



# SIVAGANGAI DIOCESE

## News Letter



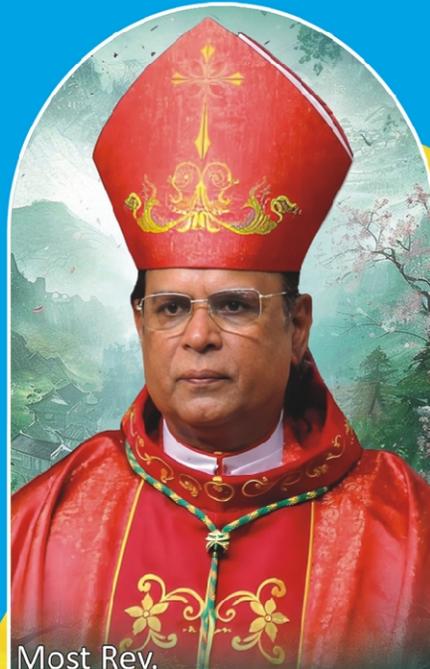
February 2026



**St. John De Britto**

Our Patron

**Pray for us.**



Most Rev.

**Dr. L. ANANDAM**

D.D., Ph.D., Dr.Theol.

Our Bishop

**Happy Feast**

Ad Multos Annos



பெண்களின் மாண்பும் பங்களிப்பும்

### BISHOP'S ENGAGEMENTS FOR FEBRUARY- 2026

DATE	TIME	APPOINTMENT	PLACE
01	M	Flag Hoisting & Confirmation	Gaspar Nagar
	E	Feast Mass	Muthupetai
02 - 03		CCBI Plenary Assembly	Bangalore
04-10		CBCI General Body Meeting	Bangalore
11	M	St. John the Baptist Sisters - Jubilee Mass	Anna Nagar
	E	Feast Mass, Chinnathurai	Trivandrum
14		FSJ Sisters - Silver & Golden Meeting	Chennai
15	M	Married Couples Jubilee Celebrations	VPC
	E	New Church Blessing, Arasakulam	Susaiapparpattanam
16		Marriage Mass, Sengole Nagar	Madurai
17	M	Blessing of the Children's Home	Amaravathipudur
	E	Blessing of the Curd Unit: The Good shepherd Milk Plant	Kalayarkoil
18		Ash Wednesday Mass	Cathedral
20		Lenten Retreat Mass	Rastha
25-27		Board of Bishop's Meeting	Trichy, Karumathur & Nagercoil
Feb 28		Pastoral Visit	Vallani
-Mar 01			



நான் பசியாய் இருந்தேன். நீங்கள் உணவு கொடுத்தீர்கள். (மத் 25:35)

## ஆனந்தா

**நண்பகல் உணவுத்திட்டம்**

சிவகங்கை மறைமாவட்டம்

**நீங்களும் எம் கனவுத் திட்டத்தில் பங்கேற்கலாமே!**

ஆனந்தா மதிய உணவுத் திட்ட வங்கிக் கணக்கு விபரம்

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**பகிர்வோம்**  
**பசிபோக்குவோம்**

## Bishop Speaks...

Dear Fathers, Brothers and Sisters,  
Grace and peace in Christ Jesus!



In recent times, I have felt the need to draw our common attention to a pastoral practice that has serious implications for the faith life, liturgical sense, and witness of our Catholic communities, namely, the excessive erection and multiplication of statues in our churches, chapels, and grottos. This concern is not directed against devotion or popular piety as such, but toward the right ordering of devotion in harmony with Catholic doctrine, Sacred Scripture, and the norms of the Church.

### Catholic Teaching on Statues and Sacred Images

The Catholic Church does not worship statues. This is a foundational truth that must be clearly reaffirmed. Our faith teaches that adoration (*latria*) is due to God alone, while veneration (*dulia*) is given to saints, and special veneration (*hyperdulia*) to the Blessed Virgin Mary. Sacred images and statues serve as visible signs that lift our minds and hearts to the invisible God. The Second Council of Nicaea (AD 787) clarified this teaching, stating that the honour given to sacred images of Mary, or the saints whom the image represents, “passes to the prototype,” that is, to Christ. The Catechism of the Catholic Church teaches: “The honour paid to sacred images is a respectful veneration, not the adoration due to God alone” (CCC 2132). Thus, statues have a legitimate place in Catholic worship and devotion, provided they serve faith and not replace it.

