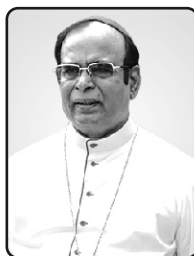


Bishop Speaks...

Dear Fathers, Brothers and Sisters,
Greetings to you in the name of Our Lord Jesus Christ!



Trip to the United States

I am pleased to share with you the highlights of my recent trip to the United States, which proved to be a very fruitful and enriching experience. During my visit, I had the privilege of meeting all 16 of our diocesan priests who are serving in 8 different dioceses and the Bishops of those dioceses in 10 States across the United States of America. It was truly heartening to witness their commitment to their ministries and to hear from the Bishops about the impact they are making in their respective parishes.

In addition to meeting our priests, I had the opportunity to engage also with mission directors and collaborators of mission in these dioceses. These meetings provided a wonderful platform to share with them the vibrant life of our Sivagangai Diocese, our ongoing ministries, and the challenges we face. I believe these interactions will strengthen the bonds between our dioceses and open up new avenues for collaboration and support. I return with a renewed sense of hope and gratitude, knowing that our diocese is well represented and that our priests are carrying out their mission with zeal and dedication.

Ananda Lunch Program (ALP)

The Diocese of Sivagangai will soon launch the 'ANANDA LUNCH PROGRAM (ALP),' a pilot program, designed to provide nutritious lunches to deserving, mentally ill, and neglected elderly individuals, especially in our village communities.

ALP is an essential initiative launched by the Diocese of Sivagangai in response to the growing social challenges faced by the elderly and vulnerable population in many villages. Over the past few decades, there has been a significant migration trend where a substantial portion of the village population has moved to cities in search of better employment opportunities, improved livelihoods, and educational prospects. This migration, while beneficial for those seeking growth and advancement, has inadvertently led to a critical social issue: the neglect and abandonment of the elderly.

As we embark on this scheme, we are guided by the words of Scripture which remind us of our duty to care for the vulnerable among us. In the Book of Isaiah, we are called to, "Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help" (Isaiah 58:7). This divine mandate calls us to extend our hands and hearts to those in need, and the 'ALP' is a manifestation of this call to service.

In many of our rural areas, elderly parents and aged relatives are often left behind as their younger family members move away. Some are not adequately cared for by their children due to physical distance, while others are outright abandoned, left to fend for themselves in conditions that can be quite harsh. This has led to a growing number of elderly individuals who are unable to meet even their basic needs, such as preparing and consuming nutritious meals.

Furthermore, there is a segment of the elderly population who suffer from physical and mental health issues, making it difficult or impossible for them to cook their own meals. Many of these individuals are either too frail, suffering from conditions such as dementia or other cognitive impairments, or lack the necessary resources to maintain a proper diet. The result is a tragic scenario where the most

vulnerable members of the society are left to struggle alone, often without adequate nutrition or care.

The ALP has been proposed as a direct response to these pressing social issues. The scheme aims to provide a decent and nutritious lunch to these elderly and aged individuals, ensuring that they receive at least one healthy meal per day. By delivering meals directly to their doors, the program addresses the immediate need for food security among the elderly while also offering a measure of social connection and care. Volunteers from the Vincent de Paul Society, *Anpiyam*, and lay evangelizers play a crucial role in this initiative, not only delivering meals but also checking in on the well-being of these individuals, thereby fostering a sense of community and support.

The pilot phase of this program will commence in the vicariates of Ramanathapuram, Paramakudi, and R.S. Mangalam. Through the efforts of the Sivagangai Multipurpose Social Service Society (SMSSS), we have identified over 500 elderly individuals across 14 parishes who are in need of our support.

I appeal to each of you to support this diocesan initiative with your prayers and practical assistance. Your support is crucial in ensuring that we can expand this program to reach all parishes and villages where deserving and vulnerable elderly people reside.

Here are ways you can contribute to this noble cause:

- ❖ Identify individuals who can become partners in the Aananda Lunch Scheme by donating Rs.100 per month.
- ❖ Encourage parishioners to become patrons of the scheme by contributing Rs.10,000 annually.

