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Dear and Reverend Fathers,

Greetings from the Bishop's House!

We are celebrating and experiencing the mercy of God in this Year of Mercy. God shows us mercy because God loves us. This love of God primarily exists in the Trinitarian unity. We are given the opportunity to participate in this love of God when God creates us in his own image and likeness, and as the Scripture says, God created us man and woman, the image of God's love. The family then where one is born into is the basic structure of experiencing and living such love of God.

On 8<sup>th</sup> of April this year our beloved Pope Francis has given us the apostolic exhortation *Amoris Laetitia* (The Joy of Love) on love in the family. The Holy Father begins the exhortation with the words, "The joy of love experienced by families is also the joy of the Church." Family is the best opportunity and the requirement to incessantly grow and mature in love.

As the Pope himself exhorts kindly share and discuss this document among families and Uraviyams while taking up its systematic study patiently and carefully (No. 7).

#### **A brief Introduction to *Amoris Laetitia*: on love in the family and Summary**

The Apostolic Exhortation *Amoris Laetitia* is the fruit of the reflection of the Holy Father on the proceedings of two Synods, viz., (i) Extraordinary General Assembly of the Synod of Bishops on topics related to the family and evangelization in October 2014 and, (ii) Ordinary General Assembly of the Synod of Bishops in October 2015. Much of the document is made of reflection on the Gospels and Church teaching on love, the family and children, interleaved with practical advice. The exhortation speaks the language of experience and of hope.

The Church invites everyone to experience the "Joy of Love." This invitation arises from the heart of the pastoral and merciful Church. The Church herself is a "family of families" (no. 80). The family forms an essential part of the Church.

The Holy Father's exhortation treats "a wide variety of questions" and reaps the rich fruits of the two synods. The document therefore is lengthy. The Pope therefore does not "recommend a rushed reading of the text". He iterates, "The greatest benefit, for families themselves and for those engaged in the family apostolate, will come if each part is read patiently and carefully" (No. 7).

The document contains 325 paragraphs in 9 chapters. The first seven paragraphs introduce the document and present the complexity of the theme and the urgency to study the same. The Pope says that for some questions, "each country or region ... can seek solutions better suited to its culture and sensitive to its traditions and local needs. For 'cultures are in fact quite diverse and every general principle ... needs to be inculturated, if it is to be respected and applied'" (No. 3).

## **Chapter One: “In the light of the Word” (8-30)<sup>1</sup>**

The Bible “is full of families, births, love stories and family crises”. This impels us to meditate on how the family is not an abstract ideal but rather like a practical “trade”, which is carried out with tenderness, but which has also been confronted with sin from the beginning, when the relationship of love turned into domination. Hence, the Word of God “is not a series of abstract ideas but rather a source of comfort and companionship for every family that experiences difficulties or suffering. For it shows them the goal of their journey...”

## **Chapter two: “The experiences and challenges of families” (31-57)**

Building on the biblical base the Pope considers the current situation of families. Families face many challenges, from migration to the ideological denial of differences between the sexes (“ideology of gender”); from the culture of the provisional to the anti-birth mentality and the impact of biotechnology in the field of procreation; from the lack of housing and work to pornography and abuse of minors; from inattention to persons with disabilities, to lack of respect for the elderly; from the legal dismantling of the family, to violence against women. The Pope insists on concreteness, which is a key concept in the Exhortation. And it is concreteness, realism and daily life that make up the substantial difference between acceptable “theories” of interpretation of reality and arbitrary “ideologies”.

If we fail to listen to reality, we cannot understand the needs of the present or the movements of the Spirit. The Pope notes that rampant individualism makes it difficult today for a person to give oneself generously to another. The humility of realism helps us to avoid presenting “a far too abstract and almost artificial theological ideal of marriage, far removed from the concrete situations and practical possibilities of real families.”

