



INM-KMJ-CIR 53/07-2021

The MISSION is ENTRUSTED to the COMMUNITY

JULY 2021

Dear Confreres,

At the very outset let me wish you a very happy feast of St. Thomas, the Apostle of India and Patron of our Chennai Province. In this Circular, I would like to continue our reflection on the various aspects of living in community, **focusing primarily on GOVERNANCE, which in practice would mean, the roles and responsibilities of every member in the community in living together and carrying out the Mission that is entrusted to the community.** At all levels, every confrere will be in a position to animate as well as to govern. But **the apex of Governance in a Salesian community is for us the Rector, who together with the Council, carry out the Mission in the Salesian way.** Hence, I have based my reflections here from the following sources: MANUAL ON SALESIAN ADMINISTRATION, ANIMATING AND GOVERNING THE COMMUNITY (The Ministry of the Salesian Rector) and YOUNG SALESIANS AND ACCOMPANIMENT (Orientations and Guidelines).

If the mission is entrusted to the community, and if each confrere in the community is at the service of the mission, then **the functioning of each member in the community is very closely linked with the common and collective functioning of the community.** This is good governance. Our Salesian Constitutions define the Mission, specifies the one who carries it out and how one is to carry it out. It clarifies for us the roles and boundaries in carrying out our mission. There is need for solidarity and networking. While our system may not seem to be very democratic in the strict sense of the word, our style of working needs to be such as to promote solidarity and networking, by willingness to team up and collaborate with all involved in the apostolate, Salesians as well as the laity. **We need to be aware of the roles and responsibility of each member in the community and to respect each one accordingly.** We need to make our individual style of functioning in the community based on the Gospel and thus contribute towards more effective fulfilment of the Mission of the Congregation. This is the meaning of the MISSION being ENTRUSTED to the COMMUNITY.

The Sanctity of the Rector in the Service of the Father

The Rector unites his brothers *"in the service of the Father."* It is the service of the Father that gives identity to the unity. **Persons called to exercise authority must know that they will be able to do so only if they first undertake the pilgrimage that leads to seeking the will of God with intensity and righteousness.** It would be good for Rectors and Leaders to recall the words of St. Ignatius of Antioch: *'Nothing is done without your agreement, but you do not do anything without God's agreement'*. Persons in authority must act in such a way that others can perceive they are doing so only to obey God.

The concept of authority contained in the opening lines of **Const. 55** is reinforced by what follows: the Rector *"is at the centre of the community, a brother among brothers, who recognize his responsibilities and authority."* Obviously, this is not a call to self-centredness, and much less to self-referentiality and self-promotion. Like Christ, the Rector must be able to say that his food is to

do the will of the Father. (Jn 4:34) Like Christ who is Son and brother, he exercises authority in docility and humility. The call to evangelical radicality also involves the ‘forgotten virtue’ of humility. Our General Chapters have equally insisted on a hierarchy of tasks: **the Rector must know how to prioritize his many responsibilities and develop his capacity to delegate.** Not all his many tasks have the same weight, and not all of them need the same attention. Hence, for the proper exercise of this service of authority it is important to insist on certain fundamental dispositions: **the spirit of faith and of obedience on the part of all, listening, dialogue, shared responsibility, community discernment, service to the mission, care of the roles in each community and Work.**

The Preventive System fosters a style of leadership where trust and confidence are fundamental in the relationship between educator and young people, and equally between confreres within the Salesian community. The role of guidance and animation of those entrusted with a ‘service of authority’ is by no means diminished. On the contrary: when such role and service is lived according to the Salesian spirit it acquires a greater authoritativeness, much more effective than what can be achieved only by recourse to ‘cold rules.’ (Letter from Rome 1884)

The Salesian Spirit of Living and Working Together as a Community for the Mission

Our Constitutions tell us that *“under the inspiration of God, Don Bosco lived and handed on to us an original style of life and action: the Salesian Spirit”* (C.10)



This style is to be reflected in our daily functioning as well. To be able to have all the characteristics of the Salesian Spirit which is fully at the service of helping Salesians and collaborators become Signs and Bearers of God’s love for the young, we need a paradigm shift in our existing way of doing things. This means that **our style of direction will depend to a great extent on the realization of Salesian Spirit in the life**

and the action of the community. The community must reflect the Salesian Spirit as embodied in the Preventive System in order to effectively and collectively reap the individual efforts made to enhance the mission at all other levels.