- ❖ Distribute donation boxes (hundi) to children and families, inviting them to contribute their small offerings to support the scheme.
- ❖ Motivate people to contribute a minimum of Rs. 2,000 during special occasions such as marriages, First Holy Communion, or jubilee celebrations.
- ❖ Identify and inspire potential donors to become sponsors of the scheme, either through monetary donations or in-kind contributions.
- ❖ Engage Catholic youth who are working in different locations to help collect donations for the scheme using donation books.
- ❖ Encourage people to sponsor a full or partial meal in honour of birthdays or anniversaries. Encourage and promote volunteers to assist with the door-to-door delivery of meals to the elderly beneficiaries.

The Diocese of Sivagangai, through this initiative, is taking a proactive stance to bridge the gap created by migration and to address the challenges faced by the elderly population in rural areas. Let us come together in the spirit of charity and service to support our elderly brothers and sisters. Your involvement and support will ensure the success of the 'ALP' and extend God's love and care to those who need it most.

To conclude I wish each one of you Happy Feast of the Nativity of Our Blessed Virgin Mary. Just as Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior" (Luke 1:46-47), may we too magnify the Lord in our ministries and rejoice in His constant guidance and blessings.

+ **Lourdu Anandam**
Bishop of Sivagangai.

SUMMARY OF DEI VERBUM
(Dogmatic Constitution on Divine Revelation)

Dei Verbum ("The Word of God" - Dogmatic Constitution on Divine Revelation) is one of the principal documents of the Second Vatican Council, promulgated by Pope Paul VI on November 18, 1965. It addresses the nature of divine revelation, the transmission of revelation, the role of Scripture and Tradition in the Church, and the relationship between Scripture, Tradition, and the Magisterium.

Chapter 1: Revelation Itself (1-6)

Summary: Dei Verbum begins by affirming that God has revealed Himself to humanity through Jesus Christ. The document explains that divine revelation is God's way of communicating Himself and His will to humans. This revelation is found both in Sacred Scripture and Sacred Tradition. This revelation is not just an abstract truth but a personal encounter with God. In other words, this chapter explains that God reveals Himself to humanity through deeds and words, culminating in Jesus Christ. Revelation is an expression of God's love and His desire for all people to share in divine life.

Quote: "In His goodness and wisdom, God chose to reveal Himself and to make known to us the hidden purpose of His will (cf. Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature." (Dei Verbum, 2).

Chapter 2: The Transmission of Divine Revelation (7-10)

Summary: This chapter discusses how divine revelation is transmitted through Sacred Tradition and Sacred Scripture, forming one sacred deposit of the Word of God. The Magisterium (the teaching authority of the Church) is responsible for authentically interpreting this Word. In other words, it underscores that Sacred Tradition and Sacred Scripture make up a single deposit of faith, which is to be faithfully

preserved and transmitted by the Church. Tradition and Scripture are seen as complementary rather than conflicting, each enriching the understanding of the other.

Quote: "Sacred Tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church." (Dei Verbum, 10).

Chapter 3: Sacred Scripture: Its Divine Inspiration and Interpretation (11-13)

Summary: This chapter emphasizes that the Scriptures are divinely inspired and teach truth for the sake of our salvation. It discusses the importance of understanding the intentions of the biblical authors and the necessity of interpreting Scripture within the living Tradition of the Church. In other words, it highlights the Bible's divine inspiration and its role as the authoritative record of God's revelation. The document asserts that the Scriptures are the Word of God written by human authors who were inspired by the Holy Spirit. This inspiration ensures the Bible's truthfulness in matters of faith and morals.

Quote: "The books of Scripture must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of our salvation." (Dei Verbum, 11).

Chapter 4: The Old Testament (14-16)

Summary: This chapter explains the value of the Old Testament, which reveals God's plan of salvation and prepares for the coming of Christ. The Old Testament is seen as indispensable for understanding the fullness of revelation. In other words, The Old Testament, which has been preserved for us in the Church's Tradition, is a preparation for the Gospel." It contains valuable insights and is to be read in light of the New Testament. And so, the entire Old Testament is to be read only in the light of the New Testament.

