

Archbishop Speaks....

A WALL, A VIRUS, AND A VISION: THE MESSAGE OF FRATELLI TUTTI

One of the remarkable contributions of *Fratelli Tutti* (meaning “All brothers”), the third encyclical of Pope Francis signed on 03rd October 2020 is a new vision for “human fraternity and social friendship” (no.1) that is marked by “a way of life marked by the flavour of the Gospel” (no.1). Through this social encyclical, Pope Francis affirms the voice of the Church in the public space and its stand regarding contemporary issues by enumerating ideals and concrete ways towards building a more just and fraternal world.

This vision is a project that continues in our collective reflection. As the Holy Father mentioned in his tweet on 03rd October, “I offer this social Encyclical as a modest contribution to continued reflection, in the hope that in the face of present-day attempts to eliminate or ignore others, we may prove capable of responding with a new vision of fraternity and social friendship”. Responding to the Pontiff’s call, in this month’s reflection, I wish to briefly highlight two dangers facing this vision of global fraternity that are strongly denounced in the encyclical.

The culture of walls: Highlighting trends from the economic, cultural, ethical, political, and ecological dimensions of our life, the Pope decries the many walls of our contemporary world in the first chapter “Dark clouds over a closed world” (nos.9-55). He underlines the manipulation and deformation of concepts such as democracy, freedom, justice; the loss of the meaning of the social community and history; selfishness and indifference toward the common good; the prevalence of a market logic based on profit and the culture of waste; the disparity of rights and its aberrations.

This critical evaluation of the contemporary world identifies the underlying problem of exclusion and self-preservation which lead to the culture of walls. He writes, “As a result, new walls are erected for self-preservation, the outside world ceases to exist and leaves only “my” world, to the point that others, no longer considered human beings possessed of an inalienable dignity, become only “them”. Once more, we encounter “the temptation to build a culture of walls, to raise walls, walls in the heart, walls on the land, in order to prevent this encounter with other cultures, with other people. And those who raise walls will end up as slaves within the very walls they have built. They are left without horizons, for they lack this interchange with others” (no.27).

How to overcome these walls? Pope Francis insists on “bridges”. The second chapter, “A stranger on the road” (nos.56-86), emphasizes that we are all called – just like the Good Samaritan – to become neighbours to others, overcoming prejudices, personal interests, historic and cultural barriers. We all, in fact, are co-responsible in creating a society that is able to include, integrate and lift up those who have fallen or are suffering (no.77). Love builds bridges and “we were made for love” (no.88).

The virus of radical individualism: Even as the world grapples with different stages of global pandemic, Pope Francis calls for the rejection of the “virus” of radical individualism, which he calls “a virus that is extremely difficult to eliminate”(no.125). In a daring critique of our economic models, the Holy Father highlights that “Neo liberalism simply reproduces itself by resorting to the magic theories of “spill over” or “trickle” as the only solution to societal problems” while “we must put human dignity back at the centre and on that pillar build the alternative social structures we need” (no.168). The third chapter “Envisaging and engendering an open world” (nos.87-127) emphasises the human capacity to love according to a ‘universal dimension’. Going ‘outside’ the self’ in order to find “a fuller existence in another” (no.88), opening ourselves up to the other “according to the dynamism of charity” (no.95) makes us tend toward “universal fulfilment”.

A fraternal society, therefore, will be one that promotes educating in dialogue in order to defeat the virus of radical individualism (no.105). The Holy Father insists on two important tools for this dialogue: benevolence, or truly wanting good for the other (no.112), and solidarity which cares for fragility and is expressed in service to people and not to ideologies, fighting against poverty and inequality (no.115). Thus, the right to live with dignity, the ethics of international relations and cooperation, the preferential option for the poor and the vulnerable, and the universal destination of common good become fundamental concerns of human fraternity.

The vision of human fraternity and social friendship continues to struggle against the challenges of the culture of walls and the virus of radical individualism in our lives today. May the Holy Spirit inspire us to witness to the Gospel in this struggle and help us build together a just world that reflects the Kingdom of God. May the Blessed Mother continue to guide us towards global fraternity.

With prayerful wishes,

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அனைவரும் உடன் பிறந்தோர்: மானிட சமூகத்திற்கான புதிய பார்வை

இறையேசுவில் அன்பார்ந்த சகோதர சகோதரிகளே!

அக்டோபர் மாதம் 3-ம் தேதி திருத்தந்தை பிரான்சிஸ் அவர்கள் கையெழுத்திட்டு வெளியிட்ட தனது மூன்றாவது திருமடலில், மனித சகோதரத்துவம் மற்றும் சமூக தோழமையில் அடிப்படையாகக் கொண்ட நற்செய்தியின் வழி, வாழ்வுமுறை வகுத்துக் கூறும் மானிடத்திற்கான புதிய ஒரு பார்வையை முன் வைக்கின்றது. இச்சமூக திருமடலில் இன்றைய சமூகத்தை எதிர்நோக்கியிருக்கும் சவால்களைக் குறித்த திருஅவையின் பார்வையையும், நீதியும் தோழமையும் மிக்க உலகத்தை கட்டி எழுப்பும் மதிப்பீடுகளையும், அதற்கான வழிகளையும் திருத்தந்தை வலியுறுத்துகின்றார். இந்த புதிய மானிடத்திற்கான கனவு, நம்முடைய ஒருங்கிணைந்த சிந்தனையைத் தொடர வேண்டும். திருத்தந்தை நமக்கு அழைப்பு விடுப்பது போல, பிறரை உதாசீனப்படுத்தவும், ஓரங்கட்டவும் இன்றைக்கு மேற்கொள்ளப்படும் முயற்சிகளின் சூழ்நிலையில் சகோதரத்துவமும், சமூக தோழமையும் கொண்ட புதிய பார்வையை நாம் கட்டியெழுப்பும் பொருட்டு நம்முடைய தொடர் சிந்தனைக்கு ஒரு எளிய பங்களிப்பாக இத்திருமடல் நமக்கு வழங்கப்பட்டுள்ளது. திருத்தந்தையின் அழைப்பிற்கு செவி கொடுக்கும் வண்ணம் இம்மாதச் சிந்தனையில் சமூக ஒன்றிப்பிற்கும், தோழமைக்கும் தடைக்கற்களாக இருக்கும் இரண்டு ஆபத்துக்களை இத்திருமடலின் பார்வையில் உட்களோடு பகிர்ந்துக் கொள்ள விரும்புகிறேன்.