Article 44 of our Constitutions says: The apostolic mandate which the Church entrusts to us is taken up and put into effect in the first place by the local communities. The members have complementary functions and each of their tasks is important. Pastoral objectives are thus achieved only through unity and joint brotherly responsibility”. **Articles 190 of the Constitutions and 198 of the Regulations** insist on the communitarian dimension of the Mission. When we are convinced that what we do and how we do it is at the service of the mission, then our style of functioning needs to become adapted to the changing needs and challenges of the Mission, contributing to, being open to and encouraging new initiatives possible as well as viable. (RM on structures 3.6 of AGC 392)

An important Salesian characteristic is the **availability** of the Salesians to those whom they serve. This is particularly true of those in administrative and functional roles and whose privilege it is to serve. People recognise that we are for service when they see that we are available. *“Imitating God’s patience, we encounter the young at their present stage of freedom. We then accompany them, so that they may develop solid convictions and gradually assume the responsibility for the delicate process of their growth as human beings and as men of faith”* (C. 38).

Challenges faced by Salesians in the process of carrying out the Mission

Don Bosco wanted everyone to feel at home in the community. *“The Salesian house becomes a family when affection is mutual and when all, both confreres and young people, feel welcome and responsible for the common good” (C. 16).* The challenge is to maintain the Salesian Family Spirit, with a sense of belonging, involvement, mutual respect and personal responsibility, promoting growth and development as in good families. Therefore, it would not be wrong to say that **every Salesian has a role in the mission of the community and to that extent is responsible for the way it is conducted.** The tasks and roles of each one in the community is to be specified, ensuring that every confrere contributes his share to ensure that the Salesian Mission is Gospel-based.

If we really take a thoughtful look at our mission today, we will realize that there is still much more to be done for the poor and abandoned. Our closeness to the poor should make us more committed in working with them to change the conditions of their life through greater justice and equality. **Our religious profession gives people a greater claim to expect fairness, availability and sensitivity from us.**

Seeking God’s will in adhering to the Mission is a collective or communitarian activity. No one can nor should seek to do it by oneself because then there is the danger of missing it altogether. Here again a professional approach, or having proven ways of discerning God’s will in a transparent manner, will not only strengthen the process of seeking God’s will, but also strengthen the wills of individuals who may genuinely find it difficult to carry it out. **It is the common search for God’s will that will make our community life prophetic.**

Every member in the Salesian community is part of the Salesian Mission entrusted to the Community

The Salesian Mission (primary task) is entrusted to a community. **Specific ROLES** are defined in the part *“those who share responsibility for the Mission” (C. 44-48).* This section of the Constitutions clearly places before us the various people who are involved in the Mission and their specific roles in carrying out the primary task:

The Mission is entrusted to the community (C. 44).

The Rector is responsible for the animation and governance of the community (C. 44).

There are responsibilities for all the Salesians in the community (C. 45).

Young Salesians too have their specific roles (C. 46).

The Educative community and Lay people play their specific role (C. 47).

Solidarity with the Particular/Local Church/Bishop/Religious/Salesian Family/Government (C. 48).

Participation and shared responsibility according to each one’s role and competence (C. 123).

Article 190 of the Constitutions tells us in unmistakable terms as to who exercises responsibility for the administration of temporal goods and how it is to be exercised. **It would be interesting to note that this administration is carried out under the direction and control of the respective superiors and councils.** **Article 198** of the Regulations brings to the attention of the confreres that this provision brooks no exception whatsoever. Confreres in charge of works who have by statute or agreement separate administrative councils must render an account of their administration to the religious superior. This must be done even when there exist separate administrations for the community and the work concerned. In short, the rules require that administrative tasks are to be carried out by those in role under the direction of the appropriate leaders and councils. **This ensures that decision-making is communitarian.**

Governance as a SERVICE of Authority

Article 121 of the Constitutions tells us that authority in the Congregation is exercised according to the Spirit of Don Bosco as a service for **discerning and fulfilling the will of God**. This service is directed to **fostering charity, coordinating the efforts of all, animating, orientating, making decisions, giving corrections, etc. so that the mission may be accomplished**. Unfortunately, we think that authority is personal and is linked to one's self-esteem and sense of self-worth. We Salesians need to remember that all of us share in one and the same authority and exercise it in communion with the Rector Major. **Our common vocation requires the responsible and effective participation of all the members in the life and action of the community, not only in terms of implementation but also of planning, organizing and evaluating, according to their respective ROLES and competence**. This **shared responsibility** requires that those exercising authority, would need to promote and guide this participation by providing adequate information, personal dialogue, community study and reflection.



