020

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**Our Families:** We pray that today's families may be accompanied with love, respect and guidance.

**உலகளாவிய செபக்கருத்து - எங்கள் குடும்பங்கள்:** இன்றைய குடும்பங்கள் அன்பு, மரியாதை மற்றும் வழிகாட்டுதலுடன் இருக்க வேண்டும் என்று நாங்கள் மன்றாடுகிறோம்.

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## NEWS FROM THE CHURCH

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1. Pope Francis on June 6, 2020, accepted the resignation of Salesian Bishop Jerome Dhas Varuvel of Kuzhithurai in Tamil Nadu. The Pope has appointed Archbishop Antony Pappusamy of Madurai as Apostolic Administrator of Kuzhithurai. Bishop Varuvel was the first bishop of the diocese of Kuzhithurai, which was erected on December 22, 2014. He was ordained bishop on February 24, 2015.

2. The Vatican released a document on 18 June 2020, that offers a guide to Catholics, and all Christians, regarding our relationship with God's Creation. Entitled "Journeying for the care of the common home", the document coincides with the fifth anniversary of Pope Francis' encyclical Laudato sí, which was signed on 24 May 2015 and published on 18 June of that same year.

3. Pope Francis authorizes the Decrees that will give the Church 4 Blesseds, representing the continents of South America and Europe, and highlighting their service to the poor, to the nations and to young people. Pope Francis on 19 June 2020, took 3 men and 2 women a step closer to sainthood. The Holy Father received in audience Cardinal Angelo Becciu, Prefect of the Congregation of Causes of Saints, and authorized the promulgation of 5 decrees. The candidates are from Argentina, Germany, Venezuela. Italy and Mexico. The decrees concern 3 miracles, a martyrdom and another on heroic virtues.

### Miracles:

With the decrees, 3 miracles through the intercession of the following 3 candidates have been recognized:

- Venerable Servant of God Mamerto Esquiú, of the Order of Friars Minor, Bishop of Córdoba (Argentina). He was born on 11 May 1826 in San José de Piedra Blanca (Argentina) and died on 10 January 1883 in La Posta de El Suncho (Argentina).

- Venerable Servant of God Franziskus Maria of the Cross (nee Johann Baptist Jordan), priest and founder of the Society of the Divine Saviour (Salvatorians) and of the Congregation of the Sisters of the Divine Saviour. He was born on 16 June 1848 in Gurtweil, Waldshut-Tiengen (Germany) and died on 08 September 1918 in Tifers, Fribourg (Switzerland).

- Venerable Servant of God José Gregorio Hernández Cisneros, a lay man, who was born on October 26, 1864 in Isnotú (Venezuela) and died on June 29, 1919, in Caracas (Venezuela).



## **Martyrdom:**

A decree recognized the martyrdom of the Servant of God Maria Laura Mainetti (nee Teresina Elsa). A professed nun of the Congregation of the Daughters of the Cross, Sisters of Saint Andrew, she was born in Colico (Italy) on 20 August 1939 and killed Chiavenna (Italy), in hatred of the Faith, on 6 June 2000.

The candidates whose miracles and martyrdom have been recognized have been cleared for beatification, which is a step away from canonization or final sainthood. Another miracle would be needed to clear their way for sainthood.

## **Heroic virtues:**

Another decree recognized the heroic virtues of the Servant of God Gloria Maria of Jesus Elizondo García (nee Speranza). The superior general of the Congregation of the Missionary Catechists of the Poor was born August 26, 1908 in Durango (Mexico) and died in Monterrey (Mexico) on December 8, 1966. With this decree, she has been conferred the title Venerable Servant of God. The next step is beatification, for which a miracle is needed.

4. The annual Global Rosary Relay for the Sanctification of all Priests took place on the Feast of the Sacred Heart of Jesus on 19 June 2020. This year participants are being invited to pray for Pope Francis. Pope has imparted his Apostolic Blessing to all those taking part in this year's Rosary event on the Day of Prayer for the Sanctification of all Priests. The Global Rosary Relay is the initiative of the World Priest Global Apostolate which was founded by Marian Mulhall, a professional in the world of advertising, with the goal of offering prayerful support for priests worldwide.

5. The Vatican has announced that the World Youth Day Magazine, highlighting the memories of World Youth Day (WYD) in Panama City in January 2019, is now available free online. For the past thirty years, the Vatican's World Youth Day Magazine has been an official souvenir of the fruitful dialogue between the Holy Father and young people at the international events. The last World Youth Day (WYD) took place in Panama City, January 22 to 27, 2019. The latest edition of the World Youth Day Magazine is available as of June 19 2020, on the website of the Dicastery for the Laity, Family, and Life, the Vatican dicastery that oversees the organization of the youth event. Published by the John Paul II Youth Foundation as a single issue containing multiple languages (English, Spanish, French, and Italian), the World Youth Day Magazine is issued after every international World Youth Day. It documents the event's development with a wide selection of images and with brief but incisive texts. The purpose is to inspire again millions

of young people who have participated in WYD by reminding them of their experiences, encounters and the highlights of the event. The 25<sup>th</sup> edition of the magazine marks the start of the souvenir's online edition. It echoes the exhortations of the Pope and the testimonies given by the young people who attended the event.