மதில்களின் கலாச்சாரம்: நமது வாழ்வின் பொருளாதார, கலாச்சார, அரசியல் மற்றும் சுற்றுச்சூழல் ஆகிய பரிமாணங்களில் புலப்படும் போக்குகள் இத்திருமடலின் முதலாம் அத்தியாயத்தில் விவரிக்கப்படுகின்றன. (எண்கள் 9-55) ஜனநாயகம், சுதந்திரம் மற்றும் நீதி ஆகிய கோட்பாடுகளின் சிதைவு, சமூக குழுமம் மற்றும் வரலாறு ஆகியவற்றின் இழப்பு, சுயநலம் மற்றும் பொதுவுடைமையை குறித்த கண்டுகொள்ளாமை, இலாபத்தை மையமாகக் கொண்டு இயங்கும் பொருளாதார முறை மற்றும் அழிவின் கலாச்சாரம், உரிமைகளின் மீறல் ஆகிய போக்குகளைத் திருத்தந்தை கடுமையாக விமர்சிக்கின்றார். நமது சமுதாயத்தின் இம்மதிப்பீட்டின் வழியாக நமது சமூகத்தின் தன்மை மற்றும் தன் மையக்கோட்பாடு எவ்வாறு மதில்களின் கலாச்சாரத்திற்கு நம்மை அழைத்துச் சென்று கொண்டிருக்கின்றது என்பதை திருத்தந்தை விவரிக்கின்றார். இத்திருமடலில் கூறப்படுவது போல, தன் மையத்தின் பாதுகாப்பு இன்று புதிய மதில்களை எழுப்பிக்கொண்டிருக்கின்றது. வெளிஉலகம் இமல்ல மெல்ல மறைந்து, என் உலகம் மட்டுமே எஞ்சி நிற்கின்றது. இதனால் மற்றவர்களின் மாண்பு மறுக்கப்பட்டு, அவர்களை மனிதர்களாகப் பார்க்காமல், மற்றவர்களாக மட்டும் பாவிக்கும் நிலை நிலவி வருகிறது. மதில்களை எழுப்பும் கலாச்சாரம் பெரும் சோதனையாக உருவெடுத்து, பிற மக்களிடத்திலிருந்தும், கலாச்சாரங்கள் இடத்திலிருந்தும் நம்மையே மறைத்துக் கொள்ள நாம் மதில்களைக் கட்டி எழுப்பிக் கொண்டிருக்கின்றோம். இன்று நம் இதயத்தில் மதில்கள், நம்முடைய நிலத்திலும் மதில்கள். இவ்வாறு மதில்களைக் கட்டியெழுப்புவோர் அவர்கள் கட்டியெழுப்பிய மதில்களில் உள்ளேயே அடிமைகளாக சிக்கிக் கொள்கின்றனர். இத்தகையோருக்கு புதிய தொடுவானம் தென்படுவதில்லை. ஏனெனில் பிறர் உடனான கலந்துரையாடல், அனுபவம் இவர்களிடம் இல்லை. (எண்.27) இத்தகைய மதில்களை எதிர்நோக்க திருத்தந்தை அவர்கள் பாலங்களின்

முக்கியத்துவத்தை வலியுறுத்துகின்றார். திருமடலின் இரண்டாவது அத்தியாயமான “சாலையில் ஒரு அந்நியன்”. (எண்.56-86) என்னும் பகுதியில் திருத்தந்தை வலியுறுத்துவது போல, நல்ல சமாரியனின் மாதிரிகையில் நாம் அனைவரும் நம்முடைய அடுத்து இருப்பவருக்கு அயலானாக மாறவும், பிறரைக் குறித்த தவறான எண்ணங்கள், தனிப்பட்ட நலன்கள், வரலாற்று மற்றும் கலாச்சாரத் தடைகள் ஆகியவற்றைத் தாண்டி வரவும் நாம் அழைக்கப்படுகின்றோம். பிறரை அணைத்து, ஒருங்கிணைத்து, ஒப்புரவாகி, வேண்டுவோரையும், துன்பத்தில் இருப்போரையும் தூக்கி எழுப்பும் சமுதாயத்தைக் கட்டி எழுப்புவது நம் அனைவரின் பொதுக்கடமை. (எண்.77) அன்பு பாலங்களை உருவாக்குகின்றது. நாம் அன்பிற் காக்கப்படக்கூடியவர்கள் (எண்.88)




தீவிர தனித்துவம் என்னும் உயிர்க்கொல்லி: Covid-19 என்னும் தொற்றுநோயின் தாக்கத்தை இன்று உலகத்தின் பல நாடுகளும் தொடர்ந்து அனுபவித்துக் கொண்டிருக்கும் நேரத்தில், திருத்தந்தை இன்னொரு வகையான உயிர்க்கொல்லியைக் குறித்து நம்மை எச்சரிக்கின்றார். தீவிர தனித்துவம் எனப்படும் இந்த உயிர்க்கொல்லியை அழிப்பது மிக்கக் கடினம். (எண்.125) நம்முடைய பொருளாதாரக் கோட்பாடுகளை விமர்சிக்கும் வண்ணமாக திருத்தந்தை கூறுகிறார், “நமது புதிய தாராள மையக் கொள்கைகள் செல்வம் படைத்தவரிடமிருந்து வறியோர்க்கு செல்வம் தாராளமாக தன்னிச்சையாக பகிர்ந்தளிக்கப்படும் என்னும் போலியான தத்துவத்தை இன்றைய சமூகத்தின் பிரச்சினைகளுக்கான தீர்வாக முன்வைக்கின்றது. ஆனால் உண்மையான தீர்வினைக் காண மனித மாண்பு மீது கவனம் செலுத்தி, மாற்று சமூக முறைகளை தூண்டுகளாக கட்டியெழுப்புவதில் அவசியம்”. (எண்.168) ஒரு திறந்த உலகத்தின் கனவும், உருவாக்குதலும் என்னும் மூன்றாவது அத்தியாயம் (எண்கள்.87-127) மனிதரின் அன்பு செய்யும் திறனின் உலகளாவிய பரிமாணத்தை விவரிக்கின்றது. ஒவ்வொருவரும் தன்னிலிருந்து வெளிவந்து அடுத்தவரில் தன் வாழ்வின் முழு பொருளைத் தேட அழைக்கப்படுகின்றோம். (எண்.28) அன்பின் செயல்முறை நம்மையே பிறருக்குத் திறந்து மனிதத்தை முழுமையாக்குகிறது. (எண்.95) தீவிர தனித்துவத்தை முறியடிக்க உரையாடலைக் கற்பிக்கும் சமூகமே, தோழமை நெறி கொண்ட புதிய சமுதாயமாக மாறமுடியும். (எண்.105) இத்தகைய உரையாடலுக்கு திருத்தந்தை இரண்டு வழிகளை முன்வைக்கின்றார். முதலாவது அடுத்தவரின் நலனைத் தேடும் உண்மையான கரிசனை. (எண்.112) மற்றும் இரண்டாவதாக தத்துவங்களைத் தாண்டி மனிதர்களுக்காக ஊழியம் புரியும் பொறுப்பும், ஏழ்மையையும் ஏற்றத்தாழ்வையும் எதிர்க்கும் தைரியமும். (எண்.115) இவ்வாறு மாண்புடன் வாழ்வதற்குரிய உரிமை உலகளாவிய ஒற்றுமை மற்றும் கூட்டுறவு, ஏழைகளுக்கான சார்புநிலை, பொதுநலனைக் குறித்த உலகளாவிய பார்வை, இவை அனைத்தும் மனித ஒன்றிப்பிற்கு அவசியமாகின்றது.

எனவே அன்பார்ந்த சகோதர சகோதரிகளே, மனித ஒன்றிப்பையும், சமூகத் தோழமையையும் இன்று நமது வாழ்வில், மதில்களின் கலாச்சாரமும், தீவிர மையமும் எதிர்த்து நிற்கின்றன. இந்த போராட்டத்தில் நாம் நற்செய்திக்கு சான்ற பகரும் வண்ணம் இறையாட்சியின் மாதிரிகையில் புதிய நீதியுள்ள உலகத்தைக் கட்டியெழுப்ப தூய ஆவியார் நம்மை வழி நடத்துவாராக. அனைவரும் உடன்பிறந்தோர் என்று உணரும் சகோதரத்துவ ஒன்றிப்பிற்கு அன்னை மரியாள் நம்மை அழைத்துச் செல்வாராக.

இறையாசீர்

† பேராயர் ஜார்ஜ் அந்தோணிசாமி

OFFICIAL NOTIFICATIONS

01 11 2020	All Saints Day - Solemnity	
02 11 2020	All Souls Day - <i>Holiday for the Chancery</i>	
09 11 2020	The Dedication of the Lateran Basilica in Rome - Feast	
10 11 2020	27 th Anniversary of the demise of Archbishop Dr G Casimir S J	
14 11 2020	Requiem Mass for all the departed souls of our Archdiocese - Live from Luz Cemetery	
19 11 2020	40 th Anniversary of Priestly Ordination of our Archbishop George Antonysamy - <i>Congratulations and Prayerful Wishes</i>	
21 11 2020	Sanctification Day Clergy Recollection-Live in Google meet	
22 11 2020	Our Lord Jesus Christ, King of the Universe - Solemnity Chrism Mass - Live from Santhome Cathedral	
30 11 2020	St Andrew, AP - Feast	

Note: The offices of the Archdiocesan Curia will remain open only on Mondays, Wednesdays and Fridays.