Thus the 'Service of authority' is exercised in a family spirit of love which inspires relationships of mutual esteem and trust. As Salesians we are called to exercise authority at all levels with Joy and Optimism (**Const. 17**). We are members of a Congregation that has as its motto, *da mihi animas cetera tolle*. Hence, it follows logically that the **confreres are fully involved in the pastoral responsibilities of shepherding souls, and enriching whatever functional role they have in a pastoral manner**. The pastoral aspect of governance will help us to be more authentic, responsible and professional. Since priority is to be given to matters directly connected with the mission, wherever possible financial activities and administrative tasks can be shared with lay collaborators.

Some Practical Guidelines to ensure better Salesian collaboration in the Mission

1. **All responsibilities are entrusted to us on behalf of the community** and in furtherance of the mission. This is especially true for all those who hold portfolios to carry out the Mission. Hence, we will be always accountable for what we do.
2. **We do not hold any position of power, but rather of service**. We will make ourselves available for the mission without seeking my own personal time and space.
3. **We will be attentive to the needs of people**, always taking the initiative when it is a question of being of service, **especially to the young and to the poor**.
4. **All available resources will be for carrying out the mission of the community** and these resources will be distributed according to the need of the mission. Resources of the community, such as land, machines, buildings, etc. are taken care of and utilized to their best possibilities. We will also ensure that resources are not just accumulated or wasted.
5. **Openness to communication given and enthusiasm to share information received are important aspects of an effective governance**. All confreres, in all sectors, will be open to the Rector and work with complete understanding with him, keeping in mind that we are members of a team (House Council, Assembly of confreres, EPC, etc.). We are accountable to each other, and we take collective responsibility for the decisions made together.

6. We need to organise our community structures in such a manner as to **make the institution welcoming to the young and the poor, leaving no place for inequality, discrimination, and exclusion.**

Some Practical Tips in Governance for the Mission

01. **Establish trust among confreres.** This means that we need to trust the other and also live in such a way that we make ourselves trustworthy. It can be in matters of time, money, relationships, mission, etc.
02. In a trust filled community, every member makes sure that when he has to go out for any purpose, he does so with the permission of the Rector. **The Rector of the house should know the whereabouts of every confrere at any given time.**
03. **Our primary responsibility is the mission of the house.** If there are other requests, we accept them only in consultation with the Rector.
04. **The best way of showing our respect for our community is by our presence** at the prayer moments, meals time, recreation and at all other community moments of togetherness, whether it be the House Council, House Assembly, Day of the Community, Recollections, Lectio Divina, etc.
05. **Let us also take all the necessary care to be polite and gentle with the confreres and all our collaborators and beneficiaries.** Let us create the wonderful Salesian family atmosphere.
06. In this pandemic period, we are all feeling the acute shortage of money. In solidarity with the poor around us, **let us be very sensitive to the sufferings of others and be thrifty in our expenditure both at the personal level and at the community level.**
07. Due to the lockdowns, there could emerge a lethargic spirit in us. **This is the time we need to wake ourselves and see how we can be a contribution to the people in all creative ways possible.** We need to be messengers of hope and life.
08. **Let this also be a time to put our house in order.** Every place can be put to best use. Besides, it is a time to keep all the documents and accounts in an orderly and methodical way.
09. **We need to chalk out in the community the ways we can collaboratively work with the lay people.** Let us shed our clericalism and embrace the lay collaborators as partners of our mission. This could concretely shape into some practical sessions with the lay people when we are able to have the social interaction.
10. **Finally, let us become witnessing communities,** telling the world that we are happy to follow Christ and his radical renunciation of the world and enjoy the vows of poverty, chastity and obedience.