6. Pope adds three new invocations to the Litany of the Blessed Virgin Mary: "Mater misericordiae", the Latin for "Mother of Mercy"; "Mater spei", or "Mother of hope"; and "Solaciummigrantium", or "Solace of migrants" are the new invocations to the Blessed Virgin Mary in the Litany of Loreto, which is often recited at the end of the Rosary. The addition that Pope Francis has made to the Litany of Loreto, was made public by the Congregation for Divine Worship and the Discipline of the Sacraments, on Saturday. It was timed for the feast of the Immaculate Heart of Mary, June 20, 2020. Through the centuries at least 7 new invocations to Mary were added. Saint Pope John Paul II added "Mother of the Church" in 1980, and "Queen of families" in 1995. Pope Francis has now added three more.

7. "Safeguarding Webinars" is a series of online formation organized by the International Union of Superiors General (UISG) in collaboration with the Pontifical Commission for the Protection of Minors (PCPM), the Centre for Child Protection (CCP) of the Pontifical Gregorian University and the Telefono Azzurro hotline in Italy. The second of the four webinars took place on 18 June 2020 with Fr Hans Zollner presenting. His presentation focused on "Safeguarding online in times of lockdown".

## **Upcoming webinars:**

July 6 - 11:30 CEST – Prof Caffo "Care for children after lockdown - how has the pandemic altered our relationships?"

8. June 12, 2020 is observed as United Nations World Day Against Child Labour. Taking place amid the economic and job turmoil of the Covid-19 crisis, it is feared that millions of vulnerable children could be forced into child labour. Throughout the world, around 218 million children work, of whom 152 million are in (forced into) child labour, including 73 million who work in hazardous conditions. Of that 152 million, 64 million are girls and 88 million boys, which translates as almost one in ten of all children worldwide working as child labourers. According to the International Labour Organization (ILO) and the UN Children's Fund, UNICEF, millions more risk being pushed into child labour as a result of the COVID-19 crisis, which could lead to the first rise in child labour after 20 years of progress. According to a report by the two UN agencies entitled, "COVID-19 and child labour: A time of crisis, a time to act", child labour decreased by 94 million since 2000, but that gain is now at risk.

9. During the Covid-19 pandemic, the Church in India has reached and assisted at least 11 million people, poor and vulnerable, in the lockdown and confinement period which started on March 25 and still in progress in some special “containment areas”. This is what a report of the Bishops’ Conference of India states which, citing data released by Caritas India, highlights that Indian Christians have responded with great generosity and commitment with respect to their presence and numerical consistency, that is 2.5 percent of the population in the country.

10. The Pontifical Council for Promoting the New Evangelization releases a new Directory for Catechesis, providing guidelines for the Church’s mission of proclaiming the Gospel through catechesis and evangelization on 25 June 2020.

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

- We are never alone if we bring our lives to God in prayer
- Be more deeply united as witnesses of mercy for the human family so severely tested in these days
- Have no fear, for the Father cares for us
- True believers intercede for the world
- Freedom of conscience must be respected always and everywhere
- Allow yourselves to be transformed
- Eucharist heals our fragile memory
- Wrestling with God a metaphor for prayer
- Protect biodiversity, prevent pandemics
- I greet the volunteers present and express my appreciation to all those who perform simple but very important act of helping others: to donate blood.
- In life’s ups and downs, make prayer your constant
- Prayer arises from the conviction that life is not something that takes us by surprise, but a stupefying mystery that inspires in us poetry, music, gratitude, praise, even lament and supplication.
- The Word of God is given to us as the Word of life, which transforms, renews, and does not judge in order to condemn, but heals and has forgiveness as its aim. A Word that is light for our steps!
- We cannot pretend to be healthy in a world that is sick
- God does not abandon us, He is companion and guide
- No tolerance for racism, but without violence
- Holy Spirit unites Christians as God’s children in self-giving
- Church is reconciled community ready for mission

### **PRESS NOTE - CBCI**

The Catholic Bishops’ Conference of India (CBCI) condemns most strongly the brutal assaults on P Jeyaraj and his son J Fenix while in police custody in Tuticorin, which resulted in their deaths.

According to the reports in the media, P Jeyaraj and his son J Fenix were picked by the police for keeping their mobile accessories shop open during the lockdown. When the father-son duo was released from jail, they were found profusely bleeding from their rectum. Between 7 am and 12 pm on June 20, the father and son had changed at least seven sets of clothes as each had become soaked due to bleeding.

Friends of Fenix, who were present at the police station, told news outlets that for three hours they heard only screams and cries of Jeyaraj and Fenix, while being assaulted in the lockup.