It is unrealistic to think that families can sustain themselves “simply by stressing doctrinal, bioethical and moral issues, without encouraging openness to grace”. Calling for a certain “self-criticism” of approaches that are inadequate for the experience of marriage and the family, the Pope stresses the need to make room for the formation of the conscience of the faithful: “We have been called to form consciences, not to replace them”. Jesus proposed a demanding ideal but “never failed to show compassion and closeness to the frailty of individuals like the Samaritan woman or the woman caught in adultery”.

## **Chapter three: “Looking to Jesus: The vocation of the family” (58-88)**

The third chapter with 30 paragraphs presents some essential elements of the Church’s teaching on marriage and the family while concisely depicting the vocation of the family according to the Gospel and as affirmed by the Church over time. It stresses the themes of indissolubility, the sacramental nature of marriage, the transmission of life and the education of children.

The chapter provides a broad view and touches on “imperfect situations” as well. We can read in fact: “Discernment of the presence of ‘seeds of the Word’ in other cultures can also apply to the reality of marriage and the family. In addition to true natural marriage, positive elements exist in the forms of marriage found in other religious traditions’, even if, at times, obscurely”. The reflection also includes the “wounded families” about whom the Pope says that “it is always necessary to recall this general principle: ‘Pastors must know that, for the

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<sup>1</sup> The Summary is adapted from

<https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2016/04/08/160408b.html>

sake of truth, they are obliged to exercise careful discernment of situations'. While clearly stating the Church's teaching, pastors are to avoid judgements that do not take into account the complexity of various situations, and they are to be attentive, by necessity, to how people experience and endure distress because of their condition".

#### **Chapter four: "Love in marriage" (89-164)**

The fourth chapter treats love in marriage, which it illuminates with St. Paul's Hymn to Charity in 1 Corinthians 13:4-7. This opening section is truly a painstaking, focused, inspired and poetic exegesis of the Pauline text. The psychological insights enter into the emotional world of the spouses – positive and negative – and the erotic dimension of love. This is an extremely rich and valuable contribution to Christian married life, unprecedented in previous papal documents.

The Pope says, "There is no need to lay upon two limited persons the tremendous burden of having to reproduce perfectly the union existing between Christ and his Church, for marriage as a sign entails 'a dynamic process..., one which advances gradually with the progressive integration of the gifts of God'". Conjugal love by its very nature defines the partners in a richly encompassing and lasting union, precisely within that "mixture of enjoyment and struggles, tensions and repose, pain and relief, satisfactions and longings, annoyances and pleasures" which indeed make up a marriage.

The Pope speaks of "transformation of love" because "Longer life spans now mean that close and exclusive relationships must last for four, five or even six decades; consequently, the initial decision has to be frequently renewed". As physical appearance alters, the loving attraction does not lessen but changes as sexual desire can be transformed over time into the desire for togetherness and mutuality: "There is no guarantee that we will feel the same way all through life. Yet if a couple can come up with a shared and lasting life project, they can love one another and live as one until death do them part, enjoying an enriching intimacy".

#### **Chapter five: "Love made fruitful" (165-198)**

The fifth chapter is entirely focused on love's fruitfulness and procreation. It speaks in a profoundly spiritual and psychological manner about welcoming new life, about the waiting period of pregnancy, about the love of a mother and a father. It also speaks of the expanded fruitfulness of adoption, of welcoming the contribution of families to promote a "culture of encounter," and of family life in a broad sense which includes aunts and uncles, cousins, relatives of relatives, friends. *Amoris Laetitia* does not focus on the so-called "nuclear" family" because it is very aware of the family as a wider network of many relationships. The spirituality of the sacrament of marriage has a deeply social character. And within this social dimension the Pope particularly emphasises the specific role of the relationship between youth and the elderly, as well as the relationship between brothers and sisters as a training ground for relating with others.