CONCLUSION

Article 3 of our Constitutions declares that *“our apostolic mission, our fraternal communion and the practice of the evangelical counsels are the inseparable elements of our consecration,”* and then adds: it is the mission that *“sets the tenor of our whole life.”* **Prayer is fundamental to anyone who animates and governs.** The leader prays for those he guides. His prayer is a humble request to the Spirit to enlighten and accompany the ones guided and to make up for his own limits and deficiencies.

It is not enough to have good Rectors and Leaders who are well prepared. As our Constitutions say, *‘each Salesian accepts responsibility for his own formation’* (**Const. 99**) and makes a decision to open himself to his Superior and *‘let himself be known, relating to the formators with sincerity*

and transparency.’ The confreres and the Rector have their own important role, and we know that there are no perfect communities nor Rectors. But **nothing can substitute what is entrusted to each one’s free response. Even the best Rector will not be able to help someone who is not ready to open up, sincerely share his experience, and embark on a process of growth.** When instead there is full availability and readiness to engage ourselves in response to the call, ‘in dialogue with the Lord,’ then we learn ‘to make the best formative use of any situation’ (Const.119).

Rest in Peace: Fr. Antonysamy Soosairathinam SDB

The Key Awareness That Enabled Fr Antonysamy To Free the Poor Tribal Youth from Socio-Economic Limitations

‘I want to be all used up when I die’ are the words, of a renowned thinker, that became true, when at 10 a.m., on 23rd June 2021, while, still working at his computer in his room, on his historic



resurgent advocacy campaign against NEET imposed by the Union Government of India, Fr. Antonysamy breathed his last, succumbing to a massive heart attack, at St Mary’s Co-Cathedral Church, Chennai. Earlier in the morning, since he was not seen during breakfast which he usually joined together with fellow confreres, his fellow confrere went up to his room which was open and he saw the still body of Fr. Samy sitting erect in his chair, with his head collapsed towards the left. Yes, Fr. Antonysamy had left us, having quit his temporary shelter that was his physical body.

The reality of his sudden death: It was unsettling; it was hurting; it was a deep helplessness, that stared direct at our faces, the fact being: even our cultivated soulful serenity and egoless enlightenment was pushed to its lowest ebb; to know and see that Fr. Samy is no more and hereafter won’t be around us is difficult to conceptualize. One is not yet able to reconcile with the grief that is still choking and overpowering even many who assure themselves to have transcended notions of life and death, having treated both as mere imposters.

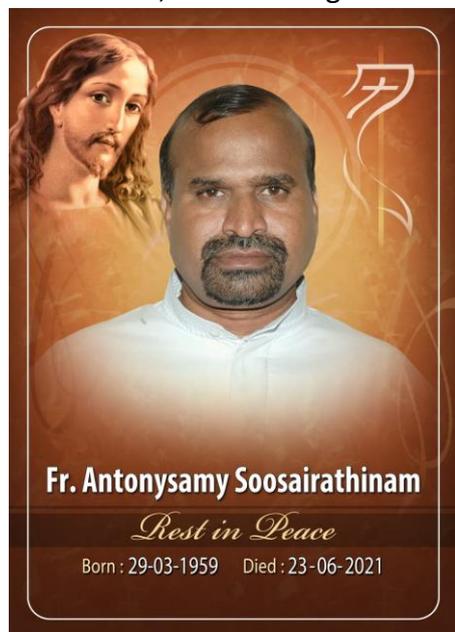
The pain of losing, the discomfort of separation, the truth of mortality, its denial, the sudden absence of Fr. Samy, certainly has created a gaping wound that may not be simply healed away by ‘time’ alone but by that which has raised the high stakes to access hitherto untapped spiritual resources to usher in the healing of heart-mind; because **‘to know the Truth that sets you free’** remains the ever awakening transmission of Jesus transcending institutionalized barriers of time and space; in Fr. Samy’s death, the Province has lost a pioneer and torch-bearer of a uniquely ‘people-managed-owned-development’ model; an unsung hero of the oppressed tribals of India and a lone soldier Fr. Samy dared **‘to go where there was no path and to leave a trail’**.

True to the words that **‘pioneers suffer’**, Fr. Samy’s approach to his mission of serving the poor of Don Bosco was without precedent and often challenging; reviewing his works among tribals, some loved him, some hated him, but nobody could ignore him.