Such brutality at the hands of a force that is called to protect our people is totally unacceptable. The police are expected to inspire confidence in the people. The law should take its course and deterrent punishment should follow. This is to inspire confidence in good well-trained officers, who truly bring repute to our police force.

The CBCI calls upon the Government to see that immediate action is taken and to ensure that the family is compensated. The Church prays that God may grant the departed souls eternal rest and that their family may get comfort and peace in this shocking situation.

+ Oswald Cardinal Gracias  
Archbishop of Bombay

President of Catholic Bishops’ Conference of India (CBCI)

### **NATIONAL AND INTERNATIONAL DAYS - JULY 2020**

01 Jul	International Joke Day / Chartered Accountants’ Day
06 Jul	International Day of Cooperatives
07 Jul	World Forgiveness Day
11 Jul	World Population Day
12 Jul	Malala Day
15 Jul	World Youth Skills Day
17 Jul	World Day for International Justice
18 Jul	Nelson Mandela International Day
28 Jul	World Hepatitis Day
30 Jul	International Day of Friendship



## LITURGICAL OVERVIEW OF THE MONTH

The month of July is dedicated to The Precious Blood of Jesus. The entire month falls within the liturgical season 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 Gospel readings for the Sundays in July 2020 are taken from St Matthew - all are from Year A, Cycle 2.

July 5 14 <sup>th</sup> Sunday of Ordinary Time	Our Lord tells us that His yoke is easy and His burden light.
July 12 15 <sup>th</sup> Sunday of Ordinary Time	Jesus tells the parable of the sower.
July 19 16 <sup>th</sup> Sunday of Ordinary Time	Jesus continues with the parable of the mustard seed.
July 26 17 <sup>th</sup> Sunday of Ordinary Time	Jesus says the kingdom of heaven is like a treasure hidden in a field.

### HIGHLIGHTS OF THE MONTH

July is usually hot and a time for relaxing. It is also the time when crops planted in the Spring are maturing and growing. Just as the crops are dependent upon summer rains not only to grow but to survive so our spiritual development is dependent upon our frequenting the sacraments and receiving the Blood of Christ.

The main feasts of this month are St Junipero Serra (July 1), St Thomas the Apostle (July 3), St Maria Goretti, (July 6), St Benedict (July 11), St Henry (July 13), St Bonaventure (July 15), Our Lady of Mt Carmel (July 16), St Camillus (July 18), St Apollinaris (July 20), St Lawrence of Brindisi (July 21), St Mary Magdalene (July 22), St Bridget (July 23), St James (July 25), St Peter Chrysologus (July 30), St Ignatius of Loyola (July 31).

The feasts of St Anthony Mary and St Elizabeth of Portugal (July 5) and Sts Joachim and Anne (July 26) are superseded by the Sunday liturgy.

## மரியன்னை மன்றாட்டுமொலை

ஆண்டவரே, இரக்கமாயிரும் (2)  
கிறிஸ்துவே, இரக்கமாயிரும் (2)  
ஆண்டவரே, இரக்கமாயிரும் (2)

கிறிஸ்துவே எங்கள் மன்றாட்டைக் கேட்டருளும்.  
கிறிஸ்துவே எங்கள் மன்றாட்டைக் கனிவுடன் கேட்டருளும்.

விண்ணகத்தில் இருக்கிற தந்தையாகிய இறைவா,  
எங்கள் மேல் இரக்கமாயிரும்

உலகத்தை மீட்ட திருமகனாகிய இறைவா,  
எங்கள் மேல் இரக்கமாயிரும்  
தூய ஆவியாராகிய இறைவா, எங்கள் மேல் இரக்கமாயிரும்  
தூய்மைமிகு மூவொரு இறைவா, எங்கள் மேல் இரக்கமாயிரும்

புனித மரியே, எங்களுக்காக வேண்டிக்கொள்ளும்

இறைவனின் புனித அன்னையே  
கன்னியருள் புனித கன்னியே  
கிறிஸ்துவின் அன்னையே  
திருஅவையின் அன்னையே  
**இரக்கத்தின் அன்னையே**  
**இறையருளின் அன்னையே**  
**எதிர்நோக்கின் அன்னையே**  
தூய்மைமிகு அன்னையே  
கன்னிமை குன்றா அன்னையே  
மாசு இல்லாத அன்னையே  
பாவக் கறையில்லா அன்னையே  
அன்புக்குரிய அன்னையே  
வியப்புக்குரிய அன்னையே  
நல்ல ஆலோசனை அன்னையே  
படைத்தவரின் அன்னையே  
மீட்பரின் அன்னையே  
பேரறிவுமிகு கன்னியே  
வணக்கத்திற்குரிய கன்னியே  
போற்றத்தகுரிய கன்னியே  
வல்லமையுள்ள கன்னியே  
பரிவுள்ள கன்னியே  
நம்மிக்கைக்குரிய கன்னியே  
நீதியின் கண்ணாடியே  
ஞானத்திற்கு உறைவிடமே  
எங்கள் மகிழ்ச்சியின் காரணமே  
ஞானம் நிறைந்த பாத்திரமே  
மாட்சிக்குரிய பாத்திரமே  
பக்தி நிறைந்த பாத்திரமே  
மறைபொருளின் ரோசா மலரே