#### **Chapter six: "Some pastoral perspectives" (199-258)**

In the sixth chapter the Pope treats various pastoral perspectives that are aimed at forming solid and fruitful families according to God's plan. It reiterates that families should not only be evangelised, they should also evangelise. The Pope regrets "that ordained ministers often lack the training needed to deal with the complex problems currently facing families". On the one hand, the psycho-affective formation of seminarians needs to be improved, and families

need to be more involved in formation for ministry; and on the other hand, “the experience of the broad oriental tradition of a married clergy could also be drawn upon”.

The Pope then deals with the preparation of the engaged for marriage; with the accompaniment of couples in the first years of married life, including the issue of responsible parenthood; and also with certain complex situations and crises, knowing that “each crisis has a lesson to teach us; we need to learn how to listen for it with the ear of the heart”. Some causes of crisis are analysed, among them a delay in maturing affectively.

Mention is furthermore made of accompanying abandoned, separated or divorced persons. The Exhortation stresses the importance of the recent reform of the procedures for marriage annulment. It highlights the suffering of children in situations of conflict and concludes: “Divorce is an evil and the increasing number of divorces is very troubling. Hence, our most important pastoral task with regard to families is to strengthen their love, helping to heal wounds and working to prevent the spread of this drama of our times”. It then touches on the situations of a marriage between a Catholic and a Christian of another denomination (mixed marriages), and between a Catholic and someone of another religion (disparity of cult). Regarding families with members with homosexual tendencies, it reaffirms the necessity to respect them and to refrain from any unjust discrimination and every form of aggression or violence. The last, pastorally poignant part of the chapter, “When death makes us feel its sting”, is on the theme of the loss of dear ones and of widowhood.

### **Chapter seven: “Towards a better education of children” (259-290)**

The seventh chapter is dedicated to the education of children: their ethical formation, the learning of discipline which can include punishment, patient realism, sex education, passing on the faith and, more generally, family life as an educational context. The practical wisdom present in each paragraph is remarkable, above all the attention given to those gradual, small steps “that can be understood, accepted and appreciated”.

There is a particularly interesting and pedagogically fundamental paragraph in which the Pope clearly states that “If parents are obsessed with always knowing where their children are and controlling all their movements, they will seek only to dominate space. But this is no way to educate, strengthen and prepare their children to face challenges. What is most important is the ability lovingly to help them grow in freedom, maturity, overall discipline and real autonomy”.

The notable section on education in sexuality is very expressively entitled: “Yes to sex education”. The need is there, and we have to ask “if our educational institutions have taken up this challenge ... in an age when sexuality tends to be trivialized and impoverished”. Sound education needs to be carried out “within the broader framework of an education for love, for mutual self-giving”. The text warns that the expression ‘safe sex’ conveys “a negative attitude towards the natural procreative finality of sexuality, as if an eventual child were an enemy to be protected against. This way of thinking promotes narcissism and aggressiveness in place of acceptance”.

### **Chapter eight: “Guiding, discerning and integrating weakness” (291-312)**

The eighth chapter is an invitation to mercy and pastoral discernment in situations that do not fully match what the Lord proposes. The Pope uses three very important verbs: guiding, discerning and integrating, which are fundamental in addressing fragile, complex or irregular situations. The chapter has sections on the need for gradualness in pastoral care; the

importance of discernment; norms and mitigating circumstances in pastoral discernment; and finally what the Pope calls the “logic of pastoral mercy”.

The Pope reaffirms what Christian marriage is and adds that “some forms of union radically contradict this ideal, while others realise it in at least a partial and analogous way”. The Church therefore “does not disregard the constructive elements in those situations which do not yet or no longer correspond to her teaching on marriage”.

As far as discernment with regard to “irregular” situations is concerned, the Pope states: “There is a need ‘to avoid judgements which do not take into account the complexity of various situations’ and ‘to be attentive, by necessity, to how people experience distress because of their condition’”. And he continues: “It is a matter of reaching out to everyone, of needing to help each person find his or her proper way of participating in the ecclesial community, and thus to experience being touched by an ‘unmerited, unconditional and gratuitous’ mercy”. And further: “The divorced who have entered a new union, for example, can find themselves in a variety of situations, which should not be pigeonholed or fit into overly rigid classifications leaving no room for a suitable personal and pastoral discernment”.