Quote: "These books, though they contain matters imperfect and provisional, nevertheless show us true divine pedagogy." (Dei Verbum, 15).

Quote : God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New (DV 16).

Chapter 5: The New Testament (17-20)

Summary: This chapter emphasizes the importance of the New Testament, which contains the climax of divine revelation in the person of Jesus Christ. The Gospels are highlighted as the heart of all Scriptures, giving a unique account of Christ's life, teachings, death, and resurrection.

Quote: "The Gospels are the principal witness for the life and teaching of the incarnate Word, our Savior." (Dei Verbum, 18).

Chapter 6: Sacred Scripture in the Life of the Church (21-26)

Summary: This chapter discusses the role of Sacred Scripture in the life of the Church. It encourages the faithful to read and study the Bible and emphasizes the importance of Scripture in preaching, teaching, and theological study. The chapter also underlines the need for Scripture to be accessible to all. In other words, the Church, guided by the Holy Spirit, is the authoritative interpreter of the Bible. The document also stresses the importance of understanding the historical and literary contexts of the biblical texts. It encourages scholars and theologians to use historical-critical methods to interpret the Scriptures, while remaining faithful to the Church's teaching authority.

Quote: "The Church has always venerated the divine Scriptures as she venerated the body of the Lord." (Dei Verbum, 21).

Quote: "Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially those who, as ministers of the word, must be in constant contact with the Scriptures in order to carry out their ministry." (Dei Verbum, 25).

Conclusion

Summary: The conclusion reaffirms the importance of Sacred Scripture and Tradition in the life of the Church, urging all members of the Church to immerse themselves in the Word of God.

Quote: "So may it come that, by the reading and study of the sacred books, 'the word of God may speed on and triumph' (2 Thess. 3:1) and the treasure of revelation entrusted to the Church may more and more fill the hearts of men." (Dei Verbum, 26).

We have given you a chapter-wise summary that captures the essence of Dei Verbum, highlighting its teaching on divine revelation, the role of Scripture and Tradition, and the importance of Scripture in the life of the Church. In other words, Dei Verbum emphasizes the dual sources of divine revelation Sacred Tradition and Sacred Scripture and the Church's role in interpreting and transmitting this revelation. It seeks to deepen the Church's understanding of divine revelation and to encourage a more profound engagement with the Word of God among all believers.

அன்புடன் வாழ்த்துகிறோம்...

நமது பாசமிகு ஆயர் மேதகு டாக்டர் L. ஆனந்தம் அவர்கள் தமிழக ஆயர் பேரவையின் வார இதழான "நம் வாழ்வு" பத்திரிக்கைக் குழுமத்திற்கு தலைவராக ஆகஸ்ட் மாதத்திலிருந்து நியமனம் செய்யப்பட்டுள்ளார். ஆயர் அவர்களின் பணிசிறக்க SNL வாழ்த்திச் செபிக்கின்றது.

SUMMARY OF GAUDIUM ET SPES

(Pastoral Constitution on the Church in the Modern World)

Gaudium et Spes (Joy and Hope) is one of the four principal documents of the Second Vatican Council, formally known as the "Pastoral Constitution on the Church in the Modern World." It was promulgated by Pope Paul VI on December 7, 1965, and it represents a significant development in the Church's approach to the modern world and in other words. In another word, it addresses the role of the Church in the contemporary world.

Part I: The Church and Man's Calling

Context and Purpose:

Gaudium et Spes was created in response to the rapidly changing social, political, and economic conditions of the 20th century. The Church recognized the need to engage more deeply with the modern world and address its challenges.

The document begins by expressing the Church's solidarity with all people, sharing in their joys, hopes, griefs, and anxieties. It acknowledges the challenges and opportunities of the modern world.

Quote: "The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ" (GS 1).

The Church must engage with the modern world, interpreting the signs of the times and responding to contemporary challenges (4).

Quote : To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel (GS 4).