### Biblical Perspective

Sacred Scripture gives us a balanced and nuanced understanding. On the one hand, the Bible firmly condemns idolatry: “You shall not make for yourself an idol... you shall not bow down to them or serve them” (Ex 20:45). At the same time, Scripture itself attests that God permitted and even commanded the use of sacred images when rightly ordered:

- ❖ The Lord instructed Moses to place cherubim on the Ark of the Covenant (Ex 25:18-20).
- ❖ The Temple of Solomon was adorned with images of cherubim, palm trees, and flowers (1 Kgs 6:23-29).

What Scripture condemns is not images, but images that become objects of worship. Jesus himself reorients worship when he says: “God is spirit, and those who worship him must worship in spirit and truth” (Jn 4:24). Any devotional practice, including the use of statues, must therefore lead the faithful more deeply to Christ and to the living God.

### Canonical and Liturgical Norms

The Code of Canon Law and the liturgical tradition of the Church insist on moderation and clarity. Canon Law states: “The practice of displaying sacred images in churches for the veneration of the faithful is to be maintained. Nevertheless, their number is to be moderate and they are to be arranged in proper order” (cf. can. 1188). The intention of the Church is clear: excess is to be avoided. When statues are multiplied indiscriminately, churches risk losing their Christ-centred focus and their liturgical coherence.

### A Pastoral Concern: “Tent of Statues”

In some of our churches and grottos, we see an unchecked addition of statues, often motivated by private devotion, gratitude, or personal vows. While these sentiments are understandable, the cumulative effect can be problematic. Churches risk becoming what some have called a “*tent of statues*”, where the altar, the ambo, and the tabernacle no longer remain the clear focal points.

Such practices unintentionally:

- ❖ Weaken the centrality of the Eucharist.
- ❖ Confuse the faithful about the nature of Christian worship.
- ❖ Provide grounds for criticism and accusation of idolatry by denominational and Pentecostal communities.

### Theological and Dogmatic Balance

From a theological perspective, Christ is the one mediator between God and humanity (1 Tim 2:5). Saints are witnesses and intercessors, not alternatives to Christ. Statues must therefore function as *pedagogical and devotional aids*, never as ends in themselves. The Constitution on the Sacred Liturgy *Sacrosanctum Concilium* emphasizes that popular devotions must be harmonized with the liturgy and must lead people to it, not distract from it.

## **Norms and Proposals for Regularizing the Practice**

In order to safeguard sound doctrine, genuine devotion, and our pastoral credibility, I propose the following norms and guidelines for reflection and implementation:

1. Primacy of the Altar and Tabernacle: The altar, ambo, and tabernacle must remain visually and theologically central in every church.
2. Moderation in Number: Only a limited number of statues should be placed in the church, chosen for their universal significance (for example: Christ, Our Lady, the parish patron).
3. No New Statues Without Permission: The erection of new statues or grottos should require prior permission from the diocese.
4. Catechesis of the Faithful : Parishioners should be gently instructed on the meaning of veneration versus worship, and on the proper role of images in Catholic faith.
5. Private Devotion, Public Order: Personal devotions and votive expressions should not override the communal and liturgical nature of church space.

### **The Jubilee Year of Saint Francis of Assisi (2026 - 2027)**

As we reflect on the right ordering of our devotional practices, it is timely to recall that the Universal Church will celebrate the Jubilee Year of Saint Francis of Assisi from January 10, 2026, to January 10, 2027, marking the 800th anniversary of his passing, as initiated by Pope Leo XIV. This Jubilee is proposed as a year of peace, holiness of life, evangelical simplicity, and credible witness, closely linked with the themes of peace and mission

Saint Francis of Assisi stands before us not as a saint of excessive externals, but as a Gospel-centred disciple who allowed his entire life to become a living icon of Christ. He did not multiply symbols; rather, he became a sign himself. His life reminds us powerfully of the words of Saint Paul: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me” (Gal 2:20).

Saint Francis had a deep love for the Church, the Eucharist, and the humanity of Christ, especially the Incarnation and the Cross.

His devotion was simple, profound, and Christ-centred. In the spirit of this Jubilee, we are invited to examine whether our churches and devotional spaces reflect this evangelical simplicity or whether they risk being cluttered with symbols that distract rather than lead to contemplation. A moderated and theologically sound use of statues can itself become a Jubilee sign, pointing to a Church that is poor in spirit, focused on essentials, and radiant in faith.

### **Observing the Jubilee in the Pastoral Life**

The Jubilee Year of Saint Francis can be fruitfully integrated into the pastoral ministry of our diocese in the following ways:

- ❖ **Simplicity in Worship and Church Spaces:** In the Franciscan spirit, parishes may review their church interiors to ensure sobriety, harmony, and Christ-centeredness, allowing the altar and the Eucharist to speak most clearly.
- ❖ **Peace-Building Initiatives:** Inspired by Saint Francis, the “man of peace,” parishes can organize peace prayers, reconciliation services, and interreligious or social harmony initiatives.
- ❖ **Option for the Poor and Care for Creation:** The Jubilee invites concrete acts of charity, care for the poor, and ecological responsibility, reflecting Saint Francis’ Canticle of Creation.