In this line, gathering the observations of many Synod Fathers, the Pope states that “the baptised who are divorced and civilly remarried need to be more fully integrated into Christian communities in the variety of ways possible, while avoiding any occasion of scandal”. “Their participation can be expressed in different ecclesial services... Such persons need to feel not as excommunicated members of the Church, but instead as living members, able to live and grow in the Church... This integration is also needed in the care and Christian upbringing of their children”.

In a more general vein, the Pope makes an extremely important statement for understanding the orientation and meaning of the Exhortation: “If we consider the immense variety of concrete situations, ... it is understandable that neither the Synod nor this Exhortation could be expected to provide a new set of general rules, canonical in nature and applicable to all cases. What is needed is simply a renewed encouragement to undertake a responsible personal and pastoral discernment of particular cases, one which would recognize that, since ‘the degree of responsibility is not equal in all cases’, the consequences or effects of a rule need not necessarily always be the same”. The Pope develops in depth the needs and characteristics of the journey of accompaniment and discernment necessary for profound dialogue between the faithful and their pastors.

The last section of the chapter treats “The logic of pastoral mercy”. To avoid misunderstandings, Pope Francis strongly reiterates: “To show understanding in the face of exceptional situations never implies dimming the light of the fuller ideal, or proposing less than what Jesus offers to the human being. Today, more important than the pastoral care of failures is the pastoral effort to strengthen marriages and thus to prevent their breakdown”.

The spirit of pastoral work of the Church is summed up in the Pope’s words: “I encourage the faithful who find themselves in complicated situations to speak confidently with their pastors or with other lay people whose lives are committed to the Lord. They may not always encounter in them a confirmation of their own ideas or desires, but they will surely receive some light to help them better understand their situation and discover a path to personal growth. I also encourage the Church’s pastors to listen to them with sensitivity and serenity, with a sincere desire to understand their plight and their point of view, in order to help them live better lives and to recognize their proper place in the Church.”.

On the “logic of pastoral mercy”, Pope Francis emphasises: “At times we find it hard to make room for God’s unconditional love in our pastoral activity. We put so many conditions on mercy that we empty it of its concrete meaning and real significance. That is the worst way of watering down the Gospel”.

### **Chapter nine: “The spirituality of marriage and the family” (313-325)**

The ninth chapter is devoted to marital and family spirituality, which “is made up of thousands of small but real gestures”. The Pope clearly states that “those who have deep spiritual aspirations should not feel that the family detracts from their growth in the life of the Spirit, but rather see it as a path which the Lord is using to lead them to the heights of mystical union”. Everything, “moments of joy, relaxation, celebration, and even sexuality can be experienced as a sharing in the full life of the resurrection”. He then speaks of prayer in the light of Easter, of the spirituality of exclusive and free love in the challenge and the yearning to grow old together, reflecting God’s fidelity. And finally the spirituality of care, consolation and incentive: the Pope teaches that “all family life is a ‘shepherding’ in mercy. Each of us, by our love and care, leaves a mark on the life of others”. It is a profound “spiritual experience to contemplate our loved ones with the eyes of God and to see Christ in them”.

In the final paragraph the Pope affirms: “No family drops down from heaven perfectly formed; families need constantly to grow and mature in the ability to love ... All of us are called to keep striving towards something greater than ourselves and our families, and every family must feel this constant impulse. Let us make this journey as families, let us keep walking together. (...) May we never lose heart because of our limitations, or ever stop seeking that fullness of love and communion which God holds out before us”.

The apostolic exhortation concludes with a Prayer to the Holy Family.