Chapter 1: The Dignity of the Human Person (12-22)

Summary: This chapter discusses the inherent dignity of every human being, created in the image of God. It

emphasizes that human dignity is rooted in the person's capacity for self-awareness, moral conscience, and relationship with God.

Quote: "God did not create man as a solitary, for from the beginning 'male and female he created them' (Gen 1:27). Their companionship produces the primary form of interpersonal communion" (12).

Quote: The root reason for human dignity lies in man's call to communion with God (19).

Chapter 2: The Community of Mankind (23-32)

Summary: This chapter explores the social nature of humans, emphasizing that humans are meant to live in community. It discusses the importance of social institutions and the need for justice, peace, and the common good.

Quote: "The social order requires constant improvement. It must be founded on truth, built on justice, and enlivened by love; it should grow in freedom toward a more humane balance" (GS, 26).

Quote: "All men are endowed with a rational soul and are created in God's image; they have the same nature and origin, and being redeemed by Christ, they enjoy the same divine calling and destiny" (GS, 29).

Chapter 3: Man's Activity Throughout the World (33-39)

Summary: The chapter reflects on human activity in the world, including work and culture. It acknowledges the achievements of human civilization and discusses the need for these activities to be oriented toward the common good.

Quote: "Human activity, to be sure, takes its significance from its relationship to man, but the human person is by no means the ultimate measure of reality. Rather, God is the ultimate end of all things" (GS, 33).

Chapter 4: The Role of the Church in the Modern World (40-45)

Summary: This chapter outlines the Church's mission to engage with the modern world by promoting human dignity, justice, and the common good. It emphasizes the Church's role as both a spiritual and social guide.

The Church seeks to foster dialogue with all people to contribute to the common good, respecting the autonomy of earthly affairs while offering moral guidance (40-43).

Quote : The union of the human family is greatly fortified and fulfilled by the unity, founded on Christ, of the family of God's sons (GS 42).

Part II: Some Problems of Special Urgency

Gaudium et Spes is addressing some problems of special urgency so that the human dignity, both individually and socially could be safeguarded (GS 46).

Chapter 1: The Dignity of Marriage and the Family (47-52)

Summary: This chapter addresses the importance of marriage and the family as the foundation of society. It discusses the sanctity of marriage, the role of love and fidelity, and the responsibility of raising children. In other words, it affirms the dignity of marriage and the family as a communion of love and life.

The family is seen as a "school of deeper humanity," where individuals grow in virtue and love (52).

Quote : "The family is a kind of school of deeper humanity...the well-being of the individual person and of both human and Christian society is closely bound up with the healthy state of conjugal and family life" (GS, 52).

Chapter 2: The Proper Development of Culture (53-62)

Summary: This chapter emphasizes the significance of culture in human development. It encourages the Church to engage with cultural developments and stresses the importance of integrating faith with daily life.

Quote: Man comes to a true and full humanity only through culture that is through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other (GS 53)

Quote : There are many ties between the message of salvation and human culture. For God, revealing Himself to His people to the extent of a full manifestation of Himself in His Incarnate Son, has spoken according to the culture proper to each epoch (GS, 58).

Quote: "The Church, for her part, does not hide the fact that with the help of the Holy Spirit, it is her duty to help spread truth, to foster the growth of human culture" (GS 58).

Chapter 3: Economic and Social Life (63-72)

Summary: This chapter explores economic and social issues, highlighting the need for an economic order that serves humanity rather than exploiting it. It calls for social justice, the protection of workers' rights, and the prioritization of the poor.

Quote : In the economic and social realms, too, the dignity and complete vocation of the human person and the welfare of society as a whole are to be respected and promoted. For man is the source, the center, and the purpose of all economic and social life (GS 63)

Quote : Work is not merely a means of earning a living but is a way for individuals to participate in God's creative work (GS 67).

Chapter 4: The Life of the Political Community (73-76)

Summary: This chapter discusses the role of the Church in political life. It emphasizes the need for the Church to advocate for human rights, justice, and peace, while respecting the autonomy of the political community.

Quote: "It is in full harmony with human nature that political communities are instituted and exist. The political

community, for its part, exists for the common good" (GS, 74).