தாவீது அரசரின் கோபுரமே  
தந்த மயமான கோபுரமே  
பொன்மயமான கோவிலே  
உடன்படிக்கையின் பேழையே  
விண்ணகத்தின் வாயிலே  
விடியற்கால விண்மீனே  
நோயுற்றேரின் ஆரோக்கியமே  
பாவிகளுக்கு அடைக்கலமே  
**புலம்பெயர்ந்தோருக்கு ஆறுதலே**  
துயருறுவோருக்கு ஆறுதலே  
கிறிஸ்துவர்களின் துணையே  
வானதூதர்களின் அரசியே  
முதுபெரும் தந்தையரின் அரசியே  
இறைவாக்கினர்களின் அரசியே  
திருத்தூதர்களின் அரசியே  
மறைச்சாட்சிகளின் அரசியே  
இறையடியார்களின் அரசியே  
கன்னியர்களின் அரசியே  
அனைத்துப் புனிதர்களின் அரசியே  
அமல உற்பவியான அரசியே  
விண்ணேற்பு அடைந்த அரசியே  
திருச்செபமாலையின் அரசியே  
குடும்பங்களின் அரசியே  
அமைதியின் அரசியே  
இந்திய நாட்டின் அரசியே

உலகின் பாவங்களைப் போக்கும் இறைவனின் செம்மறியே (3)  
எங்கள் பாவங்களைப் பொறுத்தருளும்  
எங்கள் மன்றாட்டைக் கேட்டருளும்  
எங்கள் மேல் இரக்கமாயிரும்.

இறைவனின் புனித அன்னையே! இதோ உம் அடைக்கலம் நாடி வந்தோம்.  
எங்கள் தேவைகளில் எங்களைப் புறக்கணியாதேயும். மாட்சிக்குரிய  
கன்னியே! விண்ணுலகப் பேறுபெற்ற அரசியே! அனைத்துத்  
துன்பங்களிலிந்தும் எங்களைக் காத்தருளும்.

முதல் : கிறிஸ்துவின் வாக்குறுதிகளுக்கு நாங்கள் தகுதி பெறும்படி  
எல் : இறைவனின் புனித அன்னையே, எங்களுக்குக் கா  
வேண்டிக்கொள்ளும்.

**மன்றாடுவோமாக:** இறைவா! முழு மனத்துடன் உம் திருத்தாள்  
பதிந்திருக்கும் இக்குடும்பத்தைக் கண்ணோக்கியருளும். எப்பொழுதும்  
கன்னியான புனித மரியாளின் பரிந்துரையால் பகைவர் அனைவரின்  
தாக்குதலிலிருந்து எங்களை மீட்டருளும். எங்கள் ஆண்டவராகிய கிறிஸ்து  
வழியாக உம்மை மன்றாடுகிறோம். ஆமென்.

## JOURNEYING FOR THE CARE OF THE COMMON HOME

The document was drafted by the “Holy See Inter- dicastery Table on Integral Ecology”, created in 2015 to evaluate ways to best promote and implement integral ecology. The text was written prior to the Covid-19 pandemic, but it highlights the main message of Laudatosí: Everything is connected; each particular crisis forms part of a single, complex socio-environmental crisis that requires a true ecological conversion.

### First Part: Education and ecological conversion

The first part of the document opens with a reminder of the need for ecological conversion. This involves a change in mentality leading us to care for life and Creation, dialogue with others, and an awareness of the deep connection between the world’s problems. Initiatives such as the “Season of Creation”, it says, should be enhanced, along with monastic traditions that teach contemplation, prayer, work, and service. These initiatives can help educate people about the link between personal, social, and environmental balance.

### Protecting life and promoting the family

The document then reaffirms the centrality of life and the human person, because “nature cannot be defended without the defence of every human life.” From this fact derives the need to develop the concept of “sin against human life” among younger generations, which can help contrast the “throwaway culture” with a “caring culture”. The text also places strong emphasis on the family as a “protagonist of integral ecology”. When grounded in the basic principles of “communion and fruitfulness”, the family can become “a privileged place for education where one learns to respect human beings and Creation”. States, therefore, are urged to “promote smart policies for family development”.

### Centrality of schools and universities

At the same time, schools are invited to acquire “a new centrality”, in other words, to become a place to develop the capacity for discernment, critical thinking, and responsible action. The document offers two suggestions in this regard: (1) to facilitate links between the home, the school, and the parish; and (2) to launch training projects for “ecological citizenship”, which should promote among young people “a new model of relationships” that goes beyond individualism in favor of solidarity, responsibility, and care.