## **NEWS AND EVENTS**

### **1. Transfers effected on 24th May**

All the fathers who were on transfer to the new place and those who had received the new assignments have taken charge on 24<sup>th</sup> May. The fathers were warmly welcomed by the parishioners in their new places of apostolate. I sincerely thank the fathers for gracefully accepting the transfers and new assignments with the spirit of obedience. We pray for your dear fathers and ask God to bless you and guide you in your ministry to the people of God.

### **2. Vacation Bible School**

VBS programme in the Parishes were well conducted in the month of May. I thank Rev. Fr. Justin Cheruvilil and his Catechetical team for having conducted the seminar cum training session for the VBS teachers. I thank the Parish Priests for having organized the VBS programme in their parishes and for overseeing its conduct. I thank the brothers and teachers who spent their time and energy to help our children learn the Word of God.

### **3. Major Seminary Brothers**

Were here on one month of holidays; the underwent a four day work experience at Kozhipporvilai; three days orientation programme at Sangamam; followed by VBS training and were sent to parishes for helping the teachers for conducting the VBS programme. The ended their holiday ministry with a one-day outing. Most of them have gone back to their

major seminaries to continue their philosophy and theology studies. We thank the brothers. Deacon Vinu was the team leader till now. From now on Bro. Jebanesh will be new team leader.

#### **4. New Philosophy and Theology Students:**

We thank God for our five new philosophy students who will be joining their first year of the philosophy course: Bro. Liju Mathew at Kunnoth, Bro. Lintomon Tomy at Ujjain, Bro. Prince George at Aluva, Bro. Tijo Philip at Kottayam, Bro. Amanto Sunny at Ujjain.

Bro. Toji Kozhuvakandathil will join for his first year theology at Satna.

We wish all our brothers God's blessings and our prayers.

#### **5. Visit of the Bishop to Europe and Qatar**

This time I visited Europe for the purpose of meeting some of our benefactors and church agencies who support us. I made use of this opportunity to visit all our colleges and Institutes where our fathers and brothers are studying. All are doing well in their studies.

#### **6. Rev. Fr. Sathianesan Soosai completes his Ph. D.**

Rev. Fr. Sathianesan Soosai has completed the submission of his Doctoral Dissertation. He will be defending his thesis on 13<sup>th</sup> June at 5 pm (Italian time). All the fathers and brothers from Thuckalay diocese living in Rome and his friends will witness the defense. We congratulate Fr. Sathianesan for completing his PhD. After the defense he will be going to Germany for 2 months of pastoral work. He will return to the diocese in the month of October.

Fr. Sathianesan's thesis is "**Evangelization: The Fundamental Right and Duty of the Eastern Churches *Sui Iuris***." It is a study Based on *CCEO* canon 585 with special reference to the Eparchy of Thuckalay of the Syro-Malabar Major Archiepiscopal Church. He attempts to analyze the rights and duties of the Eastern Churches in evangelization. The Church is the communion of different Churches *sui iuris* (*LG* 23; *CCEO* c. 39) and each Church *sui iuris* has equal dignity. None of them is superior to another in the communion of the Church; thus each Church *sui iuris* has right and duty to participate in the mission of the Church (*OE* 3).

His study also thus concentrates on the canonical right and duty of the Syro-Malabar Church on evangelization in India and the missionary possibility in India. This possibility is attempted to be proved by presenting the missionary activities and growth of the Eparchy of Thuckalay after the extension of the territory of Syro-Malabar Church *sui iuris* to Kanyakumari in the year 1955 by Pope Pius XII within the multiple jurisdictions and in the multi-religious context. The study by affirming the right and duty of the Syro-Malabar Church *sui iuris* proposes the canonical process for attaining All-India jurisdiction.

#### **7. Board Exam Results: Class X & XII**

I congratulate the Correspondents, Principals, teachers and especially the students who performed well in the Board Examinations. Definitely you have put in a lot of efforts to achieve this kind of results, almost all 100 per cent pass in the Class X & XII board exams besides good score in individual subjects and in total. May God continue to bless all our children and I wish them all a very bright future.