Quote: "The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once the sign and the safeguard of the transcendent character of the human person" (GS, 76).

Chapter 5: The Fostering of Peace and the Promotion of a Community of Nations (77-93)

Summary: The final chapter calls for the promotion of peace and disarmament. It discusses the importance of international cooperation and the role of the Church in fostering global solidarity and justice.

Quote: "Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies. Rather it is rightly and appropriately called an enterprise of justice" (GS, 78).

Conclusion Summary: The conclusion reiterates the Church's commitment to serve humanity by promoting justice, peace, and human dignity, and emphasizes that the Church must continue to read the signs of the times and respond with compassion and love.

Quote: "The Church, therefore, keeps ever in her mind the words of the Apostle: 'The form of this world, which we see, is passing away' (cf. 1 Cor. 7:31); but she also knows that we have here no lasting city, and that we seek the city which is to come." (GS 93).

Conclusion

Gaudium et Spes envisions the Church as a servant and a witness to the Gospel in the world. It calls for a more active and engaged Church that is responsive to the signs of the times and committed to addressing the challenges of the modern world with compassion and understanding. The document emphasizes that the Church should be a beacon of hope, promoting human dignity, justice, and peace in a rapidly changing world.

SUMMARY OF SACROSANCTUM CONCILIIUM

(Sacred Liturgy)

Sacrosanctum Concilium is one of the key documents of the Second Vatican Council, promulgated by Pope Paul VI on December 4, 1963. It is the Constitution on the Sacred Liturgy, and it represents a significant moment in the Church's liturgical reform. It focuses on the reform and promotion of the liturgy. The document aims to foster greater participation of the faithful in the liturgy, to renew and adapt the liturgy to the needs of modern times, and to express the Church's unity more clearly.

1. Introduction (Paragraphs 1-4)

Summary: The introduction sets the stage for the liturgical reforms by emphasizing the importance of the liturgy in the life of the Church. The purpose of the document is to promote the liturgical renewal that had already begun, to encourage active participation by the faithful, and to make the liturgy more accessible.

Key Point: The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times (4).

2. The Nature of the Sacred Liturgy and Its Importance in the Church's Life (Paragraphs 5-13)

Summary: This section explains the nature of the liturgy as the action of Christ and the Church. The liturgy is both a celebration of the Paschal Mystery and a means of sanctifying the faithful. The document highlights the need for full and active participation by all the faithful in the liturgy, as this is their right and duty by virtue of their baptism.

In other words, the document emphasizes that all members of the Church, not just the clergy, should participate fully and actively in the liturgy. This means engaging not only physically but also with the heart and mind, understanding and responding to the prayers and rituals.

Key Point: "Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations" (14).

- o "In the liturgy, through which the work of our redemption is accomplished, the most excellent way of sanctifying humanity and glorifying God is realized in a unique way" (7).
- o "The liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows" (10).

3. The Reform of the Sacred Liturgy (Paragraphs 14-46)

Summary: The document outlines the principles and norms for the reform of the liturgy. It calls for a revision of the rites so that they become more understandable and accessible to the faithful. This includes simplifying the liturgical texts and rites, promoting the use of the vernacular language, and encouraging a richer use of the Scriptures in the liturgy. The importance of the liturgical year, sacraments, and sacramentals is emphasized, as is the need to preserve the Church's musical heritage while also encouraging new forms of sacred music.

In other words, it emphasizes that all members of the Church, not just the clergy, should participate fully and actively in the liturgy. This means engaging not only physically but also with the heart and mind, understanding and responding to the prayers and rituals.

Key Points:

- o "In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify" (21).
- o "The rites should be distinguished by a noble simplicity; they should be short, clear, and free from useless repetitions" (34).
- o "The use of the Latin language is to be preserved in the Latin rites, but... the use of the vernacular may be extended" (36).

- o "The treasures of the Bible are to be opened up more lavishly, so that a richer fare may be provided for the faithful" (51).