Universities are invited to center their curricula on a backbone of integral ecology. Through their three-fold mission of teaching, research, and service to society, universities need to encourage students to engage



in “professions that facilitate positive environmental change”. The document suggests specifically that students should “study the theology of Creation, which consists in the relationship of the human being with the world”, while remaining conscious of the fact that caring for Creation requires “ongoing education” and a true “educational pact” between all institutions involved in education.

### **Ecumenical and interreligious dialogue**

The document also reaffirms that “the commitment to caring for our common home is an integral part of Christian life”, and not a secondary option. Further, care for our common home is “an excellent area” to build ecumenical and interreligious dialogue and collaboration. The “wisdom” found in various religions, it says, can encourage a “contemplative and sober” lifestyle that leads to “overcoming the deterioration of the Planet.”

### **Ecology of the media**

The first part of the document concludes with a chapter dedicated to communication and its “profound analogy” with the care of our common home. Both, in fact, are based on “communion, relationship, and connection”. In the context of an “ecology of the media”, the media are urged to highlight the links between “human destiny and the natural environment”, while empowering citizens, and combating “fake news”.

### **Second part: Integral ecology and integral human development**

The second part of the document opens with the subject of food, referring to Pope Francis’ words: “whenever food is thrown out it is as if it were stolen from the table of the poor” (LS, 50). Food waste, therefore, is condemned as an act of injustice. The document calls for the promotion of “diversified and sustainable” agriculture, defence of small producers and natural resources, and the urgent need for healthy food education, both in quantity and in quality. There is also a strong call to combat phenomena such as land grabbing and major agro-industrial projects that pollute the environment, as well as an appeal to protect biodiversity. Echoes of this appeal can also be found in the chapter devoted to water, access to which is “an essential human right”. Here, too, there is a call to avoid waste and to go beyond the utilitarian criteria that lead to the privatization of this natural good.

### **Investing in renewable energy**

Along the same lines is an invitation to reduce pollution, to decarbonize the energy and economic sectors, and to invest in “clean and renewable” energy, making it accessible to all. The seas and oceans also cut to the heart of integral ecology. They are the “blue lungs of the

planet”, and require governance focused on the common good of the entire human family and founded on the principle of subsidiarity.

The document also stresses the urgent need to promote a “circular economy” that does not aim at over-exploitation of productive resources, but at their long-term maintenance, so that they can be reused. We must overcome the concept of “rejected waste”, it says, because everything has value. This, however, will only be possible through positive interaction between technological innovation, investment in sustainable infrastructure, and growth in resource productivity.

The private sector is called upon to operate transparently in the supply chain. The document goes on to call for the reform of fossil fuel subsidies and the taxation of CO2 emissions.

### **Socio-economic development**

In the field of labour, the document expresses hope for the promotion of sustainable socio-economic development, so that poverty might be eradicated and the marginalized might find paths toward socio-professional advancement. It also calls for decent work, fair wages, efforts to combat child labour, and an inclusive economy which promotes the value of the family and motherhood, along with the prevention and eradication of “new forms of slavery”, such as human trafficking.

The document says the world of finance needs to play its part, by aiming for the “primacy of the common good” and working to put an end to poverty. “The Covid-19 pandemic”, reads the document, “shows how elements of the system are being questioned, when it reduces welfare, allows speculation even in misfortune, and oppresses the poorest people”.

The document urges government to close tax havens, sanction financial institutions involved in illegal operations, and bridge the gap between those who have access to credit and those who do not. It exhorts everyone to promote “a style of management of the Church’s goods that is inspired by transparency, coherence, and courage”, based on a perspective of integral sustainability.

### **Civil society, fight against corruption, right to healthcare**

Within civil institutions, the document stresses the “primacy of civil society”, which politics, governments, and administrations must serve. It calls for the globalization of substantive, social, and participatory democracy, and a long-term vision based on justice, morality, and the fight against corruption.

The document says an important aspect is the promotion of access to justice for all, including the poor, the marginalized, the excluded. It also encourages governments to “rethink prudently” the prison system, in order to promote the rehabilitation of prisoners, especially young people serving time for their first conviction.

The text then dwells on healthcare systems, calling it “a question of equity and social justice.” It reaffirms the importance of the right to care. “As ecological networks are degraded”, it reads, “social networks are also broken down. In both cases, it is the poorest who suffer the consequences”. The document offers concrete suggestions, including an examination of the dangers associated with “the rapid spread of viral and bacterial epidemics”, and the promotion of palliative care.

### **Importance of climate question**

Finally, the interdicasterial document examines the issue of climate change, saying it has “a profound environmental, ethical, economic, political, and social ‘relevance’” which “impacts the poor above all.” Therefore, we first need “a new model of development” that links the fight against climate change to the fight against poverty, “in tune with the Social Doctrine of the Church”.