Ultimately, this Jubilee calls us to remember that the most powerful testimony of the Church is not the number of statues we erect, but the holiness of lives we form. As Saint Peter exhorts: “Like living stones, let yourselves be built into a spiritual house” (1 Pet 2:5).

### **Conclusion**

Our churches are meant to be houses of prayer, where the Faithful encounter the living God through Word and Sacrament. Statues and images must help, not hinder, this encounter.

May all our devotional practices, including the use of sacred images, lead our people more deeply to Christ, strengthen their faith, and bear credible witness to the Gospel.

With prayerful regards and pastoral concern,

+ **Lourdu Anandam**  
Bishop of Sivagangai.

## Womanhood (Femininity; Femaleness)

A deep sense of joy and pride arises when we affirm that the Bible - one of the earliest bodies of literature - speaks profoundly and respectfully about womanhood. As we welcome the year 2026, a renewed perspective emerges through the common motto “*Women’s Dignity and Their Participation*,” proposed by the CBCI and TNLCBC. This vision seeks to promote gender justice and to highlight the indispensable role of women in building both ecclesial and social structures for the common good.

What strikes us even today is that, despite originating in a predominantly patriarchal and male-dominated Jewish society, the Bible repeatedly upholds the dignity, value and vocation of women. In this brief article, I attempt to present a holistic biblical perspective on womanhood.

### 1. Foundational Vision: Woman in Creation (Genesis)

The Bible offers a foundational vision of womanhood in the creation narratives. Scripture proclaims: “*God created humankind in his image... male and female he created them*” (Gen 1:27). This verse reveals two fundamental truths.

First, woman is not secondary in worth. The Bible clearly affirms that woman shares equally in the divine image and dignity with man. Both man and woman together reflect the *imago Dei* the image of God.

Second, Genesis 2:18 states: “*I will make him a helper suitable for him.*” This verse must be understood correctly. The Hebrew term *eezer* (helper) does not imply subordination. In fact, the same word is used to describe God as Israel’s helper (cf. Ps 33:20). Thus, woman is portrayed as a source of strength, partnership, and mutual support not as inferior to man, but as an equal companion.

### 2. Woman as Life-Bearer and Hope-Bearer

The Book of Genesis further presents woman as both a life-bearer and a bearer of hope. In Genesis 3:20 we read: “*The man named his wife Eve, because she was the mother of all the living.*” Significantly, even after the Fall, woman remains associated with life, continuity, and hope.

This implies that woman participates uniquely in God’s creative power as a giver of life. Moreover, Genesis 3:15 subtly hints at redemption emerging through a woman theme that finds its fulfillment in Mary within Christian theology. Thus, Scripture consistently links womanhood with hope, renewal and salvation.

### 3. Women as Moral and Spiritual Agents (Historical Books)

In the historical books of the Bible, women appear as active moral and spiritual agents. A striking example is Deborah: “*Deborah, a prophetess... was judging Israel*” (Judg 4:4). Deborah served simultaneously as judge, prophet, and national leader roles rarely entrusted to women in ancient cultures. Her leadership, prophetic authority, and judicial wisdom highlight the natural and God-given capacities of women even within a patriarchal society.

Another exemplary figure is Ruth, who embodies loyalty and self-giving love. When Naomi urges her to return to her own people, Ruth responds with profound commitment: “*Where you go, I will go... your people shall be my people*” (Ruth 1:16). Though a foreigner, Ruth becomes an ancestor of King David and, in Christian belief, of Christ himself (cf. Mt 1:5). Her faithfulness (*hesed*), sacrificial love, and trust in God invite every woman to integrate leadership with fidelity and compassion.

### 4. Woman as Wisdom (Wisdom and Poetic Literature)

The wisdom and poetic books of the Bible present woman as a symbol of divine wisdom and as a capable, discerning, and life-giving presence. The Book of Proverbs personifies wisdom as a woman: “*Say to wisdom, ‘You are my sister’*” (Prov 7:4) and “*Wisdom has built her house*” (Prov 9:1). Through this imagery, biblical wisdom is portrayed as feminine, suggesting that womanhood is closely associated with divine insight, moral discernment and guidance.

Furthermore, Proverbs 31 describes the “worthy woman” as economically capable (31:16, 24), compassionate toward the poor (31:20), wise in speech (31:26), and deeply rooted in the fear of the Lord (31:30). The rhetorical question, “*A woman of worth who can find?*” (Prov 31:10), underscores that woman is not a passive figure but a strong, intelligent, industrious, and entrepreneurial agent.