More than when he was alive, now in his death, Fr. Samy compels us to recall the mission, myth and mystery – all of which he, as a perceptive Master Sculptor, resourcefully carved out, deconstructed, demystified and eventually resolved the defining standards and raised high the banners of boundless oneness, deep openness, dropping archaic views, responding to the present

moment's awareness that was spontaneous, unmolested by premeditation and leading to ineluctable outcome: Freeing the oppressed tribals from socio-economic limitations, truly delivering the Oracle of the Highest : Let My People Go.

His mission, be it among thrice-discriminated tribals of Jawadhi Hills or among those at Kotagiri and Jharkhand, had the singular intent and broad-based stratagem to restore intrinsic collective esteem and sovereign dignity of grass roots people to reclaim their lost socio-economic rights to 'tribal self-governance and sustainability'.



While working towards restructuring freedom and governance of the poor and oppressed, he had the deep insight that education and development, a sound body and sound mind, are precursor to recognizing one's spiritual attainment, the penetration of Truth and the consummation of traceless enlightenment beyond. He had a flawless view of man's priorities and perquisites in the right order. In the ranking of priorities of man's needs and earthly attainments, *Avvyar*, a Tamil poet-sage structures them as: *Aram, Porul, Inbam, Veedu Peru* (Ethics, Material Wealth, Pleasure and Ultimate Truth).

Fr. Samy got the grasp of the order and sequence of attainments rightly; this formed the basis of Fr. Samy choosing to serve the tribals of India. India's indigenous tribals today exist as refugees in their own homeland.

Fr. Samy's Road Map: Restoring Equity Based Development Model for the oppressed Tribals, Adivasis and indigenous people anywhere worldwide:

Fr. Samy had the unique insight, expertise and political savvy into the dynamics and the art of reclaiming socio-economic rights of tribals by deftly coalescing constitutional authority, moral legitimacy and creating functionally strong institutionalized mechanism and leveraging numerical strength in an electoral democracy:

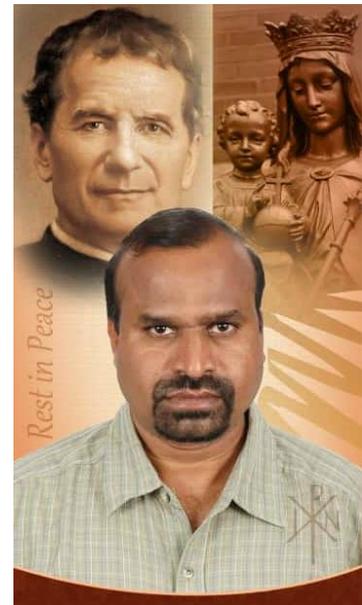
His capacity to build people to form themselves into self-managed, self-governed, self-sustained Groups, Associations, Forum and Federations with in-built mechanism for decision making, accountability and transparency; these groups undertake and participate in managing forest resources, accessing government entitlements, health care and education and participatory political processes. In doing so and rolling out people based autonomous bodies, Fr. Samy delivered a master stroke, he invoked the intrinsic potentials of time-tested cultural values and ethos of tribals to govern themselves operating on the core tenets of equality, common ownership of resources and equity.

He brought together the beauracracy, planners and donors to directly interact with the tribal institutionalized bodies and he did it consistently right from the start without pre-owning the role of **benefactor**, a concept that he eschewed with equanimity. He taught the tribals not to look upon themselves as **beneficiaries** but perceive themselves **partners and stakeholders** in their own development. For him to look upon people as a beneficiary is a fraud and such perception is false and destructive.

This equity-based model of development that F. Samy endorsed and adopted operates by and of the people sans interference and exploitation from any elite NGO or any external agency. He believed that this model of intervention is the pivotal process universally applicable, scalable and sustainable to mainstream the tribals to reclaim their lost rights, safety and stable future.

In a nutshell, Fr. Antonysamy had a clear insight and a luminous mind to look at reality as it really is; he clearly saw and knew the signs of his times and accordingly reached out to mobilize and lead the oppressed to reclaim their rights.