4. The Eucharist (Paragraphs 47-58)

Summary: This section focuses on the centrality of the Eucharist in the life of the Church. The Eucharist is the source and summit of the Christian life. The document emphasizes the need for active participation in the Mass, the importance of the homily, and the restoration of the Prayer of the Faithful. It also addresses the use of Communion under both kinds and the role of concelebration.

And moreover, the document encourages a richer presentation of the Bible during Mass. More Scripture readings are included, and the congregation is encouraged to listen attentively, recognizing the importance of God's Word in their spiritual lives.

Key Points:

- o "The homily, as part of the liturgy itself, is strongly recommended; indeed, at certain times and on certain occasions, it is obligatory" (52).
- o "The liturgy of the Eucharist, especially in the partaking of the Lord's Supper, should be so arranged that the sacred elements are worthily and devoutly received" (55).

5. The Other Sacraments and the Sacramentals (Paragraphs 59-82)

Summary: The document calls for the revision of all the sacraments and sacramentals to make them more accessible and meaningful. It emphasizes the pastoral importance of these rites and encourages their adaptation to local conditions where necessary. The sacrament of Penance, in particular, is to be revised to highlight its communal aspect. The document also stresses the importance of preparing the faithful to receive the sacraments with the right disposition.

Key Points:

- o "The purpose of the sacraments is to sanctify men, to build up the body of Christ, and finally, to give worship to God" (59).

- o The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered (79).

6. The Divine Office (Paragraphs 83-101)

Summary: *Sacrosanctum Concilium* reforms the Divine Office, encouraging its celebration by all members of the Church, especially clerics and religious. The document simplifies the structure of the Office, encourages the use of the vernacular, and promotes the participation of the laity. It also emphasizes the importance of the Psalms in the Office and the need to spread the prayer of the Church throughout the day.

Key Points:

- o "The divine office, in keeping with ancient Christian tradition, is devised so that the whole course of the day and night is made holy by the praises of God" (84).
- o "Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts" (100).

7. The Liturgical Year (Paragraphs 102-111)

Summary: The liturgical year is to be revised to ensure that the mystery of Christ is unfolded throughout the year. The document stresses the importance of Sunday as the Lord's Day and the celebration of the liturgical seasons. It calls for the proper observance of feasts of the saints and the revision of the liturgical calendar to reflect the centrality of Christ.

Key Points:

- o "The Church celebrates the Paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday" (106).
- o "The liturgical year is to be so revised that the traditional customs and discipline of the sacred seasons shall be preserved or restored" (107).

8. Sacred Music (Paragraphs 112-121)

Summary: Sacred music is to be preserved and encouraged as a vital part of the liturgy. The document emphasizes the importance of Gregorian chant, while also allowing for the development of new forms of sacred music. The use of musical instruments is permitted, provided they are suitable for the liturgy. The document also calls for the training of musicians and the establishment of music schools.

Key Points:

- o "Great importance is to be attached to the teaching and practice of music in seminaries, in novitiates and houses of study" (115).
- o "The Church acknowledges Gregorian chant as specially suited to the Roman liturgy; therefore, other things being equal, it should be given pride of place in liturgical services" (116).

9. Sacred Art and Sacred Furnishings (Paragraphs 122-130)

Summary: The document addresses the role of sacred art and architecture in the liturgy. It encourages the preservation of the Church's artistic heritage while allowing for new forms of expression that are in harmony with the liturgy. The document also calls for the proper training of artists and the careful selection of sacred furnishings. It emphasizes that all artistic expressions should lead the faithful to a deeper sense of the sacred.

Key Points:

- o "The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples" (123).
- o "In commissioning artists and choosing works of art to be admitted into a church, those who are responsible should take into account that these are to be used in divine worship" (124).

10. Promotion of Liturgical Life in the Diocese and Parish (Paragraphs 41-46)

A special note is be observed with regard to the promotion of liturgical life in the diocese and parish.