All the Engagements of our Archbishop for November 2020 stand cancelled. As per the existing norms in operation due to the pandemic, based on the urgency of the matter and need, appointments will be accepted.

The Secretary



FROM THE CHANCELLOR'S DESK

Dear Rev Fathers,

Long time awaited and by CBCI approved English lectionary, newly published by Asian Trading Corporation (ATC) is available at the Diocesan Curia. All those parishes ordered for the copies, kindly collect it at the earliest.

This is to inform the clergy and the religious communities in the Archdiocese of Madras-Mylapore that Rev Fr Amudhan Paul Patrick James OMI belonging to the congregation of Oblates of Mary Immaculate (OMI) and Rev Fr Savariraj Arputharaj MMI belonging to the congregation of Missionaries of Mary Immaculate (MMI) are dismissed from their Congregations and forbidden to exercise their priestly ministry. Please do not invite Rev Fr Amudhan Paul Patrick James OMI and Rev Fr Savariraj Arputharaj MMI for any Sacramental Celebrations.

PRAYERFUL WISHES ON YOUR BIRTHDAY

Rev Fr Raja Kennedy A	01 11 1979
Rev Fr Jebamalai Dharmanathan	06 11 1939
Rev Fr John Andrew A	09 11 1964
Rev Fr John de Britto	13 11 1947
Rev Fr Victor Ramesh	14 11 1975
Rev Fr Albert Jude J	15 11 1985
Rev Fr Peter Thumma	21 11 1961
Rev Fr Amalraj S X	21 11 1964
Rev Fr Jose V Thomas	22 11 1952
Rev Fr Nambikkai Nathan	22 11 1960
Rev Fr Joseph C	22 11 1972
Rev Fr Arulappan G A	24 11 1962
Rev Fr Edward Santhosh Kut.... ..	24 11 1980
Rev Fr Chinnappa Carasala	27 11 1951
Rev Fr Geo Patrick	28 11 1959
Rev Fr Arul Selvam D	28 11 1969
Rev Fr Joseph Manickam	01 12 1961
Rev Fr Roche Chinnappa	03 12 1966
Rev Fr Joe Balasamy H	03 12 1977



NECROLOGY

Rev Fr Peter J Lobo	01 11 1985
Rev Fr M Louis	03 11 2007
Rev Fr A S Royan	04 11 1967
Rev Fr G Devanesan	08 11 2006
Most Rev Dr G Casimir SJ	10 11 1993
Rev Fr A Louis Xavier	10 11 1974
Rev Fr Joseph Chollanal	10 11 2006
Rev Fr B Royappan	14 11 1984
Rev Fr Jerome Braganza	19 11 1980
Rev Fr Irudayadoss Razulu	26 11 2003



May their souls rest in peace !

திருத்தந்தை பிராச்சீல் அலர்கள் பிளாஷ்...

- சமூகத்தீமைகளிலிருந்தும் குணம் பெறவேண்டும்.
- இயேசுவின் படிப்பினைகளின் மூலைக்கல்லாக அன்பே இருந்தது.
- ஒன்று சேர்ந்து இறைவேண்டல் செய்வது ஒருகொடை.

HIGHLIGHTS OF THE MONTH

During November, as in all of Ordinary Time (Time After Pentecost), the Liturgy signifies and expresses the regenerated life from the coming of the Holy Spirit, which is to be spent on the model of Christ's Life and under the direction of His Spirit. As we come to the end of the Church year we are asked to consider the end times, our own as well as the world's. The culmination of the liturgical year is the Feast of Christ the King. "This feast asserts the supreme authority of Christ over human beings and their institutions.... Beyond it we see Advent dawning with its perspective of the Lord's coming in glory."— *The Liturgy and Time*, A G Mortimort.

This month the main feasts are the Solemnity of All Saints (November 1), All Souls (November 2), St Martin de Porres (November 3), St Charles Borromeo, (November 4), Lateran Basilica (November 9), St Leo the Great (November 10), St Martin of Tours, (November 11), St Josaphat (November 12), St Frances Xavier Cabrini (November 13), Sts Margaret of Scotland and Gertrude (November 16), St Elizabeth of Hungary (November 17), Presentation of Mary (November 21), the Solemnity of Christ the King (November 22) Sts Clement I and St Columban (November 23), St Andrew Dung-Lac and Companions (November 24), St Catherine of Alexandria (November 25), and St Andrew (November 30).

The feasts of St Albert the Great (November 15) and St Cecilia (November 22) are superseded by the Sunday Liturgy.

Quotes of Pope Francis.....

- Women are bearers of peace and renewal
- We are all responsible for the tragedy of hunger
- Good citizens must contribute to society and bear witness to the Gospel
- Finance measures meant to expel 'merchants' from the temple
- We need courageous Christians like Elijah
- The Church, world need Mary's motherhood and womanhood
- Death penalty the most shocking thing in the world
- Love of God and neighbour fundamental to Christian life
- Love alone is path to peace and communion
- The fascination of God makes its powerful attraction felt
- Welcome life even when it requires heroic love

LITURGICAL OVERVIEW OF THE MONTH

The month of November is dedicated to the Souls in Purgatory, whose feast is celebrated on November 2. With the exception of the last two days, the entire month of November falls during the liturgical season known as 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. The last portion of the liturgical year represents the time of our pilgrimage to heaven during which we hope for reward. The last Sunday, which marks the beginning of Advent, the liturgical colour changes to purple, representing a time of penance.

FOCUS OF THE LITURGY

The Gospel readings for the first four Sundays in November 2020, are taken from St Mathew and are from Year A, Cycle 2. The last Sunday's Gospel is from St Mark, Year B, Cycle 1.

November 1 All Saints	In this Gospel, Jesus gives us the Beatitudes
November 8 32 nd Sunday in Ordinary Time	This Gospel relates the parable of the wise and foolish virgins.
November 15 33 rd Sunday in Ordinary Time	This Gospel recounts the parable of the talents.
November 22 Solemnity of Christ the King	Jesus says "Amen, I say to you, whatever you did for one of the least brothers of mine, you did for me."
November 29 1 st Sunday of Advent	In this Gospel, Jesus warns us to be watchful because we don't know when the Lord is coming.



HOLY FATHER'S PRAYER INTENTION - NOVEMBER 2020

Universal Prayer Intention: Artificial Intelligence - We pray that the progress of robotics and artificial intelligence may always serve humankind.

உலகளாவிய செபக்கருத்து: செயற்கை நுண்ணறிவு - ரோபாட்டிக்ஸ் மற்றும் செயற்கை நுண்ணறிவின் முன்னேற்றம் எப்போதும் மனித இனத்திற்கு சேவை செய்யட்டும் என்று மன்றாடுகிறோம்.

**DECREE EXTENDS INDULGENCE FOR THE FAITHFUL DEPARTED
THROUGHOUT NOVEMBER**

The Apostolic Penitentiary announces modifications to the Plenary Indulgence for the deceased during the month of November. Many of the Church's pastors have requested an adaptation to the requirements to obtain the Plenary Indulgence for the deceased in the month of November. Thus, "by the special mandate of His Holiness Pope Francis", the Apostolic Penitentiary released with some changes to the normal practice. The Decree containing these modifications was signed on October 22, 2020 the liturgical memorial of Pope St John Paul II.