## 5. Emotional and Relational Depth (Song of Songs)

The Song of Songs presents a remarkably egalitarian vision of love. Notably, the woman speaks more frequently than the man, and her voice is confident, joyful, and unapologetic. She proclaims: *“I am my beloved’s, and his desire is for me”* (Song 7:10). Here, womanhood is portrayed through mutual desire, emotional depth, beauty, self-expression, and equality in lovechallenging any notion of female silence or inferiority.

## 6. Women in the Prophetic Vision

Even within a male-centered social structure, the prophetic tradition affirms women as full recipients of God’s Spirit. The prophet Joel declares: *“Your sons and your daughters shall prophesy”* (Joel 2:28). This vision radically affirms that the Spirit of God is poured out without gender distinction a truth reiterated in Acts 2:117. Thus, women share equal responsibility and authority in proclaiming God’s word.

## 7. Mother Mary: Model of Faith and Discipleship

In the Gospels, Mother Mary stands as the supreme model of faith and discipleship. Through her radical trust in God, freedom-filled obedience, and cooperation in salvation history, she boldly declares: *“Let it be to me according to your word”* (Lk 1:38). Through her simple yet profound “yes,” the Law and the Prophets reach fulfillment.

Moreover, Mary’s spiritual motherhood transcends her biological motherhood. She becomes a model for all disciples who seek to follow Christ closely. To walk in her footsteps is to embrace a spirituality that goes beyond human limitations and opens oneself fully to God’s salvific plan.

## Conclusion

Although the Bible emerged from patriarchal cultural contexts, its theological core consistently affirms woman as life-giver, wisdom-bearer, leader, prophet, disciple, and co-partner in God’s saving plan. In this sense, the Bible stands among the earliest literatures to ground the dignity of woman not in culture or social status, but in God himself.

**Rev. Dr. R. Maria Dellus**, Chancellor

## COLLECTION DETAILS

S.No	Parish Name	Holy Childhood	Holy See	Hunger & Decease	Holy Land	Vocation	Peter's Pence
1	Amaravathiputhur	1,100	1,500	5,200	1,500	1,050	1,400
2	Andavoorani	500	500	6,000	6,000	500	775
3	Andichiurani	500	500	5,000	3,500	500	500
4	Anjukottai	500	500	16,250	2,750	500	1,500
5	A.R. Mangalam	500	500	1,480	3,282	600	600
6	Ariyakudi	800	500	24,400	4,400	500	500
7	Avudaipoigai	1,378	2,382	6,000	2,072	2,115	1,000
8	C.K. Mangalam	500	500	9,000	3,500	500	500
9	Devakottai	500	1,000	0	0	0	0
10	Gaspar Nagar	500	500	3,800	1,500	500	500
11	Idaikattur	1,000	1,000	9,350	11,200	2,000	1,000
12	Illyankudi	2,000	2,000	5,000	2,000	0	1,000
13	Irudayapuram	0	0	0	0	0	0
14	Kalaikulam	420	500	600	2,500	400	420
15	Kalayarkovil	2,000	2,000	92,700	32,180	2,000	5,000
16	Kalladithidal	500	500	2,500	2,000	500	500
17	Kallal	1,000	1,000	1,500	2,000	1,000	1,000
18	Kamuthi	1,000	2,000	8,000	7,000	1,000	1,000
19	Kanakkanpatty	300	300	1,460	1,940	300	350
20	Karankadu	0	1,000	5,000	1,000	1,000	1,000
21	Keelakarai	1,000	1,000	29,060	8,600	1,000	200
22	Keelauchani	900	800	4,000	1,250	900	800
23	K.M. Kottai	1,300	1,200	9,000	8,000	1,000	1,200
24	Kokkurani	500	500	2,000	1,000	500	1,200
25	Kombadimadurai	500	500	500	1,000	500	600
26	Kottaiyur	500	500	20,000	4,000	500	500
27	Kundukulam	500	500	3,000	100	500	500
28	Kurumilangudi	0	500	500	1,563	3,447	500
29	Kuthalur	700	500	8,000	6,000	600	500
30	M. Michaelpattanam	500	200	4,300	2,100	200	0
31	M. Saveriyarpattanam	0	0	8,177	10,331	0	300
32	Manamadurai	2,000	1,000	17,000	8,000	1,000	2,000
33	Mandapam	0	0	0	0	0	0
34	Mandapam Camp	200	200	5,000	3,000	200	200
35	Managiri	2,000	1,500	60,000	10,000	1,000	1,500
36	Mattiyarendal	0	0	2,500	1,000	500	500
37	Mookaiyur	500	500	3,000	1,500	500	500
38	Muppaiyur	300	300	4,000	300	300	300
39	Muthupattanam	1,000	1,000	2,500	3,500	1,000	1,000
40	Muthupettai	0	0	10,000	15,000	0	0
41	Nagarikathan	500	500	6,000	5,000	500	500