He drew his strength from the values of unrestrained openness to reality, boundless oneness and equality of man and all phenomena transcending narrowed vision of finite creed and dogmas that prevent man from penetrating into the Truth of that which is. Admired by some, misunderstood by others, he kept his vision clear because he was inexorable and yielded to overflowing compassion within to wipe the tears of those weeping in silence. As it is said, all truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident. Fr. Samy lived ahead of his times; and went on to live out his singular value: *To thine own self be true.*



Fr. Antonysamy has completed his race and now has passed the baton to us. May God reward him with joy and peace. May the oppressed tribals obtain their full freedom and rights.

NEWS FROM THE PROVINCE

New Provincial of Sri Lanka: Fr. Roshan Miranda SDB!

Our Rector Major Fr. Angel Fernandez and his Council has appointed **Fr. Roshan Miranda SDB**, the Vice Provincial of Sri Lanka, as the New Provincial Superior of Sri Lanka, Vice Province. We Congratulate Fr. Roshan Miranda on his appointment as the new Superior of Sri Lanka! May Don Bosco accompany him in the challenging ministry of animation and governance! We shall support him in all possible ways!

Priestly Ordination of Deacon Christopher Xavier SDB

Dn. Christopher Xavier SDB has completed his theological studies in Rome. He will be ordained as Priest by **Most. Rev. Antony Pappusamy**, Archbishop of Madurai, **on 17 July 2021, at Lourdes Shrine, Madurai** along with Dn. Alfred Nishanth SDB of Trichy Province. After the ordination, Dn. Christopher Xavier SDB will go back to Rome and continue his Licentiate in Patrology in Augustinianum, staying at Testaccio, Rome. We wish God's choicest blessings on him and continue to accompany with our prayers.

Youth Pastoral Animation

One of the characteristics of Salesian Youth Ministry is the style of animation. To animate is "to give a soul to" that is: **The importance of animation structures (Dimensions & Communications)** The Salesian Educative Pastoral Plan (SEPP) can become a real stimulus and force of pastoral animation and of guidance if the organization of pastoral animation is appropriate.

The Dimensions Heads of Chennai Province met on the 28th June 2021 at the Citadel to plan for the pastoral year 2021-22. In order to look after the organic unity of Salesian Youth Pastoral Ministry, continually encouraging interaction between the six dimensions which characterize it and fostering a close collaboration between the different sectors and services in view of this unity, it was proposed to animate the Rectors and Youth Service Coordinators at regional level in the month of July. We will communicate the dates in due time.

This animation will help the local communities to prepare a realistic SEPP in collaboration with the Educative Pastoral Community (EPC). The Sectors and Dimensions will work in collaboration to cater to the pastoral requirements of the respective sectors. To facilitate this process trimonthly joint meetings of Commission Heads and Dimension Heads will be held.

Covid-19 Second Wave: Responses from Chennai Province

We are all aware of the gravity and impact of the second wave of the Covid- 19 pandemic. Because of which so many people lost their dear ones and people were locked up in their homes without livelihood. In this difficult situation, as a Province, we had tried our best to proactively respond to the situation. Every community was trying to reach out to the needy people in whatever way possible. Here I would like to give in a nutshell some major interventions that we have made and the number of people who benefitted from these services.

- The SURABI, Province Development Office, has rendered relief services by way of providing Dry Ration through our Communities and Volunteers to 10500 families, Medical Kits to 3,290 Vaccination in 5 Centres, 15000 face masks have been provided to needy people. Around 1,60,000 flyers have been distributed to create awareness, and Perambur Corona Care and Treatment Centre was financed by SURABI.
- Don Bosco School in Thalavadi offered the school buildings to the local government for medical care centre. Totally 120 beds were arranged for covid patients and until now 294 patients were given treatment from that centre.
- Tirupattur Dominic Savio offered the school campus for the Covid Care Centre and provided the required support to run the centre effectively in collaboration with the District Administration, totally 557 patients were treated here.
- Tirupattur Sacred Heart College offered SIDDHA Covid Care Centre. Totally 362 patients were successfully treated at Siddha Covid Care Centre established at MSW department. The college also made a Covid impact survey, offered Pastoral and Counselling Services and above all the college facilitated Nine Vaccination camps in the college premises and 1265 people were vaccinated.
- Perambur Don Bosco School with the help of the Greater Chennai Corporation offered Covid Care Hospital in the School premise with 70 Beds and Oxygen facilities had reached out over 600 persons by way of medical care, and over 200 covid patients were cured in the campus itself. It was a free service so that the poor could benefit by our service.
- Don Bosco School in Egmore in collaboration with the Greater Chennai Corporation offered the Covid Care Hospital. It provided 104 beds with Oxygen Concentrators facility. Treatment at this centre was free of charge. The Egmore Don Bosco School Past Pupil Doctors came forward to treat the patients and other Past Pupils were raising funds for other expenses. The

Government provided medicine, beds, food, sanitation, ambulance service, etc. All together we had served 172 Covid patients in this centre.