Plenary Indulgence during month of November : Due to the corona virus pandemic and the need to avoid large groups from forming where prohibited, the Plenary Indulgence applicable to the deceased by those who visit a cemetery has been extended beyond the normal dates of 1 to 8 November. This year, the indulgence can be obtained by anyone who visits a cemetery, even if only mentally, on any day in November, and devoutly prays for the faithful departed.

Plenary Indulgence on All Souls' Day: Regarding the Plenary Indulgence attached to All Souls' Day, 2 November, this year, it can be obtained not only on the preceding or succeeding Sunday, or on the actual Feast day, but on any other day of the month chosen by each member of the faithful. In this case, the indulgence is obtained by "devoutly visiting a church or an oratory", along with the recitation of the Our Father and the Creed, and the other requirements associated with a Plenary Indulgence.

The homebound: For anyone who cannot leave their home for various reasons, including anti-Covid restrictions, they too can obtain the Plenary Indulgence by "uniting themselves spiritually to other members of the faithful". In this case, the condition of being "completely detached from sin" and the intention of completing the other requirements for obtaining a Plenary Indulgence remain. These conditions are Sacramental Confession, reception of Holy Communion and a prayer for the Holy Father's intentions. The Decree suggests that such prayer take place before an "image of Jesus or the Blessed Virgin Mary". Among the various prayers that are recommended are "prayers for the deceased, Morning or Evening Prayer from the Office of the Dead, the Rosary, the Divine Mercy Chaplet, meditating on various Gospel passages proposed for the liturgy of the Dead, or completing a work of mercy by offering to God the suffering and discomforts of one's own life".

Invitation to Priests: Directing a word to priests, the Decree asks that they make the Sacrament of Confession generously available and that they make Holy Communion available to the sick. In addition, all priests are invited to offer three Masses on All Souls' Day.

NEWS FROM THE CHURCH

1. Pope Francis on October 25, 2020, announced that he will hold a consistory on November 28 for the creation of 13 new Cardinals. The Holy Father made his announcement after praying the noonday Angelus with the faithful gathered in St Peter's Square.

The Cardinals-elect are: Bishop Mario Grech, Secretary-General of the Synod of Bishops; Bishop Marcello Semeraro, Prefect of the Congregation for the Causes of Saints; Archbishop Antoine Kambanda of Kigali, Rwanda; Archbishop Wilton Gregory of Washington; Archbishop José Advincula of Capiz, Philippines; Archbishop Celestino Aós Braco of Santiago de Chile; Bishop Cornelius Sim, titular Bishop of Puzia di Numidia and Vicar Apostolic of Brunei, Kuala Lumpur; Archbishop Augusto Paolo Lojudice of Siena-Colle Val d' Elsa-Montalcino; Fra Mauro Gambetti, Conventual Franciscan, Custodian of the Sacred Convent of Assisi.

With them Pope Francis has included Members of the College of Cardinals: Bishop Felipe Arizmendi Esquivel, Bishop emeritus of San Cristóbal de las Casas, Mexico; Archbishop Silvano M Tomasi, titular Archbishop of Asolo, Apostolic Nuncio; Fra Raniero Cantalamessa, Capuchin, Preacher of the Papal Household; Msgr Enrico Feroci, parish priest of Holy Mary of the Divine Love in Castel di Leva.

2. Pope Francis has appointed Divine Word Father Sebastian Maria Michael, a noted sociologist and writer, as a consulter of the Vatican's Pontifical Council for Inter-Religious Dialogue on October 22, 2020. Father Michael is the director of the Commission for Interreligious Dialogue of the Archdiocese of Bombay. He is a professor at the Department of Sociology, University of Mumbai, and honorary director, Institute of Indian Culture, Mumbai.

3. The Holy See's Permanent Representative to the Organization for Security and Cooperation in Europe (OSCE) stresses the importance of joint efforts to respond to the crime of trafficking in persons, a scourge that affects some 40 million victims worldwide." Trafficking in persons and other contemporary forms of enslavement are a worldwide problem that needs to be taken seriously by humanity as a whole." These were the words of the Holy See's Permanent Representative to the Organization for Security and Cooperation in Europe (OSCE), Monsignor Janusz Urbańczyk, during a meeting of the body's Permanent Council. He pointed out that there are "more than 40 million victims of trafficking or exploitation in the world." Of that disturbing number, 10 million are younger than 18 years old, and 1 out of 20 are children under eight years old who are victims of sexual exploitation.

4. The Dicastery for the Laity, Family and Life has made available online, a free, downloadable e-book publication - "The Richness of Many Years of Life," with the occasion of the International Day of the Elderly. This latest publication is a collection of the proceedings from the first international conference on the pastoral care of the elderly organized in January 2020. Organized by the same Dicastery, the conference was aimed at promoting a "renewed concern for the pastoral care of the elderly in every ecclesial community." The publication of this e-book comes after the "Every senior is your grandparent - #Send Your Hug" campaign, launched in July 2020 at the invitation of Pope Francis." The Richness of Many Years of Life" is available for download at www.laityfamilylife.va.

5. "Caritas India is happy to receive this award as this is a recognition of our humble efforts to mitigate the sufferings of humanity in the wake of this COVID Pandemic," said Executive Director of Caritas India, Father Paul Moonjely, in his speech on receiving the Healthgiri Award 2020 for best NGO for Healthcare Services. The award was presented by Harsh Vardhan, Union Minister of Health and Family Welfare to Fr Paul Moonjely.

6. Pope Francis has re-nominated Cardinal Oswald Gracias, Archbishop of Bombay, to the Council of Cardinals advising the Holy Father for the reform of the Roman Curia and governance of the Universal Church. This was announced by the Vatican Office on October 15, 2020. Cardinal Oswald Gracias has also been re-nominated by the Holy Father to be Member of the Pontifical Council for Legislative Texts, the highest body in the Church on matters regarding Canon Law. This body suggests amendments and other changes in Canon Law to the Holy Father, and is entrusted with the responsibility of giving authentic interpretations on the Code of Canon Law. Prayerful Wishes to him.

7. Archbishop Filipe Neri Ferrão, the President of the Conference of Catholic Bishops of India (CCBI) and the Metropolitan Archbishop of Goa and Daman, urged the Church in India to promote the new Directory for Catechesis, which was promulgated recently by the Pontifical Council for Promoting the New Evangelization. Archbishop Filipe was speaking on the occasion of the release of the new Directory for Catechesis in India, which was held on Thursday, 1 October, 2020 at Shanti Sadan, CCBI Secretariat Extension, Benaulim, Goa. "The publication of this updated Directory for Catechesis will be of real assistance and support to the renewal of catechesis according to the exigencies of the present time. The new Directory is highly relevant for our catechetical and new evangelization ministries at the parish,

diocesan and religious congregation levels," said the Archbishop. He also appealed to popularize the use of the new Directory so as to make the faith formation ministry more relevant and effective. The new Directory for Catechesis contains norms, principles, directives and guidelines for effective and orderly catechesis in schools, parishes and dioceses. It is a useful resource material for priests, religious, catechists and all those who are involved in the catechetical ministry of the Church.

8. The new Executive Secretary for the CCBI Commission for Liturgy Rev Dr Moncy Nellikunnel, SDB and Rev Fr Duming Gonsalves, currently the Executive Secretary to the CCBI Commission for Catechetics as the new Administrator of Shanti Sadan, CCBI Secretariat, Extension, Benaulim Goa was installed and took charge on 1 October, 2020. Most Rev. Filipe Neri Ferrão, the President of the CCBI and the Metropolitan Archbishop of Goa and Daman presided over the installation prayer service and inducted the priests to the new offices. The new Officials of the CCBI professed their faith and took oath to carry out the new responsibilities entrusted by the national Episcopal Conference to animate and lead the Church in India in their respective fields.