Recalling that “no one acts alone”, the document calls for a commitment to “low carbon” sustainable development to reduce greenhouse gas emissions. Proposals made in this area include the reforestation of areas such as the Amazon rainforest, along with support for the international process aimed at defining the category of “climate refugee” to ensure them “necessary legal and humanitarian protections”.

### **Efforts made by Vatican City State**

The last chapter of the text is dedicated to the commitment of Vatican City State.

There are four operational areas in which the implications of Laudatosí are applied are: (1) environmental protection (e.g. sorted waste collection already established in all Vatican offices); (2) protection of water resources (e.g. closed circuits for fountain water); (3) care for green areas (e.g. progressive reduction of harmful phytosanitary products); (4) reduced consumption of energy resources (e.g. in 2008, a photovoltaic system was installed on the roof of the Nervi Hall, and new energy-saving lighting systems were installed in the Sistine Chapel, St. Peter’s Square, and the Vatican Basilica, reducing costs by 60, 70, and 80 percent, respectively).

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## **NEW DIRECTORY FOR CATECHESIS**

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The long-awaited updated Directory for Catechesis was released in the Vatican on Thursday. It was drafted under the direction of the Pontifical Council for Promoting the New Evangelization. It was approved by Pope Francis on 23 March - the liturgical memorial of Saint Turibius of Mongrovejo, a 16th century saint who gave a strong impetus to evangelization and catechesis. This latest edition comes as a follow-up to the “General Catechetical Directory” of 1971, and the “General Directory for Catechesis” of 1997 both of which were issued by the Congregation for Clergy.

The new Directory seeks to highlight the close link between evangelization and catechesis. It underlines that every baptized person is a missionary called to find new ways of communicating the faith with commitment and responsibility. In this regard, the new Directory proposes three major principles of action: Witnessing, Mercy and Dialogue. The new Directory containing over 300 pages, and is made up of 3 parts divided into 12 chapters.

### **Formation of Catechists**

The first part, entitled “Catechesis in the evangelizing mission of the Church”, treats the formation of catechists.

The Directory points out that in order to be credible witnesses of the faith, catechists have to be “catechized before being catechists.” This involves working with gratuitousness, dedication and integrity, according to a missionary spirituality that is an antidote from “sterile pastoral fatigue”.

Catechists are also called to be vigilant in performing their specific task “so that absolute protection is guaranteed to every person, particularly to minors and vulnerable person.”

### **Catechetical process**

The second part - “The process of catechesis” - underscores the importance of a “profound and effective communicative model”. It proposes the use of art through the contemplation of beauty as a means of connecting with God, and sacred music as a way of instilling the desire for God in the heart of people.

The role of the family also comes to the fore. There those being evangelized can live the faith in a simple and spontaneous way. It is



also, where people can receive Christian education in a humble and compassionate manner.

In the face of new family scenarios in contemporary society, Christians are called to accompany others with closeness, listening and understanding in order to restore hope and trust to all.

### **A culture of inclusion**

The Directory also highlights the importance of “welcoming and recognizing” the differently-abled. It stresses that they are witnesses to the essential truths of human life and are to be welcomed as a great gift. Their families also are deserving of “respect and admiration”.

In the same way, catechesis should focus on acceptance, trust and solidarity for migrants, who, far from their homeland, may experience a crisis of faith. Migrants are to be supported in the fight against prejudices and the serious dangers they may face, such as human trafficking.

### **Preferential option for the poor, catechesis for prisoners**

The Directory calls for attention to be given to prisons describing them as an “authentic mission land”. It proposes that for prisoners, catechesis should be the proclamation of salvation in Christ, as well as caring listening which shows the maternal face of the Church.

As regards the poor, catechesis should educate people about evangelical poverty. It should also promote a culture of fraternity and foster indignation among for faithful against situations of misery and injustice suffered by the poor.

### **Parishes, schools and Church associations**

The third part, entitled “Catechesis in Particular Churches”, is dedicated to catechesis in parishes, ecclesiastical movements and other Church associations.

Parishes are highlighted as “examples of community apostolate” which should provide creative catechesis adapted to people’s lived experience. Other Church associations are also recognized as having “a great evangelizing capacity” that adds to the “Church’s richness”.

Regarding Catholic schools, the Directory proposes a movement from being “scholastic-institutions” to becoming “scholastic-communities” of faith with an educational project based on Gospel values. It also notes that teaching religion is distinct from, but complementary to, catechism.

Stressing that “the religious factor is an existential dimension that should not be overlooked,” the Directory affirms that “it is the right of parents and students” to receive an integral formation that takes the teaching of religion into account.

### **Cultural and religious pluralism**

The Directory points out that ecumenism and interreligious dialogue with Judaism and Islam is a special area for catechesis. Catechesis must “encourage the desire for unity” in order for it to be a true instrument of evangelization.

It calls for a dialogue that combats anti-Semitism, and promotes peace and justice with Judaism. At the same time, it urges the faithful to avoid superficial generalizations in order to foster dialogue with Islam.