- Sagayathottam Agricultural College provided its hostel buildings to the District Authority for quarantine purpose. Vaccination drive was conducted in 7 centres and 734 people got benefitted from this. Awareness campaign was conducted in 36 selected villages in and around Sagayathottam.
- Don Bosco School in Katpadi, Vellore have permitted the vegetable market in the school campus.

I sincerely thank and appreciate all the Salesians, Staffs, Salesian family members and benefactors for making all the efforts to reach out and help the people in need. We thank the Lord and Our Blessed Mother for protecting us during this challenging journey. May our father and guide Don Bosco continue to inspire and lead us according to the signs of the time.

News about Formation Houses

Due to the lockdown, the Novices and Pre-novices were not able to reach the respective destination on or before 24th May 2021. With regard to Novitiate, all the new novices reached Don Bosco Hostel, Tirupattur on the 16th June 2021. After few days of quarantine and vaccination at Sacred Heart College, they had reached Idaya Deepam Novitiate. Altogether there are 28 novices right now: 11 for Chennai Province and 17 for Trichy Province. The previous batch of novices will make their First Profession on 08th September 2021. Until then they will stay in the Campsite premise. Only after their Profession, they will reach Yercaud for their Philosophical studies. The Second Year Students of Philosophy have already begun their academics on time.

This year the Pre-Novitiate at Dindugal will have 31 Pre-Novices. Among them 18 are from Chennai Province and 13 are from Trichy Province. All of them will reach Dindugal by 03rd July 2021.

Rest in Peace

Fr. Antonysamy Soosairathnam SDB (INM), aged 62, left us for eternal reward on the 23rd June 2021 due to a massive heart attack, at St. Mary's Co-Cathedral, Chennai.

Fr. Sahayaraj Arulkannu SDB (INT), aged 61, passed away on the 04th June 2021 at Meenakshi Hospital, Thanjavur due to Covid-19.

Fr. James Theophilus SDB (INT), aged 68, passed away on the 05th June 2021 at Salem due to Covid-19.

We offer our heartfelt condolences to Fr. Agilan Sarprasadam SDB, the Provincial and the confreres of Trichy Province.

Mrs. Dhanapushpam, aged 61, younger sister of Fr. John Santhosam SDB, passed away on the 08th June 2021 in Chennai.

Mrs. Regina, aged 52, sister-in-law of Fr. Arul Sekar SDB, passed away on the 08th June 2021 at SIMS Hospital, Vadapalani, Chennai.

Mrs. Lilly Theresa, aged 80, the Mother of Fr. Emmanuel Maddhichetty SDB, passed away on the 13th June 2021 due to cardiac arrest at Manambathi Kandigai.

Mrs. Nancy, aged 65, elder sister of Fr. Gerard Majella SDB, passed away on the 13th June 2021 in Chennai.

Mrs. Mary Jeevarathinam, aged 73, sister of Fr. Paulraj Maniam SDB, passed away on the 26th June 2021 due to cardiac arrest, in Iruppukurichi near Virudachallam.

Mrs. Regina Mary, aged 73, mother of Fr. Leo Arockiam SDB, passed away on the 30th June 2021 due to brain tumour, in Jamin Gudalur, Thiruvannamalai Dt.

Mr. Arulanandam Maniam, aged 76, eldest brother of Fr. Paulraj Maniam SDB, passed away on the 30th June 2021 at Koovathur.

Let me wish everyone in the Province God's protective and accompanying presence. Our Blessed Mother will journey with us and lead us in the right direction. She kept the Nazareth family together. It is our turn to keep our communities together and nurture true friendship and fellowship.

Once again wishing you all a very happy feast of St. Thomas!

Yours truly in Don Bosco,



Fr. K. M. Jose SDB
INM Provincial



Date: 02.07.2021

Place: Chennai - 600010