9. Pope Francis has authorized the promulgation of several decrees regarding nine people who are on the path toward canonization October 28, 2020. Three miracles - The Pope recognized the following three miracles:

- the miracle attributed to the intercession of Blessed Giustino Maria Russolillo, Priest and Founder of the Society of Divine Vocations and the Congregation of the Sisters of Divine Vocations. He was born on January 18, 1891, in Pianura di Napoli (Italy) and died there on August 2, 1955;

- the miracle, attributed to the intercession of the Venerable Servant of God Maria Lorenza Requenses in Longo, Foundress of the Hospital of the Incurables in Naples and the Capuchin Nuns. She was born circa 1463 in Lleida (Spain) and died in Naples (Italy) on December 21, 1539;

- the miracle, attributed to the intercession of the Venerable Servant of God Elzbieta Czacka (born Róza), Foundress of the Congregation of the Franciscan Sisters Handmaids of the Cross. She was born on October 22, 1876, in Bila Tserkva (Ukraine) and died in Laski (Poland) on May 15, 1961.

Four martyrs

The decrees also recognized the martyrdom of four Servants of God:

- the martyrdom of the Servants of God Léonard Melki and Thomas Saleh, professed priests of the Order of Capuchin Friars Minor. The two men were killed in hatred of the Faith, in Turkey in 1915 and 1917;

- the martyrdom of the Servant of God Luigi Lenzini, Diocesan Priest. He was killed in hatred of the Faith, in Crocette di Pavullo (Italy), on the night between 20 and 21 July 1945;

- the martyrdom of the Servant of God Isabel Cristina Mrad Campos, a lay woman. She was killed in hatred of the Faith, in Juiz de Fora (Brazil) on September 1, 1982.

Two heroic virtues

Finally, Pope Francis also approved decrees related to the heroic virtues of two Servants of God:

- the heroic virtues of the Servant of God Roberto Giovanni, a professed Brother of the Congregation of the Sacred Stigmata of Our Lord Jesus Christ. He was born on March 18, 1903, in Rio Claro (Brazil) and died in Campinas (Brazil) on January 11, 1994;

- the heroic virtues of the Servant of God Maria Teresa of the Heart of Jesus (born Celia Méndez y Delgado), Co-foundress of the Congregation of the Handmaids of the Divine Heart of Jesus. She was born on February 11, 1844, in Fuentes de Andalucía (Spain) and died in Seville (Spain) on June 2, 1908.

விவிலியப் பணிக்குழு செய்திகள்

1) திருவழிபாட்டின் வழிகாட்டி (2020-2021) : சென்னை-மயிலை உயர்மறைமாவட்ட விவிலியப் பணிக்குழுவின் தயாரிப்பில் ஆண்டுதோறும் வெளிவந்துக் கொண்டிருக்கும் ஓர் ஆண்டிற்கான திருவழிபாட்டின் வழிகாட்டி இவ்வருடமும் திருவருகைக் காலத்திலிருந்து (29-11-2020) கிறிஸ்து அரசர் பெருவிழா வரை (30-11-2021) தயாரிக்கப்பட்டுள்ளது. ஒரு பிரதியின் விலை ரூ.15/- தேவையான பிரதிகளுக்கு விவிலியப் பணிக்குழுவை (நவம்பர் 10-ம் தேதியிலிருந்து) அணுகவும்.

2) Bible Housie : சென்னை-மயிலை உயர்மறைமாவட்ட விவிலியப் பணிக்குழுவின் தயாரிப்பில் உருவாக்கப்பட்டுள்ள Bible Housie விவிலிய மாந் தர்களையும் இடங்களையும் எளிமையாக ஆர்வத் தோடு அறிந்துக்கொள்ளவும் அறிவிக்கவும் ஏதுவாக உருவாக்கப்பட்டுள்ளது. ஒரு புத்தகத்தின் விலை ரூ.35/- தேவைப்படுவோர் விவிலியப் பணிக்குழுவை அணுகவும்.

அருள்பணி உபால்டஸ் சுந்தர்

AN OVERVIEW OF FRATELLI TUTTI

On the feast of St Francis of Assisi, the Holy Father, Pope Francis, released the third encyclical letter of his papacy entitled Fratelli Tutti, on fraternity and social friendship. As with Laudato Si', the title is an Italian quotation of the pope's saintly namesake, translated as "brothers and sisters all." The 287-paragraph document is a brisk walking-tour of Pope Francis's social teaching and well worth a read. In this time of social distancing, the Holy Father reminds us that we ought to love our brothers and sisters as much when they are far away as we are with them.

The encyclical articulates in eight chapters a call for all human persons to recognize and live out our common fraternity. It starts with a consideration of what is holding humanity back from the development of universal fraternity and moves to an expression of hope that peace and unity will be achieved through dialogue among peoples of faith. I offer a summary of each chapter below.

Chapter 1 - Dark Clouds Over a Closed World

In the first chapter, Pope Francis outlines some trends in the world today that he finds running counter to seeing each other as brothers and sisters: the loss of a historical consciousness, the throwaway culture, the stalled expansion of human rights, fear of immigrants, and the superficiality of digital connection that can lead to aggression and polarization. Francis does not intend to produce an exhaustive list of the world's social ills, but rather highlights how these issues are all connected by an elevation of the individual over concern for the whole of humanity:

"The gap between concern for one's personal well-being and the prosperity of the larger human family seems to be stretching to the point of complete division between individuals and human community... It is one thing to feel forced to live together, but something entirely different to value the richness and beauty of those seeds of common life that need to be sought out and cultivated" (31).

Chapter 2 - A Stranger on the Road

After the lament of the first chapter, Pope Francis offers an extended reflection on Jesus' parable of the Good Samaritan as a "ray of light in the midst of what we are experiencing" (56). The Holy Father sees in the parable a reminder that the natural love we experience for family members should be consciously extended to those who are strangers to us. This call to care for strangers in need has its roots in Judaism, and Pope Francis highlights that this care must be expressed both personally, case by case, and communally, united as a family. Each

new day should be seen as an opportunity to “include, integrate, and lift up the fallen” rather than “an arena for [our] own power plays” (77).

Chapter 3 – Envisaging and Engendering an Open World

Pope Francis goes on to say that the social, loving dimension of human life is universal, natural, and essential. Love both draws us out of ourselves and draws the ones we love into ourselves. True love also “impels us towards universal communion... By its very nature, love calls for growth in openness and the ability to accept others as part of a continuing adventure that makes every periphery converge in a greater sense of mutual belonging” (95). This movement toward solidarity does not eliminate differences, but celebrates the beauty of diversity.

An authentic human fraternity must be based on a recognition of the inherent dignity of all persons, especially those who are vulnerable, poor, or suffering. In economic terms, human dignity also entails the right to “sufficient opportunities for his or her integral development” (118). Francis here reiterates the Church’s teaching of the “common destination of created goods,” which states that “if one person lacks what is necessary to live with dignity, it is because another person is detaining it” (119). Rights to private property are derived from the universal destination of goods and therefore are subordinate to it. Pope Francis recognizes that this way of thinking is not common these days, but that “if we accept the great principle that there are rights born of inalienable human dignity, we can rise to the challenge of envisaging a new humanity” (127).