### Class X results

Name	Total appeared	Passed	School top	Above 450	Above 400	Maths	Social	Science	Remark
St. Alphonsa, Nagercoil	203	203	496	140	203	23	64	13	
Mount Carmel Muzhucode,	44	44	496	23	39	4	6	7	Kuzhithurai Edu Dist second
St. Joseph's Matric. School, Panpoly			494	47	67	5	7	5	
Sacred Heart, Padanthal	140	140	494	72	115	8	26	17	
Carmel Jyothi, Colechal	25	25	494	19	6	6	5	18	
St. Michael's, Kattathurai	60	60	493	33	51	2	10	3	
APJM HSS, Soosaipuram	73	73	493	9		2	11	3	
Jaya Matha, Christurajapuram	13	13	492	5	9	1	1	3	
Carmel Matha, Kanyakumari	90	90	491	25	42	0	5	1	
St. James High School, Mankarai	120	120	485	4	59	4	13	1	
Holy family, Mukkootukal	81	81	482	21	36	1	9	3	
Mar M Kavukatt Meml High school, Varuthattu	76	76	479	21	42	2	15	0	
St Thomas, Netta - CMI									
St Joseph's Pilankalai - CMI									

### Plus two results

Name	Total	Passed	School top	1100 & above	1000 & Above	Maths	Others	Remark
Alphonsa, Nagercoil	260	260	1182	92	171	8	31	District first
Sacred Heart, Padanthal	104	104	1164	6	20	2	1	
APJM HSS, Soosaipuram	53	53	1152	2	9		1	
Holy family, Mukkootukal	72	72	1090	2	3			
Carmel Matha, Kanyakumari	45	43	1077		2			
St. Mary's, Kaliyal								

## 8. Alphonsa College

The students of our Alphonsa Arts and Science College have completed their exams by 27<sup>th</sup> May. Congratulations to the students as all have done well. Rev. Fr. Tom Kunnumpuram who had completed his service at the college as its correspondent was given farewell. He was thanked for his two years of committed service at the college. He had laid strong foundations as principal and correspondent for its sustained and smooth running, and for its development. I once again thank Fr. Tom for his dedication and involvement in the college project and I believe the successors too will keep up the same spirit of progress and growth. We also thank the outgoing principal Mrs. Usha Omman for her service in the college. She was also officially thanked at the college.

This year the number of admissions has improved. Two new courses have been added: Chemistry and Computer Science. New teachers have been recruited. God continues to bless us, and we are now able to contribute to higher education for a better society. Thank you too



dear fathers, for supporting the college by encouraging new students to join. I ask your continued patronage, prayers, and support.

### **9. Fr. John Bosco S. J., the New Principal**

We welcome the new Principal for the Alphonsa College Rev. Fr. John Bosco S. J. He is a retired professor who had worked for many years in St. Joseph's, Trichy, St. Xavier's, Palayamkottai, and was also the secretary of Loyola College, Chennai. We will definitely gain from his rich experience. We thank the Provincial and the Jesuit province of Madurai for lending us a man of such calibre.

### **10. Fr. Dency to visit**

Rev. Fr. Dency our new Financial Officer of the Diocese will pay a visit to all our parishes and institutions. Kindly receive him and assist him in getting to know well the mission and its activities and the financial implications.

### **11. Fr. Tom Kunnumpuram**

Rev. Fr. Tom Kunnumpuram as we know has been appointed the Director of the Educational Commission of the Diocese. He will be visiting our educational institutions and will be interacting with the correspondents.

Fr. Tom also will be available for spiritual assistance to all our fathers. Kindly feel free to make use of his service. We are grateful to Fr. Tom for availing himself for this service.

### **12. Syro-Malabar assembly Lineamenta discussion**

I attended the Syro-Malabar Central committee meet on 25<sup>th</sup> at Irinjalakuda. Nearly 600 participants are expected from the Dioceses all over the world for the Syro-Malabar Assembly to be held in August. All preparations towards the Major Archiepiscopal Assembly are progressing smoothly. The committee is awaiting the reports from all the eparchies.