## FEBRUARY 2024 - DECEMBER 2025

Pro Afris	Communi cation	Bible Sunday	Pilgrimage	Mission Sunday	Peter the Apostle	Opus Securitatis	Communo India	Total
1,200	1,350	1,200	1,000	16,500	1,100	600	600	35,300
775	500	1,000	2,000	10,000	500	500	0	29,550
0	0	0	0	0	0	0	0	10,500
500	500	500	1,500	4,200	500	500	500	30,700
600	600	600	0	0	0	0	0	8,762
500	500	1,000	2,000	40,000	500	0	0	75,600
1,000	2,000	2,000	2,000	5,500	2,000	2,000	2,000	33,447
0	0	0	1,000	0	0	0	0	15,500
0	0	0	2,000	0	0	0	0	3,500
500	500	500	1,500	8,630	500	300	200	19,930
1,000	2,000	2,000	4,500	8,000	2,000	2,000	2,000	49,050
1,000	1,000	1,000	2,000	15,000	1,000	1,000	1,000	35,000
0	0	0	0	0	0	0	0	0
450	400	450	1,000	1,550	480	450	450	10,070
2,000	2,000	2,000	5,000	1,25,000	0	0	0	2,71,880
500	500	500	6,000	8,000	500	500	0	23,000
1,000	1,000	1,000	1,500	32,000	1,000	1,000	1,000	47,000
1,000	1,000	1,000	1,500	24,200	800	0	0	49,500
300	375	400	6,001	7,600	350	300	300	20,276
1,000	1,000	2,000	10,000	17,000	1,500	1,000	1,000	43,500
1,000	1,800	2,000	3,000	15,000	1,200	1,000	500	68,160
1,000	0	0	5,000	0	0	0	0	14,650
1,100	1,100	1,200	3,000	4,100	0	0	0	32,200
500	500	500	2,020	7,500	0	0	0	16,720
500	0	0	0	10,300	0	0	0	14,400
0	0	0	2,500	11,000	500	500	500	41,000
500	500	500	1,000	4,000	500	500	0	12,600
500	500	500	1,000	12,000	500	500	500	22,510
500	500	0	0	0	0	0	0	17,300
0	0	0	1,000	0	0	0	0	8,300
300	300	300	1,000	11,500	300	300	0	32,808
1,000	1,000	2,000	3,000	30,000	1,000	1,000	1,000	71,000
200	200	300	1,000	8,000	200	300	0	10,200
0	0	0	0	0	0	0	0	8,800
1,200	1,200	1,200	4,000	28,800	1,000	0	0	1,13,400
500	500	500	2,000	6,000	500	500	0	15,000
500	500	500	1,000	0	0	0	0	9,000
300	300	300	1,000	10,140	300	0	0	17,840
1,000	1,000	1,000	3,000	8,021	1,000	1,000	1,000	27,021
0	0	0	5,000	10,000	0	0	0	40,000
500	500	500	2,000	8,200	500	0	0	25,200