Chapter 4 – A Heart Open to the Whole World

In concrete terms, the Holy Father points to the plight of immigrants in today’s world as an opportunity to better care for our brothers and sisters. The topic of borders and their limitations is a recurring theme throughout the encyclical, and it is directly addressed in this chapter. Pope Francis writes that since migration is an international concern, an international response is needed. Furthermore, rather than seeing migration as cause for fear or turmoil, we ought to welcome the fruitful exchange that migrants bring to a community and the opportunities for caring for strangers. The pope recognizes a tension between globalization and localization, but sees a way of healthily living rooted in one’s own culture while striving for the common good of the whole of humanity. “Each particular group becomes part of the fabric of universal communion and there discovers its own beauty. All individuals, whatever their origin, know that they are part of the greater human family, without which they will not be able to understand themselves fully” (149).

Chapter 5 – A Better Kind of Politics

In the political sphere, Pope Francis discusses two movements that hinder our ability to see the world as open and having a place for all people: populism and liberalism. Populism distorts the notion of a “people” in a closed and exclusionary way. Liberalism, specifically neoliberalism, exalts the marketplace as the solution to all problems, to the benefit only of those in power. Citing St. John Paul II, Pope Francis imagines a nobler politics that puts social love at the forefront rather than economics. Political love is practiced in sacrifice for those in greatest need, but in accord with subsidiarity so that it does not become “a soulless pragmatism” (187). This requires politicians to strive for “fruitfulness” over “results”: “what is important is not constantly achieving great results... It is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others” (194-195). Thus, politics should focus on the long-term common good. Concretely, the pope also calls for reform of the U.N. and an end to human trafficking.

Chapter 6 – Dialogue and Friendship in Society

In this chapter, Pope Francis turns to dialogue and its essential role in creating a new culture of fraternity. Dialogue is a middle path between “selfish indifference” and “violent protest” (198). Society is built on authentic dialogue, which involves respecting the other’s viewpoint, but not in a relativistic fashion. Rather, “it must respect the truth of our human dignity and submit to that truth” (207). In envisioning how this might look in a pluralistic society, the pope draws on a favorite image, that of the polyhedron, “whose different sides form a variegated unity, in which ‘the whole is greater than the part’” (215). This is lived out in the hard, but joyful, work of encountering those who are different than ourselves. For this we can call on the Holy Spirit for the gift of kindness.

Chapter 7 – Paths of Renewed Encounter

In many circumstances, peace and fraternity require healing between groups who have experienced conflict. Pope Francis outlines some ways to move forward toward lasting peace. He recognizes that true peace must be based on truth, along with justice and mercy. Unity is often best achieved when people work together to address the problems they share. The process of peacemaking is on-going and requires work, especially a care for the most vulnerable in society. Conflicts will arise but can be resolved through dialogue and honest negotiation. This does not mean that whole societies can be reconciled and forget past sins; rather, “reconciliation is a personal act” and human evils like the Shoah and the atomic bombings must be remembered as symbols of the depths of human evil (246-247).

At this point, Pope Francis writes of war and the death penalty as two “false answers” that seem to address certain extreme circumstances, but “do no more than introduce new elements of destruction in the fabric of national and global society” (255). The Holy Father makes clear that his condemnation of war and the death penalty is in keeping with the ancient teaching of the Church. In previous eras each of these institutions was permitted by certain justifications, but because of the changed circumstances of our times, those justifications are no longer valid.

Chapter 8 – Religions at the Service of Fraternity in Our World

In this final chapter, the Pope asserts the essential role that the different religions of the world should play in fostering universal fraternity. Religions remind humanity of the existence of transcendent truth which is the source of human dignity. Moreover, religious formation fortifies human consciences against the individualism and materialism that underlie the divisions and polarizations in our world. The Roman Pontiff calls for greater collaboration among religions “for the common good and the promotion of the poor” (282). Finally, Pope Francis quotes directly from the “Document on Human Fraternity for World Peace and Living Together,” which he signed in February 2019 with the Grand Imam of Al-Azhar in Abu Dhabi, committing again, in the name of God, to a path of peace and dialogue toward greater human fraternity.

OBITUARY

Rev Fr M Rayappa lost his beloved elder brother Mr M Maria Paappuraj, aged 89 years on 9th October 2020. The Funeral Mass was held on 12-10-2020 at Sts Peter and Paul Church, Ariyanallur, Dindigul. The Archdiocese offers heartfelt condolences to Rev Fr M Rayappa and his family members. We pray that the Lord may grant the deceased eternal rest.

Rev Fr L Paulraj, Parish Priest of St Antony's Shrine, Avadi lost his beloved father Mr Lourdasamy, aged 90 years on 16th October 2020. The Funeral Mass was held on 18-10-2020 at Our Lady of Voyage Church, Cheyyur. The Archdiocese offers heartfelt condolences to Rev Fr L Paulraj and his family members. We pray that the Lord may grant the deceased eternal rest.

Mrs Adaikala Mary, aged 102 years, beloved mother of Rev Fr K S Lawrence passed away on 21st October 2020. The Funeral Mass was held on 21-10-2020 at Karumanthurai, Salem. The Archdiocese expresses its heartfelt condolences to Rev Fr Rev Fr K S Lawrence and his family members. We pray that the Lord may grant the deceased eternal rest.

May their souls rest in peace !

அருள்தந்தை தாமஸ் ஜோசப் அவர்களின் இறைவனை நோக்கிய இறுதிப் பயணம்

‘நான் நல்லதொரு போராட்டத்தில் ஈடுபட்டேன். என் ஓட்டத்தை முடித்து விட்டேன். விசுவாசத்தைக் காத்துக் கொண்டேன். இனி எனக்கென வைக்கப்பட்டிருப்பது, நேரிய வாழ்வுக்கான வெற்றி வாகையே. அதை



இறுதி நாளில் ஆண்டவர் எனக்குத் தருவார்’ என்ற இறைவார்த்தைக்கேற்ப 101 ஆண்டுகளாக நம் மிடையே இம் மண்ணில்கில் வாழ்ந்து, இறைவனடி சேர்ந்துள்ள நம் அனைவரின் பாசத்திற்கு உரியவரான அருள்தந்தை தாமஸ் ஜோசப் அவர்களைப் பற்றி சில வரிகள்...

அருள்தந்தை தாமஸ் ஜோசப் அவர்கள் திரு செரியன் ஜோசப் திருமதி மரியம்மா ஜோசப் அவர்களின் தம்பதியர்களுக்கு மகனாக 1919-ம் ஆண்டு ஜனவரி 14-ம் தேதியன்று கேரளா மாநிலத்தின் சங்கனஞ்சேரி மாவட்டத்திலுள்ள முட்டார் என்ற கிராமத்தில் பிறந்தார்.

இவர் தனது பள்ளி படிப்பையும், கல்லூரி படிப்பையும் சங்கனஞ்சேரி மாவட்டத்திலேயே பயின்றார். 1940-ம் வருடம் ஜூலை 10-ம் தேதியன்று பூந்தமல்லி திருஇருதய குருத்துவ கல்லூரியில் சேர்ந்து, குருத்துவ பயிற்சியை பெற்று, 1949-ம் ஆண்டு டிசம்பர் 21-ம் தேதியன்று புனித மரியன்னை இணைப் பேராயலத்தில், சென்னை-மயிலை உயர்மறைமாவட்ட முதல் பேராயர் மேதகு டாக்டர் லூயிஸ் மத்தியாஸ் ஆண்டகை அவர்களால் குருவாக திருநிலைப் படுத்தப்பட்டார்.

1950-ல் முதன் முறையாக தனது குருத்துவ பணியையேற்று, உதவி பங்குத்தந்தையாக சூளை புனித பெலவேந்திரர் ஆலயத்தில் ஒரு வருடம் பணியாற்றினார். முதுகலை படிப்பை இங்கிலாந்து ஆக்ஸ்போடு கல்லூரியில், ‘தொழிலாளர் உறவுகள்’ படிப்பினை பயின்றார். 1958 ஜனவரி மாதம் முதல் செப்டம்பர் மாதம் வரை 10 மாதங்கள் பார்க் டவுன் புனித அந்தோணியார் ஆலயத்தின் பங்குத்தந்தையாக பணியாற்றினார். இதே ஆண்டு இளம் கத்தோலிக்க தொழிலாளர் இயக்கத்தின் மாநில தலைவராகவும் பொறுப்பேற்று பணியாற்றி கொண்டிருந்தார்.