Reports from our diocese: we have conducted discussions and animations at three levels in our diocese: presbyterium, pastoral council and religious. Reports of all these three will be sent to the commission. However in order to give message to the grass root level, the same will be read and discussed at the Uraviam level. Questions are given at the end of each topic. This should be discussed and the report should be made and given to the parish priest. The parish priest can use the report for the benefit of the parish and the parishioners and reorganize the programmes and projects based on the report.

### **13. Sinai Retreat centre**

We had laid the foundation stone of Sinai Retreat Centre on 26<sup>th</sup> April. Due to inclement weather the works for the new retreat centre is slow. Therefore we will not be able to hold the proposed convention and inauguration on 25<sup>th</sup> June. The new date will be announced later. I ask you to keep this intention in your prayers. Rev. Fr. Mijo has already formed the Sinai Prayer Group. He is also organizing retreats at the parish and at Forane level.

### **14. Chaplaincies**

The following fathers are appointed for chaplaincies:

1. Fr. Dency – Thadikkarakonam on Mondays and Tuesdays
2. Fr. Robin – Thadikkarakonam on Wednesdays and Thursdays

3. Fr. Sanil – Thadikkarakonam on Saturdays and Sundays
4. Fr. Jose Muttathupadam – Chithan Kudiyiruppu on Mondays and Tuesdays
5. Fr. Johnsilal – Chithan Kudiyiruppu on Thursdays and Fridays

### **15. Minor Seminary**

As you know we have a new team at the Minor Seminary full of enthusiasm and love for the mission. This year we have nine new boys who have joined the first year, totaling 24 members at the Seminary. The official inauguration of the Academic year will be on 6<sup>th</sup> of June at 5pm. We wish the best for the new team.

### **16. New Academic Year**

After the summer vacation the schools reopen on 1<sup>st</sup> June. We pray for them and wish them God's blessings for the coming year.

### **17. The Fifth Pastoral Council**

The Fourth Pastoral Council constituted 02.11.2013 completed its term on 22.04.2016. So the new Fifth Pastoral Council has to be constituted. The election process will begin. I have appointed Rev. Fr. Jose Muttathupadam, our VG, Rev. Fr. Mijo Puthenpurackal the Secretary, and Mr. John Vayalinkarai to conduct the election at the Forane level. In this regard I have written a pastoral letter which should be read on Sunday 5<sup>th</sup> June at the end of the Holy Qurbana. Kindly follow the directions as laid out there in the pastoral letter with regard to the election process.

### **INFORMATION**

1. Rev. Fr. Jimmy has successfully completed his Licentiate in Marriage and Family at Cana, Changanassery. We congratulate him for doing well in his studies and for successfully completing the course.
2. Rev. Fr. Jimmy will be going to Rome for his doctoral studies in the above subject at the John Paul II institute.
3. Rev. Fr. Antony Madapurackal will be doing his post graduate studies at Malankara Catholic College at Mariagiri.
4. Rev. Fr. John Paul is appointed the Principal of the Pulari Matriculation School, Shenkottai.
5. Rev. Fr. Mathew Arackal MCBS, the Mission Superior of Shenkottai has been transferred and Rev. Fr. Rony Peedikayil MCBS has been appointed as the new Mission Superior of the MCBS, Shenkottai.
6. Rev. Fr. Mathew Thekkekut, though in his Sabbatical year, will be based in the Minor Seminary. From there he will attend various courses and Spiritual programme in other places.
7. The roof, ceiling and the floor of the Varuthattu Church has been renovated. We congratulate and thank Rev. Fr. Jose Ottalankal and the parishioners for their initiatives.
8. Renovation works are going on in Alphonsa Matriculation HS school, Sacred Heart Matriculation HS School, APJM Higher Secondary school, at Jayamatha Matriculation School and at Pulari, Shenkottai.
9. Rev. Fr. Joshy Kulathumkal will be completing his Doctoral studies by October 2016, and he will be joining a one-year Diploma course in Oriental Canon Law, at the Oriental Institute.