## COLLECTION DETAILS

S.No	Parish Name	Holy Childhood	Holy See	Hunger & Decease	Holy Land	Vocation	Peter's Pence
42	Nanakudi	1,000	1,000	5,730	7,615	1,000	1,000
43	Okkur	900	900	21,000	10,000	1,000	1,000
44	Orikottai	800	750	6,300	3,300	700	1,000
45	Oriyur	0	0	0	0	0	0
46	Pagaianjan	500	500	1,500	1,500	500	500
47	Pamban	0	0	5,000	2,000	0	10,000
48	Paramakudi	0	0	65,932	33,095	1,000	1,000
49	Puliyal	500	500	83,098	17,966	0	0
50	Pushpavanam	300	500	1,300	500	300	500
51	Rajakembiram	0	0	0	0	0	0
52	Rameshwaram	1,000	1,000	15,000	10,000	0	0
53	Ramnad	1,000	1,000	52,600	15,200	1,000	1,000
54	Ramnagar	1,000	1,000	40,000	30,000	1,000	1,000
55	Rochmanagar	300	300	6,000	2,500	300	500
56	R.S. Mangalam	1,000	1,000	8,000	7,000	1,000	0
57	Sahaya Nagar	700	700	2,500	9,500	0	0
58	Salaigrammam	1,000	1,100	2,000	2,000	1,000	1,000
59	Sambai	500	500	3,600	1,850	500	500
60	Sarugani	1,500	1,500	15,000	17,000	500	1,000
61	Satharasanpatty	500	500	0	0	0	0
62	Saveriyarpattanam	2,100	900	8,500	7,000	1,200	1,200
63	Sayalkudi	500	1,000	5,000	3,000	1,000	1,000
64	Sekkekudi	400	0	0	0	0	0
65	Sekkalai	0	0	90,000	30,000	0	0
66	Sengole Nagar	500	500	3,000	4,000	500	500
67	Sengudi	0	0	12,500	3,500	500	500
68	Senjai	3000	4,000	30,000	20,000	5,000	6,000
69	Silameganadu	500	500	5,000	2,000	1,000	1,000
70	Singampunari	100	320	650	740	400	400
71	Sivagangai	0	0	1,00,000	20,000	2,000	2,000
72	Suranam	800	1,000	10,000	5,000	700	1,000
73	Susaiyapparpattanam	500	500	10,200	8,335	1,000	1,500
74	T. Susaiyapparpattanam	0	0	30,000	10,000	1,000	2,000
75	Thangachimadam	0	0	1,000	1,000	1,000	1,000
76	Thirupathur	500	500	17,000	13,000	500	500
77	Thiruvarangam	1,000	500	25,000	20,000	1,000	500
78	Thiruventriyur	230	325	1,000	2,700	140	500
79	Thondi	150	150	1,700	1,250	150	1,170
80	V. Michaelpattanam	750	800	22,200	1,000	750	600
81	Vallani	2,000	1,000	8,000	5,000	2,000	0
82	Ulaganathapuram	3,500	1,000	28,200	12,800	1,000	1,500
	<b>TOTAL</b>	<b>56,928</b>	<b>55,627</b>	<b>11,39,787</b>	<b>5,23,319</b>	<b>65,252</b>	<b>76,015</b>

## FEBRUARY 2024 - DECEMBER 2025

Pro Afris	Communi- cation	Bible Sunday	Pilgrimage	Mission Sunday	Peter the Apostle	Opus Securitat	Communo India	Total
1,000	1,000	1,000	3,000	17,000	1,000	500	500	42,345
1,100	1,000	1,100	2,000	21,000	0	0	0	61,000
1,000	1,000	1,000	1,500	10,200	0	0	0	27,550
0	0	0	5,000	0	0	0	0	5,000
500	500	500	1,000	0	0	0	0	7,500
0	0	5,000	10,000	20,000	0	0	0	52,000
1,000	1,000	1,000	10,000	54,720	1,000	1,000	1,000	1,71,747
0	0	0	5,000	0	0	0	0	1,07,064
500	800	500	1,000	4,000	300	500	500	11,500
0	0	0	2,500	0	0	0	0	2,500
0	0	0	0	0	0	0	0	27,000
1,000	1,000	2,000	3,200	43,200	1,000	1,000	1,000	1,25,200
1,000	1,000	1,000	10,000	60,000	1,000	1,000	5,000	1,54,000
500	500	500	3,000	15,000	500	600	600	31,100
0	0	0	1,000	0	0	0	0	19,000
0	0	0	0	0	0	0	0	13,400
1,000	1,000	1,500	3,000	5,000	1,000	1,000	0	21,650
500	500	500	0	3,700	0	0	0	12,650
500	500	1,000	30,001	25,101	1,000	1,000	1,000	96,602
0	0	0	1,000	0	0	0	0	2,000
770	900	1,800	2,500	7,000	1,000	1200	1100	37,170
1,000	1,000	1,000	3,000	20,000	1,000	1,000	500	44,000
0	0	0	10,000	0	0	0	0	10,400
0	0	0	0	2,75,000	0	0	0	3,95,000
500	500	500	1,000	8,000	500	500	500	21,000
500	500	2,630	2,000	16,500	500	0	0	39,630
0	0	0	10,000	80,000	0	0	0	1,58,000
800	800	1,000	1,000	5,000	800	800	500	20,700
300	300	300	1,000	5,050	250	250	250	10,310
2,000	4,000	4,000	5,000	1,50,000	2,000	2,000	2,000	2,95,000
1,000	1,000	800	1,500	21,000	1,000	1,000	500	46,300
1,500	1,500	1,500	0	17,100	0	0	0	43,635
0	0	5,000	1,500	40,000	0	0	0	89,500
1,000	1,000	1,000	3,000	40,000	1,000	0	0	51,000
500	500	1,000	5,000	15,600	500	0	0	55,100
500	500	1,000	5,000	60,000	0	0	0	1,15,000
500	500	500	1,001	0	0	0	0	7,396
150	150	150	150	14,000	150	150	150	20,020
500	600	1,000	2,000	23,500	600	1,500	200	56,500
0	0	0	5,000	0	0	0	0	23,000
1,000	1,000	2,600	500	49,700	1,000	1,000	1,000	1,05,800
<b>46,545</b>	<b>50,175</b>	<b>70,830</b>	<b>2,44,373</b>	<b>16,34,112</b>	<b>37,300</b>	<b>31,750</b>	<b>29,350</b>	<b>40,61,393</b>

## INFORMATION

### From the Chancellor's Desk

#### Statistics 2025

Dear Fathers, Greetings!