1969 ஜூலை மாதத்தில் கிறிஸ்துவ தொழிலாளர் இயக்கத்தின் தேசிய தலைவராக பொறுப்பேற்றார். 1972-ம் ஆண்டு செப்டம்பர் மாதம் முதல் இந்திய கத்தோலிக்க ஆயர் பேரவையின் (CBCI) தொழிலாளர் இயக்கத்தின் செயலராகவும், நீதி, சமாதானம் மேம்பாடு பணிக்குழுவின் தேசிய செயலராகவும் சிறப்பாக பணியாற்றினார். 1994-ம் ஆண்டு டிசம்பர் முதல் தேதி முதல் நமது உயர்மறைமாவட்டத்தின் தொழிலாளர் இயக்கம், இளம் கத்தோலிக்க தொழிலாளர் இயக்கம், கடல்சார் பணிக்குழுவின் செயலராகவும் பணியாற்றினார்.

1998 மே மாதம் 30-ம் தேதி முதல் இராயபுரம் புனித பேதுரு ஆலயத்தின் பங்குத்தந்தையாக பொறுப்பேற்று, 7 ஆண்டுகள் சிறப்பாக பணியாற்றினார். 2005-ம் ஆண்டு திருஇருதய குருத்து கல்லூரியின் ஆன்மீக தந்தையாக தனது பணியை தொடர்ந்தார்.

வியான்றி இல்லத்தில் தனது இறுதி நாட்களை கழித்து, உடல்நல குறைவால் 12-10-2020 அன்று மதியம் 1.20 மணியளில் தனது இன்னுயிரை இறைவனிடம் ஒப்படைத்தார்.

முக்கிய நிகழ்வுகள்:

1958-ம் முதல் பல ஆண்டுகளாக தொழிலாளர் நலன் ஆணையத்தின் இயக்குனராக சிறப்பாக பணியாற்றி இருக்கிறார்.

அருள்பணி தாமஸ் ஜோசப் அவர்கள் வத்திக்கான் பீடத்தின் தூதுவராக சர்வதேச கூட்டங்களில் பங்கேற்றிருக்கிறார். குறிப்பிடும் படியாக மாலத்தீவில் நடத்த ஆசிய அளவில் கடல்சார் கூட்டங்களில் பங்கேற்றிருக்கிறார். காட்மண்டு, சார்ச் நாட்டுகளின் கூட்டத்தில் பங்கேற்றிருக்கிறார். டெல்லியில் ஐ.நா. அமைப்பின் கூட்டத்தில் பங்கேற்றிருக்கிறார். இந்திய அரசின் சார்பில் நடைபெற்ற தொழிலாளர் கூட்டங்களில் பங்கேற்றிருக்கிறார்.

சர்வதேச கத்தோலிக்க தொழிலாளர் இயக்கத்தின் சார்பாக இலங்கை, ஜப்பான், சிங்கப்பூர், கோலாலம்பூர், மலேசியா, பேங்காங், தாய்லாந்து ஆகிய நாடுகளில் நடைபெற்ற கூட்டங்களில் பங்கேற்றிருக்கிறார்.

கிறிஸ்துவ தொழிலாளர் இயக்கத்தின் சார்பாக பெல்ஜியம், இத்தாலி, பிரான்ஸ், போர்த்துகல், பின்லாந்து, அமெரிக்கா, ஸ்பெயின் ஆகிய நாடுகளில் நடைபெற்ற கூட்டங்களில் சிறப்பான தனது பங்கேற்பை கொடுத்திருக்கிறார்.

நம் பாசமிகு தந்தை அன்பானவர். எல்லோரிடமும் அன்பாக பழகக் கூடியவர். ஏழை எளியோருக்கு உதவி செய்வதிலும், தொழிலாளர்களின் நலனில் அக்கறை கொள்வதிலும் இவருக்கு நிகர் இல்லை. இவர் சிறந்த பேச்சாளர்.

நாம் அனைவரும் எல்லாம் வல்ல இறைவன் அண்ணாருக்கு நித்திய இளைபாற்றியை அருளும்படியாகவும், அவரை இழந்து வாடும் அவரது உறவினருக்கும், நமக்கும் இறைவன் ஆறுதல் தர வேண்டுமென்றும் இத்திருப்பலியில் மன்றாடுவோமாக.

IMPORTANT NOTE

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

The Chancellor

NEW APOSTOLIC LETTER HIGHLIGHTS ST JEROME'S LOVE OF SCRIPTURE

St Jerome bequeathed to the Church “devotion to the Sacred Scripture, a ‘living and tender love’ for the written word of God,” says Pope Francis in a new Apostolic Letter on the 1600th anniversary of the death of the great Doctor and Father of the Church. “Jerome’s profound knowledge of the Scriptures, his zeal for making their teaching known, his skill as an interpreter of texts, his ardent and at times impetuous defense of Christian truth, his asceticism and harsh eremitical discipline, his expertise as a generous and sensitive spiritual guide”, the Pope writes in *Scripturae Sacrae affectus* (“Devotion to Sacred Scripture”), “all these make him, sixteen centuries after his death, a figure of enduring relevance for us, the Christians of the twenty-first century.”

A life devoted to Christ and His word

Reviewing the life of the fourth century saint, Pope Francis notes that Jerome devoted himself entirely “to Christ and His word,” working unceasingly “to make the divine writings accessible to others. The Pope highlighted two dimensions of the saint’s life especially: his “absolute and austere consecration to God,” and “a commitment to diligent study, aimed purely at an ever deeper understanding of the Christian mystery.”

Pope Francis dwells on Jerome’s love of Scripture, which focused on the “humble character of God’s revelation,” more than on “the narrative and poetic genius of the Bible.” Jerome approached the Scriptures in an even “more systematic and distinctive way” than the other early Christian Fathers, emphasizing the necessity of knowing the Bible in order to know Christ.

Study steeped in obedience

Jerome’s study of the Scripture, the Pope says, was steeped in obedience, both to God Himself and “to those in the Church who represent the living Tradition that interprets the revealed message.” But, Pope Francis insists, “The ‘obedience of faith’ is not, however, a mere passive reception of something already known; on the contrary it demands an active personal effort to understand what was spoken.” Pope Francis notes that many people find the Bible difficult to read — not because of illiteracy, but because they have not learned the skills necessary to make the sacred text intelligible.” This shows the need for an interpreter,” writes Pope Francis, adding, “Jerome can serve as our guide... because he leads every reader to the mystery of Jesus.”

The Vulgate translation

The Pope notes that Jerome’s translation of the Scriptures into Latin helped to shape western culture. “Jerome’s work of translation teaches us that the values and positive forms of every culture represent an

enrichment for the whole Church,” while at the same time witnessing “to the fact that the Bible continually needs to be translated into the linguistic and mental categories of each culture and generation.” Pope Francis also explains the importance of translation as a form of “hospitality”: a translator, he writes, “is a bridge builder,” helping people of different languages and cultures not only communicate with, but also understand one another.

Devotion to Rome and the Popes

Saint Jerome was also known for his deep devotion to Rome and to the Popes. “At a turbulent time in which the seamless garment of the Church was often torn by divisions among Christians, Jerome looked to the Chair of Peter as a sure reference point.” Jerome himself “was often involved in bitter disputes for the cause of the faith,” which he often carried out with great passion. Nonetheless, although willing to fight vehemently for the faith, Jerome loved and desired peace. “Today more than ever,” writes Pope Francis, “our world needs the medicine of mercy and peace.”