Summary: The document emphasizes the importance of liturgical life at the diocesan and parish levels. It encourages bishops and pastors to promote liturgical formation among the clergy and laity and to ensure that the liturgy is celebrated with dignity and devotion. The document allows for the incorporation of local customs and traditions into the liturgy, as long as they are in harmony with the essence of Christian worship. It also calls for the establishment of diocesan liturgical commissions to oversee the implementation of liturgical reforms. This flexibility helps the liturgy to be more meaningful to people in different cultural contexts.

Key Points:

- o "In the revision of the liturgical books, let provision be made for legitimate variations and adaptations to different groups, regions, and peoples" (38).
- o "The bishop is to be considered as the high priest of his flock; the life in Christ of his faithful people in some way derives from and depends on him" (41).

Conclusion

Sacrosanctum Concilium marks a pivotal moment in the Church's liturgical history, reflecting a deep desire to renew and reform the liturgy in a way that fosters greater participation, understanding, and devotion among the faithful. The document's vision is one of a more vibrant and accessible liturgical life that better reflects the Church's mission in the modern world. Its emphasis on active participation, the use of the vernacular, and the adaptation of the liturgy to local cultures has had a profound and lasting impact on the Church's worship practices.

INFORMATION

Pilgrimage to Oriyur

This is to bring to your knowledge that the annual pilgrimage to Oriyur will be held on 06-10.2024 Sunday at St. John De Britto Basilica, Oriyur. Parish Priests are requested to encourage the parishioners to participate in the grace filled event.

Annual Retreat

The annual retreat for our diocesan priests will be held from 13-10-2024 (Sunday evening) to 18-10.2024 (Friday Noon) at PILLAR. All are requested to reach the place at 7.00 pm on 13-102024. Those who cannot attend the retreat for some serious reasons are asked to inform the Vicar General on or before 30-10-2024.

Monthly Recollection

Monthly recollection for the month of September will be held in the Vicariate level. Vicar Forane of each vicariate is asked to have the monthly recollection for the priests of your vicariate.

Necrology

Rev. Fr. Michael V.	-	06.09.1991
Rev. Fr. Sebastian M.	-	14.09.1996
Rev. Fr. Amalraj K.	-	22.09.1998
Rev. Fr. John Britto A.	-	18.09.1999
Rev. Fr. Arulsamy M.J.	-	24.09.1999
Rev. Fr. Antonysamy D.	-	24.09.2007

May their souls rest in peace!

Wayanadu Flood Relief Fund

Amaravathiputhur	Rs.	14,635	00
Amaravathiputhur		14,635	00
Andavoorani		25,000	00
Andichurani		4,000	00
C.K.Mangalam		7,080	00
Devakottai		30,000	00
Idaikattur		25,000	00
Ilayankudi		15,000	00
Irudayapuram		4,000	00
Kalaikulam		3,000	00
Kalayarkovil		3,17,400	00
Kalladithidal		7,500	00
Kamuthi		8,000	00
Karankadu		10,000	00
Keelakarai		51,000	00
Keelautchani		15,000	00
Kottaiyur		7,500	00
Kundukulam		3,000	00
Kurumilangudi		2,500	00
Kuthalur		20,000	00
M.michaelpattanam		10,000	00
M.saveriyarpattanam		33,000	00
Manamadurai		43,500	00
Mandapam		10,000	00
Mandapam Camp		7,500	00
Mattarendal		5,000	00
Mookaiyur		5,000	00
Muthupattanam		12,000	00
Muthupettai		66,200	00
Nagarikathan		10,000	00
Nanakudi		5,000	00
Orikkottai		9,400	00
Pagainjan		5,000	00
Pamban		10,000	00
Paramakudi		1,00,000	00
Puliyal		21,000	00
Pushpavanam		10,000	00
Rajakambiram		41,000	00
Rameshwaram		32,000	00

Ramnad	45,500	00
Ramnagar	50,000	00
Rochmanagar	22,200	00
R.s.mangalam	20,000	00
Salaigramam	5,000	00
Sarugani	1,02,800	00
Saveriyarpattanam	11,000	00
Sekkalai	80,000	00
Sayayamatha Matric.school , Sekkalai	2,00,000	00
Sengole Nagar	5,000	00
Sengudi	36,850	00
Senjai	2,60,000	00
Silameganadu	2,000	00
Sivagangai	36,000	00
Suranam	5,000	00
T.susaiyapparpattanam	25,000	00
Thangachimadam	40,000	00
Thirupathur	25,000	00
Thiruvarangam	57,000	00
Thondi	5,000	00
V. Michaelpattanam	30,000	00
Vallani	10,000	00
Ulaganathapuram	80,000	00
Total	Rs. 21,58,565.00	