In our contemporary context of religious pluralism, the Directory calls for catechesis that can “deepen and strengthen the identity of believers”, promoting their missionary impetus through witnessing as well as “friendly and cordial” dialogue.

### **Technology and the digital world**

The Directory reaffirms that science and technology are at the service of the person and should be directed towards improving the living conditions of humanity.

It proposes that catechesis should be directed towards educating people in the proper use of the digital culture, which has both good and bad elements. Catechesis should also focus on helping young people distinguish truth and quality amid the “culture of the instantaneous.”

Other themes highlighted by the Directory include the call to a “profound ecological conversion”. Catechesis promotes this conversion through attention to the safeguarding of creation and the avoidance of consumerism.

It also highlights that catechesis is to inspire labour according to the Social Doctrine of the Church with special attention to the defence of the rights of the weakest. In addition, it encourages the development of catechetical material produced on the local level and organization at the service of catechesis including the Synod of Bishops and Episcopal Conferences.

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**COVID - 19 HEALTHCARE TEAM**  
**ARCHDIOCESE OF MADRAS-MYLAPORE**

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**1. Priests' Medical History Data Collection Form (enclosed)**

Please fill in the form, attach a copy of your Aadhar card and send it to your Vicar Forane as early as possible.

**2. Possible symptoms of COVID-19**

- Dry throat
- Fever
- Cough
- Body pain
- Diarrhoea
- Loss of smell and taste
- Breathing problems
- Reddish eyes

**3. How to prevent Corona Virus**

- Wash your hands
- Keep social distance of at least 2 meters
- Avoid touching
- When sneezing or coughing cover your mouth and nose with a disposable tissue or use your folded elbow when tissue or hand-kerchief not available and not with your hands.
- If you have any possible symptoms, don't panic! Stay at home and check your temperature, oxygen level and breathing rate call your doctor
- Gargle with hot water + crystal salt.

**4. COVID Fighting Mechanism**

- a) Immune Boosters – medicines
- b) Healthy diet
- c) Physical fitness
- d) General medical kit
  - i Paracetamol

- ii Betadine for mouthwash and gargle
- iii Vitamin C and D 3
- iv B Complex
- v Vapour + capsules for steam
- vi Oximeter
- vii Oxygen cylinder (for emergency only)
- viii Aarogya Setu app for monitoring the covid situation in the community
- ix esanjeevaniopd portal for free OPD services
- x Breathing Exercises - Meditation and Yoga

**5. Categorization of patients**

**Group - 1**  
**(Suspect cases/Asymptomatic) – CARE CENTERS**

House Quarantine (eg: parish house itself)  
Nutritious diet  
Immune boosters, anti-biotics and prescribed medicines  
Physical Exercise  
Psychological Guidance

**Group - 2**  
**(Confirmed cases clinically assigned as mild-moderate)**  
**HEALTH CENTRE/PASTORAL CENTRE**

Isolation (Separate Quarantine facility)  
Nutritious diet  
Immune boosters, antibiotics and prescribed medicines  
Physical Exercise  
Psychological Guidance  
Doctor's & nurses' visit (actual or virtual)

**Group - 3**  
**(Confirmed cases clinically assigned as severe/with co-morbid conditions/vulnerable) COVID HOSPITALS/ST THOMAS MOUNT HOSPITAL**

**6. Where to do the testing?**

- a) Any government approved labs and hospitals
- b) St Thomas Mount Hospital for priests & nuns



## 7. Procedures to be followed after testing positive

- Asymptomatic cases – Care centre (can be a Health Centre or a Parish House with enough facility for isolation)
- Symptomatic cases – screening centre for confirmation and then Isolation Centres/Health Centres
- Severe & Vulnerable cases – COVID Hospitals

## 8. Advised Psychological Guidance

- Talk to your friends and relatives frequently
- Spend time on recreation and hobby
- Make some time for exercise
- Get involved in daily activities like reading, listening to music, writing etc.
- Cut down on listening to news.
- Allot a fixed time for 3-4 times per day for breathing exercise and also for Prayer & meditation

## 9. Disinfection procedure

Concentration of Lysol IP (50% Cresol and 50% Liquid soap)

- Vehicles, halls, church, presbytery etc

2.5% Lysol (1 litre of Lysol in 19 litres of water)

- Hospitals, clinics and ambulances

5% Lysol (1 litre of Lysol in 9 litres of water)

- Use sprayers and water wash pumps for disinfection and clean the floors with mops. To buy the sprayers from agencies authorised or dealing with it (available in Parry's corner)

## 10. Protocol for the last rites

- Kindly make sure the local health inspector of your zone and police inspector of your local police station are duly informed by the hospital authorities.

- In consultation with the parish priest, the family members should inform the health inspector about the place of catholic burial ground/cemetery.

- After getting the approval for the same from the concerned authorities who will provide also the PPE (personal protective equipment), the family may proceed to prepare the cemetery.