Example of love for the Scriptures

Concluding his Letter, Pope Francis appeals to everyone to take Saint Jerome as an example of love for Sacred Scripture and devotion to study. “I would like to pose a challenge to young people in particular,” he writes: “Begin exploring your heritage. Christianity makes you heirs of an unsurpassed cultural patrimony of which you must take ownership. Be passionate about this history which is yours. Dare to fix your gaze on the young Jerome, who, like the merchant in Jesus’ parable, sold all he had in order to buy the ‘pearl of great price’.”

Pope Francis expresses his hope that we might “love what Jerome loved,” rediscover his writings, and allow ourselves “to be touched by his robust spirituality.” He points to the Blessed Virgin Mary as “the model of prayerful reading of the Scriptures,” encouraging us to “entrust ourselves to Our Lady who, more than anyone, can teach us how to read, meditate, contemplate, and pray to God, who tirelessly makes Himself present in our lives.”

APPOINTMENTS

Rev Fr M Balasamy	Priest In-charge	Bharathiyar Ngr
Rev Fr Martin Raj SDM	Asst Parish Priest	Ambattur
Rev Fr Arul Doss SDM	Asst Parish Priest	Kasimode
Rev Fr Joseph John Rose SFX	Asst Parish Priest	Maduravoyal
+ Most Rev Dr George Antonysamy Archbishop of Madras-Mylapore		Rev Fr K J Varghese Rozario Incharge of Chancery

**POPE'S MESSAGE FOR WORLD DAY OF POOR:
PRAYER INSEPARABLE FROM SOLIDARITY WITH POOR
(15 NOVEMBER 2020)**

Pope Francis releases his message for the Fourth World Day of the Poor, observed on 15 November 2020. The Pope calls on people to keep their gaze fixed on the poor, especially during the Covid-19 pandemic, and warns against succumbing to a “whirlwind of indifference”. The theme for the 4th World Day of the Poor is “Stretch forth your hand to the poor”, taken from the book of Sirach. Drawing from this text, Pope Francis observes that “its author presents his advice concerning many concrete situations in life, one of which is poverty.

He insists that even amid hardship we must continue to trust in God.” The Pope points out that from these pages we see, “prayer to God and solidarity with the poor and suffering are inseparable.” He also notes that “time devoted to prayer can never become an alibi for neglecting our neighbour in need.”

The gift of Generosity

“Generosity that supports the weak, consoles the afflicted, relieves suffering and restores dignity to those stripped of it, is a condition for a fully human life,” Pope Francis says. “The power of God’s grace cannot be restrained by the selfish tendency to put ourselves always first.” In his message, the Pope acknowledges that “keeping our gaze fixed on the poor is difficult”, but, he underlines, it is “more necessary than ever if we are to give proper direction to our personal life and the life of society.”

Whirlwind of indifference

“We cannot feel ‘alright’ when any member of the human family is left behind and in the shadows,” he says. The Pope laments a frenetic pace of life that leads people into a “whirlwind of indifference”. He adds that it is only when something happens that upsets the course of our lives do our eyes become capable of seeing the goodness of the saints “next door”.

Covid-19 and the Saints next door

Devoting a significant part of his message to the Covid-19 pandemic, Pope Francis draws attention to the many “outstretched hands” in the form of doctors and nurses who have been caring for patients in these difficult months. He also commends the outstretched hands of administrators, pharmacists, priests, volunteers and others who have given of themselves day and night and without fanfare.” The present experience,” says the Pope, “has challenged many of our assumptions. We feel poorer and less self-sufficient because we have come to sense our limitations and the restriction of our freedom.” “The loss of

employment, and of opportunities to be close to our loved ones and our regular acquaintances, suddenly opened our eyes to horizons that we had long since taken for granted.”However, Pope Francis stresses, “now is a good time to recover ‘the conviction that we need one another, that we have a shared responsibility for others and the world’.”In a word, he continues, “until we revive our sense of responsibility for our neighbour and for every person, grave economic, financial and political crises will continue.”

Outstretched hands of love

Returning to this year’s theme, the Pope notes that it is “a summons to responsibility and commitment as men and women who are part of our one human family.” Even during this pandemic, which has forced people into isolation, the Word of God “constantly impels us to acts of love,” Pope Francis says.He also describes how the command: ‘Stretch forth your hand to the poor’ “challenges the attitude of those who prefer to keep their hands in their pockets and to remain unmoved by situations of poverty in which they are often complicit.”“Some hands are outstretched to accumulate money by the sale of weapons that others, including those of children, use to sow death and poverty... Others still, parading a sham respectability, lay down laws which they themselves do not observe.”

Our final goal is love

Concluding his message, the Pope recalls that in the book of Sirach it is written, ‘In everything you do, remember your end’.He continues by saying, “the ‘end’ of all our actions can only be love. This is the ultimate goal of our journey, and nothing should distract us from it.”Even a smile, remarks Pope Francis, is something we can share with the poor and is a “source of love and a way of spreading love. An outstretched hand, then, can always be enriched by the smile of those who quietly and unassumingly offer to help, inspired only by the joy of living as one of Christ’s disciples.”

NATIONAL AND INTERNATIONAL DAYS - NOVEMBER 2020

10 Nov	World Science Day for Peace and Development
11 Nov	National Education Day
12 Nov	World Pneumonia Day
13 Nov	World Kindness Day
14 Nov	National Children’s Day, World Diabetes Day
16 Nov	International Day for Tolerance
17 Nov	World Day of Remembrance for Road Traffic Victims
21 Nov	World Television Day, World Philosophy Day

AN APPEAL BY THE FEDERATION OF ASIAN BISHOPS CONFERENCE (FABC)

It is with great shock and agony, the FABC heard of the arrest of the 83-year-old Fr Stan Swamy and his incarceration. We are surprised at the charges brought against him. We stand in solidarity with Fr Stan Swamy and all who support the rights of the indigenous people. The media in India has expressed deep shock over the arrest of Fr Stan Swamy, who for three decades lived among the most deprived indigenous people of India. The arrest and cold-hearted incarceration of Fr Stan Swamy reminds us of the treatment meted out to Mahatma Gandhi when he stood up for the rights of the Indian people. The colonial British government was too eager to incarcerate him for the ‘crime’ of asking for the dignity of his people. It was his dream that the least of India should be the central concern of a free India. Fr Stan Swamy was following Gandhi’s nonviolent path to realize his dream.

The arrest is symptomatic of the treatment meted out to indigenous people in various parts of Asia. From the shores of South China Sea to the central parts of India, is a vast land once the homeland of indigenous people. Colonization destroyed them; nation-states disenfranchised them. Thousands have perished in the ecocide – killing of biosphere.

Asian market economy and its enablers have treated the indigenous communities with a colonial mentality – making them environmental refugees. The world is indebted to the indigenous communities for protecting Nature and giving it to the world. The forests and biosphere where the indigenous people lived proved to be the “lungs of the world”. When Asian governments choose to evict the indigenous people and offer their lands for corporate gain, they are opting to infect the lungs of the world. This is ecological Covid. Pope Francis has called for protecting the precious ‘lungs’ like Amazon, Congo and Asian forests.

Humanists like Fr Stan Swamy tried to save the world from ecocide. We urge the concerned authorities to acknowledge the role the indigenous people play for the welfare of the world and release their people and those who support them. India is a great nation, the land of the Mahatma and the spiritual mother of the whole of the East. We do hope its leaders will show sagacity and magnanimity in appreciating the services of Fr Stan Swamy and other indigenous people’s leaders, releasing them as free citizens of India.

Cardinal Charles Bo SDB
President - Federation of Bishops Conference of Asia
26 October 2020