Surplus Masses Remitted to Procurator

Name	Parish	Holy Masses	Amount
1. Fr. S. Amalraj	Muthupattanam	100	10,000
2. Carmel Sisters	Sivagangai	92	9,200
3. Fr. Maria Dellus	Sivagangai	10	1,000
4. Fr. Lourduraj	Sarugani	78	7,800
5. Fr. Jesu	Kalayarkoil	1143	1,14,300
6. Fr. Kamalraj	Kallal	690	69,000
7. Fr. M.R. Jesu	Thiruvarangam	150	15,000
8. Fr. Edwin Rayan	Mandapam	55	5,500
9. Fr. Edward Jeyakumar	Orikkottai	109	10,900
10. Fr. Swaminathan	T. Susaiapparpattanam	100	10,000
11. Fr. I. Charles	Sekkalai	100	10,000
12. Fr. Jesuraja	Sivagangai	200	20,000

Bishop Anandam Charity Fund

Carried Forward	Rs. 19,44,000 00
St. Joseph's Hr. Sec. School, Sivagangai	1,000 00
Sivagangai Parish Priest & Vicar Forane	5,000 00
Sekkalai Parish	10,000 00
Kulamangalam - Keelauchani Parish	10,000 00
Total	Rs. 19,70,000 00

Bishop Susaimanickam Natural Disaster Relief Fund

Carried Forward	Rs. 12,07,001 00
Kalladithidal Parish	10,000 00
Total	Rs. 12,17,001 00

Contribution to the Diocese

Congregation of the Sisters of the Cross of Chavan, Madurai	Rs. 1,00,000 00
Kallal Parish	25,000 00
Fr. Kulandaisamy, Swizerland	10,00,000 00
Fr. S. John Melkies, USA	2,83,500 00
Fr. Arul Arivu, USA	3,00,000 00
Fr. Savarimuthu, Muthupettai Parish	30,000 00

Bishop Edward Francis Poor Students' Fund

Carried Forward	Rs. 6,77,070 00
L. Mary, Kalladithidal	1,000 00
Kalladithidal Parish	11,500 00
Devakottai Parish	15,000 00
Total	Rs. 7,04,570 00

Fr. Leveil Seminarians' Fund

Carried Forward	Rs. 14,29,400 00
Thirukalli Village People	2,000 00
S. Joseph Xavier, Maria Selvam Family, Kalladithidal	2,000 00
Total	Rs. 14,33,400 00

Pope's Intention - September 2024

'Praying for the people living on the margins'

Let us pray for those people on the margins of society in subhuman living conditions, that they may not be neglected by institutions and never be cast out.



திருமணத் தயாரிப்புப் பயிற்சி வகுப்புகள்

செப்டம்பர் - 2024

எண்	தேதி	நாள்	இடம்
1.	07.09.2024 08.09.2024	சனி ஞாயிறு	புனித அலங்கார அன்னை ஆலயம், பரமக்குடி
2.	21.09.2024 22.09.2024	சனி ஞாயிறு	வியான்னி அருள்பணி மையம், சிவகங்கை

அக்டோபர் - 2024

எண்	தேதி	நாள்	இடம்
1.	12.10.2024 13.10.2024	சனி ஞாயிறு	புனித சகாய அன்னை ஆலயம், தேவகோட்டை
2.	26.10.2024 27.10.2024	சனி ஞாயிறு	தூய ஆவியார் ஆலயம், ஆர்.எஸ். மங்களம்

அருள்திரு. A. ஜாலி மரி வளன், செயலர், குடும்ப நலவாழ்வுப் பணிக்குழு
அலைபேசி : 8940375603

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