- The burying pit must be 12 feet deep and disinfectants like Lysol (10 litres), salt (25 kgs) and bleaching powder (50 kgs) must be bought and kept ready.

- The body would be transported to the cemetery in a sealed body bag by the corporation staff in an ambulance, and be shifted to the coffin. (Sometimes, if the coffin could not be provided, the staff would bury body in the already sealed body bag.

- No of persons.....

## 11. Government helpline

- To use free OPD service by accessing esanjeevaniopd portal
- To use 'Aarogya Setu' portal for self-monitoring
- For all authentic information and guidelines, access 'stopcoronatr.gov.in'
- To use the following contact numbers for any medical help or emergency

மக்கள் நலவாழ்வு மற்றும் குடும்பநலத்துறை  
**கொரோனா வைரஸ் (COVID-19)**  
**24 மணி நேர கட்டுப்பாட்டு அறை**  
**கட்டணமில்லா தொலைபேசி எண் : 1800 120 555550**  
தொலைபேசி : 044-2951 0400 / 044-2951 0500  
044-2430 0300 / 044-4627 4446  
கைபேசி : 94443 40496 / 87544 48477

## 12. Procedure to apply e-pass

- To apply for e-pass, kindly browse <http://tnepass.tnega.org/>
- Get the necessary permission or concurrence from the district of your destination. Upon getting the permission, apply for e-pass.
- In case of your returning back, apply also for the return pass simultaneously. Otherwise you might be quarantined in the place of your destination.
- Keep the e-pass application with you while travelling.
- Please note that your e-pass application to hot spot/red zones will be automatically rejected.
- For any intra/inter movements, please follow the guidelines in I (a), I (b) and I (c) in the government order posted in the attachment.
- Read the paragraphs with reference to the Annexure given at the end.

## 13. General Guidelines

- a) Maintain strict social distance from possible persons and sources of infection
  - Catechist
  - Cook
  - Church and school staff
- b) Abstain from smoking and drinking
- c) Consider yourself and others as COVID positive carriers and conduct yourself accordingly, in order to reduce the risks of infecting others.

### NOTE:

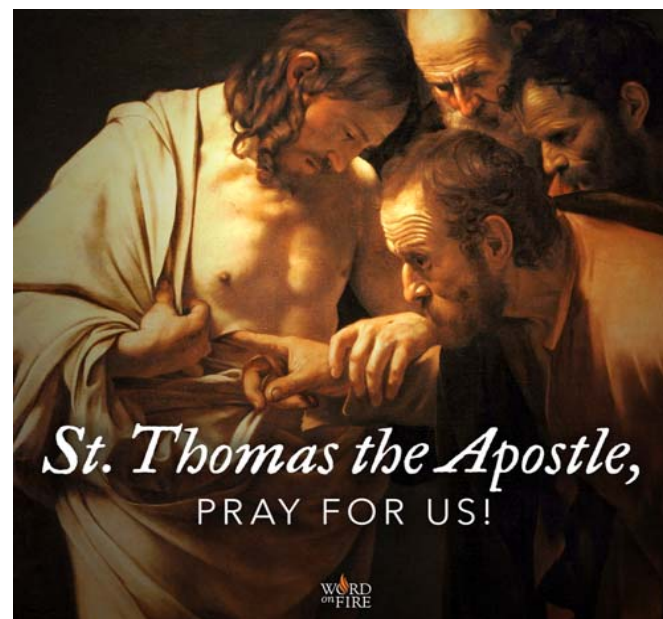
1. Kindly fill in the enclosed form, attach a copy of your aadhar card and send it to your Vicar Forane as early as possible. Subsequently, the Vicar Forane is requested to forward the filled in soft copy of the applications to [archmsmlcovid19healthcare@gmail.com](mailto:archmsmlcovid19healthcare@gmail.com)

2. In case of any guidance or clarification regarding matter of COVID-19, please contact Rev Fr Joe Andrew (7358 35 16 27) or Mr Porres (9840 86 99 24)

3. A similar procedure and health-care guidelines has been forwarded also to the Archdiocesan CRI for their benefit.

4. Any assistance for the Archdiocesan laity, kindly contact Mr Porres.

5. Kindly ask your reliable volunteers of your parish to assist your faithful in order to get e-pass, protocols to follow for the funeral services etc.



**THE ARCHBISHOP, ON BEHALF OF THE ARCHDIOCESE OF MADRAS-MYLAPORE WISHES ALL THE PRIESTS, RELIGIOUS, AND THE FAITHFUL OF ALL RELIGIOUS COMMUNITIES - CHRISTIANS, HINDUS, MUSLIMS, BUDDHISTS, JAINS, SIKHS, PARSIS, JEWS AND OTHERS ABUNDANT BLESSINGS ON THE FEAST OF OUR PATRON SAINT ST THOMAS, THE APOSTLE OF INDIA.**