The Statistics Form for the year 2025 has been sent to all Parish Priests. I earnestly request each Parish Priest to complete the form with the required data and submit it to the Chancery on or before 15 February 2026.

For any further queries or clarifications, kindly contact the Chancellor.

#### Hearty Condolences

We, together with our Bishop, Most Rev. D. L. Anandam, D.D., Ph.D., Dr. Theol., express our profound and heartfelt condolences, prayers, and solidarity to Rev. Fr. S. Michael Raj on the passing away of his beloved mother, Mrs. Mary, aged 84, who was called to her eternal rest on 11 January 2026. We join the bereaved family in prayer, commending her noble soul to the loving mercy of God. May the Lord grant her eternal peace and reward her with heavenly rest!

#### Hearty Condolences

Along with our Bishop, Most Rev. D. L. Anandam, D.D., Ph.D., Dr. Theol., we extend our heartfelt condolences and prayers to Rev. Fr. L. Ambrose Louis on the demise of his beloved mother, Mrs. Maia Alangaram (94), on 13 January 2026. May the Lord grant her eternal rest and console the bereaved family with the hope of the Resurrection.

### Papal Intention - February 2026

#### For Children with incurable diseases

Let us pray that Children suffering from incurable diseases and their families receive the necessary medical care and support, never losing strength and hope.



**Catholic Documents defending  
the Dignity of Woman**

Across the centuries, the Catholic Church has consistently affirmed the dignity, equality, and vocation of women through key papal and conciliar documents. These teachings highlight women's vital role in the family, the Church, and society, and call for justice, respect, and active participation in accordance with God's loving design.

Here is a chronological list of major papal documents affirming the dignity of women :

Rerum Novarum Leo XIII (1891)  
 Casti Connubii Pius XI (1930)  
 Pacem in Terris John XXIII (1963)  
 Gaudium et Spes Vatican II, Paul VI (1965)  
 Populorum Progressio Paul VI (1967)  
 Octogesima Adveniens Paul VI (1971)  
 Familiaris Consortio John Paul II (1981)  
 Laborem Exercens John Paul II (1981)  
 Mulieris Dignitatem John Paul II (1988)  
 Christifideles Laici John Paul II (1988)  
 Letter to Women John Paul II (1995)  
 Evangelium Vitae John Paul II (1995)  
 Deus Caritas Est Benedict XVI (2005)  
 Caritas in Veritate Benedict XVI (2009)  
 Amoris Laetitia Francis (2016)  
 Fratelli Tutti Francis (2020)

**State and Activity of the Ecclesiastical  
Marriage Tribunal  
of our Diocese in the Year 2025**

**Current Tribunal Ministers**

Rev. Dr. M. R. Jesu Judicial Vicar & Judge  
 Rev. Dr. Antony Michael Defender of Bond & Promoter of Justice  
 Rev. Dr. R. Maria Dellus Assessor  
 Rev. Dr. M. Sahaya Joseph- Assessor  
 Rev. Fr. J. Kiritharan Notary

**Activity of the Tribunal in the year 2025**

Causes Pending at the end of 2024	13
Causes Accepted in the year 2025	20
Causes admitted to the Ordinary Process	18
Causes admitted to the Briefer Process	02
Sentences issued in favor of nullity	20

**Grounds of nullity considered**

Force and Fear	02
Total Simulation	01
Partial Simulation Exclusion of Fidelity	02
Deceit	01
Grave lack of Discretionary Judgment	11
Incapacity to assume the essential obligations	03

Causes pending at the end of the year 2025: 13

**Rev. Dr. M.R. Jesu**  
Judicial Vicar

## Surplus Masses Remitted to Procurator

Name	Parish	Holy Masses	Amount
1. Carmel Convent	Sivagangai	150	22,500
2. Fr. John Britto	Pamban	133	20,000
3. Fr. Lourduraj	Sarugani	81	12,150
4. Fr. Vasanth Kumar	Idaikattur	3715	5,57,200
5. Fr. Maria Dellus	Bishop's House	10	1,500
6. Fr. Pushparaj	Saveriapattanam	174	26,100