10. Rev. Fr. Justin Cheruvelil will be in charge of all the Major Seminarians too.
11. We are happy that Rev. Fr. Shojo has organized and is editing the Mission League magazine, *Sirumalar*. It is very informative and pleasant to read too. I encourage all of you to ask the Catechism and the School children to subscribe and thus promote this magazine. We thank Fr. Shojo for his consistent follow up and his ministry.

### FORTHCOMING EVENTS

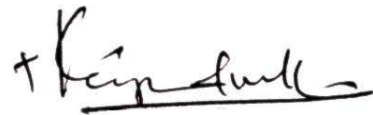
1. On 4th June, the Kuzhandai Iso Iyakkam will hold its anniversary celebrations.
2. On 5th June, The Mission League Annual Day will be held at Kalluvilai.
3. On 5th June, the New Catechetical Year begins.
4. On 7th June, we will have our Priests Conference.
5. On 9th June, will be the Interdepartmental meeting at the Bishop's House.
6. On 20th June, the Inter-diocesan meeting will be held at Palai.

### CONCLUSION

This month of June reminds us of the Sacred Heart of Jesus and the devotion to the Sacred Heart. One of the ejaculatory prayers in the Catholic tradition is "Jesus, meek and humble of heart, make my heart like unto Thine." We as priests are called to form our hearts after the heart of our Supreme Shepherd Jesus Christ. His heart is a compassionate heart, a merciful heart, a loving heart. In the book of Jeremiah, God promises his people, "I will give you shepherds after My own heart, who will feed you on knowledge and understanding" (Jer 3:15). As we share the privilege of shepherding God's flock, may we priests surrender ourselves into the hands of our Chief Shepherd. Let us learn from Him: how to be gentle, and humble of heart. Then surely we will be able to be shepherds after God's own heart in Jesus who says: "Come to Me, all you who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls" (Mt 11:28,29).

Wishing you the all the comforting love of the Sacred Heart of Jesus,

Yours in Him,



**+George Rajendran SDB**  
Bishop of Thuckalay



## BISHOP'S ENGAGEMENTS

June 2016

DATE	DAY	TIME	EVENTS
1	Wed		Ernakulam: House Blessing
2	Thu		Bishop's House
3	Fri		Bishop's House
4	Sat	02.00pm	Kuzhandai Iso Iyakkam Anniversary
		07.00pm	Kazhuvanthittai: Holy Qurbana (SH)
5	Sun	08.00am	Padanthalumoodu: CML Annual Day
6	Mon	06.00pm	Mukkootukal: Seminary Inauguration
7	Tue		Bishop's House
8	Wed	09.30am	Curia Meeting
9	Thu		Bishop's House
10	Fri		Bishop's House
11	Sat		Bishop's House
12	Sun	09.00am 06.00pm	Kadayalumoodu: Feast Day Mass and Wedding Vayalinkarai: Confirmation
13	Mon		Bishop's House
14	Tue		Holy Qurbana at Fr. Sony's Parish
15	Wed		Bishop's House
16	Thu		Bishop's House
17	Fri		Bishop's House
18	Sat		Bishop's House
19	Sun		Bishop's House
20	Mon		Pala: Interdiocesan Meeting
21	Tue		Bishop's House
22	Wed	09.30am	Curia Meeting
23	Thu		Bishop's House
24	Fri		Bishop's House
25	Sat		Bishop's House
26	Sun	09.00am 03.00pm	Muzhucode: First Holy Communion Padanthalummoodu: Holy Qurbana
27	Mon		Bishop's House
28	Tue		Bishop's House
29	Wed		Bishop's House
30	Thu		Bishop's House

Fr. K. J. Antony SDB  
Diocese Secretary