## Contribution to the Diocese

Carried Forward	Rs. 42,38,000 00
Fr. John Antony Doss, USA	4,20,000 00
Fr. Arockia Amalraj, USA	4,00,000 00
Fr. Arul Arivu, USA	4,08,000 00
<b>Total</b>	<b>Rs. 54,66,000 00</b>

## Ananda Lunch Scheme Fund

Carried Forward	Rs. 14,67,000 00
Mr. Vedham & Mrs. Francisca	1,00,000 00
Mr. Prabhu Kannan	5,000 00
Idaikattur Parish	25,000 00
<b>Total</b>	<b>Rs. 15,97,000 00</b>

## Bishop Susaimanickam Poor Student Fund

Carried Forward	Rs. 12,17,001 00
T. Susaiapparpattanam Parish	10,000 00
<b>Total</b>	<b>Rs. 12,27,001 00</b>

## Cathedral Construction Fund

Muthupettai Parish	Rs. 10,000 00
Mr. Vedham & Mrs. Francisca	2,50,000 00
Seva Missionaries, Trichy Province	5,00,000 00
<b>Total</b>	<b>Rs. 7,60,000 00</b>

## Necrology

Fr. Gerald Joseph S. - 12.02.2022  
*May their souls rest in peace!*

## திருமணத் தயாரிப்பும் பயிற்சி வகுப்புகள் பிப்ரவரி - 2026

எண்	தேதி	நாள்	இடம்
1.	19.02.2026 20.02.2026	சனி ஞாயிறு	T. கசையப்பர்பட்டணம் பங்கு, தங்கச்சிமடம்

அருள்திரு. S. ஸ்ரீபதி, செயலர், குடும்ப நலவாழ்வுப் பணிக்குழு  
 அலைபேசி : 9677950941

(For private circulation only)

Prepared by : Chancellor, Bishop's House, Sivagangai. Cell : 0091- 8807440484, 9715842573

E-Mail : svgbishop@gmail.com

Website : www.rcdioceseofsivagangai.org



நான் பசியாய் இருந்தேன். நீங்கள் உணவு கொடுத்தீர்கள். (மத் 25:35)

# ஆனந்தா

## நண்பகல் உணவுத்திட்டம்

சிவகங்கை மறைமாவட்டம்

### நீங்களும் எம் கனவுத் திட்டத்தில் பங்கேற்கலாமே!

ஆனந்தா மதீய உணவுத் திட்ட வங்கிக் கணக்கு விபரம்

A/C No. : 99 90 25 12 15 08 59  
 A/C Name : ANANDA CHARITABLE TRUST  
 IFSC Code : HDFC0002576  
 Branch : SIVAGANGAI  
 Bank : HDFC

பகிர்வோம்  
 பசிபோக்குவோம்

## Birthday Wishes



**Fr. Edwin Rayan S.**  
07.02.1959



**Fr. Bastin Bharathy J.**  
09.02.1994



**Fr. Philip Xavier A.**  
16.02.1976



**Fr. J. Kiritharan**  
11.02.1994



**Fr. Charles I.**  
17.02.1969



**Fr. Santiago A.**  
19.02.1948



**Fr. James Anthuvan Dass S.**  
20.02.1968



**Fr. Arockia Anand R.**  
20.02.1979



**Fr. Bastin S.S.**  
25.02.1962

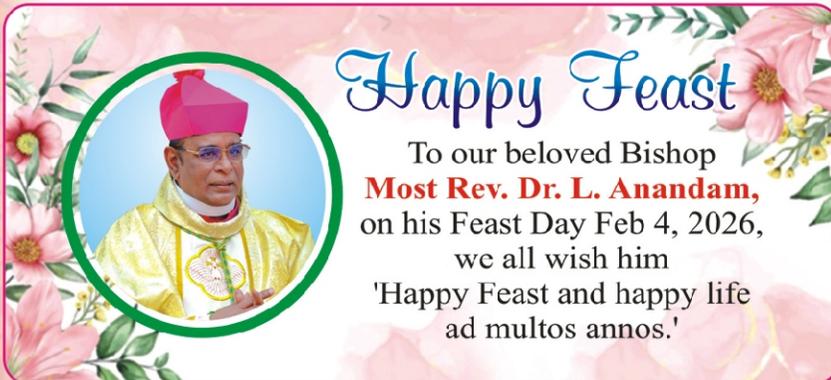


**Fr. Irudayaraj R.S.**  
26.02.1963



**Fr. Arockiasamy A.**  
27.02.1952

**Many Happy Returns of the Day!**



**Visit by Most Rev. Luc Meyer, Bishop of Rodez**



**Unity Octave, Sivangai**



**Youth Pongal Festival, VPC**